



Qura
Curriculum

Islamic Studies

Book 9

School Years 8-10

(Suitable for ages 12-15 years)

FIANZ Education Series





Islamic Studies

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(Suitable for ages 12-15 years)

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Teacher's Note

This textbook is part of the Qura Curriculum series that has been in continuous use in New Zealand madrasah settings for 20 years. Its content has been refined and tested in teaching situations and has been proven to deliver age appropriate, inclusive Islamic learning, together with broad minded attitudes that suit its Western setting. At age 12 -15, students are ready to learn and reflect on more detailed Islamic knowledge. This ninth book in the series is devoted to the study of Seerah. Emphasis has been placed on moral lessons from Prophet Muhammad's life, as well as its facts. Allah's Divine Plan in the history of events is also reflected upon.

Suggested Lesson Format



For an hour's lesson, it is wise to divide the lesson into chunks of time. Some time should be spent as a whole group and some time spent on individual or small group practical activities.

For each lesson, the teacher should be ready to engage in in-depth discussions with students, even if the students ask questions that seem unrelated to the topic. At this age, students are curious about many things in life and are gradually forming their own opinions about the world. It is vital for them to freely discuss their thoughts and questions with trusted adults, without fear of criticism or judgement.

The teacher should work carefully through the exercises built into each lesson, rather than bypassing them, and should encourage any discussion that is generated. If there isn't time to finish the exercises one week or if some exercises are given as homework, they should be returned to and revised in the following week. For the Seerah, it can be useful for the teacher to help students create mind maps, run quizzes and use any other aids to help retain the relevant information.

A suggested format for time management in one hour, that generally works well is:

- 1. 5 min:** Take roll and settle students at tables or in a circle. Recite the learning du'a together: "Rabbi zidni 'ilmaa" "Oh Allah give me knowledge." Recite Surah Fatiha, the last 10 surahs and parts of Salah.
- 2. 35 min:** Read and discuss the book lesson, with teacher questions that bring out the main ideas and challenge students to think about them. Take time for any generated discussion or questions, don't be in a rush.
- 3. 15 min:** Whole group discussion and writing up of exercise answers.
- 4. 5 min:** Extra activity if required, such as creating mind maps, posters, flow diagrams, time lines or lists that can help students to remember the subject matter. At the end, the teacher can help students recall the main points of the lesson, then end with a du'a.



Subject matter for this book is mainly sourced from:

1. "The Sealed Nectar (Ar Raheequl Makhtum), Biography of the Noble Prophet," by Safi ur-Rahman Al-Mubarakpuri
2. "Mercy of the Worlds (Rahmatul-lil Aalameen), Life Sketch of Prophet Muhammad," by Syed Sulaiman Nadvi Sahib





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Lesson 1: WHO WAS PROPHET MUHAMMAD?



Prophet Muhammad, SallAllahu Alaihi wa Sallam, may Allah's peace and blessings be upon him, was the prophet and Messenger (Nabi and Rasool) of Islam and the last prophet that Almighty God, Allah, Subhanahu wa Ta'ala, Glorious and Most High is He, sent to the world.



The Messenger of Allah lived from 570CE (in the Common Era) until 632CE (11AH, After Hijrah). He lived for 63 years and became a prophet when he was 40 years old. He spent the first 13 years of his prophethood living in Makkah and the last 10 years living in Madina (in Saudi Arabia).



Prophet Muhammad, SallAllahu Alaihi wa Sallam, was the prophet to whom Allah revealed the Quran, the holy book that is to last until the end of time. This means that Prophet Muhammad has been the prophet for the whole world, from the time of his birth until the time that the world ends. His Ummah (prophetic community) is made up of all the people in the world. Other prophets came for specific peoples at specific times but Prophet Muhammad came for everyone until the end of time.

The life of Prophet Muhammad, SallAllahu Alaihi wa Sallam, is probably the most known and documented life of any person who ever lived. This is because his Companions (Sahabah) loved him dearly and knew how important it was to remember his life, for the sake of all the people who came later who never got to meet him.



It is important to study the life of Prophet Muhammad, called the Seerah. Everything about Islam is based on the Quran and the Sunnah (Prophetic sayings and actions in the Hadiths), so learning about the Seerah helps Muslims understand the rules and lifestyle of Islam (the Shari'a) much more deeply.



It is also important to study the Shama'il of the Prophet, SallAllahu Alaihi wa Sallam, which are his personal qualities, his appearance, his manners and character, his possessions and other details about him, so that Muslims can build love for him and model their own lives on his character and behaviour.





For example, the Sahabi and cousin of the Prophet, Ali ibn Abi Talib, RadhiAllahu ‘Anhu, may Allah be pleased with him, is reported as describing the Prophet as follows:

"He was not too tall, nor too short; he was of medium height amongst the nation. His hair was not short and curly, nor was it straight; it would hang down in waves. His face was not overly plump, nor was it fleshy, yet it was somewhat circular. His complexion was rosy white. His eyes were large and black, and his eyelashes were long. He was large boned and broad shouldered. His torso was hairless except for a thin line that stretched down his chest to his belly. His hands and feet were full fleshed and strong. He walked with energy, as if walking down a slope. When he looked at someone, he would turn his whole body towards them. Between his two shoulders was the Seal of Prophethood (birthmark), and he was the last of the Nabi. His heart was the soundest and most generous of hearts. His speech was the most truthful of speech. He was the gentlest of people and the kindest of them in companionship. Whoever saw him unexpectedly would be awe-stricken. Whoever came to know him would love him. Whoever described him would say, ‘I saw, neither before him nor after him, anyone like him’." (Source: Tirmidhi)



Exercise: Write meanings of the following words.

Rasool	
Quran	
Ummah	
Sahabah	
Seerah	
Shama'il	



Exercise: As Muslims, we are not allowed to draw any depictions of Prophet Muhammad or any other prophets, but we can describe him and imagine how he looked. Muslims also pray to meet the beloved Prophet in the Akhirah (Hereafter), so it is good for them to imagine meeting him. Imagine you are a Sahabi, reporting your meeting with the Prophet for the first time. Write a short ‘news article’ about this first encounter and how it might have felt to meet him.





EVENTS LEADING TO THE FORMATION OF MAKKAH

Nearly four thousand years ago, around 1900BCE (Before the Common Era), Allah, Subhanahu wa Ta'ala, Glorious and Most High is He, asked Prophet Ibrahim, Alaihis salaam, on him be peace, to leave his wife Hajar (Hagar) and his baby son Isma'il (Ishmael) in the desert valley of Bakkah (Makkah) in Saudi Arabia. Prophet Ibrahim left his wife and son, just like Allah asked him to, prayed for them, and went to other parts of the world to preach the religion of Allah to the people.

Prophet Ibrahim and Hajar knew that Allah would take care of them, even though there was no food or water in Bakkah. After some time, all the water and food Hajar had brought with her were finished. Without food, the baby simply cried with hunger. Desperate to feed the baby, Hajar started to run around looking for food or water.

Hajar, may Allah be pleased with her, ran between the two hills called Safa and Marwa and left baby Isma'il in a place where she could see him as she searched. She ran up and down the hills seven times, but found no water or food or anyone to help them. Tired, she returned to her son, and to her amazement, found a spring of water flowing out of the ground near Isma'il's feet. This spring of water is called Zamzam. Allah, Subhanahu wa Ta'ala, brought out the Zamzam as a source of water for Hajar and her baby.



Hajar and baby Isma'il settled near this spring and soon birds started to come to Bakkah for water. When the caravans travelling across the desert saw birds flying towards Bakkah, they followed the birds and found Zamzam. It wasn't long before trade caravans started to stop at Bakkah for water on their journey. In this way, Hajar got food from the people visiting Bakkah, in exchange for using the water of Zamzam. After a while, people from the tribe of Jurham in Yemen came and settled near the Zamzam, and Bakkah became a town. Later on, this town became known as Makkah. Hajar remained the owner and controller of the water from the well of Zamzam.

THE AMAZING SPRING OF ZAMZAM

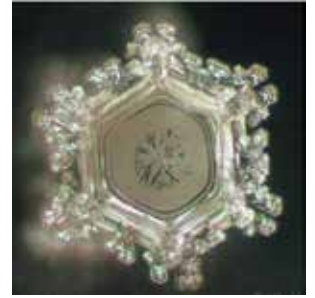
Even after four thousand years, the spring of Zamzam continues to supply water to millions of people who go to Makkah and Madina every year. People drink Zamzam to their heart's content and even bottle it and take it home. Zamzam supplies tens of millions of litres of water every day. Where does all this water come from? Remember that Zamzam is in a desert with very little rainfall!





The water of Zamzam is different from other water. It has its own taste and we recognise Zamzam water when we drink it. If you add normal water to Zamzam, the mixed water takes on the qualities of Zamzam.

A Japanese scientist recently noticed that Zamzam water behaves differently from other water. He recited "Bismillah" on the Zamzam water and then froze it. He noticed the Zamzam water particles took a distinct shape in comparison with other water particle shapes taken from other parts of the world.



Zamzam water crystal

THE BUILDING OF THE KA'BA

From time to time, Prophet Ibrahim, Alaihis salaam, came to visit his family in Makkah and he saw his son Isma'il, Alaihis salaam, grow into a strong young man. When he grew up, Ismail also became a prophet of Allah.

During one of these visits, Allah, Subhanahu wa Ta'ala, asked Prophet Ibrahim to build the Ka'ba near the well of Zamzam. The Ka'ba is the first place built for worshipping Allah. Prophet Ibrahim and Isma'il built the Ka'ba together. It is said that earlier Prophet Adam, Alaihis salaam, had built a place of worship in this same spot, so the Ka'ba has been a place for worshipping Allah from the earliest times. It is said that the Ka'ba is a reflection on Earth of a house in heaven, Al-Bayt-ul-Ma'mur. It is called "The Haram" because it is a very sacred place, where it is haram ('haraam', forbidden) to kill any humans, animals or trees.

While Prophets Ibrahim and Isma'il were building the Ka'ba, they both recited the du'a:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

'O our Lord! Accept (this service) from us, Indeed, You are the All-Hearing, the All-Knowing.'

(Surah 2, Al Baqarah, Ayah 127)

Prophet Ibrahim, Alaihis salaam, also made lots of du'a for people among his descendants to always worship Allah at the Ka'ba, and for someone among his descendants to guide and teach people there.

When the Ka'ba was completed, Allah asked Ibrahim to call people to perform Hajj there. Allah also told him that: **'People will come walking and riding and they will come via every route.'** (Surah 22, Al Hajj, Ayah 27).



Soon, the believers of that time started to go to Makkah for Hajj. This yearly pilgrimage has not stopped for four thousand years, and today we Muslims continue to go to Makkah for Hajj. Many of the acts of worship we do at Hajj are the ones that Prophet Ibrahim, Hajar and Isma'il did at that time, so long ago.





THE LEADERS OF MAKKAH

Prophet Isma'il, Alaihis salaam, eventually became the leader of Makkah. Prophet Isma'il and his descendants (children, grandchildren and great-grandchildren) were the leaders of Makkah and took care of the Ka'ba for several generations. After this, the tribe of Jurham became the leaders. After many years, the descendants of Prophet Isma'il became the leaders again and the Jurham tribe left Makkah. Before they left, they buried the Zamzam well, and over the years it was lost and forgotten.

The Ismailite tribes continued to rule Makkah for about three hundred years, until Qusayy - the great, great, great grandfather of Prophet Muhammad - became the leader of Makkah. Qusayy held the keys to the door of the Ka'ba, and his family hosted the pilgrims who came to Makkah to perform Hajj. Hosting the pilgrims was, and still is, considered to be a great honour. Even today, the leaders of Saudi Arabia take great pride in being the custodians of the Ka'ba.



Exercise: Write answers in the spaces.

What event led to the formation of Makkah as a town?	
What was the first house built for the worship of Allah?	
Approximately how long ago was the Hajj first established?	
What are some special features of the water of Zamzam?	
In the early days, who owned and controlled the well of Zamzam?	
What was the role of the ancestors of Prophet Muhammad during the Hajj?	
Which prophet was Prophet Muhammad directly descended from?	



Exercise: Consider the rites (actions) of Hajj. Which actions came from the historical actions of Prophet Ibrahim, Prophet Isma'il and Mother Hajar? Make a list here.

RIGHTS	DU'AS / ACTIONS OF HAJAR, ISMA'IL OR IBRAHIM
Hajj and Umrah	
Tawwaf	
Sa'ii	
Jamraat	
Kurban	



Lesson 3: THE HISTORY OF MAKKAH PART 2



THE RELIGION OF THE PEOPLE OF ARABIA BEFORE ISLAM

From the time of Prophet Isma'il, Alaihis salaam, the people of Arabia followed the religion of Prophets Isma'il and Ibrahim, Alaihimus salaam. This was to be expected, as most of the people of the region were their descendants. The people worshipped Allah, Subhanahu wa Ta'ala, and performed Hajj and practised what Prophets Isma'il and Ibrahim had taught them.

Unfortunately, over time the people started to forget the main points about the teachings of Prophet Isma'il, although they continued to worship Allah. Once, one of the Jurham leaders of Makkah went to Syria and saw the people there worshipping idols. He brought one of the idols back to Makkah and put it inside the Ka'ba. When the people from other areas of Arabia saw this, they made their own idols and brought them to the Ka'ba. Gradually, the Shaitan made it seem good to the people to start to worship the idols. This is how idol worship started in Arabia.

We know that at the time of Prophet Muhammad, SallAllahu Alaihi wa Sallam, may peace and blessings be upon him, there were 360 idols in the Ka'ba. Prophet Muhammad destroyed these idols during his conquest of Makkah, near the end of his prophethood.

THE FAMILY OF PROPHET ISMA'IL AND PROPHET MUHAMMAD

When Prophet Isma'il, Alaihis salaam, grew up he married a girl from the tribe of Jurham, after the tribe came to live in Makkah.

Prophet Isma'il and his wife had twelve children whose names were Nabet, Qidar (Kedah), Edbael, Mebsham, Mishma, Duma, Micha, Hudud, Yetma, Yetour, Nafis and Qidman. Over the years, these children had their own children and within a few generations, Prophet Ismail's descendants formed into twelve tribes. Prophet Muhammad, SallAllahu Alaihi wa Sallam, was a descendant of Prophet Isma'il's son Qidar (Kedah).



The fifteenth descendant of Prophet Isma'il was Farh who was also known as Quraysh. The descendants of Farh formed the tribe of Quraysh, to which Prophet Muhammad belonged. The Quraysh never moved away from Makkah and always lived near the Ka'ba.

The sixth descendant of Quraysh was called Qusayy, who was the great, great, great grandfather of the Prophet. The Prophet's great, great grandfather was Qusayy's son Abdul Munaf and the Prophet's great grandfather was Hashim.





Hashim married a girl from Yathrib (Madina), called Salma. The descendants of Hashim formed the Hashmi clan of Quraysh. Prophet Muhammad, Sallallahu Alaihi wa Sallam, was from the Hashmi clan and his tribe was the Quraysh. Hashim and Salma had a son called Shaybah. Shaybah grew up in Yathrib.

When Hashim died, his brother al-Muttalib, became in charge of hosting the pilgrims because Shaybah was still a young boy. However, al-Muttalib brought his nephew Shaybah back to Makkah so that he could learn to become the leader of the Quraysh when he grew up. When people saw al-Muttalib bring Shaybah to Makkah, they thought that he had brought a slave boy, so they started to call Shaybah “Abdul Muttalib.” Abdul Muttalib became the grandfather of Prophet Muhammad, Sallallahu Alaihi wa Sallam.

On the death of his uncle al-Muttalib, Shaybah (Abdul Muttalib) became in charge of hosting the pilgrims. One day, Abdul Muttalib had a dream in which he was told to dig up the well of Zamzam. Abdul Mutalib did not know anything about Zamzam because it had been buried in the sand many generations earlier. But, Abdul Muttalib and his only son at that time began to dig in the place that he saw in his dream. After digging for three days, they finally found the well of Zamzam. So once again, not long before Prophet Muhammad, Sallallahu Alaihi wa Sallam, was born, Allah, Subhanahu wa Ta’ala, brought the well of Zamzam back for people to drink from. It was as if Allah was putting His blessing into Makkah again, before Prophet Muhammad's birth.



Exercise: Write answers in the spaces.

What religion did the people of Makkah follow until they started to worship idols?	
Which of Prophet Isma'il's sons did Prophet Muhammad descend from?	
What was the name of Prophet Muhammad's tribe?	
What was the name of Prophet Muhammad's clan?	



Exercise: At one time, a leader of Makkah brought an idol and put it in the Ka'ba. He did this without realising that he was doing something really bad. Later, people started to worship idols. Discuss what this shows about the need to learn the correct way of thinking and to think about the reasons we do things. Write a comment here.





THE YEAR OF THE ELEPHANT

Abdul Muttalib had ten sons. One was named Abdullah and he became Prophet Muhammad's father. Two of Abdul Muttalib's other sons, Hamzah and Abbas, became Muslims, RadhiAllahu 'anhum, may Allah be pleased with them. Another son, Abu Talib, looked after Prophet Muhammad and also supported Islam when he was alive. Another son, Abu Lahab, became a great enemy of Islam.

Abdullah married Aminah who was from Yathrib (later called Madinah) and who was his distant cousin. Before Prophet Muhammad was born, Abdullah got sick in Yathrib and died. So, the Prophet, SallAllahu Alaihi wa Sallam, never saw his father.

Prophet Muhammad, SallAllahu Alaihi wa Sallam, was born on Monday the 12th of Rabi ul Awwal, in the Arabic "Year of the Elephant", which was the year 570CE (in the Common Era). The Year of the Elephant takes its name from an incident that occurred a few months before the Prophet's birth. Here is the story of that incident:

A man named Abraha was the ruler of Yemen at that time. Abraha noticed that at a certain time of the year, large numbers of people travelled to Makkah for the Hajj. He asked the reason for this and was told that they were going on pilgrimage to the Ka'ba.

Abraha decided to destroy the Ka'ba so that people could instead come to his church for pilgrimage. He prepared a large army with a huge elephant in the lead and set off towards Makkah. When the Makkans heard that he was coming, they became very frightened. Abraha's army was huge and they felt they couldn't fight it.



When Abraha arrived outside Makkah, he and his army took Abdul Muttalib's camels that were grazing near Makkah. Abdul Muttalib then went to Abraha and said that he wanted his camels back. Abraha was surprised at Abdul Muttalib's request and said,

"I have come to destroy your Ka'ba and you ask me about some camels?"

Abdul Muttalib replied, "The camels belong to me. The Ka'ba belongs to Allah and He will protect it." Then he left Abraha and went back to Makkah and advised the people to leave Makkah and retreat into the mountains.

In the morning, when Abraha tried to start leading his army to attack the Ka'ba, the huge elephant at the front refused to move. After this, flocks of birds appeared. Each bird carried small stones that they dropped on Abraha's army. The birds kept coming and dropping stones. It was like a continuous stone bomb. It wasn't long before the bombing of stones destroyed Abraha's army. In this amazing way, Allah protected the Ka'ba from being destroyed and used His creatures to help in keeping the Ka'ba safe. Allah tells us this story in Surah Al Fiil (Quran, Surah 105):





Surah Al Fii



**Have you not seen what Your Rabb did to the owners of the Elephant?
Didn't He make their plans useless?
And, He sent upon them flocks of birds.
Who attacked them with stones of baked clay,
And made them like eaten up crops.**

HALIMAH OF BANI SA'D

At the time Prophet Muhammad, SallAllahu Alaihi wa Sallam, was born, the people of Makkah used to send their babies to the desert, where the air was cleaner and healthier for bringing up children. Every year, Bedouins from the desert used to come to Makkah to collect the new babies and look after them. They were 'wet nurses' because they fed the babies with their own milk. The Bedouins did this because of the money that the richer Makkan families paid them to look after their children.

Among the women who travelled to Makkah when the Prophet was born was Halimah from the tribe of Bani Sa'd. Halimah, RadhiAllahu 'anha, may Allah be pleased with her, took the baby Muhammad into her care.

As soon as Halimah took baby Muhammad, Allah, Subhanahu wa Ta'ala, blessed her. Before this, Halimah had very little milk for her own baby, because she was weak. But when she tried to feed Muhammad, SallAllahu Alaihi wa Sallam, her milk increased and suddenly she had enough for him as well as her own baby son.

Later, when the group started to return to their home in the desert, Halimah's donkey, which was very weak and could hardly walk on its way to Makkah, suddenly became strong and was racing back home! When they arrived home, many things began to change. Halimah noticed that their gardens were becoming greener and the date trees started to give lots of fruit. Their sheep and goats began to give plenty of milk. Halimah and her husband knew that this good fortune had come because they had the new baby, Muhammad, whom they soon came to love as if he were their own son.



