

Muhammad, the Prophet and Messenger

1- His Name

The name of Muhammad (Prayer & peace of  All h be upon him) is mentioned in the Qur n only 4 times, once in the S rah that carries his name. Here the disbelievers are told that they have erred away from  Isl m, the straight Path; while the believers in the Message revealed to Muhammad, have done righteous deeds, have righteously followed the Truth from their Lord. Hence their sinful deeds have been expiated; they enjoy a life of faith and serenity “Muhammad, 1.2”, In the following S rah, Muhammad, together with his followers, are described as (strict against the steadfast disbelievers, merciful amongst themselves; you see them constantly bowing and prostrating themselves, seeking Grace from  All h and Divine Satisfaction. Their mark is on their faces, as a trace of prostration; that is their likeness in the Tawr h (Torah). Their likeness in the Inj l (Gospel) is as a plantation that brings out its shoot; then it upholds it; then it grows stout, then it matures level upon its stalks, wonderful to the diligent planters; so that through them He ( All h) may enrage the steadfast disbelievers. Thus  All h has promised

those who have believed and done deeds of righteousness forgiveness and a magnificent reward) “^٢Al Fath, Conquest, 29”.

Again, Muḥammad is qualified by his Lord ^٢Allâh as a Messenger, similar to other Messengers sent before him, so the believers in the Message of ^٢Allâh to Muḥammad should stand firm in defense of ^٢Islâm, as the followers of preceding Messengers did. Thus, there is this warning from ^٢Allâh to the followers of Muḥammad (will it be that, in case he dies or is killed, will you then turn over on your heels? And whoever turns over on his heels, then he shall never harm ^٢Allâh in anything, and ^٢Allâh will recompense the thankful ones) “^٢Âl ^٢Imrân, 144”. This warning came after the Battle of ^٢Uḥud, where the Muslim fighters did not abide by the principles declared to them by the Prophet.

Another instance where Muḥammad’s name is mentioned in the Qur^٢ân is when he is permitted by ^٢Allâh to marry the wife of his adopted son, Zayd, after Zayd had divorced her, and this permission was to be applied to all similar cases among believers, (In no way is there any restriction for the Prophet, concerning what ^٢Allâh has ordained for him; this is the Enactment of ^٢Allâh with the ones who passed away aforetime, and the Command of ^٢Allâh has always been a perfectly determined determination. In no way is Muḥammad

the father of any of your men, but the Messenger of  All h, and the Seal “Last” of the Prophets; and  All h has been Ever - Knowing of everything) " Al -  Ahz b, the Allied Parties, 38, 40".

Finally, the Prophet's name is mentioned in the Qur n as  Ahmad in the words of  Is  "Jesus" when he addressed the children of  Isr  l "Israel" (O seeds of  Isr  l, surely I am the Messenger of  All h to you sincerely verifying that which was before⁽¹⁾ me of the Tawr h, and a constant bearer of good tidings of a Messenger who shall come up even after me, whose name is  Ahmad) " As -  Saff, The Ranks 6".

Here both names, Mu ammad and  Ahmad tell us that he is praiseworthy and constantly praising his Lord,  All h "All - Extolment be His".

2- His Childhood

The Prophet Mu ammad was born an orphan, since his father died before his birth. He was born on a Monday, Rab    Al -  Awwal in the year of the Elephant. His father had gone to Syria for trade, and on his way he was taken ill and died in Yathrib (Al - Madinah). After birth, the Prophet was taken by his grandfather to the Mosque, where the grandfather prayed and praised  All h for His gift. After his birth, his mother en-

(1) Literally: between my two hands.

trusted him to Ḥalîmah of Banî Sa'd in the desert not far from Makkah until he was weaned at the age of two. When he was six years old, his mother took him on a visit to his relatives in Yathrib. On the return Journey, his mother fell ill and died at ʔAl - ʔAbwâʔ, not far away from Yathrib. His grandfather took great care of him, and even seated him on his couch near ʔAl - Kaʕbah, for he always said, “By ʔAllâh, a great future is my son’s (grandson's). After ʕAbdul Muṭṭalib’s death, the Prophet was entrusted to his uncle ʔAbû Ṭâlib. In his early years, the Prophet attended the Pact of the Fuḍûl, where many tribes, besides Quraysh, gathered and promised to stand any act of oppression or injustice in Makkah. Present at the meeting was another young man, younger than the Prophet by about two years, and that was ʔAbû Bakr. In after years, the Prophet said about this Pact, “I was present in the house of ʕAbdullâh ʔIbn Judʕân at so excellent a pact that I would not exchange my past in it for a herd of red camels; and if now, in ʔIslâm, I were invited to take part in it, I would gladly respond”.