Once, when Prophet Muhammad was a little boy, playing with the other children, a strange miracle happened. The Angel Jibril came down and threw him onto the ground and opened his chest. He took out the Prophet's heart and removed a clot of blood, saying, "This was Shaytan's share of you." Then he washed the heart with Zamzam water and placed it back in the Prophet's chest and stitched it up. The other children thought that little Muhammad had been killed but he was alright! (Source: Muslim 162)

Young Muhammad, SallAllahu Alaihi wa Sallam, enjoyed his time with Halimah and her children and loved to be in the desert. But Halimah could not keep him forever, because he was not her baby. Finally, Halimah took Muhammad back to his mother Aminah when he was a young boy. The Prophet continued to love and respect Halimah, RadhiAllahu 'anha, and his foster brothers and sisters throughout his life.





Exercise: Write the names of the Prophet's mother, father, grandfather and as many ancestors as you can. Arrange the names in a diagram or family tree if you can.



Exercise: Write answers in the spaces.

What was the Common Era (CE) date of Prophet Muhammad's birth?	
What was the Arabic year of the Prophet's birth?	
Approximately how many years were between Prophet Isma'il and Prophet Muhammad's birth?	
Which uncles of Prophet Muhammad became Muslims later?	
Which uncle of Prophet Muhammad became an enemy of Islam?	
Which uncle of Prophet Muhammad protected him and the Muslims?	
Approximately how many years was the Zamzam well buried for?	
Who dug up the Zamzam well and found it again?	
Which Surah of the Quran talks about the story of the Elephant?	
Who was the wet nurse who looked after the Prophet as a baby?	



Exercise: Discuss what the story of the army of the elephant teaches us. Write a comment here.



Exercise: Write answers in the spaces.

Why were babies of Makkah taken to the desert at that time?	
List three things that happened to Halimah after she took baby Muhammad.	
Halimah became a Muslim as soon as she found out that Muhammad had become a Prophet. Why do you think she did that?	





BECOMING AN ORPHAN

When Prophet Muhammad, Sallallahu Alaihi wa Sallam, was six years old, his mother Aminah decided to take him to visit his uncles in Yathrib (Madina). Her maid named Barakah also went with them. They stayed in Yathrib for a month and young Muhammad enjoyed his visit. The climate there was very pleasant and he learned to swim and to fly kites.

On their way back to Makkah, however, Aminah became ill and died. She was buried in a village at al-Abwa, not far from Yathrib. Barakah brought the sad young Muhammad back to Makkah. He was only six years old and he had lost both his father and mother. Imagine how lonely and sad this would be for a six-year-old boy!



After this, Abdul Muttalib, the Prophet's grandfather, looked after him. Abdul Muttalib loved the Prophet dearly and kept him by his side at all times and gave him the love and affection that his parents would have given him.

But two years later, Abdul Muttalib became very ill. When he was about to die, Abdul Muttalib told his son, Abu Talib, to adopt Muhammad after his death, and he did this. Abu Talib had many children of his own, but Muhammad, Sallallahu Alaihi wa Sallam, immediately became part of his family. He started to grow up with his cousins and helped the family however he could.

MEETING WITH BAHIRA

When the Prophet, Sallallahu Alaihi wa Sallam, was in his teens, his uncle Abu Talib decided to take him on a trade journey to Syria. After days of travel, the caravan arrived at a place near Syria where the Romans used to come to trade with the Arabs.

Near the marketplace of this town was a monastery in which lived a Christian monk named Bahira. Bahira saw Abu Talib's caravan in the distance and was amazed to see that it was shaded from the intense desert heat by a small white cloud. It was the only cloud in a clear sky and it seemed to be following the caravan. Bahira also saw the trees and stones prostrating towards the group. Such prostrating is not something everyone can see, but sometimes Allah lets the pious people see these miracles.





Bahira knew from the earlier revelations of the Tawrah (Torah) that a prophet was expected to come after Prophet Isa, Alaihis salaam. It had been his greatest wish to see this prophet before he died. Realising that what he had just seen was a miracle, he began to think that his wish might come true!

So, Bahira went down to the large old tree under which the caravan had camped and invited the people of the caravan to his monastery for a meal. When his guests arrived, Bahira looked for signs of someone who could have prophethood in him, but he did not see anything. Puzzled, he asked the travellers if there was anyone from the caravan who had not come to the meal. They answered that they had left a teenager named Muhammad behind to look after the animals. At Bahira's request, one of the men went down to the tree and brought Muhammad, SallAllahu Alaihi wa Sallam, back with him.

While he entertained his guests, Bahira observed the young Muhammad. Bahira noticed many things about his appearance that fitted the description of the expected prophet in the old books. Later, he took him aside and asked Muhammad many questions about the idols in the Ka'ba and about Muhammad's life and family. What young Muhammad, SallAllahu Alaihi wa Sallam, said made Bahira certain that this was indeed the Prophet who would come after Prophet Isa, Alaihis salaam. Bahira also saw the sign (birthmark) of the Seal of Prophethood on his back. Bahira then told Abu Talib to watch over Muhammad, SallAllahu Alaihi wa Sallam, with great care and do his best to protect him from all harm.

The big old tree that the caravan camped under is still alive today, and people visit it (in Jordan) and sometimes call it the oldest Sahabi in the world, because this tree met our Beloved Prophet, SallAllahu Alaihi wa Sallam!



Exercise: Write answers in the spaces.

When did Prophet Muhammad's father pass away?	
When did Prophet Muhammad's mother pass away?	
Who looked after Prophet Muhammad after that?	
Who was the final person to look after Prophet Muhammad?	
Why did the Prophet's uncle take him on a journey to Syria?	
What is the name of the Christian monk who met the Prophet?	
Why was the monk interested in the young Muhammad?	
What did the monk tell the Prophet's uncle?	





KEEPING CLEAN AND PURE

There are a number of stories about Prophet Muhammad's youth. Some stories tell of how he, just like many other Prophets before him, used to graze the sheep in the fields, and was always kind to them. From these stories we know that while the sheep grazed, Muhammad, Sallallahu Alaihi wa Sallam, would sit thinking about the world and about Allah, Subhanahu wa Ta'ala.

Unlike other people of Makkah, young Muhammad hated the idols and never worshipped them and never took oaths on them the way other people used to do. He also wondered why people were always struggling for power and money. This saddened him and made him feel lonely, but he kept his feelings to himself. He was a very thoughtful boy.

One time, while in his teens, Muhammad, Sallallahu Alaihi wa Sallam, went with some boys to a wedding in Makkah. When he had almost reached the wedding house, he heard the sounds of music and dancing. But just as he was about to enter, he suddenly felt very tired. He sat down and soon fell asleep. He didn't wake up until late the next morning and so he missed all the celebrations.



In this way Allah, Subhanahu wa Ta'ala, prevented him from getting involved in such things. Allah was keeping Muhammad pure and clean for something much more important to come, later in his life!



By the time Muhammad, Sallallahu Alaihi wa Sallam, was a young man, he had become famous for his honesty. Everyone respected him, even the elders of Makkah. Muhammad was the finest of his people. He was the most kind, truthful and reliable person in Makkah. He became known as As-Sadiq (the Truthful) and Al-Amin (the Trustworthy) because everyone knew that he never told a lie and that they could trust him completely. In fact, the people of

Makkah started to keep their valuable belongings with Muhammad, Sallallahu Alaihi wa Sallam, because they knew that he would never cheat them or lose their things.

As young Muhammad, Sallallahu Alaihi wa Sallam, grew up, he learned about business from his uncle Abu Talib, and later started to work as a trading merchant. Because of his pleasant personality and honest character (Akhlāq), people trusted him and gave him their goods to take to other countries for trade.





MARRIAGE

In Makkah, there was a respected and wealthy businesswoman named Khadija, RadhiAllahu ‘anha, May Allah be pleased with her. She was a businesswoman involved in trade and she asked Muhammad, SallAllahu Alaihi wa Sallam, to take her goods and trade with them in Syria. Prophet Muhammad agreed and left for Syria with one of Khadija's caravans. With him went her slave, Maysara. While on the journey, Maysara saw that Muhammad was a good man.

The trading was very successful and Muhammad, SallAllahu Alaihi wa Sallam, made more profit for Khadija than she had ever received before. When they arrived back in Makkah, Maysara told Khadija everything about the trip and what he had noticed about Muhammad's character and behaviour.

Khadija was a widow and she was also very rich and beautiful, and many men had wanted to marry her. But she did not want to marry any of them. Khadija began to notice that the more she found out about Muhammad, the more she admired him. Eventually, she sent a friend to ask if Prophet Muhammad, SallAllahu Alaihi wa Sallam, would like to marry her. The Prophet accepted the proposal and soon they were married. At that time, the Prophet was 25 years old and it is commonly said Khadija was 40 years old.

Their marriage was a very happy one and Muhammad, SallAllahu Alaihi wa Sallam, and Khadija, RadhiAllahu ‘anha, had six children; two sons and four daughters. Sadly, their first born, a son called Qasim, died shortly before his second birthday, and their youngest son called Tahir or Abdullah also only lived for a short time. While they were sad at the loss of their sons, Khadija and the Prophet happily lived with their four daughters - Zaynab, Ruqaiya, Umm Kulthum, and Fatima.

Prophet Muhammad, SallAllahu Alaihi wa Sallam, continued to work as a merchant and lived a calm and peaceful life.

CONFLICT AT THE TIME OF REBUILDING THE KA'BA

The Prophet, SallAllahu Alaihi wa Sallam, was very wise and intelligent. His wisdom benefited many people. One such time was when the Quraysh decided to rebuild the Ka’ba. All the clans of Quraysh worked together, until it was time to place the original black stone of the Ka’ba back in its place. The leaders of the clans then began to argue about who should have the honour of putting back the black stone. Their arguments almost started a serious fight. Then, one of the leaders suggested that they should seek the advice of the first person who approached the Ka’ba the next day. They all agreed.





The next morning, they were all delighted when they saw that Muhammad, Sallallahu Alaihi wa Sallam, was the first person to enter the Haram (sacred area) near the Ka'ba. They knew that Muhammad would be able to provide a solution that everyone would accept and find fair.



They told him about the argument. To solve the problem, the Prophet placed a cloth on the ground and placed the black stone on the cloth. He then asked one man from each clan to hold the cloth and carry it to the wall of the Ka'ba. When this was done, the Prophet took the stone off the cloth and put it into its place in the wall of the Ka'ba. Everyone was happy with this and they finished the rest of the rebuilding of the Ka'ba in peace.

This incident shows how the Makkans respected and trusted Muhammad, Sallallahu Alaihi wa Sallam, and how, by his wisdom and good sense, he was able to prevent a civil war amongst the clans.



Exercise: Write answers in the spaces.

What can we learn from the Prophet's incident of going to the wedding party?	
What two characteristics was the Prophet famous for and what names were given to him by the people?	
How did the Prophet meet Khadija?	
Why did Khadija want to marry the Prophet?	
How old were the Prophet and Khadija when they got married?	
How many children did the Prophet and Khadijah have? What are their names?	
When the Quraysh were rebuilding the Ka'ba, what were they arguing about that nearly broke out into a war?	
How did Prophet Muhammad manage to prevent this war? Explain the wisdom of his decision.	



Exercise: Discuss the good character (AkhlAQ) of young Prophet Muhammad, Sallallahu Alaihi wa Sallam, and how it is important for us to have similar qualities, if we want to have a good impact on people around us. Write a comment here.



Lesson 7: THE FIRST YEARS AS A PROPHET



THOUGHTFULNESS AND SECLUSION

From the time the Prophet, SallAllahu Alaihi wa Sallam, was around thirty-five years old, he started to sometimes go to Cave Hira in a mountain near Makkah called Jabal an Nur (the Mountain of Light). There, he would think about Allah, and contemplate about the world and the purpose of life.



THE FIRST REVELATION

One day, in the early hours of the morning of the last few days of Ramadhan, in the year 610 CE, Angel Jibril, Alaihis salaam, came to the Prophet while he was asleep in Cave Hira. This frightened him a lot, because it was the first time anyone had come into the cave, which was high up on Jabal an Nur. The Angel said to the Prophet: "Read!" Muhammad, SallAllahu Alaihi wa Sallam, replied "I am not a reader".

At this the Angel took Muhammad in his arms and pressed him until it was almost too much to bear. He then released him and said again, "Read!" Muhammad, SallAllahu Alaihi Wa Sallam, again replied, "I am not a reader". This happened a third time, until finally the Prophet asked, "What shall I read?" And the angel replied:

**Read! In the Name of your Lord who created.
He created people from a clinging clot.
Read, and your Lord is the Most Generous,
He who teaches by the pen,
He teaches people what they did not know.**

(Quran Surah 96, Al 'Alaq, Ayaat 1-5)



The Messenger of Allah later said that he felt as if these verses were transplanted into his chest. He could not think of anything except these verses!

When the angel left, Prophet Muhammad, SallAllahu Alaihi wa Sallam, rushed out of the cave and headed for home. But a voice from the horizon kept saying "O Muhammad, you are the Messenger of Allah, and I am Jibril!" He looked up at the sky and wherever he turned, he saw the brightness of the Angel Jibril.

Terrified, the Prophet returned home to Khadija. When his wife saw him, she became very worried. He was shivering as if he was feeling really cold and unwell. He asked her to wrap him in blankets, which she did. After a while, he managed to tell her what had happened at Cave Hira.





The next morning Khadija, RadhiAllahu ‘anha, and the Prophet, SallAllahu Alaihi wa Sallam, went to see Khadija's cousin called Waraqah bin Nawfal. Waraqah knew the Tawrah (Torah), so when he heard the story of what happened in the cave, Waraqa realised that Muhammad had received revelations just like other prophets had done in the past. Waraqa told Prophet Muhammad, SallAllahu Alaihi wa Sallam, that he had been chosen by Allah to be His Messenger and that the Angel who came to him is the same one who went to Prophet Musa, Alaihis salaam.

But Waraqah also warned that most of the people would not listen to the Prophet and they would one day chase him out of the city of Makkah. Waraqa also said that he wished he would be alive to help the Prophet when that happens. But sadly, Waraqa died soon afterwards.

All this happened when the Prophet was 40 years old. From that time onwards, the Angel Jibril came to the Prophet, SallAllahu Alaihi wa Sallam, from time to time, and the verses he taught him were the revelations of the last message from Allah to humans. These verses are contained in the Holy Quran.

THE FIRST MUSLIMS

Khadija, RadhiAllahu ‘anha, was the first person to become a Muslim and the first person to support the Prophet in his task. Through her, Allah made things easier for the Prophet, SallAllahu Alaihi wa Sallam. Khadija encouraged him, helped him spread his message and stand up to the people who were against him. Khadija also worked hard and sacrificed a lot, and spent most of her wealth for Islam.



The second person to become a Muslim was the Prophet's cousin, Ali Ibn Abu Talib, RadhiAllahu ‘anhu, may Allah be pleased with him, who was a young boy at that time.





When the news that Muhammad, Sallallahu Alaihi wa Sallam, had become a Prophet reached his longtime friend Abu Bakr, Abu Bakr, RadhiAllahu ‘anhu, came to the Prophet to find out for himself. When the Prophet told him that he had indeed been chosen to teach everyone to worship the One true God, Allah, Abu Bakr became a Believer instantly. Later, the Prophet was reported to have said that everyone he ever invited, thought about it for a while before accepting Islam - except Abu Bakr. When he was told about Islam, he did not hesitate for a second to become a Muslim. In fact, he never once hesitated in trusting the Prophet, even when those around him had doubts. This is why he is called ‘Abu Bakr As-Siddiq’.

Shortly after Abu Bakr embraced Islam, Zayd ibn Harithah, RadhiAllahu ‘anhu, a young slave who had been freed and adopted by the Prophet, Sallallahu Alaihi wa Sallam, also became a Muslim. Khadija, Ali, Zayd and Abu Bakr became Muslims on the first day, after the first revelation!

As people became Muslims, they started to tell their friends and family about Islam. People had always come to Abu Bakr for advice because of his wisdom, honesty and kindness. So, many people came to Islam through him. Among the most well-known of them were Sa'd ibn Abi Waqqas, who was an uncle of Aminah the Prophet's mother, ‘Uthman ibn Affan and ‘Abdur Rahman ibn Auf, RadhiAllahu ‘anhum.



Exercise: Write answers in the spaces.

What are the names of the cave and the mountain where the first revelation of the Quran was given, through Angel Jibril?	
In which year and month were the first verses of the Quran revealed?	
Give the Quranic reference for the first Ayaat that were revealed to the Prophet.	
Describe how you think the Prophet felt when he ran home to Khadija.	
Which two people reassured the Prophet after he received the first revelation?	
Who was the first person to become a Muslim?	
Who were the first child and the first man to become Muslims?	
Who else became Muslim on the first day?	
Name three other very early Muslims.	



Lesson 8: THE EARLY MUSLIMS & THE SECOND PHASE



EARLY ACTIVITIES AND TEACHINGS

The early Muslims used to gather together in the mountains outside Makkah to listen and learn from the Prophet, Sallallahu Alaihi wa Sallam. They would learn the new verses of the Quran as they were revealed.



The early Quranic surahs have a moving rhythm and generally have short ayaat. These surahs talk about the Oneness of Allah and that Allah is the Rabb (Lord, Provider and Sustainer), and talk about the greatness of Allah. These early surahs also give stunning descriptions of the end of this world, and about the next world and the Day of Judgement. Some of the early surahs of the Quran were: Al Muzammil, Al Mudath-thir, Al Qalam, Al Qiyamah, At Takweer and Al Fatiha. Many of the surahs in the last Juz were also revealed in the early days of Islam.



In the early days, before Salah was made obligatory, it is said that the Muslims used to pray twice a day; once in the morning and once in the afternoon. They would usually say their prayers at home but on some days, they would pray with the Prophet in the mountains.

The Muslims also knew that part of their duty as Muslims was to tell others about Islam. But they could not yet do this openly. Therefore, the Muslims used to tell only their trusted friends and family about the new religion. In this way, the number of people becoming Muslims began to grow, and within three years about seventy people had become Muslims.

As the number of Muslims grew, the Makkans found out about the new religion, but they did not think much about it or feel threatened by it, at that time.

INVITATION TO THE FAMILY

After three years, Allah, Subhanahu wa Ta'ala, revealed the verses that asked the Messenger of Allah to preach to his family and in public.



The Prophet, Sallallahu Alaihi wa Sallam, prepared a feast and invited his uncles and cousins. When they were all there, he told them about his message. He asked them to accept his message and join him in his work and help him. No one accepted the message. But his uncle, Abu Talib, said that he would protect the Prophet (remember what the monk had told Abu Talib many years before). Young Ali, Abu Talib's son who had already accepted Islam, stood up and pledged to help the Prophet. Abu Lahab, another uncle of the Prophet, laughed and disrupted the gathering, and then everybody left. This was very disappointing for the Prophet, Sallallahu Alaihi wa Sallam, but he did not give up on his task.





PUBLIC INVITATION FROM MOUNT SAFA

The Prophet, Sallallahu Alaihi wa Sallam, then gathered the people of Makkah on Mount Safa and said that he had something very important to tell them.

He started by asking them if they would believe him if he told them that there was an army on the other side of the hill that was about to attack them. They answered that indeed they would believe him, because he was Al Amin (the Truthful) and he never lied. Then, he told them that he was the Messenger of Allah, who had been sent to show them the right way, and to warn them of terrible punishments if they did not follow him in worshipping only Allah alone. Abu Lahab stood up and said, "May you perish! Did you call us here just to tell us this?" Allah, Subhanahu wa Ta'ala, then revealed Surah al Masad, which says that Abu Lahab will perish:



Abu Lahab stood up and said, "May you perish! Did you call us here just to tell us this?" Allah, Subhanahu wa Ta'ala, then revealed Surah al Masad, which says that Abu Lahab will perish:



The hands (work) of Abu Lahab will perish, and he will perish. His wealth and gains will not save him.

**He will roast in a flaming fire,
And his wife, the carrier of firewood,
will have upon her neck a rope of palm-fibre.**

(Quran, Surah 111, Al Masad)

When Abu Lahab's wife heard about this surah, she went out with the intention of quarrelling with the Prophet. The Prophet and Abu Bakr were sitting near the Ka'ba. When

Abu Lahab's wife saw Abu Bakr, she came towards him. Abu Bakr was afraid that she would cause a scene and people might start fighting. He told the Prophet, Sallallahu Alaihi wa Sallam, to hide away, but the Prophet told Abu Bakr that Allah will put a veil between the Prophet and her so that she would not be able to see him. And that is exactly what happened. Abu Lahab's wife came to Abu Bakr and asked him where the Prophet was and said that she was looking for him because he was saying things about her. Abu Bakr did not answer. Finally, she went away searching for the Prophet, although the Prophet had been sitting right next to Abu Bakr the whole time!

(**Source:** Bukhari and Muslim)

Surah Al Masad has other miracles. Abu Lahab spent his life working against the Prophet and telling people not to believe what he was saying. If he had wanted to, he could have pretended to become a Muslim and say to the people, "Look! I want to be a Muslim now but the Quran says that I will burn in the fire." He could have tried to convince people that the Quran was wrong. But Abu Lahab never did such a thing. This proves that no one can go against what Allah says in the Holy Quran, even if they are the worst enemies of Islam.





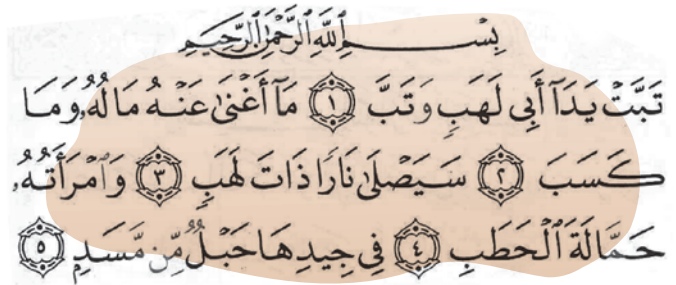
Exercise: Write answers in the spaces.

Name two things that the early Muslims in Makkah did.	
What topics did the early Quranic surahs focus on?	
After how many years from the first revelation did the Prophet start preaching publicly?	
Who were the first people that the Prophet invited to Islam publicly?	
Where did the Prophet first preach publicly in Makkah?	
Which uncle of the Prophet has been cursed in the Quran?	
What surah talks about this uncle and why is this surah a miracle of the Quran?	



Exercise: Arabic Words. Surah Al Masad is written below. Find and write the Arabic words to match the English words in the table.

Hands	
Burn	
Fire	
Rope	
Palm Fibre	



Exercise: Arabic Numbers. Mount Safa, where the Prophet first preached from, was the starting point for Mother Hajar's search for water and help, many hundreds of years earlier, and it is also the starting point for Sa'ii, during Hajj or Umrah. Write the Arabic numbers to match running 7 times between Safa and Marwa (Sa'ii):

1	١	Safa to Marwa
2	٢	Marwa to Safa
3		
4		
5		
6		
7		



Lesson 9: THE MAKKAN RESPONSE



The Prophet, Sallallahu Alaihi wa Sallam, and the other Muslims continued to invite their friends and acquaintances to Islam, and the number of Muslims continued to grow.

When the leaders of Makkah saw this, they did not like it. Makkah was a city that housed the many gods that the people of Arabia worshipped. The people of Makkah made a lot of money when other people came to Makkah to visit the idols. The leaders of Makkah realised that if everyone worshipped Allah, there would be no idols, and they feared that their businesses would close down.



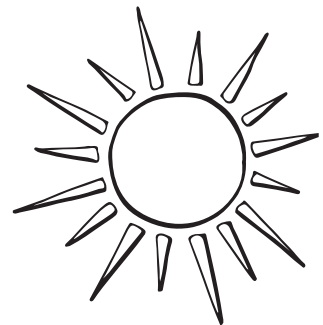
OFFERS OF WEALTH

The leaders of Makkah tried to make a deal with the Prophet. They went to Abu Talib and asked him to tell the Prophet to stop attacking their gods (idols) and their way of life, and in return they would let him do as he wished. They offered the Prophet leadership of Makkah and any wealth he wanted. But the Prophet told Abu Talib that his preaching was commanded by Allah, Subhanahu wa Ta'ala, and that he could not stop spreading the message.

When the leaders of Makkah saw that there was no change, they went back to Abu Talib and this time they told him that if he did not stop his nephew, they would fight them both. Abu Talib sent for the Prophet and told him what had happened, saying, "Spare me and spare yourself; do not put a greater burden on me than I can bear."



But there was nothing that the Messenger of Allah could do. He answered, "Oh Uncle, by Allah, if they put the sun in my right hand and the moon in my left, in return for my giving up this cause, I could not give it up until Allah makes Truth victorious, or I die in His service."



Abu Talib was amazed by this answer. He told the Prophet that he would support him for as long as he lived. Abu Talib then called his clan and asked them to unite against the Makkans if they decided to attack anyone from their clan. The people of the clan agreed to do this.

PERSECUTION OF MUSLIMS

To try to stop the Prophet, Sallallahu Alaihi wa Sallam, the Makkans started persecuting the Muslims, especially the slaves, the poor and the weak Muslims. One such person was Bilal ibn Rabah, the slave of Umayyah ibn Khalaf. Bilal, RadhiAllahu 'anhu, was Abyssinian and very strong, but his master was very harsh on him. He would take him out into the desert and tie him up, and people would take turns to whip him.





After his torturers got tired of whipping, they left him in the sun with a large stone on his chest. While Bilal was being whipped, he kept saying, "Ahad, Ahad" (One God, One God) and he took all the punishment the people could give. The Muslims were very distressed to hear of this, but they could not challenge a powerful man like Umayyah ibn Khalaf.



Finally, Abu Bakr bought Bilal from his master for a large sum of money, and then set him free. Later in Madina, Bilal became the first Mu'adhin (caller to the prayer) of Islam. Bilal said that while the non-Muslims were torturing him, Allah had in fact made him feel really peaceful inside, and that he had never felt that kind of peacefulness at any other time.

Not all the persecuted Muslims were as fortunate as Bilal. Many suffered, but all of them were patient, knowing that they were doing the right thing and that Allah, Subhanahu wa Ta'ala, would reward them for their sufferings. These poor Muslims were taken to the desert, tied to posts, whipped and left there. Some of the poor and weak Muslims were killed. The first Muslim to be killed as a martyr in Islam (Shaheed) was Sumaiya, the mother of Ammar ibn Yasir; and her husband Yasir was also martyred after her, RadhiAllahu 'anhum. This became a time of great trial for the Muslims.

HOUSE OF ARQAM (DAR AL ARQAM)

At this time, the Prophet, SallaAllahu Alaihi wa Sallam, established a centre at the house of Arqam. There, the Muslims met each other quietly to learn and discuss how to take the message of Islam to others. They brought people who were interested in Islam there to meet the Prophet. They also learned the Quran there and listened to the Prophet's words (Hadiths) and joined him in prayers. We can say that the house of Arqam was the first Islamic Centre or Markaz (place of learning).



Exercise: Write answers in the spaces.

What is the first thing the Makkans did when the Prophet started to preach?	
What effect did the Prophet's refusal to make a deal with the Makkans have on Abu Talib?	
Name some of the early Muslims who were persecuted.	
Who was the first Muslim martyr?	
What activities did the Muslims do in the first Islamic Markaz?	



Lesson 10: THE HIJRAH TO ABYSSINIA



In the fifth year of Prophethood, when the persecution was becoming unbearable, some of the Muslims decided to go to another country to escape being harmed. In Rajab of that year, a group of eleven men and four women went to Abyssinia (now Ethiopia and Eritrea). 'Uthman bin Affan and his wife Ruqaiya (the Prophet's daughter) also went with this group, RadhiAllahu 'anhum.

In Ramadhan of the fifth year of Prophethood, the Messenger of Allah was reading Surah An Najm near the Ka'ba. Some Makkans were listening to the surah and were mesmerised by it. Without realising, they all went into sujood with the Prophet when he read the ayah of sujood (verse of prostration) in that surah. In Abyssinia, this incident was later reported as many Makkans becoming Muslims. On hearing this, the group of Muslims who were in Abyssinia returned to Makkah, only to find that the news had been false.



The Muslims were still being mistreated and so, in the month of Shawwal, eighty-three men and eighteen women left Makkah and went to Abyssinia. The Prophet put his cousin, Ja'far ibn Abu Talib, as leader of this group.

The Makkans were furious when they discovered that this group of Muslims had secretly left the city. The Makkan leaders quickly sent two men to the Abyssinian king, to persuade him to send the Muslims back. One of the men was 'Amr ibn al-'As, a very clever speaker, and the other was Abdullah ibn Abi Rabi'ah.

First, the two men made up stories about the Muslims, saying that they had committed crimes and asking the king not to let them stay in his country. But the king replied that he would not send the Muslims back because they had asked for his protection. Instead, he called the Muslims to hear what they had to say.

When the group of Muslims entered the king's court, they did not kneel in front of the king, as was the custom of the Abyssinians.

"Why do you not kneel to our king?" they were asked by the king's advisors. "We kneel only to Allah," they replied. The king then asked them to tell him about their religion. Ja'far, RadhiAllahu 'anhu, replied:

"Oh King, at first we were among the ignorant. We and our ancestors had turned away from the faith of Ibrahim who, with Isma'il, rebuilt the Ka'ba and worshipped only Allah. We used idols in our worship. We ate dead meat (carrion). We did not respect the rights of our neighbours. The strong oppressed the weak. We did terrible things of which I dare not speak."





Jafar continued, “This was our life until Allah sent a Messenger from among us, one of our relatives, whom we have always known to be honest, innocent, and faithful. He asked us to worship only Allah, and to give up the bad customs of our forefathers. He asked us to be truthful and trustworthy, to respect and help our neighbours, to honour our families, and to put a stop to our bad deeds and endless fighting. He asked us to look after orphans. He told us not to slander or speak evil of women or men. He ordered us to worship Allah alone and not to worship anyone or anything else alongside Him. He ordered us to pray, to give charity, and to fast. We believe he is right and therefore we follow him and do as he tells us. The Makkans began to attack us and come between us and our religion. So, we had to leave our homes and we have come to you, hoping to find justice.”



The Abyssinian king, who was a Christian, was amazed by these words. 'Amr had to quickly think of a way to counteract the argument. Cunningly, he said to the king, “These people do not believe in Jesus in the same way as you.” The king then wanted to know what the Prophet had said about Jesus (Prophet 'Isa), 'Alaihis Salaam. Ja'far replied by reciting part of Surah Maryam, which tells the story of Jesus and his mother Mary. These are a few of the lines he recited:

And mention Maryam in the Quran, when she withdrew from her people to an eastern place, and chose to live separately from them.

Then We (Allah) sent to her Our Spirit (Jibril) who came to her as a perfect man. She said, “Indeed, I ask for protection from the Most Compassionate, from you, if you fear Allah!”

He (Jibril) said, “I am only a messenger of your Lord, and I give you the good news of a son.

She said, “How can I have a son when no man has touched me and I have not been unchaste?”

He said, “Even so (you will have a son). Your Lord says, ‘It is easy for Me. And (it will be) that We make him a sign for humanity and a mercy from Us,’ And it is something that Allah has already decided.”

So, she conceived the baby and withdrew to a far place...





She returned to her people, carrying him (the baby). They said (in shock), “O Maryam, you have come with a bad thing! Oh sister of Haroon, your father was not a bad man, nor was your mother unchaste.” Then Maryam pointed to the child (‘Isa). They said, “How can we speak to one who is still in the cradle, a baby?” He (‘Isa) said, “Indeed, I am Allah's servant. He has given me the Book, and made me a Prophet. He has made me blessed, wherever I may be, and He has told me to pray and give charity as long as I live, and to be kind to my mother. He has not made me arrogant or defiant. So Peace be upon me, the day I was born, and the day I die, and the day I will be raised back to life!”

(Quran, Surah 19, Maryam, Ayaat 16-22, 27-33)

When the king heard these ayaat, his eyes filled with tears. Turning to his advisers, he said, “These words have surely come from God. There is very little that separates the Muslims from the Christians. What both Jesus and Muhammad, the Messengers of Allah, have brought, comes from the same source.” After this, the king gave the Muslims permission to live safely in his country.



Exercise: Write answers in the spaces.

Why did some of the early Muslims go to Abyssinia?	
In which year of prophethood did they go?	
What did the Makkans try to do when they found out that some Muslims had gone to Abyssinia?	
List three harmful practices of the non-Muslims of Makkah that Islam stopped.	
List three good practices that Islam brought to the early Muslims.	
What did the king say after he heard the verses about Prophet ‘Isa in Surah Maryam?	
List two interesting things mentioned in the ayaat that Jafar quoted from Surah Maryam.	
Write what you think are the main differences and similarities between Islam and Christianity.	



Lesson 11: PRAYERS IN THE HARAM



In the fifth year of Prophethood, two very strong and brave people became Muslims. The first person was Hamza ibn Abdul Muttalib and the other was Omar Ibn al-Khattab, RadhiAllah 'anhum, may Allah be pleased with them.

CONVERSION OF HAMZA

One day, when the Messenger of Allah was returning home after speaking with his followers, he met Abu Jahl, a leader of Makkah who hated the Prophet. Abu Jahl started to insult the Prophet and speak badly about Islam, but the Prophet did not reply and kept going on his way.

Hamza was an uncle of the Prophet, SallAllahu Alaihi wa Sallam. People called him the lion hunter because he used to fight lions in the desert with his bare hands.

When Hamza heard how his nephew had been insulted, he went straight to the Ka'ba where Abu Jahl was sitting amongst the people, and hit him in the face with his bow. Hamza then said, "Will you insult him (the Prophet), when I follow his religion and I say what he says? Hit me back if you can!" Some people got up to help defend Abu Jahl but he stopped them saying, "Leave Hamza alone, for by Allah, I have insulted his nephew badly." After this event, Hamza, RadhiAllahu 'anhu, became a Muslim.



CONVERSION OF OMAR

Following Hamza's acceptance of Islam, the leaders of Makkah became increasingly worried about the way the people of Makkah were being divided by the Prophet's teachings. A few days later, Omar ibn al-Khattab decided that the only way to silence the Prophet was to kill him.

With sword in hand, he set out to look for the Prophet. On his way, someone said to Omar, "Why don't you look a little closer to home before going to kill Muhammad? Don't you know that your own sister Fatima is a Muslim now?"



Omar was shocked and went straight to his sister's house. When he arrived outside the house, he heard Fatima and her husband Sa'ad, RadhiAllahu 'Anhum, reading Surah Ta Ha. Hearing her brother's voice at the door, Fatima quickly hid the pages of Quran. Omar stormed into the room and demanded, "What is that I heard?"

No one said anything. Omar lost his temper and attacked Sa'ad, shouting, "They tell me that you have joined Muhammad in his religion!" Fatima tried to defend her husband and Omar hit her too.





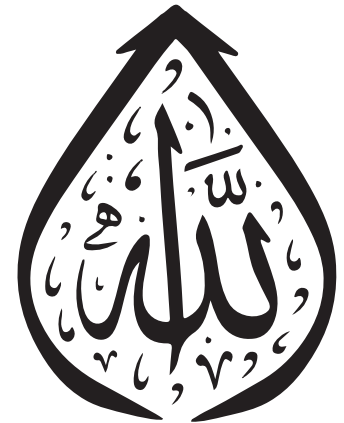
Then Fatima said, “Yes, we are Muslims and we believe in Allah and His Messenger, and you can do what you like!”

Seeing her faith and that his sister was hurt, Omar suddenly felt sorry for what he had done. He calmed down, and then said to her, “Let me see what I heard you reading, so that I may understand what your Prophet has brought.”

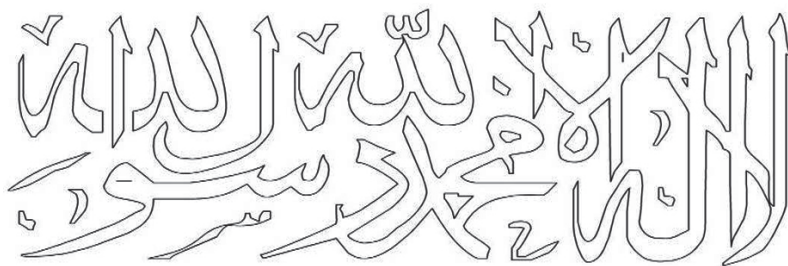
Fatima refused to give him the pages of Quran until Omar had washed and make himself clean before touching it. Then Omar picked up the pages and read the following ayaat:

**In the Name of Allah, the Beneficent, the Merciful
Ta Ha. We have not revealed to you (Muhammad)
this Quran to cause you distress. But only as a
reminder for those in awe (of Allah). It is a
revelation from Him who created the earth and
the heavens; the Most Compassionate, Who is
established on the Throne. To Him belongs
whatever is in the heavens and the earth and
all that is between them, and all that is under
the ground. Whether you speak aloud or be silent,
surely He knows the secrets and all that is hidden.
Allah! There is no god except Him. To Him belong
the Most Beautiful Names.**

(Quran, Surah 20, TaHa, Ayaat 1-8)



As he read, Omar realised that these were the most beautiful words he had ever seen and that this religion must be true. He was overcome by a most wonderful feeling. With his sword still in his hand, he turned around and went straight to the house where the Prophet was. One of the Muslims looked out of the house. There stood Omar, a tall and strong man with a sword in his hand! But despite the fears of his friends, the Prophet, Sallallahu Alaihi wa Sallam, told them to allow Omar to come in and leave the two of them alone.



There is no God but Allah
Muhammad is the
Messenger of Allah





The Prophet asked Omar why he had come. Omar replied, "I have come to declare that there is no god but Allah and that you, Muhammad, are the Messenger of Allah."

After his conversion, Omar, RadhiAllahu ‘anhu, asked why the Muslims were praying in secret. He said, "If we are on the right path, then we should go and pray at the Ka’ba in public!" So, with Omar and Hamzah in front, the Muslims went to the Ka’ba and prayed in the open for the very first time.

This action astonished the people of Makkah, but no one dared to say anything. The addition of Hamza and Omar to the brotherhood of Muslims made them cautious and worried, and the leaders of Makkah began to see Islam as a real threat. As time went on and the numbers of Muslims increased, the Makkans grew more and more furious. Until they also decided, as Omar once did, that the Prophet had to be killed.

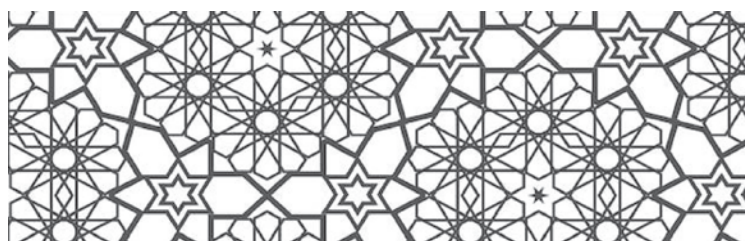


Exercise: Write answers in the spaces.

Who are the two people after whose conversion the Muslims went to pray in public at the Ka’ba for the first time?	
What incident led to Hamza telling everyone that he had become a Muslim?	
Why did Omar decide to kill the Prophet?	
What made Omar ibn al Khattab change his mind and become a Muslim?	



Exercise: Have a discussion about how we often see in life that when leaders and strong people start to take action and get behind a project, it becomes easier for all the members of the project to work together as a team and be successful. Write a comment here about how you think the early Muslims were strengthened by the conversions of Hamza and Omar, RadhiAllahu ‘anhumaa.



Lesson 12: THE BOYCOTT



On hearing of the Makkans' plan to kill the Prophet, Sallallahu Alaihi wa Sallam, Abu Talib called all his brothers and asked them to protect their nephew. All of them except Abu Lahab agreed to do this.

The Makkans realised that they could not carry out their plan to kill the Prophet, because of this protection, so they decided to boycott his family and all the Muslims. A social boycott is when no one talks to that person and an economic boycott is when no one will buy from or sell to the person. The Makkans' boycott of the Muslims was both economic and social. During the boycott, Abu Talib moved his clan and the Muslims to live on his land in a valley outside the city.

A document declaring the official boycott was hung in the Ka'ba. It stated that no one in the city was allowed to have anything to do with the Prophet and his people, including selling to them any food or drink.



During the boycott, life became very difficult for the Muslims because they had very little food. Many of the wealthier Muslims, including Abu Bakr and Khadija, sacrificed most of their wealth, buying food secretly to support the Muslims during this time. The Makkans tried to make things more difficult by making sure that the Muslims could not get any food by different methods. Once, when the Muslims tried to buy food from a caravan passing near Makkah, Abu Lahab offered ten times the price of the goods to the merchant and so stopped the Muslims from buying what they desperately needed.

During the years of this terrible treatment, a wonderful thing happened. Instead of Islam becoming weaker, it grew stronger. Allah, Subhanahu wa Ta'ala, sent many revelations encouraging the Muslims and strengthening their faith. The reality of the boycott was that the Muslims were tested and strengthened in their faith, and cleansed by the hardships they suffered. They did not have much food to eat but Allah was giving them spiritual sustenance to strengthen them!



The boycott lasted for three years, from the seventh year of the Prophet's mission to the tenth year. After three years, the Prophet told one of the Makkans, who was secretly helping the Muslims, that the ants had eaten the parchment in the Ka'ba, on which the rules of the boycott were written.

When this person told the Makkan leaders, they went to see the document. To their astonishment, they found that ants had indeed eaten everything except the words, "In Your Name, O Allah." After this, the Makkans lifted the boycott.





Exercise: Write answers in the spaces.

What is a boycott?	
Why were the Muslims boycotted?	
What were the things that the Muslims could not do during the boycott?	
How did the boycott end?	
How did Allah help the Muslims during their trial of the boycott?	
What happened to the Muslims during the three years of boycott?	



Exercise: Imagine that you are one of the Muslims during the boycott. Write a short 'news article' below, describing what is happening and how you feel.



Lesson 13: THE LAST YEARS IN MAKKAH



YEAR OF SORROW

After the boycott was lifted, the Prophet, SallAllahu Alaihi wa Sallam, the Muslims and their allies went back to Makkah. But Khadija had become very weak and ill due to the harsh living conditions during the boycott. Shortly after returning home, Khadija, RadhiAllahu ‘anha, passed away. Now the Prophet had lost his beloved wife and friend, who was the first person to accept Islam and support him. But sadly, more was to come.