At the age of twenty five, the Prophet was married to Khadîjah, a rich merchant woman who had sent him before with her goods to Syria. Because she had found him truthful and honest, she suggested to her uncle that she would be happy if Muḥammad would accept her as a wife, although she

was now about forty. Her uncle agreed, and the marriage soon took place. On the marriage day, Khadîjah gave the Prophet a gift, a slave named Zayd. The Prophet lived with Khadîjah in her house, and the result of the happy marriage was the birth of six children: two sons and four daughters.

3- Revelations

The impact of Divine revelations on the human body was of such magnitude that the Prophet was terrified and he ran back home, where he told his wife to cover him. When he regained his calmness, he told Khadîjah what he had seen and heard. She comforted him and told him that he is the Prophet of this nation. Then she rose and went to her cousin Waraqah, who was a Christian, and told him what had happened to her husband. The old man said, “Surely, by Him in Whose Hand is Waraqah’s life, if you have spoken to me the truth, O Khadîjah, there has come to him the greatest Nâmûs (meaning Jibrîl) who had come to Mûsâ (Moses) before, and he is the Prophet of his people”. Later on, when the Prophet saw Waraqah in the Mosque, he told the Prophet, “You will be called a liar, and you will be persecuted. I hope I will be alive when your people will force you out of your city”. To this, the Prophet asked in surprise, “Will they force me out?”; and

Waraqah answered, “No man has ever come with similar Revelations but was persecuted”.

The second Revelation to the Prophet began with the mention of the “Pen”, and it comforted the Prophet by assuring him that he is not a madman and that he is of magnificent character ²Al - Qalam, the Pen, 4. This was followed by two Sûrahs “Chapters” urging him to rise up, purify himself and his clothes, to worship ²Allâh, and to be steadfastly patient in worshipping Him. These two Sûrahs are ²Al - Muzzammil = Enwrapped”, and “Al = Muddaththir: Shrouded”, where he is enjoined to perform night prayers and to recite the Qur²ân in preparation for the heavy burden of calling people back to their Creator. Then Sûrat - ²Al - Fâtihah = The Opening was revealed. (In the Name of ²Allâh, the All - Merciful, the Ever Merciful (1).

Praise be to ²Allâh, The Lord of the worlds (2).

The Possessor of the Day of Doom (3).

The All - Merciful The Ever - Merciful (4).

You only do we worship, and You only do we beseech for help (5).

Guide us in the right path (6).

The path of the ones whom you have favored, other than that of the ones against whom you are angered, nor the erring ones (7).

4- Decade of Persecution:

Three years passed after the first Revelation, and the Prophet was again addressed in these Divine Words (And warn your kinsfolk, the nearest of kin) ٱAsh - Shu^carâ^ٱ, The Poets, 214. "So the Prophet began by proclaiming the Message to the nearest of kin, the sons of ^cAbdul - Muttalib, saying, "O sons of ^cAbdul - Muttalib, I know of no Arab who has come to his people with a nobler message than mine. I have brought you the best of this world and the next. ٱAllâh has commanded me to call you to Him. So which of you will help me in this matter? The first one to accept the call after ٱAbû Bakr, was ^cAlî, the Prophet's cousin. ^cUmar was converted to ٱIslâm after strong opposition, and after inflicting punishment on his sister and her husband for embracing ٱIslâm. With ^cUthman embracing ٱIslâm, we thus have the four Caliphs after the death of the Prophet in this succession: ٱAbû Bakr, ^cUmar, ^cUthmân and ^cAlî.

At that time ٱAbû Tâlib, the Prophet's uncle, was approached by the leading disbelievers of Quraysh, to make Muḥammad stop preaching the new religion. So he came to the Prophet and said, "Spare me and yourself. Do not put on me a burden greater than I can bear". But the Prophet's answer came with an unflinching resolution, "O my uncle, by

ﷻAllâh, if they put the sun in my right hand and the moon in my left hand that I abandon this Command, I would not abandon it until ﷻAllâh has made it victorious, or I perish therein”.

With the growing hostility of Quraysh, after the death of the Prophet’s wife and uncle, he decided on going to ʿAt - Tâʿif to seek help from the tribe of Thaʿqîf, but its leaders refused his request, and stirred their people to insult him and drive him away. Then the Prophet uttered this plaintive supplication, “O ﷻAllâh, to You I complain of my weakness, of my helplessness and my lowliness before men. O Most Merciful of the merciful, You are Lord of the ill treated; and You are my Lord. Into whose hands will you entrust me? Into the hands of some far off stranger who will scowl at me, or to an enemy whom you have empowered against me? If You are not angry with me; I care not; Your clemency is more wide for me. I take refuge in the Light of Your Countenance whereby all darkness is illuminated and all things of this world and the next are perfectly ordered, lest Your anger may descend upon me, or lest Your wrath may beset me! It is for me to return to You until You are well satisfied. There is no means or power save in You”.

5-The Ascension:

In his ascension into heaven, the Prophet was accompanied by Jibrîl “Gabriel” on a night journey. It began by his

mounting “[⊃]Al - Burâq” to Jerusalem, where the Prophet led a company of Prophets in prayer. These included [⊃]Ibrâhîm, Mûsâ and [⊃]Îsâ:

(All Extolment be to Him, Who made his bondman “Muhammad” to set forth by night from the Inviolable Mosque “in Makkah” to the Further Mosque “in Jerusalem”, the surroundings of which We have blessed that We might show him some of Our signs. Surely He is The One Who is The Ever - Hearing, The Ever - Beholding) “[⊃]Al - [⊃]Isrâ[⊃], the Night Journey, 1”.

The Significance of this night Journey was that it was led by Jibrîl and that it ended with the ascension into heaven. Other night journeys were made by other Prophets at the Command of [⊃]Allâh, Who commanded Mûsâ to (Set forth with My bondmen by night; surely you will be closely followed “by your enemy”) “[⊃]Ash - Shu[⊃]arâ[⊃]: The Poets 52”.

The same Command had been given to Lût when he was addressed, “So set forth with your family in a watch of the night and closely follow after them in the rear” “Al - Hîjr, 65” for Lût’s enemies will be destroyed. But during Muhammad’s journey, his beholding did not swerve, and in no way was “his beholding” inordinate. Indeed he has already seen of the Signs of his Lord, the greatest). “[⊃]An - Najm, The Star,

16 - 18". During this Ascension the Muslim form of prayers was ordained, 5 times every day; and this includes standing with recitation of verses from the Qur^ʿân, bowing and extolling the praise of ʿAllâh, standing again, and then prostrating with the forehead touching the ground with extolling again. Then there is sitting for a while declaring the Oneness of ʿAllâh, and praying for mercy from ʿAllâh upon the Prophet and all believers. Thus now, in prayers performed by every Muslim while sitting at the end of Ṣalâh = prayers, the only Prophet for whom mercy is supplicated, besides Muḥammad, and his House, is ʿIbrâhîm (Abraham) and his House, including, of- course, all the Triple Family Mûsâ, ʿÎsâ and Muḥammad, "Prayer and peace of ʿAllâh be upon them all".

6- The Madînah State

After a 13 year stay at Makkah, during which he preached the Oneness of ʿAllâh to the Makkan idolaters the Prophet succeeded in his migration to Madînah. The Makkan persecution ended by the idolater's plotting to kill him. To escape such an attempt, ʿAlî, son of ʿAbû Tâlib slept in his place, and the Prophet, accompanied by ʿAbû Bakr, escaped to Madînah, where he was received most cordially by his Muslim followers who had migrated there.

Before reaching ʿAl - Madînah, the Prophet stayed for 3 days with the few Muslim emigrants at Qubâ^ʿ village to the

south of ٱAl- Madīnah. His arrival at Qubāʿ was on Monday 12th of Rabīʿ ٱAwwal, (September 622. C.E.) There he built the first mosque in ٱIslām; and then he left for ٱAl - Madīnah.

The moment he reached ٱAl - Madīnah, he began, with his followers, building the Madīnah mosque with bricks, trunks of palm - trees, and a great part of it was without roof.

The First Treaty:

1. Some of the Christians in ٱAl - Madīnah embraced ٱIslām, but the Jews in ٱAl - Madīnah and its neighborhood were apprehensive of the new religion. So the Prophet made a covenant of mutual obligation between Muslims and Jews, forming them into a single community of believers, and allowing for the differences between the two religions. Muslims and Jews were to have equal rights. If a Jew were wronged, then he must be helped to his rights by both Muslim and Jew, and so also if a Muslim were wronged. In case of war against the polytheists, they must fight as one people. Neither Jews nor Muslims were to make a separate peace, for peace was to be indivisible. In case of differences of opinion or dispute or controversy, the matter was to be referred to ٱAllāh “Exalted be He” through His Messenger.