A few days later, the Prophet's uncle and protector, Abu Talib, also died. Abu Talib had always protected the Prophet, SallAllahu Alaihi wa Sallam, against his enemies. After Abu Talib's death, the Makkans began to treat the Prophet and the Muslims even worse than ever before. This tenth year of the Prophet's mission became known as the 'Year of Sorrow'.

MISSION TO TAIF

The Prophet decided to take his message to people living outside Makkah and look for a safe place to live and preach Islam. He and his adopted son Zayd travelled to Taif, a town about seventy kilometres from Makkah. There he met the leaders of the tribes but they would not listen to him. He even spoke to the people in the streets and the marketplace but they ignored him or made fun of him. The Prophet and Zayd stayed in Taif for ten days and continued to try to speak to the people about Islam. Eventually, the leaders of Taif ordered their slaves and children to insult them and throw stones at them and chase them out of the town.

The Prophet, SallAllahu Alaihi wa Sallam, left the town in great distress. His shoes were filled with blood from the injuries of the stones that the children had thrown. He and Zayd found a quiet place near an orchard wall on the edge of the town. There he prayed to Allah in these words:



“O Allah, only to You do I complain of my weakness, helplessness and lowliness in the eyes of people. O Most Merciful, You are the Lord of the weak, and You are my Lord. To whom do you entrust me? To a stranger who insults me or to an enemy whom You have given power over me? If You are not angry with me, I don't care what happens to me. Your favour alone is what I want. I take refuge in Your countenance, by which all darkness is illumined and on which this world and the Hereafter depend, from bringing Your anger upon me and from making You angry. It is for You to blame me, until You are pleased. There is no power and no might except through You.”





In answer to the Prophet's du'a, Allah, Subhanahu wa Ta'ala, sent Angel Jibril and the Angel of the Mountains to the Prophet, Sallallahu Alaihi wa Sallam. The Angel of the Mountains said that if the Prophet wanted, the angel would move the two mountains nearby and crush the town of Taif between them. But the Prophet was always kind hearted. He replied to the Angel, "No, these people do not understand, so I do not want to destroy them. Instead, I hope that one day the people of Taif will become Muslims."



The wall near which the Prophet, Sallallahu Alaihi wa Sallam, was sitting was in an orchard owned by two brothers named Utbah and Shaiba. They were sitting nearby and when they heard the Prophet's prayer, they felt sorry for him and sent one of their servants to him with a bowl of grapes. Before he began to eat, the Prophet said, "Bismillah." The servant, whose name was 'Addas and who was a Christian, was very surprised at these words because he had never heard them spoken in Arabia.

"By Allah," said 'Addas, "This is not the way the people of this country speak." "Then from what country do you come, 'Addas, and what is your religion?" asked the Prophet, Sallallahu Alaihi wa Sallam. "I am a Believer from the town of Nineveh (in Iraq)," 'Addas replied. "From the town of that good man Yunus (Jonah), son of Matta," added the Prophet. "How do you know about him?" asked 'Addas. "He is my brother. He was a prophet and I am a prophet," the Prophet replied. 'Addas then bent down and kissed the Prophet's head, his hands and his feet, because he knew that Muhammad, SallaAllahu Alaihi wa Sallam, was truly a Prophet. After this, feeling rested and in better spirits, the Prophet and Zayd returned to Makkah.



Exercise: Write answers in the spaces.

Why was the tenth year of Prophethood known as the Year of Sorrow?	
Which two significant family members of the Prophet passed away in that year?	
Why did the Prophet travel to Taif?	
Who went with the Prophet to Taif?	
How was the Prophet treated in Taif?	
Why did the Prophet not agree to let the Angel of the Mountains crush the town, and what does this show about his character?	
How did 'Addas know that Muhammad was a true Prophet?	



Lesson 14: ISRA WAL ME'RAJ



One night, a few days after his return from Taif, the Prophet, Sallallahu Alaihi wa Sallam, was woken up by the Angel Jibril, Alaihis salaam, and taken on a Night Journey to see the great Signs of Allah. The Prophet described this incident as follows:

“I sat up and he took hold of my arm. I stood beside him and he brought me to the door of the mosque where there was a white animal (called Buraq) for me to ride.”

The Prophet told of how he sat on the animal and, with Angel Jibril at his side, went from Makkah to al-Aqsa (on the Temple Mount) in Jerusalem, in a very short time. (This was the Isra.) There the Prophet met all the previous prophets who were gathered there. They all prayed together with Prophet Muhammad, SallAllahu Alaihi wa Sallam, as the imam (leader). Then the Prophet was brought two jugs, one containing wine and the other containing milk. He chose the milk and refused the wine. At this, the Angel Jibril, Alaihis salaam, said, “You have been rightly guided to the true nature of humanity, and your people will be too.”



The Prophet, SallAllahu Alaihi wa Sallam, then described how they began to ascend into the heavens. (This was the Me'raj.) They passed through the various heavens, where he again saw Prophets Adam, 'Isa, Yahya, Yusuf, Idris, Haroon, Ibrahim and Musa, Alaihimus slaam. The Prophet also saw many angels on this journey. Among the angels was Malik, the Keeper of Hell, who never smiles. Malik stepped forward and showed the Prophet a view of Hell and the terrible plight of those who suffer in that place. The Prophet was also shown the beauty of Heaven.





Finally, the Prophet and Jibril reached the Lote Tree of the Uttermost, the Sidrat al-Muntaha, where no creature from creation had been before. Angel Jibril did not go beyond this point.

From here, the Prophet, Sallallahu Alaihi wa Sallam, was taken into the Light of the Divine Presence of Allah, where he had a conversation with his Lord and was given a gift of fifty prayers a day for his Ummah (Muslim community).

On the way back down through the Heavens, he met Prophet Musa again. Prophet Musa, Alaihis salaam, told the Prophet that his followers would not be able to pray fifty prayers a day, so he should go back and ask Allah, Subhanahu wa Ta'ala, to reduce the number of daily prayers. So, the Prophet shyly returned and asked. This happened a few times, until eventually Allah, Subhanahu wa Ta'ala, reduced the number down to five prayers a day. Allah promised that whoever performs the five daily prayers (Salah) faithfully would have the reward of saying fifty prayers (each prayer's reward would be multiplied by ten).



In the morning, when the Prophet, Sallallahu Alaihi wa Sallam, told the people about Isra wal Me'raj, the non-believers made fun of him. Some Muslims also began to wonder how this could happen. How can someone go from Makkah to Jerusalem and then to the Heavens and come back in the same night?

The Prophet then told the people about a caravan that he saw travelling on the road, while he was on Buraq. He informed them that this caravan was coming to Makkah and he said that he drank some water from the supplies of the caravan during his Isra journey. He also told the people exactly where he had seen the caravan, what they were carrying and when they would arrive in Makkah. All that the Prophet, Sallallahu Alaihi wa Sallam, said proved to be true when the caravan arrived in Makkah. One of the people in the caravan also confirmed that they could have had a visitor at night because he had closed the water container before going to sleep but found it open when he woke up. After this, all the Muslims believed in the Isra wal Me'raj.

The Quran describes the incident of Isra wal Me'raj in the following ayaat:

Glory is to Him, who took His servant on a Night Journey from the Sacred Mosque to the Farthest Mosque, the place that We (Allah) blessed; so that We might show him (the Prophet) some of Our Signs. Indeed, He alone (Allah) is the All-Hearing, the All-Seeing. (Quran, Surah 17, Al Isra, Ayah 1)

Isra wal Me'raj is a miraculous journey of the Prophet, Sallallahu Alaihi wa Sallam. Allah, Subhanahu wa Ta'ala, took the Prophet through this journey to see His Great Signs. On seeing these signs, the Prophet was encouraged to carry on with his mission, after having such a sad time in that tenth year. The Prophet also realised that, although he was having trouble in Makkah, Allah was always there for him.





The experience of Isra wal Me'raj had a similar pattern to what some earlier prophets experienced. Earlier prophets also had to struggle against their people and then had some miraculous experiences before they finally managed to establish the Believer's community.

Recall the experiences of Prophet Nuh (Noah) and the flood, Prophet Musa (Moses) and the splitting of the sea, Prophet Yunus (Jonah) and the fish and Prophet Aiyub (Job) and his illness, Alaihimus salaam.

At around the time of Isra wal Me'raj, Allah, Subhanahu wa Ta'ala, was revealing to the Prophet the Quranic stories of other prophets who had miraculous experiences before the success of their mission. In this way, Isra wal Me'raj gave the Prophet the good news that soon his mission would succeed, InshaAllah (by Allah's Will).



Isra wa Me'raj also marked a very important time for the new Muslim community. Before this, the Muslims used to pray daily but the prayers were not specifically commanded by Allah or described in detail. After Isra wal Me'raj, the proper Five daily Salah were established, and the Prophet taught the Muslims all about them. The Muslims now knew that the Five daily Salah were compulsory (Fard/Wajib) and that they hold a lot of significance in our relationship with Allah, Subhanahu wa Ta'ala.



Exercise: Write answers in the spaces.

In which surah does Allah mention about Isra?	
What are the two parts of the journey of Isra wal Me'raj?	
List some prophets that Prophet Muhammad met during the Me'raj.	
List two Great Signs that the Prophet saw on the Me'raj journey.	
What Islamic practice was introduced during the Me'raj?	
What does this show about the importance of this Islamic practice?	
What was the purpose of the Isra wal Me'raj and how did this affect the Prophet?	
Other prophets also had miraculous experiences. Note down here the experiences of three of these prophets. What do all these stories teach us?	



Lesson 15: THE PLEDGE OF 'AQABAH



During the Hajj time the Prophet, SallAllahu Alaihi wa Sallam, used to speak to visitors from other areas who came to Makkah for Hajj.

In the eleventh year of Prophethood, six people from Yathrib (Madina) listened to the Prophet. When these people listened, they realised that he was the Prophet the Jews of Madina had been telling them about, so they said their Shahadah and became Muslims.

These six people promised to return the following year. In Yathrib, they told their friends and families about the Prophet, SallAllahu Alaihi wa Sallam, and his message. After this, many more people of Yathrib became Muslims.



The following year, twelve people from Yathrib came to Makkah to meet the Prophet and promised to serve Allah and Islam. This meeting became known as the first Pledge of 'Aqabah. The Prophet, SallAllahu Alaihi wa Sallam, sent Mus'ab bin Umair, RadhiAllahu 'Anhu, to Yathrib with them to teach them Islam and preach Islam to others. With Mus'ab in Yathrib doing the work of Da'wah (preaching), most of the Arabs of Yathrib became Muslims.

In the thirteenth year of Prophethood, seventy-four men and women came from Yathrib to meet the Prophet, SallAllahu Alaihi wa Sallam. During their meeting with the Prophet, the people from Yathrib offered to protect and defend the Prophet and his followers if they would come to live in Yathrib. This promise of protection became known as the second Pledge of 'Aqabah.

One reason the people of Yathrib invited the Prophet was because they believed that his leadership would be able to stop the fighting between the two big tribes of Yathrib - the Aws and the Khazraj. As people of these tribes started to become Muslims, they also became more like brothers. They improved their characters and soon stopped fighting with each other.



After the second Pledge of 'Aqabah, the Prophet, SallAllahu Alaihi Wa Sallam, told the Muslims of Makkah to start to migrate to live in Yathrib, where they would be safe. After this, the Muslims began to migrate from Makkah to Yathrib. And so began the Hijrah of the Muslims, which was the migration of the Muslims from Makkah to Yathrib. The city later changed its name and became known as Al Madina al Munawwarah (the City of Light), or simply Madina for short.





Exercise: Write answers in the spaces.



What did the Prophet do at Hajj time when people came for pilgrimage?	
What did the six people from the city of Yathrib do?	
In which year was the first Pledge of 'Aqabah?	
How many people from Yathrib came for the first Pledge of 'Aqabah?	
What did Mus'ab bin Umair do in Yathrib after the first Pledge of 'Aqabah?	
In which year was the second Pledge of 'Aqabah?	
How many people came for the second Pledge of 'Aqabah?	
What did the people of Yathrib do after the second Pledge of 'Aqabah?	
What did the Prophet do after the second Pledge of 'Aqabah?	
What did the city of Yathrib change its name to?	
What is the Hijrah?	



Lesson 16: THE HIJRAH



If you do not help him, still Allah has helped him already, when the unbelievers drove him out (of Makkah), the second of two, When the two were in the Cave, when he said to his companion, "Do not worry, surely Allah is with us." Then Allah caused His peace and serenity (Sakina) to come upon him, and helped him with forces you did not see, and He made the word of the unbelievers lowest, While Allah's Word is the Highest. Allah is All-Mighty, All-Wise.

(Quran, Surah 9, At Tawbah, Ayah 40)

When the unbelievers saw that the Muslims had started migrating to Yathrib, they feared that Islam would become stronger outside Makkah. They decided that the only way to stop Islam spreading was to finally try to kill the Prophet, Sallallahu Alaihi wa Sallam, before he too left Makkah to join his followers in Yathrib.



So, the leaders of Quraysh assembled in the house of their forefather, Qusayy to plan how to get rid of Prophet Muhammad, Sallallahu Alaihi wa Sallam. No single clan wanted to kill the Prophet themselves, for fear of revenge attacks from his family. So, they came up with a plan in which all the clans would be involved in killing him together.

The plan was that each clan would provide a young warrior. All the young warriors would then wait outside the Prophet's house and attack him at the same time when he came out of his house. In this way, no single clan would be blamed for the murder and the Prophet's family would not be able to seek revenge from all the clans at the same time. Allah, Subhanahu wa Ta'ala, told the Prophet about this plan. He revealed the ayah:

And (remember) when the unbelievers plotted against you, to capture or kill you, or drive you out. They were plotting, but Allah was (also) planning. And Allah is the best of planners.

(Quran, Surah 8, Al Anfal, Ayah 30)

When most of the Muslims had gone, the Prophet waited for Allah's orders to leave Makkah. The Makkans started to keep a watch on the Prophet's movements. One night, with the coming of darkness the young men of Quraysh gathered outside the Prophet's house, waiting for him to come out. When told by Allah, the Prophet got up and left the house.





At that very moment, Allah took away the sight of the warriors so that they could not see the Prophet, SallAllahu Alaihi wa Sallam. The Prophet took a handful of dust and sprinkled it on their heads as he walked right past them, reciting the verses:

Ya Sin. By the Wise Quran. You are truly among those messengers sent on the Straight Path. This is a Revelation from the All-Mighty, the All-Merciful.

So that you may warn a people whose forefathers were not warned, so they are heedless. The Word has already proved true to most of them, yet they do not believe. We have put shackles around their necks up to their chins, so that they are stiff-necked. And We have put a barrier before them and a barrier behind them, and covered them so they do not see.

(Quran, Surah 36, Yasin1-9)

The Quraysh warriors waited the whole night and were furious when, in the morning, they saw 'Ali instead of the Prophet coming out of the house. They realized that their plan had failed completely. The Prophet had left Ali, RadhiAllahu 'anhu, in Makkah to return things that people had entrusted to his care for safekeeping.



After he left his house in the night, the Prophet, SallAllahu Alaihi wa Sallam, went to Abu Bakr's house and told him, "Allah has told me that now is the time for us to leave Makkah."

"Together?" asked Abu Bakr.

"Together," the Prophet replied.

Abu Bakr, RadhiAllahu 'Anu, said, "O Messenger of Allah, here are two camels that I have kept ready for this journey." And so, the two of them then left Makkah and headed for Cave Thawr, on a mountain to the south of Makkah, where they planned to hide.

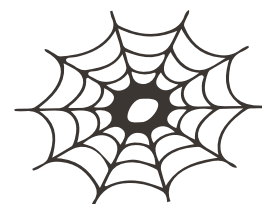
When the Makkans found out that the Prophet, SallAllahu Alaihi wa Sallam, and his companion had gone, they set out to look for them, searching in every direction. They hired an expert tracker to follow the footprints of the two camels. The tracker finally reached the cave where the Prophet and Abu Bakr were hiding, but a strange thing had happened. A spider had woven its web right across the entrance to the cave, and doves were nesting at the entrance to the cave. As the Makkans stood in front of the cave, with only the spider's web separating them from the Prophet, Abu Bakr began to fear for their safety. He whispered to the Prophet, "They are very close. If one of them turns, we will be seen!"



But then Abu Bakr was comforted by the Prophet's reply of the Quranic ayah:

Do not worry, for indeed Allah is with us.

(Quran, Surah 9, Ayah 40)





Eventually, the search party decided that no one could have entered the cave recently, otherwise the spider's web would not have been complete and the doves would not have nested there, and so they left without searching inside!

Three days later the Prophet, Sallallahu Alaihi wa Sallam, and Abu Bakr, RadhiAllahu 'Anhu, decided it was safe to leave the cave. Abu Bakr's son, 'Abdullah, had arranged for three camels and a guide, 'Amir, to help them continue their journey to Yathrib.

The leaders of Makkah offered a reward of one hundred camels to whoever captured the Prophet, Sallallahu Alaihi wa Sallam. Among those who went in search, in hope for the reward, was a man named Suraqa. Once, he managed to catch up with the Prophet, but whenever he tried to come close, his horse would suddenly sink up to its knees in the sand. When this had happened three times, he understood that the Prophet was protected by a power stronger than anything he had known, and so he decided that he would not be able to capture them and he returned back to Makkah. On this occasion, the Prophet told Suraqa that one day he would wear the bracelet of the king of Persia. Suraqa later became a Muslim and, after the Muslims had conquered the land of Persia, he did indeed wear the bracelet of the conquered Persian king.

The Prophet's migration from Makkah is called the Hijrah. It was the event that started the spread of Islam throughout the whole world. Muslims begin their calendar from the year of the Hijrah, which was the thirteenth year of Prophethood.



Exercise: Write answers in the spaces.

In what year of Prophethood did the Hijrah to Madina take place?	
Calculate what year of the Common Era (CE) the Hijrah took place. Subtract 1 year from the calculated number, to make up for the lunar calendar being shorter than the solar calendar.	
What did the Makkans plot when they saw the Muslims leaving for Madina?	
How did the Makkans plan to achieve their goal while avoiding retaliation from the Prophet's family?	
How did Allah save the Prophet from the Qurayshi warriors?	
Why did Ali remain behind in the Prophet's house?	
Who was with the Prophet during his Hijrah?	
What miraculous thing happened at Cave Thawr that made the Makkans not search in the cave?	
What happened to the man named Suraqa?	
What ayah of the Quran did the Prophet quote to reassure Abu Bakr in the cave?	



Lesson 17: THE PROPHET IN MADINA



ARRIVAL IN MADINA

When the people of Yathrib heard that the Prophet, Sallallahu Alaihi wa Sallam, had left Makkah and was on his way to their city, they eagerly awaited his arrival. Every morning, crowds of people would go and wait for him at the outskirts of the city. When the Prophet arrived, all the Muslims went out to greet him, shouting,

“Allahu Akbar! Muhammad the Messenger of Allah has arrived!”

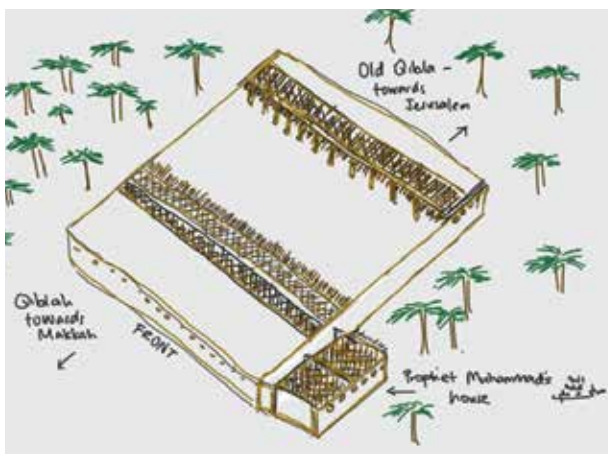
The children sang welcoming songs to show how glad they were to see him. Yathrib now became known as al-Madina al-Munawwarah (the City of Light) or al-Madinatun Nabi (the City of the Prophet).

When the Prophet arrived in Madina, he first stayed in the suburb of Quba for a few days. There he helped to build the Quba mosque and waited for Ali, RadhiAllahu ‘Anhu, to arrive.

On Friday the Prophet left Quba for Madina and prayed the first Salatul Jum’ah (Friday Prayer) at the place of Bani Salim in the suburbs of Madina. About a hundred people prayed with him.

THE PROPHET’S MOSQUE AND ADHAN

Everyone in Madina wanted the Prophet to stay with him. But, pointing to his camel, Qaswa, he said, “Let her go (wherever she wants). I will stay where the camel stops.”



They all let the camel go until she rested on a land that belonged to two young orphan boys named Sahl and Suhayl. The Prophet bought the land from them and built a mosque and a place for himself to live in. All the Muslims worked together to finish it quickly.

This mosque is known as the Prophet's Mosque (Masjid un Nabi). The mosque was very simple. The floor was made of sand and the roof of palm leaves. The roof

was held up by tree trunks. Two stones marked the Qiblah (direction of prayer).

Even though it was simple, this mosque became the centre of Islamic activities. It was here that the Muslims would pray and meet to make important decisions and plans. The Prophet's Mosque became the parliament, the place of prayer, the school, the centre for propagating Islam (Da'wah) and the headquarters of the Muslim government.