With the spread of ٱIslām throughout ٱAl - Madīnah, especially among the two clans of ٱAws and Khazraj; and ele-

ments of discord between hypocrites began to rise, so the following verses were revealed, (Alif, Lâm, Mîm, That is the Book; there is no suspicion about it, a guidance to the pious, who believe in the Unseen, and keep up prayer, and expend of what We have provided them. And who believe in what has been sent down to you⁽¹⁾, and what has been sent down even before you, and they are those who have certitude in the Hereafter. Those are upon guidance from their Lord and those are they who are the most prosperous "Al Baqarah, The Cow, 1-5".

Jihâd:

With the growing attacks on Muslims in Al - Madînah by some neighboring clans, the peaceful call for Allâh had to defend itself. In one of Madanî Sûras, the permission to defend the state in Al - Madînah was given. (Surely Allâh defends the ones who have believed; surely Allâh does not love any most treacherous, most disbelieving person. The ones who are drawn into fighting are permitted to defend themselves for that they are unjustly attacked; and surely Allâh is indeed Ever - Determiner over giving them victory. Those who have been driven out of their homes untruthfully⁽²⁾

(1) I. e. the Prophet.

(2) I.e. without right.

except that they say, "Our Lord is ٱAllâh". And had it not been for the repelling by ٱAllâh of mankind, some by the means of others, indeed there would have been completely demolished hermitages, and churches, and oratories, and mosques, wherein The Name of ٱAllâh is much mentioned. And indeed ٱAllâh will definitely give victory to whomever vindicates Him. Surely ٱAllâh is indeed Ever - Powerful. Ever - Mighty). "ٱAl - Hajj, The Pilgrimage 38 - 40" So, without the right for self - defence, the whole history of humanity would have changed; even the three revealed religions: Judaism, christianity, and ٱIslâm would have disappeared from the surface of the earth.

This is the meaning of Jihâd in ٱIslâm, thus denoting a Muslim's duty to purify his own individual intentions and acts, and including peaceful call for ٱIslâm and defence against attacks and against corruption and injustice. It also involves the preservation of freedom of worship for all believers of revealed religions, tolerance for Jews and Christians, and the inalienable right of religious co - existence.

The Battle of Badr:

When news came that Quraysh had set out to fight and protect their caravan from Syria, the Prophet asked his Companions for advice. Here ٱAbû Bakr and ٱUmar stood and

spoke for Emigrants in favor of advancing to meet Quraysh and fight them. One of his Companions said, “O! Messenger of  All h! We have given you our word and agreement to hear and obey; so go where you decide, we are with you; by  All h if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you too; not a man would stay behind. We do not dislike the idea of meeting your enemy tomorrow. We are experienced in war, trustworthy in combat; it may be that  All h will let us show you something which will bring you joy, so take us along with the blessings of  All h”.

So, the Prophet and his Companions marched on until they reached the water of Badr, where they halted. But one of the Companions advised the Prophet to move to the water nearest the enemy, and halt there where they could have enough water and deprive the enemy from reaching it.

The command of the Prophet to his companions was “Shudd  = Press them hard, and the answer on their part was “ A hadun,  A had =  All h is One,  All h is One. On the side of the believers, there were also the Angels strengthening their hearts and making firm their feet. And the Angels had received the Divine Message before: Surely I am with you, so

make firm the believers. I shall soon cast horror in the hearts of the disbelievers; so strike their heads = "above the necks", and strike every finger = "The tip of every finger") "Al - Anfâl, The Spoils, 12". So, when the battle ended, 50 of Quraysh were killed, and 50 others were taken captives; and only 14 Muslims were killed that day.

The Word "Badr" is mentioned only once in the Qur^{ân}, reminding Muslims at the battle of ^UḤud that during the battle of Badr they were few and weak. (and indeed ^{Allâh} granted you victory at Badr, and you were humble; so be pious to ^{Allâh}, that possibly you would thank Him. As you said⁽¹⁾ to the believers, "Is it never sufficient for you that your Lord does supply three thousand of the Angels sent dawn upon you? Yes indeed, in case you are patient and pious, and the enemy comes up against you instantly, your Lord will supply you with five thousand of the Angels, markedly swooping. And in no way has ^{Allâh} made this supply except as good tidings to you and that thereby your hearts may be composed; and in no way does victory come except from the Providence of ^{Allâh}, The Ever - Mighty, The Ever - Wise). "Âl - ^CImrân, the House of ^CImrân, 123 - 126".

(1)I. e. the Prophet.

The Battle of ʔUḥud:

A year after the anniversary of Badr, a letter came to the Prophet in ʔAl - Madīnah from his uncle ʔAl - ʕAbbās in Makkah, telling the Prophet that Quraysh were preparing for an attack on ʔAl - Madīnah with an army of three thousand. At the head of the army was ʔAbū Sufyān, who took with him his wife Hind. Waḥshiyy, a slave of one of the chiefs of Makkah was in the army of Quraysh, because he was promised by his master to be a free man, if he killed Ḥamzah, the Prophet's uncle. Hind also wanted Waḥshiyy to kill Ḥamzah, who had killed her father.

ʔAl - Madīnah was in the midst of three Jewish tribes: Banū Qaynuqâʕ, Banū Naḍîr, and Banū Qurayṭhah; and all of these tribes began to have a hostile attitude towards ʔAl - Madīnah after the Muslim's victory at Badr. One of the leaders of one of the Jewish tribes said, "If Muḥammad has killed these men of Quraysh at Badr, then is the inside of the earth better than its outside. "Another Jewish leader was more frustrated and more hostile, for he said, "O Muḥammad, you seem to think that we are your people. Do not deceive yourself, because you encountered a people with no knowledge of war and got the better of them; for by ʔAllāh if we make war with you, you shall find that we are the men to be feared".

Although there were differences among the Companions about whether fighting Quraysh should be conducted only if Quraysh attacked ٱAl Madīnah, or Muslims are to go out and attack them out of ٱAl - Madīnah; the Prophet accepted the idea of those who wanted to fight the enemy out of ٱAl - Madīnah. The Muslim army was only 700, with 50 archers; and to the archers the Prophet gave this order, "Keep the enemy cavalry away from us with your arrows, and let them not come on us from the rear whether the battle goes on in our favor or against us, and keep your place so that we cannot be got at from that direction". Although Hamzah, the Prophet's uncle was killed by Wahshiyy, the Muslim went on attacking the disbelievers, until Quraysh began to run away defeated, after its standard bearer was killed.

Now the Muslim archers saw the enemy being defeated, 40 of the archers ran in the direction of the enemy camp for the spoils. Khâlid⁽¹⁾, at the head of the enemy cavalry, found out that the rear of the Muslim army was open, and he began a counter-attack, in which the Muslims were defeated.

The enemy got so near the Prophet that more than five of the Companions around him were killed while defending him. Then a sharp stone from the enemy struck him in the mouth, gashing his lower lip and breaking one of his teeth.

(1) He was a disbeliever, although he embraced ٱIslâm later on.

Later on, an enemy horseman came at the Prophet and struck at him with the sword. The blade of the sword narrowly missed the crown of the Prophet's helmet, but it drove two of the helmet rings into his cheek, and the Prophet fell to the ground. Although the Prophet was hurt, he soon got up and let the Companions to a more defensible place to watch over the movement of the enemy, who began to withdraw.

While the battle of ʔUḥud implies a Muslim's incessant need for an evident transcendence above worldly gains, and above the dangerous consequences of disobedience of the Prophet's orders, such disobedience ending in final defeat, the Qurʔân tells us of the eternal truth that victory and defeat are interchangeable among mankind. (This is an evidence for mankind. and a guidance and admonition for the pious. And do not feel feeble; and you are the most exalted in case you are believers. In case a blow touches you⁽¹⁾, then alike blow has touched the "disbelieving" people. And such days We interchange among mankind and that ʔAllâh may know the ones who have believed and take to Him martyr-witnesses from among you; and ʔAllâh does not love the unjust ones. And that ʔAllâh may test and purify the ones who have believed and expunge the disbelievers). ﴿٥١﴾ - ʔImrân, The

(1) I.e. in ʔUḥud.

House of ʿImrân, 138-141.” Then the Qurʾân gives us an account of the battle and how disobedience of the Prophet is fatal. (And in no way is Muḥammad “anythir ?” except a Messenger, the Messengers have already passed away before him. Then, will it be that, in case he dies or killed, will you turn over on your heels? And whosoever turns over on his heels, then he will never harm ʾAllâh in anything and ʾAllâh will recompense the thankful.). “ʾÂl - ʿImrân, 144”.

After that comes the warning to the believers commanding them not to obey the disbelievers; for, if they do so, the disbelievers will turn them back on their heels, and so they turn back losers, even after their success at the beginning of the battle. (And indeed ʾAllâh has already sincerely made good His promise to you as you overwhelmed them by His permission until you “became” disheartened and contended together about the Command “of ʾAllâh” and disobeyed the Messenger even after He had shown you what you love⁽¹⁾. Some of you there were who would have the present life “of this world; and some of you there were who would have the Hereafter. Thereafter He made you turn about from them, that He may try you. And He has already been clement towards you. And ʾAllâh is Owner of Grace upon the believers)” “ʾÂl - ʿImrân, 152”.