In the early days of Islam, the times for prayer were not announced and so the Muslims would come to the mosque and wait for the prayer. One night, some Muslims thought that it would be a good idea to announce the time for prayer. In the morning a man called Abdullah ibn Zayd told the Prophet that he had had a dream in which he heard the words for calling people to prayer.

The Prophet asked Bilal, RadhiAllahu 'Anhu, to learn the words and call for prayer. Omar, RadhiAllahu 'Anhu, also came out of his house and said he had had the same dream. The call to prayer, which they heard in their dream is the same Adhan we hear today from mosques all over the world.

ESTABLISHMENT OF A BROTHERHOOD

After the building of the mosque, the Prophet, SallAllahu Alaihi wa Sallam, needed to provide for the large number of Makkans who had left their homes and migrated to Madina. He also wanted to strengthen the relationship between the Muhajireen (those who had done Hijrah and left Makkah) and the Ansar (the helpers in Madina). The Prophet asked each man from Madina to take as his brother one person from Makkah, sharing everything with him and treating him as a member of his own family.

The people of Madina did this willingly and this was the foundation for the Islamic brotherhood. The women of Madina also took the women who came from Makkah as their sisters.



By establishing this brotherhood, the Prophet managed to solve three great problems. These problems were: to provide food for the people who had left all their belongings in Makkah, to provide a place for these people to live in and to make sure the locals and the newcomers mixed together and did not become separate groups who later might have fought with each other.

Through this brotherhood, the Muslims became one strong Ummah (nation). In that Ummah were people from many Arab tribes and clans who became Muslims, including the tribes of Madina who, before this, were fighting with each other. There were also people from other countries like Africa, Persia and Europe who had become Muslims, and there were the Jewish people of Madina who had become Muslims. All these people lived as one united community, under the guidance and leadership of the Beloved Prophet, SallAllahu Alaihi wa Sallam.





Exercise: Write answers in the spaces.



In which suburb did the Prophet first stop when he arrived at Yathrib and what did he do there?	
Where was the first Salatul Jum'ah held?	
How did the Prophet decide where he would stay in Madina and where the mosque would be built?	
Why do you think he let the decision be made in that way?	
What was the first thing the Prophet built in Madina?	
What are some of the activities that were held in the Prophet's Mosque?	
How did the people come up with the words of the Adhan?	
Who was the first Mu'adhin (caller to prayer)?	
After building the mosque, what is the next most important thing the Prophet did in Madina?	
What problems were solved through the formation of the Islamic brotherhood?	
Describe some of the excellent leadership qualities that the Prophet showed when he went to live in Madina.	





PEACE TREATY WITH THE JEWS AND TRIBES AROUND MADINA

At that time when the Muslims migrated to Madina, three Jewish tribes lived there. They were the Jews who told the Arabs about the coming of a Prophet who would destroy the worship of idols. When Prophet Muhammad, Sallallahu Alaihi wa Sallam, came to Madina, the Jews knew that he was the Prophet they were talking about. Some Jews became Muslims but many did not want to accept him as a Prophet. The reason most of the Jews did not accept Prophet Muhammad's message was because they believed that the Prophet should kill all the Arabs, so that the Jews would be able to have Madina for themselves. They did not like the idea of the Prophet making everyone believe in Allah and live as brothers.



The Prophet, Sallallahu Alaihi wa Sallam, wanted to live with everyone in peace so he established a peace treaty with the Jewish tribes. Under this treaty the Muslims and the Jews were regarded as one community and were to live in peace with each other and help each other if Madina was attacked. The Jews entered into this treaty and started to live in peace with the Muslims.

PEACE TREATY WITH OTHER ARAB TRIBES



Over the next two years, the Prophet and the Muslims visited other Arab tribes living around Madina. They spoke to them about Islam and asked them to enter into treaties with the Muslim city. Under the treaty the Muslims and the people of the tribes would live in peace with each other even though not all the people of those tribes became Muslims. Some tribes entered into these treaties and became allies of the Muslims.





THE FIRST TWO YEARS OF HIJRAH

For two years after the Hijrah, the Muslims enjoyed a life of peace. They practised their religion, went out to other areas to preach Islam and looked after and taught Islam to those who became Muslims. They also established classes so that people could learn to read and write. At that time, most people did not know how to read or write.

In the second year after Hijrah, two important rules were revealed by Allah, Subhanahu wa Ta'ala. First, the Qiblah (direction) for prayers was changed from Masjid al Aqsa in Jerusalem to the Ka'ba in Makkah. The second was that the laws about fasting in the month of Ramadhan were revealed.



Meanwhile, the Makkans did not stop their plans to make life difficult for the Muslims. They tried to get their friends in Madina to make trouble in the city but this was unsuccessful. The Makkans then sent threats to the Prophet, Sallallahu Alaihi wa Sallam, warning that they would come and kill him. The Muslims were very concerned about these threats until Allah, Subhanahu wa Ta'ala, revealed that He would protect the Prophet. This made the Believers relax and feel relieved.

The Makkans then decided to take all the properties and houses that the Muslims had left behind in Makkah. They demolished the houses belonging to the Muslims, took over their lands and took any other valuable belongings they had left behind. The Makkans also did their best to turn other tribes against the Muslims, asking them not to become their allies and to attack them. In this way, the Makkans were actively obstructing the spread of Islam to other people living in the Hijaz (the Arabian peninsular).



Exercise: Write answers in the spaces.

What did the Prophet do with the Jews who did not become Muslims?	
What were some conditions of the peace treaty between the Muslims and the Jews?	
Apart from entering into peace treaties, what else did the Muslims do during the first two years in Madina?	
What two important rules were revealed in the second year of the Hijrah?	
Write two things the Makkans did, to try to stop the progress of the Muslim community in Madina.	



Lesson 19: THE BATTLE OF BADR

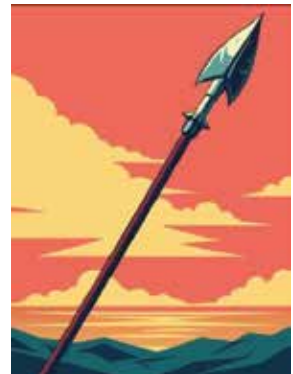


Prophet Muhammad, Sallallahu Alaihi wa Sallam, and the Muslims knew they had the duty to take the message of Islam to all people, and the Makkans were making this work very difficult. The Makkans tried to cause trouble within Madina, they took away the properties of the Muslims and they started to incite the other tribes of Arabia against the Muslims. The Makkans had some success in this, as some people from the surrounding tribes attacked Muslim groups who were moving around to preach the message of Islam.

At this time, Allah, Subhanahu wa Ta'ala, revealed the ayah giving the Muslims permission to fight against those who fought against them, saying:

Permission to fight is given to those who are being fought against, because they have been wronged. And Allah is surely able to help them (succeed).

(Quran, Surah 22, Al Hajj, Ayah 39)



So, the Muslims decided that a good way to hit back at the Makkans was to attack one of their trade caravans which would pass near Madina. After all, the Makkans had illegally taken away and sold the Muslims' wealth that they had left behind in Makkah. Capturing the goods from the caravan might have helped the Muslims financially but the main aim of attacking a caravan was to show the Makkans that if they did not leave the Muslims alone, then the Muslims would start to hit back. Wealth and trade were what the Makkans loved most, so to threaten a caravan was an effective way of getting them to take the Muslims seriously and stop harassing them. The underlying purpose of the planned attack was to make sure that the Muslims would in future be able to spread the message of Islam in safety, since all of mankind has the right to know about Allah and all Muslims have a duty to take the message of Islam to everyone.



So, when the Muslims heard that Abu Sufyan, one of the leaders of Quraysh, was returning to Makkah from Syria with a large and heavily armed caravan of goods, they decided to take action. It was Ramadhan of 2AH (2nd year After Hijrah). Three hundred and thirteen Muslims set out with the Prophet, Sallallahu Alaihi wa Sallam. With them were three horses and seventy camels, on which they rode in turns. The Muslims arrived in a place called Badr and waited for the caravan.





But Allah, Subhanahu wa Ta'ala, had greater plans. He did not want the Muslims' intentions to fight to be clouded by the thought of worldly gains from the caravan. Abu Sufyan, the caravan leader, heard about the Muslims' plan to attack and quickly diverted the caravan to take a different route. In this way, he managed to ensure that his goods remained safe. Abu Sufyan also sent a message to Makkah asking for help. As a result, an army of a thousand men and two hundred horses came out to fight the Muslims. Their women also came along to cheer the men on. Allah's plan was for the Muslims to face the Makkans in battle, so that they would understand that the Prophet had brought the truth.

At Badr, the Muslims learnt that the caravan had escaped and that the Makkans were coming with a strong army. The situation had suddenly changed. They would no longer raid the caravan, instead they were going to have to fight a large army. The Muslims were not prepared to fight such a large army. The Prophet consulted the Muslims about what to do next. In the end, they all decided that they would fight with the Prophet. The Prophet, Sallallahu Alaihi wa Sallam, was greatly encouraged and so they prepared to stay and fight.

Even before the battle began, Allah started to help the Muslims. First, He sent down a cooling rain shower that freshened the Muslims and gave them spiritual strength to face this big enemy. Allah, Subhanahu wa Ta'ala, says in an ayah:



(Remember) when He made drowsiness overcome you, as a reassurance from Him. And He sent down rain from the sky to purify you, and remove from you the whispers of Satan, and strengthen your hearts and make (your) steps firm.

(Quran, Surah 8, Al Anfal, Ayah 11)

On the side of the Makkans, the rain was a lot heavier, making the ground soft and difficult to walk on. On the side of the Muslims, the rain had packed the sand down hard, making it easier for them to walk on. The Muslims spent the night in prayers, in the remembrance of Allah and in asking for His help. The Prophet said the following du'a:



“O Allah, here come the Quraysh, full of vanity and pride, who oppose You and call Your Messenger a liar. O Allah, if this little group of Muslims is defeated today, there will be no one left in the land to worship You.”

In response to this prayer Allah, Subhanahu wa Ta'ala, sent angels to fight alongside the Muslims. During the battle, even the Makkans could sense the angels fighting alongside the Muslims. The Quran says;

(Remember) when you asked help from your Lord, He answered, “I will reinforce you with a thousand angels, followed by many others.” And Allah made this a sign of victory and reassurance to your hearts. Victory comes only by the help of Allah. Indeed, Allah is Almighty, All-Wise.

(Quran, Surah 8, Al Anfal, Ayaat 9-10)





Before the fight, the Prophet, SallAllahu Alaihi wa Sallam, taught everyone the rules of fighting. These rules are:

- No one should attack children, women or old men.
- No one should cut down trees or crops, or kill or injure livestock (animals).
- The Muslims should only fight with those who actively fight against them.

On the morning of Friday, the 17th of Ramadan, 2AH (After Hijrah), (March 7th, 623CE), the two armies had their battle. First, the fight began with duels. Three men of Quraysh stepped forward and challenged the Muslims. The Prophet sent out Ali, Hamza, and Ubaidah ibn al-Harith, to face them. Hamza and Ali killed their opponents but Ubaidah and his opponent were both wounded. The Makkans died, and Ali and Hamza carried Ubaidah back to the camp.



After this, the two armies attacked each other, and fighting broke out all around. The fight was fierce but soon the Muslims gained a great victory. The Makkans, on seeing that their leaders were getting killed, fled the battlefield.

LESSONS FROM THE EVENTS OF THE BATTLE OF BADR

We can learn many things from the battle of Badr. The first is that, if we have strong faith and we fight purely for the sake of Allah, then we will, InshaAllah (if Allah Wills), overcome our enemies even if they are bigger in number.

The second is that, if we have to fight, we should establish a close link with Allah, just like the Prophet and the Muslims did, by praying at night and asking for Allah's help before the fight.



We also learn the proper rules of war and how to treat prisoners of war. The Prophet, SallAllahu Alaihi wa Sallam, ordered that the Makkans who had been taken prisoner after the battle be treated well and that the Muslims should share their food with them. The Muslims should also not tie the prisoners in an

uncomfortable manner. This was the first time that prisoners of war were treated well. Back in Madina, the Prophet allowed the prisoners to buy their freedom if they had the means, or they could earn it.

The prisoners who could read were allowed to become free after they taught ten Muslims how to read and write. Many Muslims took the opportunity to learn to read and write from the prisoners of the Battle of Badr. This also shows the importance the Prophet and the Muslims had for learning and teaching.

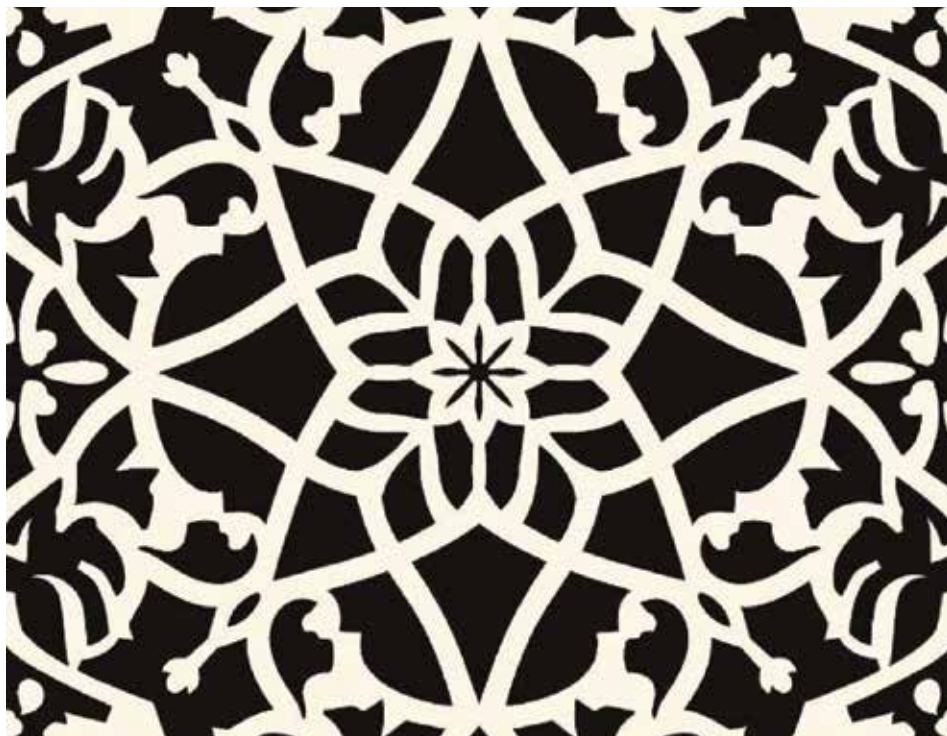




Exercise: Write answers in the spaces.



What were the reasons for the Battle of Badr?	
What are the rules of war that were revealed at the time of the Battle of Badr?	
What did the Muslims do in the night before the fight and what does this teach us?	
What are two other lessons that the Battle of Badr teaches us?	
How did Allah help the Muslims before the battle?	
How did Allah help the Muslims during the battle?	
How did the Prophet treat the prisoners of war?	
The Prophet said that prisoners of war who could read and write could become free if they taught Muslims. What does this show about the value of learning, in Islam?	



Lesson 20: THE THIRD YEAR OF HIJRAH



The news of the Muslims' victory at Badr spread quickly and people from other tribes started to become interested in Islam. The Muslims were kept busy going out to other tribes and preaching and teaching Islam to them. People were also coming to Madina to meet the Prophet and become Muslims. Within a year, the number of Muslims more than doubled.

The Makkans were furious by the defeat they suffered at Badr. They tried to kill the Prophet yet again, but were unsuccessful. After this, they decided to form a larger army and attack the Muslims at Madina. On the 7th of Shawwal 3AH, three thousand Makkans came and set up camp at the mountains of Uhud, near Madina.

THE BATTLE OF UHUD

The Muslims decided to go out of the city to fight the Makkans at Uhud, rather than allow them to come and attack Madina. One thousand Muslims went out to fight the Makkan army but on the way, three hundred turned back when Abdullah bin Ubai, the leader of the hypocrites (Munafiqun) decided not to go and fight. The Munafiqun were people in Madina who had said their Shahadah and become Muslims outwardly, but who inwardly were still the enemies of the Prophet and the Muslims. Allah says about them in the Quran:

When the hypocrites come to you, they say, “We bear witness that you are certainly the Messenger of Allah.” And surely Allah knows that you are His Messenger. But Allah bears witness that the hypocrites (Munafiqun) are liars. They have made their (false) oaths as a shield, hindering from the Way of Allah. Evil indeed is what they do!

(Quran, Surah 63, Al Munafiqun, Ayaat 1-2)

So, in the end, seven hundred Muslims were left to meet the Makkan army at Uhud. At Uhud the Prophet, Sallallahu Alaihi wa Sallam, arranged the army in ranks in front of the mountain, so that they would be protected by the mountain from behind. The Prophet also positioned fifty archers on top of a hill near the mountain, asking them to guard the path, and not to move from there under any circumstances.



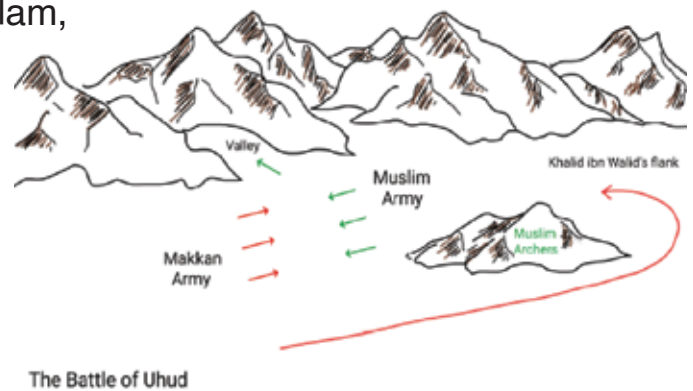
The two armies started to fight and after a short battle, like in Badr, the Makkans were scattered and forced to retreat. Seeing the Makkans retreating, forty of the fifty Muslim archers on the small hill left their position and ran to pick up the weapons that the Makkans were leaving behind. They thought that the battle was over, and they forgot the Prophet's orders to stay and guard the hill under all circumstances.





Khalid bin Walid, a commander of the Makkkan army, saw what was happening and quickly turned his men around and attacked the Muslims from behind. The Muslims were in trouble, as the Makkans now attacked with fresh energy from both sides. Many Muslims ran into the mountains to escape the fight. The Prophet, SallAllahu Alaihi wa Sallam, was fighting and surrounded by the Makkans. Nine Muslims died defending him. In the end, the Muslims were able to fight their way to safety onto Mount Uhud and the Makkans retreated. After some time, the Makkans wanted to return and attack again but when they heard that the Muslim army had re-gathered and were ready to face them, the Makkans decided not to return.

Seventy Muslims became martyrs and the Prophet, SallAllahu Alaihi Wa Sallam, was injured in the Battle of Uhud. Thirty Makkans were killed at Uhud. An initial win at Uhud for the Muslims turned into a loss because some archers forgot to fully obey the Prophet. Allah, Subhanahu wa Ta'ala, tells us that the Muslims had been tested at Uhud and had failed but that Allah forgave them for their forgetfulness.



There are many ayaat in Surah Aali 'Imran on the lessons of Uhud. We Muslims should learn from the lessons learned by the early Muslims at Uhud. Forgetfulness, disobedience to the Prophet, SallAllahu Alaihi wa Sallam, and love for the things of this world caused their defeat.

The same kinds of things are happening to the Muslims of today. Even if we have no battle like Uhud to fight, we can still fight battles within ourselves so that we do not disobey Allah and the Prophet. We can make sure we don't forget to do the right thing due to getting distracted by getting worldly gains.



Exercise: Write answers in the spaces.

What happened to the number of Muslims during the third year of Hijrah and why?	
What was the ratio of Makkans to Muslims during the Battle of Uhud?	
What mistake did some of the Muslim archers make during the Battle of Uhud?	
What lesson do we learn from the actions of these Muslims at Uhud?	



Lesson 21: THE FOURTH YEAR OF HIJRAH



The Muslims were happy that Allah, Subhanahu wa Ta'ala, had forgiven them for their mistake at the battle of Uhud. They went on with their task of establishing the Muslim community, going out to other tribes to preach Islam. It was during this time that the rules on hijab (modest dress), prohibition of alcohol and rules about the Islamic social system were revealed.

This was also a difficult time for the Muslims. Some people started to come to Madina pretending to be interested in Islam, asking the Prophet to send Muslims with them to teach Islam to their people but on the way, they would kill the Muslims. There were two such incidents during this time. One was at a place called Bir Ma'una, where seventy Muslim huffaadh (scholars who had memorised the whole Quran) were killed by this trickery. The other one was called the expedition of Ar Raji', an incident in which ten Muslims were killed.