(1) I.e. victory at first.

The Battle of the Trench:

No such details of fighting were given about the situation in the Muslim state, except about the defeat of the Jewish tribes who were planning to attack ٱAl - Madīnah. Then the Madīnah was attacked again by Quraysh, who were driven back at the Battle of the Trench. This Battle took place when Quraysh came with ten thousand, while the Muslims in ٱAl - Madīnah were only three thousand. After long days of hunger and suffering, there came the cold wind from the east with torrents of rain which forced every man to take shelter. The forces of nature were all against the invading armies and throughout their camps not one tent was left standing nor any fire left burning, and the men were shivering with cold. After nearly a month, the enemy army led by ٱAbû Sufyân broke camp and left off.

In memory of the Battle of the Trench, we have the following Revelation in the Glorious Qurʼân, (O you who have believed, remember the favor of ٱAllâh upon you as hosts came against you; then We sent against them a wind and hosts⁽¹⁾ you did not see; and ٱAllâh has been Ever-Beholding whatever you do. As they came against you from above you and from below you, and as beholdings swerved and hearts reached to the larynxes; and you⁽²⁾ surmised vain surmises

(1) I.e. The Angels.

(2) I.e. Some of them.

about ٱAllâh.) “ٱAl - ٱAḥzâb, The Allied Parties 9, 10”. Then follows the warnings for the disbelievers and the hypocrites, a group of whom were killed, and others were taken captives. (And ٱAllâh turned back the ones who disbelieved in their rage they attained no advantage “booty”; and ٱAllâh was sufficient Protector to the believers from fighting. And ٱAllâh has been Ever-Powerful, Ever-Mighty. And He brought down the ones of the population of the Book⁽¹⁾ who backed them from their bastions; and hurled horror in their hearts; a group you killed and another group you made captives. And He caused you to inherit their land, and their residences and their riches, and a land you have not trodden; and ٱAllâh has been Ever-Determiner over every thing). “ٱAl - ٱAḥzâb, The Allied Parties 25, 26, 27.”

Peace with Makkah: 10th of Ramadân, 8th year of Al-Hijrah:

The mention of the land that the believers “have not yet trodden”, is a clear promise that Makkah and the whole of ٱArabia will be conquered by the believers. ♦

So the Prophet stayed in ٱAl - Madīnah for about three months before he thought of going to Makkah for ٱUmrah “the lesser Pilgrimage”. When Quraysh heard of his departure for ٱUmrah, they decided that they should not allow him and

(1) I.e. Jews and Christians.

his Companions to enter Makkah. Fearing the Muslim attack on Makkah, Quraysh sent an envoy to the Prophet who agreed with the Prophet about the terms of a treaty, called the Treaty of Hudaybiyah.

According to the treaty, the Prophet agreed to go back to ²Al - Madīnah that year, without entering Makkah. Some Muslims were angry at their being prevented from entering Makkah; but they were finally convinced to go back; and so the Revelation came (Indeed ²Allāh has already been satisfied with the believers as they were swearing allegiance to you⁽¹⁾ beneath the tree. So He knew what was in their hearts, then He sent down serenity upon them, and requited them with a near conquest "victory".)"²Al-Fath, The Conquest, 18."

The Muslim army of ten thousand, led by the Prophet, set out for Makkah on the tenth of Ramadān, with the Prophet and Muslims fasting until they came near to Makkah where the Prophet broke his fast. Some Muslims also broke their fast, but the Prophet allowed others to keep their fast. When the Prophet entered his tent near the Mosque, he prayed eight rakā'ât in thanksgiving. Then he entered the Mosque and performed the lesser Pilgrimage "Umrah," by making the seven

(1) I.e. the Prophet.

rounds of the House. Then the Prophet went towards the idols which surround ٱAl-Kaʿbah, pointing at them with his staff, repeating the ٱāyah “verse” and saying the truth has come and the untruth has expired. Surely the untruth has been ever to expire) (ٱAl-ٱIsraʿ, The Night Ascension 81.)

As he pointed at the 360 idols, one by one, each idol fell, one after the other. Then he went to pray at the station of ٱIbrāhīm “Abraham”, then to the well of Zamzam where his uncle ٱAl- ʿAbbās gave him to drink. Then the Prophet entered the House, and ordered it to be locked behind him. With the Prophet inside the House were ٱUsāmah and Bilāl; and ʿUthmān (son of Talḥah) who was the guardian of the House.