At the same time, Banu Nadir, one of the Jewish tribes of Madina who had a treaty with the Muslims, decided on a plan to kill the Prophet, Sallallahu Alaihi wa Sallam. But Jibril, Alaihis salaam, told the Prophet about their plan. The Prophet then tried to establish peace and asked them to live according to the treaty. But Banu Nadir's reply was a declaration of war. The Muslims came and surrounded them, ready to fight. After two weeks like this, the Jews surrendered, on condition that they be allowed to leave Madina. Some of the Banu Nadir became Muslims and stayed in Madina, some settled in Khaybar (a nearby city), while others went to Bilad Al Sham (Iraq and Syria).

THE BATTLE OF THE TRENCH

The people of Banu Nadir who settled in Khaybar were determined to have their revenge. They knew that they could not attack the Muslims by themselves, so they decided to form an alliance with some Arab tribes. First, their leaders went to Makkah and formed an alliance with the Makkans. Then, they went to other tribes and built up a large coalition (allied groups) to attack Madina.



When the Muslims found out about this planned attack, they decided to defend Madina by staying inside the city. Salman al Farsi, RadhiAllahu 'Anhu, who was from Persia, gave the idea of digging a large trench to block the path into Madina. Because Madina is surrounded by old lava fields with very rocky terrain, there was only one proper way for an army to approach the city. While the enemy was preparing to attack, the Muslims began to dig the trench. They worked day and night digging. Allah, Subhanahu wa Ta'ala, showed the Muslims some miracles while they were digging this trench. This encouraged them to work harder, knowing that Allah was with them.



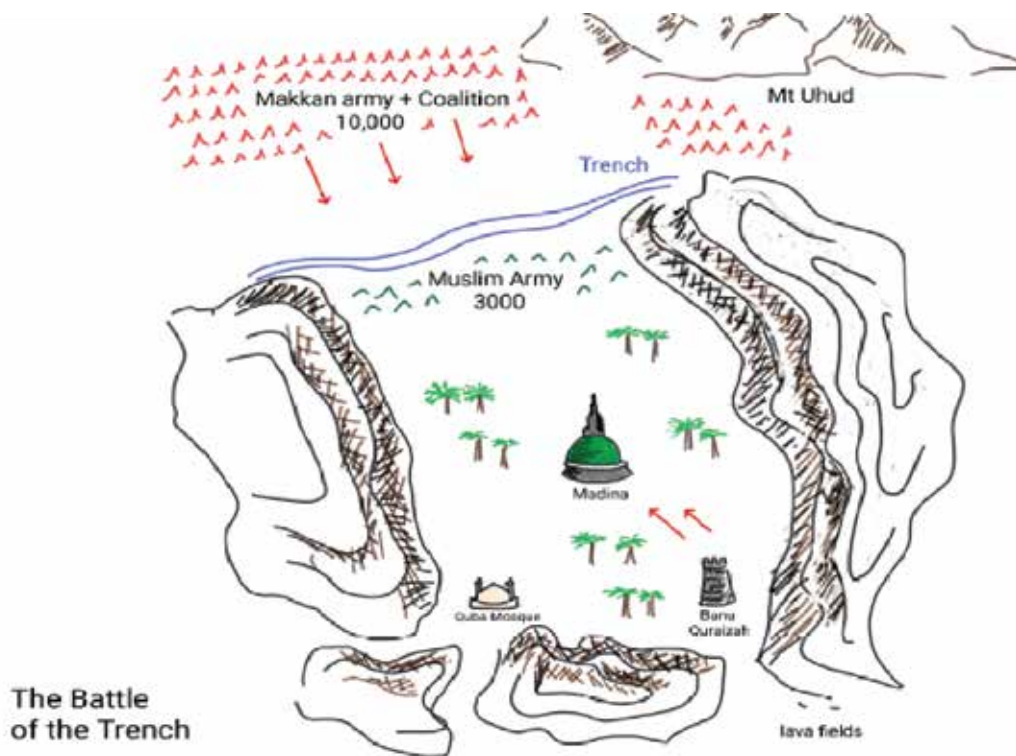


On one occasion, a little girl brought some dates to the Prophet, Sallallahu Alaihi wa Sallam. There was very little food at this time and the men were hungry as they worked. The Prophet spread the dates on a cloth and called the men to eat the dates. To everyone's surprise, the few dates kept increasing in number until all the people had been fed. Even after everyone had eaten their fill, the dates continued to increase so that there was even more than the cloth could hold!



At another time, a person slaughtered a lamb and invited the Prophet, Sallallahu Alaihi wa Sallam, for a meal. When the food was served the Prophet blessed it and invoked the Name of Allah over it. Then all the 3000 Muslims working on digging the trench ate to their fill from this lamb and some barley bread.

As the Muslims were digging, they came across a huge solid rock which they could not dig out. The Prophet, Sallallahu Alaihi wa Sallam, hit the rock and three sparks flew off from it. These sparks showed the Prophet (in a vision) that the empires of the South, East, and West would soon come into Islam. Also, when the Prophet started to strike this rock, it became very soft and people were able to dig it out easily.



On March 24, 627CE, the army of the coalition of tribes with ten thousand men arrived. The Muslims numbered only three thousand. The army surrounded Madina but between the two armies was the long, wide trench. The Muslims stayed behind this trench for nearly a month, defending the city. Some enemy warriors crossed the trench but they were pushed back by the Muslims.





Seeing that the enemy could not attack Madina, the leader of Banu Nadir who arranged this fight, went to the Jewish tribe of Banu Quraizah and asked them to attack the Muslims from within Madina. After much persuasion and promises, Banu Quraizah agreed to break the treaty with the Muslims and side with the enemy. Banu Quraizah made a few raids on the Muslim women in Madina, but the Muslim women and men fought back. Now the Muslims had two problems, the enemy from the outside and the enemy from the inside.

Things became more difficult for the Muslims day by day. The weather was cold and food began to run out. The enemy was thinking that soon they would be able to attack and capture Madina. Under these conditions, the Prophet, Sallallahu Alaihi wa Sallam, prayed to Allah to help the Muslims defeat their enemies. Allah's help came in the form of a sudden sandstorm that blew down the enemy's tents. The storm continued for three days, making it impossible for the enemy to stay there. Frustrated and defeated, the enemy decided to leave the battlefield. The Battle of the Trench ended in a victory for the Muslims and Islam.



Exercise: Write answers in the spaces.

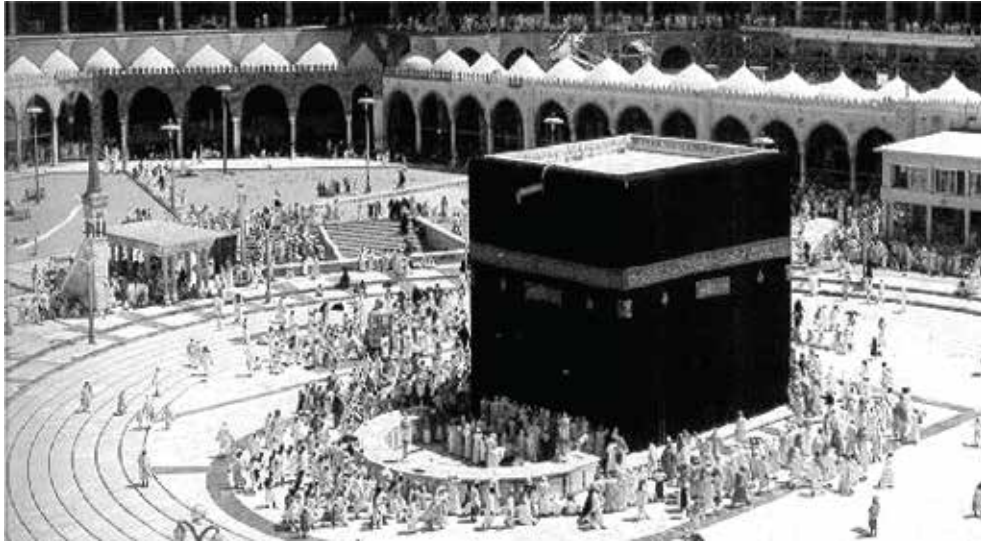
List two rules for society that Allah gave to the Muslims during the fourth year of Hijrah.	
What was the main task of the Muslims during this time?	
What was the cause of the Battle of the Trench?	
Who thought of the idea of digging the trench? What does this show about Allah expecting Muslims to use their brains and make effort in difficult situations?	
How was the Battle of the Trench won in the end?	
What lesson does this story teach us about our own lives when we strive for the sake of Allah (in the Jihad of life)?	
Life often brings us hard times even when we are trying to do our best to do the right thing. The story of the Battle of the Trench teaches us that after hardship Allah gives us ease, if we are patient and steadfast. Describe something that has happened to you where you had to strive hard and then Allah made it easier for you.	





THE TREATY OF HUDAIBIYAH

After the victory of the Battle of the Trench, the Prophet, SallAllahu Alaihi wa Sallam, together with fourteen hundred other Muslims, decided to go for Umrah (the lesser Pilgrimage). They dressed in their Hajj clothes (Ihram) and went unarmed, to show the Makkans that they had come for Umrah and not to fight.



At Hudaibiyah, a place near Makkah, the Prophet's camel refused to go any further. The Prophet, SallAllahu Alaihi wa Sallam, said, "The same power that stopped the elephant from entering Makkah is now stopping us!" The Muslims then set up camp at Hudaibiyah.

Hudaibiyah had water springs but at this time the springs were almost dry. The Muslims were thirsty and were disappointed when they found the wells dry. Here, Allah performed one of the Prophet's miracles. The Prophet, SallAllahu Alaihi wa Sallam, gave someone a container of water and asked him to pour it into the well. As soon as he did that, fresh water gushed up from the spring and the Muslims had plenty to drink after that.



The Prophet then started to have discussions with the Makkans, telling them that they had come for Umrah and that they had come unarmed. Even then, the Makkans did not let the Muslims enter Makkah to perform Umrah. The talking continued. Eventually, a compromise was reached. The Muslims and the Makkans entered into a treaty of peace for ten years and agreed that the Muslims could return for a three-day Umrah the following year.





The Muslims were very disappointed that they had come all the way (over 400km) and were unable to do their Umrah. Some of them complained and the Prophet, SallAllahu Alaihi wa Sallam, wondered what to do to convince them that the Treaty was more important than getting their Umrah completed. His wife, Umm Salamah, then advised him to shave his head, as if the Umrah was complete, and then the rest of the Muslims would follow his example. The Prophet did this and it worked.



Before the Muslims departed Hudaibiyah, they made their sacrifices, as if they had done the Umrah, and either shaved or cut their hair. Even though they did not enter Makkah, their Umrah was accepted by Allah. Allah also assured the Muslims that although they might have felt disappointed, this was in fact a great victory for them. He spoke of it in Surah Al Fath, which means the Victory:

He is the One Who held back their hands from you and your hands from them in the valley of (Hudaibiyah, near) Makkah, after giving you the upper hand over (a group of) them. And Allah is All-Seeing of what you do.

(Quran, Surah 48, Al Fath, Ayah 24)

A year after signing the Treaty of Hudaibiyah, the Prophet, SallAllahu Alaihi wa Sallam, and two thousand Muslims went for 'Umra. The Makkans watched the Muslims from the hills above the city and some of them even became Muslims, saying their Shahadahs, as they saw the Muslims performing their Umrah.

FREEDOM TO PREACH

The Treaty of Hudaibiyah brought much needed peace to Arabia, because wars were now prohibited. These peaceful times allowed the Muslims to travel all over the area and invite people to visit the Prophet and learn about Islam. Many people came to Madina and became Muslims at this time. This period also allowed the Muslims to take the message of Islam to the empires outside Arabia. The Prophet sent letters to all the rulers of neighbouring areas. Some of the rulers became Muslims, while others did not.

Dihiyah bin Khalifa, RadhiAllahu 'Anhu, took a letter to Syria, addressed to the Roman Emperor, Heraclius. Heraclius, who was a Christian scholar, asked Abu Sufyan about the Prophet, as Abu Sufyan was trading in Syria at the time. Heraclius liked what he heard about the Prophet and was inclined towards converting, but his people became very angry, and so he kept quiet and did not openly accept the Prophet's message. He instead sent some gifts back for the Prophet, SallAllahu Alaihi wa Sallam, showing that he was not an enemy of Islam. (Source: Bukhari 7)





The Prophet sent Abdullah bin Hudhafa to Chosroes, the King of Persia. Chosroes tore the letter up and threw it away and Abdullah returned to Madina.

Amr bin Umaiya took a letter to the King of Abyssinia. The king of Abyssinia became a Muslim and sent many gifts for the Prophet, Sallallahu Alaihi wa Sallam.



Hatib bin abi Balta'a went to Egypt to meet al-Muqawqis, the Byzantine (Christian) ruler of Egypt. Al-Muqawqis did not become a Muslim but sent many gifts back with Hatib for the Prophet, Sallallahu Alaihi wa Sallam.

Al Ala bin Al Hadrami took a letter to the governor of Bahrain, Mundhir bin Sawa, who became a Muslim, and so remained as a governor of his country under Islamic rule.

The people of Ghassan in Northern Arabia killed a Muslim who took a letter to that area. Since this messenger was killed, there was a war between the Muslims and the people of the area. This war is known as the battle of Mu'tah.



Exercise: Write answers in the spaces.

How did the Treaty of Hudaibiyah happen?	
What miracle did Allah carry out through the Prophet at the springs of Hudaibiyah?	
How was the Treaty of Hudaibiyah a victory for the Muslims, even though it didn't look like one?	
Name six countries that the Prophet sent letters about Islam to.	
Which of these countries sent friendly and peaceful messages back to the Prophet?	
Which countries' leaders became Muslims?	
Why do you think there were battles between the Muslims and the Arab tribes but not with most other countries?	



Lesson 23: THE CONQUEST OF MAKKAH



In the eighth year of the Hijrah (8AH), an allied tribe of the Quraysh of Makkah called Bani Bakr, attacked the Khuzah tribe, who were allies of the Muslims. According to the treaty of Hudaibiyah, the people of Khuzah asked the Muslims to help them against the attack.

The Muslims therefore got ready to help the Khuzah tribe and ten thousand Muslim soldiers marched to Makkah. When the Muslims arrived at Makkah, the Makkans knew that they could not fight the Muslims. They also saw that the Prophet and the Muslims had been successful and realised that Prophet Muhammad, Sallallahu Alaihi wa Sallam was a true leader of people.

Before the Muslims entered Makkah, the leader of the Makkans, Abu Sufyan, came to the Muslim camp and said his Shahadah. Some others also did the same thing.

In the morning of 17th Ramadhan, 8AH, the Muslims entered Makkah from all sides. They were told to not harm anyone except those who tried to stop them from entering Makkah. When the Prophet, Sallallahu Alaihi wa Sallam, arrived he bowed down on the ground and thanked Allah for this victory. The Makkans were surprised that the Prophet was not angry at them. They realised that the Prophet had come in peace.

The first thing the Prophet and the Muslims did on entering Makkah was to perform Umrah. The Makkans watched. Afterwards, the Prophet, Sallallahu Alaihi wa Sallam, asked the people of Makkah, "O Quraysh! What do you think I am going to do to you?"

The people were expecting punishment from the Prophet, but they hoped that he would be generous, so they replied, "You will treat us as a kind nephew and a generous brother."

To this, the Prophet replied that he had forgiven them all. The conquest of Makkah shows the loving and forgiving character of the Prophet, Sallallahu Alaihi wa Sallam. He forgave the Makkans, even after all the harms and problems the Makkans had put the Muslims through. The Prophet forgave them, even at a time when he was in the best position to punish them or take revenge, and they were in the weakest position to defend themselves.



Shortly afterwards, the people of Makkah followed the Prophet to Mount Safa and many declared their Shahadahs to him. The Prophet then went into the Ka'ba and destroyed all the idols that were kept there.





On the day Makkah was conquered, the Prophet, SallAllahu Alaihi wa Sallam, told the people:

“Allah made Makkah holy the day He created heaven and earth and it is the Holy of Holies, until the Resurrection Day. It is not lawful for anyone who believes in Allah and the Last Day to shed blood in it, nor to cut down trees there. It was not lawful for anyone before me and it will not be lawful for anyone after me. Indeed, it is not lawful for me except at this time, only Allah's anger against his people makes it permissible. Makkah has now regained its former holiness. Let those here now go forth and tell others.”



With the conquest of Makkah, the whole of Arabia became Islamic. Most of the other tribes of Arabia accepted Islam. The year 9AH became known as the Year of Deputation, because people came to the Prophet in tribes and groups to become Muslims. As the tribes joined Islam, Prophet Muhammad, SallAllahu Alaihi wa Sallam, sent Muslims to teach them about their new religion.



Exercise: Write answers in the spaces.

What was the reason for the Muslims to decide to attack Makkah?	
How did the leaders of Makkah react when the Muslims started to march to Makkah?	
What was the date on which Makkah was captured by the Muslims?	
What did the Prophet do instead of taking revenge on the Makkans?	
What can we learn from this action of the Prophet?	
What started to happen after the conquest of Makkah that gave the year the name 'Year of Deputation'?	



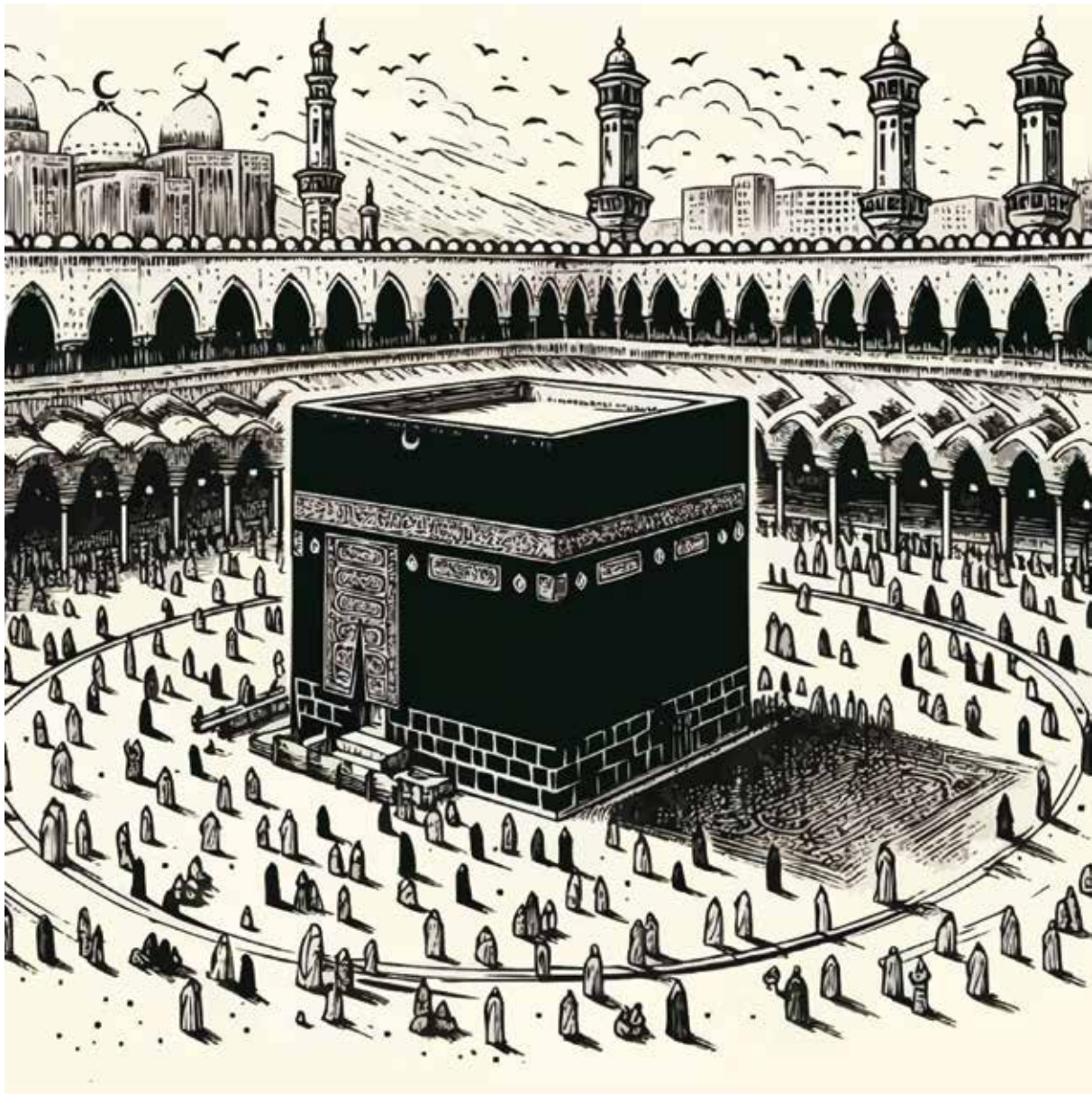
Lesson 24: THE LAST HAJJ



At the end of the ninth year of the Hijrah (9AH) it was announced that the Prophet, Sallallahu Alaihi wa Sallam, was going for Hajj. Muslims from other parts of Arabia flocked to Madina to join him on this journey. As the tribes arrived, they camped around the city waiting for the Prophet to leave for Hajj.

Over ninety thousand Muslims marched with the Prophet for Hajj. When they reached the Ka'ba, the Prophet, Sallallahu Alaihi wa Sallam, stood in front of it in prayer, then he and all the Muslims performed the Tawwaf (going around the Ka'ba seven times).

On the 9th of Dhul Hijjah, one hundred and forty thousand Muslims joined the Prophet in Arafat for the main day of Hajj.





In Arafat the Prophet led the people in the Dhuhr and Asr prayers and then spoke to the people from the Mount of Mercy, as the people stood assembled on the plain of Arafat. This speech of the Prophet is called the Farewell Sermon or the Last Sermon:

"O people, listen carefully to what I am going to tell you, for I don't know whether I will meet you again after this in this place.

"O people, know that robbery and bloodshed are not proper for anyone. You will soon meet Allah, and He will question you about your deeds. The person with whom anything has been left in trust must return it to its owner. You must renounce Riba (usury) and theft, once and for all.

"O people, Shaitan cannot hope that he will be worshiped in your land anymore. As for your faith, be warned against him.

"The earth has come full circle and returns to the shape and form that, on the day of creation, the heavens and the earth received.

"The number of months in Allah's eyes is twelve, four of which are sacred. They are Dhul Qa'dah, Dhul Hijjah and Muharram, which follow each other, and one single month, which is Rajab and comes between the Jumada and Sha'baan.

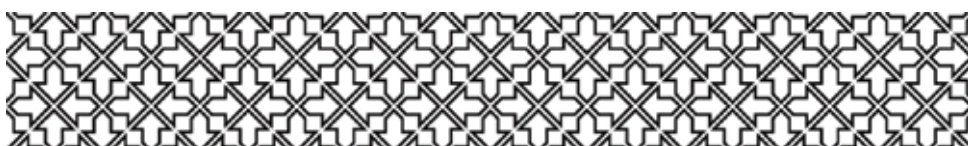
"O people, you have rights over your wives and your wives have rights over you. As for your wives, it is incumbent that they should not violate their conjugal faith, nor be guilty of any evil act. If they are guilty, Allah permits you to send them away. Act kindly towards your wives, for they are put in your care. You have taken them as a trust from Allah and by the words of Allah you have made them lawful for yourselves.

"Then people, use intelligence and wisdom in understanding the words I shall say to you. I have given you that which will always be your guide; these are the Book of Allah and my Sunnah (Prophetic practices). O people, listen to my words and think deeply about them.

"Know that every Muslim is the brother of every other Muslim and that all the Muslims are brothers to one another. No property of a man is lawful for his brother unless it has been given to him freely, so do not do injustice to yourselves..."

The Prophet, Sallallahu Alaihi wa Sallam, then asked, "Haven't I conveyed the message?" The people shouted out, "By Allah, yes! You have explained your message."

The Prophet then raised his eyes to heaven. "O Allah," he said, "Be my Witness this day."





After spending the rest of the Day of 'Arafah in prayer and contemplation, the Muslims performed the other acts of Hajj. They spent the night at Muzdalifah. Here they gathered pebbles, which they carried with them the next day to Mina. In Mina they stoned the pillar which represents the Shaitan that tried to stop Ibrahim, 'Alaihis salaam, from following Allah's order.



After the stoning, the pilgrims sacrificed sheep and camels and gave the meat to the poor. In this way, the great faith of Ibrahim, 'Alaihis salaam, was remembered, when he had been ready to sacrifice Isma'il, 'Alaihis salaam, and Allah had sent a sheep in his place.

The Muslims then completed the Pilgrimage by doing the Hajj Tawwaf and Sa'ii in Makkah. They then cut their hair and nails and changed out of their Hajj clothes (Ihram). The Muslims then spent three nights in the valley of Mina.



Exercise: Write answers in the spaces.

In which year did the Prophet perform his last Hajj?	
How many Muslims performed the Hajj with him?	
In his sermon, what did he teach about keeping things for people in trust?	
In his sermon, what did he teach about Riba (using interest or usury)?	
In his sermon, what did he teach about the property of people?	
What months did the Prophet say were the four sacred months of the year?	
Name two other things that the Prophet talked about in his Last Sermon.	



Lesson 25: THE PROPHET LEAVES THIS WORLD



In the month of Rabi ul Awwal of the eleventh year of Hijrah (11AH), the Prophet fell ill and had a high fever. As the days passed, his fever grew worse, until one day he was so ill that he could not even get to the mosque. The Prophet, Sallallahu Alaihi wa Sallam told his wife Ayesha to tell the Muslims to let Abu Bakr, her father, lead the Salah. This made the Muslims very sad because this was the first time anyone had taken the Prophet's place in leading the prayer.

Shortly after this, the Prophet, Sallallahu Alaihi wa Sallam, left this world and joined the exalted company of the people of Paradise.



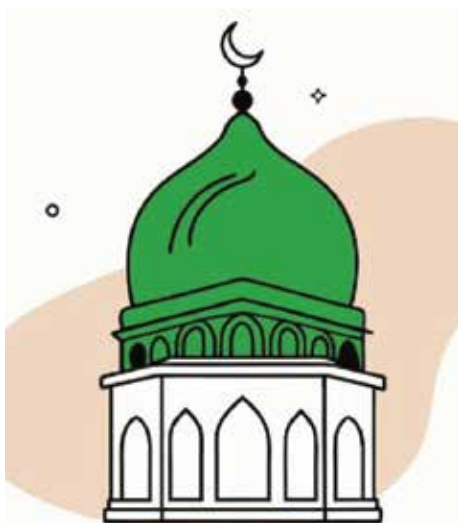
When the people heard that the Prophet had died, they were filled with grief. Omar, RadhiAllahu 'Anhu, could not believe it and said that it could not be true. Abu Bakr, RadhiAllahu 'Anhu, then went out and spoke gently to the people, saying:

“All praise belongs to Allah! O people, whoever worshipped Muhammad, Muhammad is dead. But for him who worships Allah, Allah is living and never dies.”

He then recited this verse which had been revealed after the battle of Uhud:

Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you turn back into disbelief? Those who do so will not harm Allah whatsoever. And Allah will reward those who are grateful. No soul can ever die except by Allah's Will and at a term appointed. Whoever desires the reward of the world, We will let him have it. And whoever desires the reward of the Hereafter, We will grant it to them. And We will reward the thankful.

(Quran, Surah 3, Ali Imran, Ayaat 144-145)



Omar, RadhiAllahu 'Anhu, said that when he heard Abu Bakr, RadhiAllahu 'Anhu, recite these verses, it was as if he had heard them for the first time and he calmed down.

The Prophet, Sallallahu Alaihi wa Sallam, was buried in the same place that he died, which was in his wife Ayesha's house, which nowadays is inside the Prophet's Mosque of Madina.





THE FOUR RIGHTEOUS CALIPHS

After the Prophet, Sallallahu Alaihi wa Sallam, had passed away, the Sahabahs made Mashura (consensus of opinion) about who should take leadership of the Muslims. It was important to choose a leader quickly because of all the different tribes and others who were now under Muslim leadership. These different people might start to get restless and cause dissention (Fitnah) if leadership wasn't decided quickly.



The Sahabahs decided on Abu Bakr as Khalifah (Caliph) of the Muslims, as he was clearly the closest and most trusted Companion (Sahabi) of the Prophet. Abu Bakr, RadhiAllahu 'Anhu, remained Caliph for two years, and then he passed away. After this, Omar, RadhiAllahu 'Anhu, was chosen as Khalifah. He remained Caliph for ten years, until he was killed (assassinated). After this, 'Uthman, RadhiAllahu 'Anhu, was chosen as Khalifah. 'Uthman remained Caliph for twelve years, until he was killed (assassinated). After this, 'Ali, RadhiAllahu 'Anhu, was chosen as Khalifah. He remained Caliph for five years, until he was killed (assassinated).

These first four Caliphs of the Muslim era, whose leadership lasted for around thirty Islamic years, were called the four "Rashidun" (Rightly Guided) Caliphs. Together with the great leadership of the Prophet, Sallallahu Alaihi wa Sallam, for ten years in Madina, the Islamic nation had forty years of righteous and pure leadership, which brought amazing blessings to the world. After this, Islamic leaderships and Caliphates went through various phases, with some leaders being righteous and others not so much.



Exercise: Write answers in the spaces.

What was the reaction of the Muslims when Abu Bakr came out to lead the prayer when the Prophet was sick?	
How did the people react when they heard that the Prophet had passed away?	
What did Abu Bakr do to calm down the people after the Prophet's passing?	
Where was the Prophet buried and where is the grave now?	
List the 4 Rightly Guided Caliphs, with the number of years of their leadership.	



Lesson 26: THE GREATNESS OF THE PROPHET'S MISSION



Today some people want to know what makes Prophet Muhammad, Sallallahu Alaihi wa Sallam, a true and great Prophet. Below are some points about the Prophet and his teachings that show that only a Prophet could have brought these things, and emphasise the greatness of his mission.



THE LANGUAGE OF THE QURAN

The Prophet brought the Quran to the world in the Arabic language. The Quran is the best book ever written in Arabic. In fact, it sets the standard for the Arabic language, with all its grammar and language rules. The language of the Quran is such that the best poets and speakers of that time could not match it, even though many of them tried.

This is amazing because Prophet Muhammad, Sallallahu Alaihi wa Sallam, grew up unable to read or write and he remained like that till his death. This means that the only way he could have got the Quran was from Allah, as no person was able to match the style of the Quran.

THE CONTENT OF THE QURAN

Another thing that shows that the Quran is from Allah is from its teachings. First, the Quran mentions many of the stories found in the earlier books of Allah, telling us about these events as if the Prophet witnessed them himself. At that time, the People of the Book - the Jews and the Christians - never said that what the Prophet was narrating was incorrect.

Second, the Quran contains facts about nature that scientists have only found out about in the last hundred years. In some cases, what the Quran says was against what the people of that time believed, but now we know that what the Quran said is correct.

It is impossible for any human to become an expert on all aspects of human life. The Prophet, Sallallahu Alaihi wa Sallam, through the Quran and knowledge from Allah, is the only person who taught us about a complete way of human life in this world and also about the next world. He taught us how to take care of ourselves in daily life, how to deal with friends and family and with other people, how to organise ourselves in groups and as a country, how to deal with other countries, and how to worship and please Allah. He taught us theology and the practice of religion, education, economics, social science, human psychology, medical science, and public health - all at the same time!

The discoveries that people are making today are continuously showing us that the Quran is indeed a miraculous book that could only have come from Allah.





ANOUNCING THE MESSENGERSHIP OF THE PROPHET

At almost every minute, over 24 hours of the day, the Mu'adhin (caller to prayer) announces that Muhammad is the Messenger of Allah, when he recites the Adhan.



This happens all the time because around the world, as one Adhan finishes, another one starts. For example, after the Adhan of Salatul Fajr starts in Indonesia, the adhan for Salatul Fajr keeps going for eight hours or more until it is Fajr time in Morocco. By that time, it is midday in Indonesia and so before all the Fajr Adhans finish around the world, the Adhan for Salatul Dhuhur starts in some countries. The Adhan for Salatul Dhuhur keeps going in the same way. In this way, at any time of the day, there is Adhan for at least one prayer at some place in the world.

In all these Adhans, the Mu'adhin is saying:

أشهد أن محمدا رسول الله

"I declare that Muhammad is the Messenger of Allah".



THE FOLLOWERS OF THE PROPHET

The Prophet, Sallallahu Alaihi wa Sallam, had a great love for his Ummah. He used to weep often and make du'a for his followers; not just the ones who were with him at that time, but also the ones to come later, like us. Allah, Subhanahu wa Ta'ala, also put great love for the Prophet into the hearts of the Sahabah. The Companions were ready to sacrifice everything for the Prophet - even their own selves or their families. Even up until today, more than fourteen hundred years later, Muslims have a deep honour and love for the Prophet, Sallallahu Alaihi wa Sallam, even though they have never met him. Muslims remember Prophet Muhammad, Sallallahu Alaihi wa Sallam, many times in the day and pray for Allah's peace and blessings to be upon him. Other leaders of the world have not had this kind of honour and respect through history.

Those who follow Prophet Muhammad, Sallallahu Alaihi wa Sallam, repeat the praises of Allah and prayers (du'as) that the Prophet used to say during his daily actions (his Sunnah). Even today, Muslims say what the Prophet used to say when he greeted people; when he entered and left his house, the mosque, or the bathroom; when he went to sleep and woke up; when he ate, drank, dressed, rode and traveled, and for many other actions of life. No one changes anything that the Prophet taught us to do, and those who follow him do this willingly and with love for him.

There has never been a person anywhere on earth who has received such love, respect, honor, and obedience in all matters - small and large alike - as has Prophet Muhammad, Sallallahu Alaihi wa Sallam.

All this shows that he was someone that Allah, Subhanahu wa Ta'ala, wanted people to follow until the end of the world.





Exercise: List 5 things below that show the true prophethood of our beloved Prophet.





Lesson 27: THE WIVES AND FAMILY OF THE PROPHET



When we learn about the people who were around the beloved Prophet, Sallallahu Alaihi wa Sallam, we learn a lot more about him and the beauty of his character. In particular, the family of the Prophet were always around him and they knew the smallest details of his character and life. The children who grew up in his household, like Zayd, Ali, Fatima and her three sisters, had especially beautiful knowledge of him as a father.

The wives of the Prophet, Sallallahu Alaihi wa Sallam, were called the Mothers of the Believers. This is because the Muslims learned a lot from them and they were very honoured for holding such precious knowledge. His wives had lived with him and they knew the small but important details of his life and character.



The Prophet's first wife was Khadija, RadhiAllahu 'Anha. The Prophet, Sallallahu Alaihi wa Sallam, was twenty-five when he married her and she was much older and a widow. They were married for about twenty-four years. Although it was common for Arabs at that time to take more than one wife, the Prophet never took another wife while he was married to Khadija. The Prophet and Khadija had six children (see Lesson 6), but only their four daughters grew up to be adults. The Prophet, Sallallahu Alaihi wa Sallam, did not have children with his later wives, except Mariya, who had a son, Ibrahim, who died as a small child.

It is said in the Hadiths that Khadija and their daughter Fatima, RadhiAllahu 'Anhuma, were among the four best women who ever lived. (The other two women were Maryam, the mother of Prophet 'Isa (Jesus) and Asiya, the stepmother of Prophet Musa (Moses), 'Alaihimus salaam.) According to the Sahabah, Fatima, RadhiAllahu 'Anha, looked just like her father and also had his gentle character and mannerisms. Fatima grew up and married 'Ali ibn Abi Talib, RadhiAllahu 'Anhu, as they were around the same age. Ali and Fatima had five children, four of which grew up to be adults and who experienced the loving relationship of being the Prophet's grandchildren. They were Hassan, Hasein, Zaynab and Umm Kulthum, RadhiAllahu 'Anhum.

In the Prophet's early household, besides their four daughters, there was 'Ali, the Prophet's nephew, who was the son of his beloved uncle, Abu Talib. There was also Zayd ibn Haritha, who had been bought as a slave boy but who was then freed and adopted as a son. All the six children grew up watching and learning from the Prophet, and had great love for him.





After Khadija, RadhiAllahu ‘Anha, passed away in Makkah, the Prophet, SallAllahu Alaihi wa Sallam, married Sawdah bint Zam’a, RadhiAllahu ‘Anha. Sawdah was a widow with young children, and she had been one of the people who migrated to Abyssinia, but her husband had died there. Sawdah and the Prophet raised all their children in their household together.

A while later, the Prophet, SallAllahu Alaihi Wa Sallam, married Ayesha bint Abu Bakr, RadhiAllahu ‘Anha, the daughter of his best friend Abu Bakr. Ayesha was the only one of the Prophet’s wives who had never been married before. Ayesha and the Prophet had a lot of love for each other and Ayesha, who was very intelligent, also learned a lot and became a great scholar in adulthood. She was also a Hafidh, having memorised the whole Quran. She was never able to have children but she lived for a long time and taught many Muslims what she had learned from her husband.



After the Hijrah, the Prophet, SallAllahu Alaihi wa Sallam, became the leader of the city of Madina and of the new Muslim nation. Because of this, he felt many responsibilities towards the people, and sometimes this meant that the honourable thing to do was to marry.

A while after the Battle of Badr, the Prophet, SallAllahu Alaihi wa Sallam, married Hafsa bint Omar, RadhiAllahu ‘Anha, the daughter of his close friend Omar ibn Al Khattab. Hafsa was a young widow who had migrated to Abyssinia and her husband was martyred in the Battle of Badr. Hafsa was very intelligent and she memorised the whole Quran and loved to think about its meanings. She had the honour of being the safe keeper of the first Mushaf (written pages of the whole Quran), until it was written up into a bound book during the time of the third Caliph, Uthman, RadhiAllahu ‘Anhu.

The Prophet, SallAllahu Alaihi wa Sallam, also married Zaynab bint Khuzayma, RadhiAllahu ‘Anha, a couple of years after her husband got martyred in the Battle of Badr. Zaynab was known as ‘mother of the poor’ because she was always giving things in Sadaqah (charity). Zaynab passed away a few months after her marriage.

After the Battle of Uhud, the Prophet’s foster brother, Abu Salama, RadhiAllahu ‘Anhu, was martyred from the wounds of battle. His wife, Umm Salama (Hind bint Suhayl), RadhiAllahu ‘Anha, was left as a widow with young children. She refused other offers of marriage, as she had been very devoted to her husband. The Prophet, SallAllahu Alaihi wa Sallam, then proposed to her and she accepted.





After a battle with one of the Arab tribes, the daughter of the chief, Juwairiya bint Harith, RadhiAllahu 'Anha, became widowed and was a slave of the battle. She and her chief father both asked the Prophet for her freedom. He instead offered to marry her and she accepted. After this, other Muslims freed their slaves of battle and this resulted in better relations between the Muslims and the Arab tribes.

The Prophet, SallAllahu Alaihi wa Sallam, arranged a marriage between his adopted son, Zayd ibn Haritha, RadhiAllahu 'Anhu, and a widowed cousin of the Prophet, Zaynab bint Jahsh, RadhiAllahu 'Anha. But the two did not get along and they divorced. Because of an ayah of the Quran (Surah 33, Ayah 37), the Prophet then married Zaynab. This showed the people that an adopted son is not like a blood related son, and so they are like any other unrelated people when it comes to marriage.



Safiya bint Huyay, RadhiAllah 'Anha, was the daughter of the chief of the Jewish tribe, Banu Nadir, who had started the Battle of the Trench. She was a divorced woman and she had been taken as a slave after her father the chief had been killed, after the battle. To keep her honour as the chief's daughter and to improve relationships between the Muslims and the Jewish tribes, the Prophet proposed to Safiya and she said her Shahadah and accepted his proposal.

After the Treaty of Hudaibiyah, the Prophet sent a marriage proposal to the daughter of the Makkan leader, Abu Sufyan, who was called Umm Habiba (Ramla bint Abu Sufyan), RadhiAllahu 'Anha. Umm Habiba was a widow who had migrated to Abyssinia earlier, because she had become a Muslim against her father's will. This marriage helped to improve relations between the Muslims and the Makkans.

After the spread of Islam, the Governor of Egypt sent some Christian slaves as a gift to the Prophet (as was a custom of those days) and the Prophet, SallAllahu Alaihi wa Sallam, kept Mariya bint Shamoon al Qibtiya, RadhiAllahu 'Anha. She bore him a son named Ibrahim, but he died as a young child.



During his last Pilgrimage to Makkah, Maymuna bint al-Harith (Barra), RadhiAllahu 'Anha, who was from one of the Makkan tribes, proposed to the Prophet, SallAllahu Alaihi Wa Sallam, and he accepted. After the Hajj, he took her back with him to Madina. Her nephew was Ibn Abbas, RadhiAllahu 'Anhu, a Sahabah who grew up to be one of the greatest scholars of the Quran.



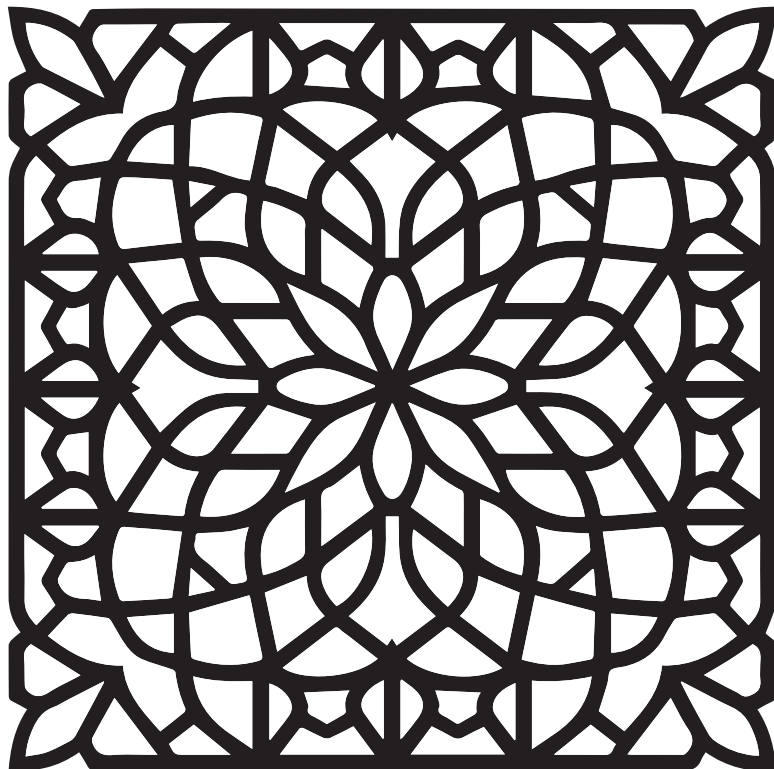


All the Prophet's wives except Khadija and Zaynab bint Khuzayma, RadhiAllahu 'anhuma, were alive after the Prophet's passing away, and became teachers of the Believers until they each passed away. The Quran forbade anyone to marry them after the Prophet's death. (Surah 33, Ayah 53).