The Prophet ordered that the paintings inside ٱAl-Kaʿbah should be effaced. Finally the door was unlocked, and the Prophet went out with his three companions and he addressed the gathering in these words: “Praise be to ٱAllāh, Who has fulfilled His promise and helped His slave and routed the allied parties, He alone.” During his address, the Prophet recited these Words from the Qurʿān; (O you mankind, surely We created you of a male and a female; and We have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Providence of ٱAllāh are the most pious. Surely ٱAllāh is The Ever-Knowing, The

Ever.Cognizant) “^۲Al-Ḥujurât, The Apartments, 13”. Then he asked the gathering, “What do you think I am about to do with you?” They answered. “We say well, and we think well: a noble and honorable son of a noble and honorable brother; it is for you to command”. To this, the Prophet answered, “Go away, for you are freed”.

The Battle of Ḥunayn, 8th year of Hijrah:

After the conquest of Makkah, two battles took place between Muslims and other tribes: one is the battle of Ḥunayn against the tribe of Hawâzin. Here the sudden enemy attack on Muslims made some Muslims flee; but the Prophet withdrew to the right and made a firm stand with some of the “Muhajireen” Emigrants and the ^۲Anṣârs, “The Vindicators.” Here the Ever-Glorious Words were revealed, (Indeed ^۲Allâh has granted you victory on many battle fields, and on the day of Ḥunayn, when you admired your multitude, yet it availed you nothing and the earth, spacious as it is, was strait for you; thereafter you turned away, withdrawing. Thereafter ^۲Allâh sent down upon His Messenger His serenity, and upon the believers, and He sent down hosts you did not see, and He tormented the ones who disbelieved; and that is the recompense of the disbelievers). “At-Tawbah, Repentance, 25, 26.”

The Prophet gave gifts from these spoils to some new Makkah converts and the ^۲Anṣârs got nothing; so, some of

the ʔAnṣârs took the matter to heart. One of them said, “By ʔAllâh, the Prophet has met his own people.⁽¹⁾” Then the ʔAnṣârs were gathered in one of the enclosures that had been used to shelter the captives. When the Prophet went to them, he praised and thanked ʔAllâh and addressed them thus:

“O men of ʔAnṣâr, what is this I hear of you? Do you think ill of me in your hearts? Did I not come to you while you were erring, and ʔAllâh and His Messenger are most bountiful and most gracious? The Prophet continued, “Will you not answer me, O ʔAnṣâr?” How should we answer? they said, “Bounty and Grace belong to ʔAllâh and to this Messenger.” “If you wished,” the Prophet answered for them, “you might say to me, and say truthfully, and be believed, ‘you came to us discredited and we believed you; deserted and we helped you; a fugitive and we took you in; poor and we comforted you? O ʔAnṣâr, are you disturbed in your hearts because of the good things of this life by which I reconcile men’s hearts that they become Muslims, when you yourselves I have entrusted to you your ʔIslâm. Are you not satisfied that men should take away flocks and herds and that you take with you the Messenger of ʔAllâh to your homes? By Whom in whose Hand is the self=“life” of Muḥammad, but for the migration, I should be one of the ʔAnṣâr myself. If all

(1) I.e. The Makkans.

men went one way and the ٱAnṣâr another, I should indeed take the way of the ٱAnṣâr. May ٱAllâh have mercy on the ٱAnṣâr, on their children, and on their children's children”.

At this point the people wept until the tears ran down their beards as they said, “We are satisfied with the Messenger of ٱAllâh as our patron and our lot.” Then the Prophet led them in performing the ٱUmrah “the lesser Pilgrimage” in Makkah in the month of Thilqicdah = 11th month of the lunar Calendar; and after that, he returned with the Muslims to ٱAl-Madînah.

The Battle of Tabûk: and Peaceful Co-existence :

After staying in ٱAl - Madînah for about 8 months, the Prophet ordered the Muslims to prepare for the battle of Tabûk.

In the 9th year of Hijrah before moving to Tabûk, a child was born to the Prophet at night, and the same night Jibrîl “Gabriel” had come to the Prophet and addressed him as never before: “O father of ٱIbrâhîm” The next morning at the mosque, after the dawn prayer, the Prophet told his Companions of the birth. “And I have named him by the name of my father, ٱIbrâhîm.” The child's foster-mother lived near his mother Mary and the Prophet used to visit both of them there away from his other wives.