On his father's side, Prophet Muhammad, SallAllahu Alaihi wa Sallam, had between nine and twelve uncles, and six aunts. Two of his uncles became Muslims; Hamza and Abbas, and one of his Aunts; Safiyah. His milk-foster mother, Halima, RadhiAllahu 'Anha, and her husband, also became Muslims.



Exercise: Do some research about one of the people from the family of the Prophet mentioned in this lesson, and write a short article about them here.





Prophet Muhammad, SallAllahu Alaihi wa Sallam, was surrounded by his Companions (Sahabah) who loved him and learned from him. It is good to learn about the lives and stories of the Sahabah, because it helps us understand better how great and wise our Prophet was, and how beautiful his character was. There were thousands of Sahabah and each one of them reflected something beautiful about their connection with the beloved Prophet, SallAllahu Alaihi wa Sallam.

Some of the Sahabah became teachers and scholars who taught the Muslims the knowledge that the Prophet brought. From the Quran and the words of these scholars and teachers who remembered what the Prophet said and did, came all the Islamic sciences that we learn as Muslims today (Shari'a).

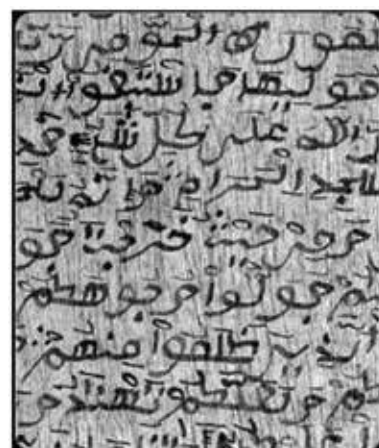
Some of the Sahabah were people of action who led the Muslims in expeditions and battles, contributing to the wide spread of Islam in the world. Some of the Sahabah were righteous business people and people of social conscience, whose good example in trade and campaigns for justice led to honesty, fairness and compassion of people in Muslim lands.

Some of the Sahabah were children when they knew the Prophet, SallAllahu Alaihi wa Sallam, and they were able to grow in character to embody some of the beautiful characteristics that the Prophet had.

We cannot cover all the beautiful stories of the Sahabah, but by mentioning a few facts and stories here, we can get a taste of the beauty of the Sahabah's lives, gained from knowing the beloved Prophet, SallAllahu Alaihi wa Sallam.

ZAYD IBN THABIT

Zayd Ibn Thabit, RadhiAllahu 'Anhu, was a boy from Madinah. His father died when he was six years old and he was only eleven years old when the Prophet, SallAllahu Alaihi Wa Sallam, and the other Muslims migrated to Madinah. Zayd became a Muslim and when he was just thirteen, he went to the Prophet to volunteer to fight in the first battle that the Muslims had against the unbelievers, which was the Battle of Badr. But the Prophet, SallAllahu Alaihi wa Sallam, would not let him fight because he was too young.



Zayd was disappointed but he went back home and decided to concentrate on something else that he loved, which was learning the Quran. Zayd, RadhiAllahu 'Anhu, also had a talent for learning languages, and he could read and write Arabic very well. In those days, not many people were good at writing languages. The Prophet saw Zayd's talent and asked him to be his special scribe (writer). It was a very important job, and one that took a lot of time because there were no photocopiers in those days!





Whenever the Prophet, SallAllahu Alaihi wa Sallam, needed to write a letter to non-Muslim kings and leaders, inviting them to Islam, it was Zayd whom he asked to write the letter. Once when the Prophet needed to write a letter in Hebrew, the language of the Jews, he asked Zayd to learn the language. Zayd learned Hebrew in an amazingly short time and wrote the documents that the Prophet needed.

The most important job that Zayd had was to keep a written record of the Quran. Each time the Prophet, SallAllahu Alaihi wa Sallam, got a new revelation from Allah, Subhanahu wa Ta'ala, the Prophet would recite it to Zayd, and he would listen and write it down and keep it safe. Some of the other Sahabah did this too and there were many pieces of tree bark, date palm leaves, animal bones and other things that had verses of the Quran written on them! The Sahabah kept these safely in their homes, as well as in their memories (through Hifdh).



After the Prophet, SallAllahu Alaihi wa Sallam, had passed away and his close friend Abu Bakr, RadhiAllahu 'Anhu, was caliph of the Muslims, many of the Sahabah who were Huffaz (those who had memorised the whole Quran) got killed in battles. Everyone started to get worried that some parts of the Quran might get lost if the people who had memorised them died, and the written verses were scattered in different places in people's houses. So, Abu Bakr gave Zayd the job of finding all the pieces of written verses and collecting them all properly, and writing them into a whole book. Zayd did this and also carefully checked his writing by asking many of the Sahabah who were huffaz to check it. This written text that Zayd Ibn Thabit did was the first whole book of Quran that the Muslims had.

When Zayd had completed his writing task, he left the prepared Mushaf (papers of written Quran) with Abu Bakr. Before he died, Abu Bakr left the Mushaf with Omar Ibn al-Khattab, RadhiAllahu 'Anhu, the second caliph of Islam. Omar in turn left it with his daughter Hafsah, who had been a wife of the Prophet. Hafsah, Umm Salamah, and Ayesha were all wives of the Prophet who had memorized the whole Qur'an. RadhiAllahu 'Anhum!

Because of his efforts and careful writing skills, Zayd Ibn Thabit became one of the highest authorities on the Quran. Omar once said to a gathering of the Muslims, "O people, whoever wants to ask about the Quran, let him go to Zayd ibn Thabit."



By the time of the third caliph, 'Uthman Ibn Affan, RadhiAllahu 'Anhu, Islam had spread far and wide to many countries. It became important that each place have a proper written version of the Quran, so that people could learn it correctly. So, once again Zayd and his helpers wrote a number of copies of the whole book and sent them to the Muslim provinces in other countries. A few of these original copies of the Quran are still kept in some museums.





Zayd's greatest service to Islam was that he helped to preserve the Quran in written form. He loved to learn, read and write and Allah used him to write the best book in the whole world, which we all use today.



Exercise: Complete the sentences in the spaces.

It was Allah's plan not to use Zayd to fight in the first Muslim battle, but Allah wanted him to do the important job of	
An example that shows that Zayd had a talent for languages was when	
The early Muslims safeguarded the words of the Holy Quran by	

ABDULLAH IBN OMAR

Abdullah ibn Omar, RadhiAllahu 'Anhu, was the son of the Prophet's close friend Omar ibn Al Khattab, RadhiAllahu 'Anhu. He became a Muslim while he was still a young boy living in Makkah and was nine years old at the time of the Hijrah (migration to Madina).

Abdullah loved to do exactly what he saw the Prophet, SallAllahu Alaihi wa Sallam, do. Even when young, Abdullah used to watch the actions of the Prophet and copy him.

If Abdullah saw the Prophet, SallAllahu Alaihi wa Sallam, performing Salah in a particular place, he would later go and pray in the same place. If he saw the Prophet reciting a du'a while standing, he would also make a du'a while standing. If he saw him making a du'a while sitting, he would do the same. In this way, Abdullah was one of the Sahabah who accurately preserved the Sunnah (actions and example) of the Prophet.

Abdullah was called the "Brother of the Night" because he never missed saying the Tahajjud (late night optional) prayers, because he had always observed the Prophet saying them. Ayesha, RadhiAllahu 'Anha, the wife of the Prophet, said, "I never saw anyone copying the Prophet more completely than Abdullah Ibn Omar."

Because of his great love for the Prophet's advice, Abdullah had a lot of trust in Allah, Subhanahu wa Ta'ala. Once, while he was on a journey, he saw a group of travellers gathered by the roadside. They told him they were afraid of a lion sitting on the path. Abdullah walked ahead, took the lion by its ear, spoke to it and walked it away from the path. When asked why he wasn't afraid,



Abdullah said that he had learned from the Prophet, SallAllahu Alaihi wa Sallam, that if you fear no one and nothing except Allah, Allah will always protect you.





Following the way of the Prophet, Sallallahu Alaihi wa Sallam, Abdullah always fed and helped the poor and the orphans. He never liked to eat food without an orphan eating with him. Hungry people used to sit on the path near the mosque so that Abdullah could invite them to his house for a meal. Once, his wife wanted Abdullah to eat with her, so she cooked food and gave it to all the poor people who were sitting on the path and told them not to be there when Abdullah came home. When he came home and could not find any poor person to eat with him, Abdullah decided not to eat dinner that night!

Abdullah, lived until he was in his eighties. He was a very good and generous businessman and he also spent time studying Islam. He was very cautious about teaching knowledge and very careful to only teach people what he was very sure of. Still, he transmitted 2630 Hadiths (sayings) of the Prophet, Sallallahu Alaihi wa Sallam, which was the second highest number of Hadiths that any Sahabi taught. The Sahabi with the highest number of transmitted Hadiths was Abu Hurairah, who taught people 5370 hadiths. The Sahabi who taught people the third most Hadiths from the Prophet was Anas ibn Malik, with 2286 Hadiths. The Sahabi who taught people the fourth most Hadiths from the Prophet was Ayesha bint Abu Bakr, with 2210 Hadiths. RadhiAllahu 'Anhum!



Exercise: Write answers in the spaces.

Abdullah Ibn Omar taught 2630 of the Prophet's Hadith (sayings). Write this number in words and Arabic numbers.	
How did Abdullah ibn Omar help to preserve the Sunnah of the Prophet?	
Write a list, in order, of the four Sahabah who transmitted the most hadiths from the beloved Prophet.	





ANAS IBN MALIK

Anas Ibn Malik, RadhiAllahu ‘Anhu, was the son of Umm Sulaym, RadhiAllahu ‘Anha, who was one of the first women to become a Muslim in Madinah. When the Prophet, SallAllahu Alaihi wa Sallam, arrived in Madina after the Hijrah, Umm Sulaym offered her ten year old son Anas as a young servant to him. Umm Sulaym said, “O Prophet of Allah! I have brought up this child in great hardship. Now I wish you should take him under your care.” Anas lived with and served the Prophet for a number of years, and in this way became very close to him.

Anas watched every action and listened to every saying of the Prophet, SallAllahu Alaihi wa Sallam. In this way he became a very knowledgeable young man and later a great teacher, transmitting the third highest number of Hadiths of the Prophet to the people. Anas, RadhiAllahu ‘Anhu, said that if his mother had not arranged for him to be with the Prophet, it would have been a great loss for him.

Many of the descriptions of the Prophet, SallAllahu Alaihi wa Sallam, were told by Anas. Among them is a description of how the Prophet dealt with people. Anas said, “I served the Prophet for ten years and he never said to me ‘Why did you do that?’ after I had done something, or ‘Why didn’t you do that?’ after I had forgotten to do something. He never said a displeasing word to me.”

Anas’ mother once asked the Prophet to pray for him. The Prophet prayed: “O Allah, increase him in wealth and children, give him long life and forgive his sins.” The Prophet’s du’a was certainly answered because Anas had a total of 125 children, grandchildren and great grandchildren in his lifetime. His garden gave fruit twice a year instead of just once. The basil growing in his garden was famous because it smelt like musk. Anas lived a long life and was the last Companion of the Prophet to die. He died in Basra (Iraq) in the year 93AH, aged over 100 years old. He was always hoping for the fourth part of the Prophet’s prayer for him to be answered, which was: “May Allah forgive his sins.”

Anas’s aunt was Umm Haram, RadhiAllahu ‘Anha, who fulfilled one of the Prophet’s prophecies by dying on the first naval expedition of the Muslims. Umm Haram is buried in Cyprus, near Greece.



Exercise: Write answers in the spaces.

Why was Anas ibn Malik a Sahabi who knew the Prophet very well?	
List two things that the Prophet prayed for Anas and say how the du’a was answered.	





SALMAN AL FARSI

Salman al-Farsi, RadhiAllahu 'Anhu, was a Sahabi who struggled and searched for many years to find the true faith in Allah, Subhanahu wa Ta'ala. He was born near the modern city of Isfahan in Iran. Iran is far from the city of Madina, where Prophet Muhammad, SallAllahu Alaihi wa Sallam, taught Islam. The story of how Salman found his way to Madina and to the correct faith in Allah is an amazing one!

Salman was born into a wealthy family. His father was a Zoroastrian priest. Zoroastrianism was a religion whose people believed in God but who also believed that evil was a strong force and that fire was a purifying element. They would always have a fire in their temple and pray near it.



Salman was the only son in the family and he was looked after very well. His parents loved him so much that they would hardly allow him to leave their sight. He was also a thoughtful and religious boy and as he grew older, he liked to look after the sacred fire and make sure that it always had enough wood and oil to keep burning.

One day, Salman's father asked him to go to the fields to give the workers some instructions. Salman happily left the house and went to do what his father asked. But while he was out, he suddenly heard a beautiful sound. It was the sound of the Christian people singing prayers and hymns to God. He was so attracted by the sound that he could not help himself and he went to see the Christian people.



The Christians told Salman about their religion and soon Salman began to feel in his heart that their faith was better than the one his own family practised. He had a great desire to learn more about it and so one day, he ran away to join them. The Christians told him to travel to Syria, where there were many learned priests who could teach him.

Even though Salman was sad to leave his family, finding the truth about God was a greater need for him than anything else. He was just a boy, perhaps almost a teenager, but still his feelings for wanting to learn about God were very strong.

When he arrived in the city of Damascus in Syria, he went to the Christian people. They were kind to him and told him to go to see the bishop of the city. Salman asked the bishop if he could stay and serve him and also learn about being a Christian while he worked. The bishop agreed. As part of his daily tasks, Salman would keep the church clean, polish the candlesticks and serve meals. At night he would study and pray.



After some time, he discovered that the bishop was a greedy man who kept the people's donations for the poor locked away in a hidden room. Instead of feeding and helping the poor, he would buy himself fine robes and other things. Salman was very upset but he had to keep quiet because he was just a servant.





One day, the bishop caught a fever and died suddenly. At his burial ceremony, Salman told all the people about the hidden gold and silver. The people were shocked and angry. In their anger, they dragged the bishop's body to the village square and hanged and stoned it!

The next bishop who came to work in the church was a very different man. He was a sincere believer in God and was always hurrying to help people and do good works. Soon he and Salman became very close, with the love that develops between a devoted student and a dedicated teacher. Salman learned many things from this bishop and he was very happy. But one day, the bishop called to Salman and said to him, "My son, I am dying. Do not stay here after I am gone, but go to the city of Mosul. There I know of a good Christian priest who will continue to teach you."

Sad to lose his teacher, but determined to still keep learning, Salman travelled to the city of Mosul (in Iraq). He found the priest that the bishop had sent him to, and asked if he could stay with him and serve him and be his student. The priest agreed and so, just as before, Salman became the carer of the church and the one who always kept it clean.

For some years, Salman and his new teacher were together and Salman continued with his learning. But one day, once again his teacher called him and told him that he was dying. He sent Salman to a different city nearby called Nassibayn, where there was another Christian priest who could continue to teach him. Salman did this and learnt from the third priest, until he also died. This priest sent Salman on to a city called Ammuriya. In Ammuriya, once again Salman became the carer of the church. He continued to learn from his new teacher, until one day this good man also told Salman that he was about to die.

"My son," the Christian priest said to Salman, "I fear that there is no one left to whom I can send you to learn the Right Way. But there has come now the time of a Prophet, who will be sent with the religion of Ibrahim. He will appear in the land of the Arabs and will migrate to a town between two lava fields with black rocks, between which there are palm trees. "My son," continued the priest, "this prophet will have some signs for you. He will eat what is given as a gift, but he will not eat what is given as a charity. And between his shoulder blades is the Seal of Prophethood (birthmark). If you can go to that land, then do so."

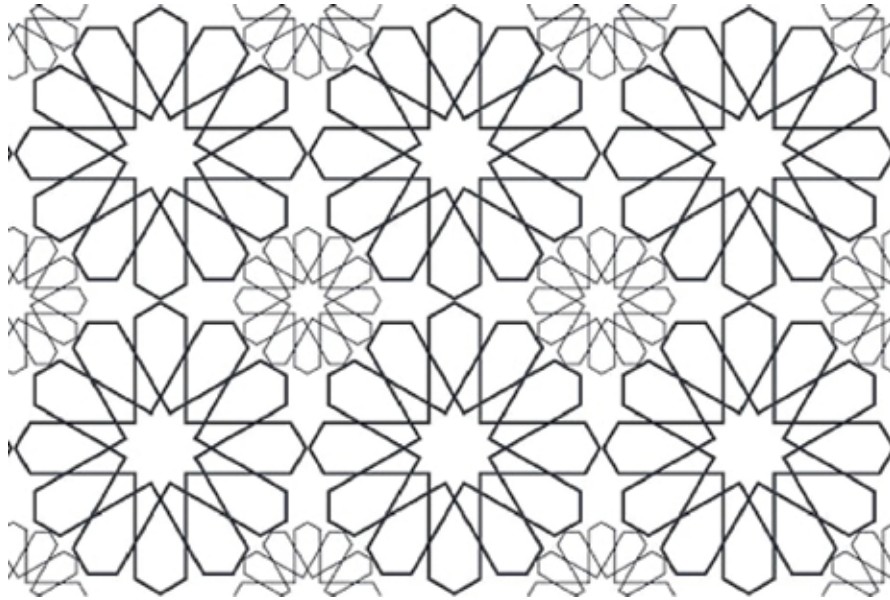


Sad once again at losing his teacher, Salman waited until one day some travelling merchants came to the city. The merchants were going to the land of the Arabs and they agreed to take Salman with them. But the merchants were not honest men, and on the way, they tied up Salman and sold him as a slave to a Jewish man.





That man sold Salman to his cousin, another Jewish man. But this man came from Madina! As soon as Salman saw the city of Madina, he knew at once that it was the place his teacher had told him about. But the Prophet had not arrived in the city yet. He was still in Makkah. So, Salman waited and worked hard for his master.



One day, Salman was working at the top of a palm tree belonging to his master. His master was under it and one of his cousins came to talk to him. He told him of a man who was arriving at the city, a man the people were calling a Prophet. Salman said in his own words, “When I heard that, I began to shiver so much that I thought I would fall out of the tree on top of my master!”

Salman was so excited by the news that on the same evening he collected some food and sneaked away to join the gathering of people who were with Prophet Muhammad, SallAllahu Alaihi wa Sallam. He waited at the back and listened, until finally he had a chance to talk to the Prophet.

“I have heard that you are a righteous man,” Salman said to the Prophet, “and that you have companions who are strangers and are in need. This is something that I have to give in charity.” Salman then gave the food to the Messenger of Allah, who passed it around to his companions to eat, but he did not take any himself. “This is the first sign,” said Salman to himself as he made his way home.

Soon the Prophet, SallAllahu Alaihi wa Sallam, moved even closer to where Salman, RadhiAllahu ‘Anhu, lived and one night he was able to slip away again to join the gathering of people around the Prophet. Once again, he took some food with him. When finally he got a chance to talk to the Prophet, he said, “I see that you do not eat food given in charity. This is a gift with which I wish to honour you.” The Messenger of Allah then ate some of the food and also shared it with his companions. “This is the second sign,” said Salman to himself, as he made his way home again.





One day for the third time, Salman, RadhiAllahu ‘Anhu, was able to slip away from his master. He joined the Prophet and his Companions just after a funeral. This time, Salman went and sat behind the Prophet, trying to see if he could spot the birthmark that was the Seal of Prophethood. Salman said in his own words, “When the Messenger of Allah saw me going behind him, he realized that I was trying to find confirmation of something that had been described to me, so he let his rida (top shawl) drop from his back, and I saw the Seal and recognized it. Then I embraced him, kissing the Seal and weeping!”

And so, after an amazingly long journey, Salman al-Farsi found true faith in Allah and was able to meet the last Prophet sent to the world. Salman, RadhiAllahu ‘Anhu, spent the rest of his life learning from the best teacher of all, the Prophet Muhammad, SallAllahu Alaihi wa Sallam, and he never stopped being grateful to Allah for guiding him to so many places and so many teachers, until he finally arrived at his true destination.

Even though Salman al-Farsi was a foreigner in the land of the Arabs, the Prophet, SallAllahu Alaihi wa Sallam, always honoured him and even called him a member of his own family!



Exercise: On the map below, draw arrows to show the journey of Salman al-Farsi from his home town in Iran to the city of Madinah. Label the towns and the names of the religions he learned about at each place. (Students may need an atlas for this exercise.)