Then the Prophet ordered the Muslims to prepare for the march to Tabûk. So the Prophet and the Muslim army of 30,000 marched till they reached Tabûk in a hot season, when there was drought that year. It was a year when the Byzantines gained victory over the Persians, who were forced to evacuate their troops from both Syria and Egypt. Thus there were rumors in ٱAl-Madînah that Heraclius had advanced a year's pay to his army in view of a long campaign against Yathrib "Al-Madînah".

At the same time, the Prophet was certain that ٱAllâh would open up Syria to his armies of ٱIslâm. So orders were sent to Makkah and to the allied tribes that they must send at once to ٱAl - Madînah all their available armed and mounted men for the Syrian campaign.

But there was no fighting about Tabûk, and the Muslim army stayed for about 20 days. In the meantime the Prophet concluded treaties of peace with some of the rulers in the area, and returned to ٱAl - Madînah.

Ka'b, a Companion of the Prophet, together with two of his friends, did not join the Muslim army on its way to Tabûk, so they felt distressed and came to ask pardon of the Prophet who did not accept their excuses at first. Finally, there came the forgiveness of ٱAllâh for them. (Indeed

ﷻAllâh has already relented towards the Prophet and the Muhâjirîn⁽¹⁾, and the Anṣâr who closely followed him in the hour of difficulty, even after the hearts of a group of them had almost swerved aside; thereafter He relented towards them; surely He is Ever-Compassionate, Ever-Merciful to them. And to the three who were left staying behind, until when the earth, spacious as it is, became strait for them, and they were themselves straitened, and they surmised that there was no shelter from ﷻAllâh, except in Him, thereafter he relented towards them that they might repent; Surely ﷻAllâh He, Ever He, is The Superbly Relenting, The Ever Merciful “At-Tawbah, Repentance, 117-118”.

The First International Treaty:

As regards the situation in Tabûk, we have this splendid reference to the conflict between the Persians and the Romans: (1. ﷻAlif, Lâm, Mîm⁽²⁾). The Romans have been overcome⁽³⁾ In the more adjacent⁽⁴⁾ of the earth. And even after their being overcome, they will overcome “the others”. Within several years. To ﷻAllâh belongs the Command ever before and ever after, and upon that day the believers will exult. In

(1) I.e. The Emigrants from Makkah who fled to ﷻAl - Madînah.

(2) These are the names of letters of the Arabic alphabet.

(3) I.e. by the Persians.

(4) I.e. more easy to reach; the levant.

the victory of ʔAllâh. He vindicates whomever He decides, and He is the Ever-Mighty, The Ever-Merciful. The promise of ʔAllâh! ʔAllâh does not fail His promise, but most of mankind do not know. They know an outward of the present life (1), and of the Hereafter they, it is they who are heedless.) “Ar-Rûm, The Romans, 1-7.”

As distinct from the other Treaties of Madînah and Hudaybiyah, the Tabûk Treaty was the first treaty with Christians and Jews on the outskirts of Syria, at the head of the Gulf of Aqabah and along its eastern coast. No fighting took place before that treaty; and in return for a yearly tribute, the people of Tabûk were guaranteed protection by the Muslim state. The Treaty guaranteed the safety of the people of Tabûk and their neighboring cities, as regards their caravans on land and their ships at sea.

So here we have the first instance of neighborly protection by the Muslim state by land and sea indicating forthcoming territorial and naval mastery over the whole world for ages and ages to come.

The Najrân Christians:

After Tabûk many deputations came to the Prophet to declare their acceptance of ʔIslâm. One of these deputations

(1) I.e. the life of this world.

(2) I.e. victory at first.

was from the Christians of Najrân, who came to make a pact with the Prophet. They were 60 in number and were received by the Prophet in the Mosque. When the time for prayer came, he allowed them to pray there, which they did facing the east. During the stay of the Najrân delegation in Madînah, these verses were revealed:

(The likeness of ʿĪsâ (Jesus) in the Providence of ʔAllâh is as the likeness of ʔÂdam. ʔAllâh created him of dust; thereafter He said to him. "Be!"; so he is. This is the truth from your Lord; so do not be of the constant wranglers. So whosoever argues with you concerning him⁽¹⁾ after such knowledge as has come to you, then say, "Come, we should call our sons and your sons, and our women and your women, and ourselves and yourselves; thereafter we should imprecate, and so lay the curse of ʔAllâh on the liars.) "ʔAl-ʿImrân, The House of ʿImrân, 59, 60, 61."

The Farewell Pilgrimage:

The final stage of the Message came with the Farewell Pilgrimage. In the company of 130.000 Muslims on the 25th of "Thilqiʿdah, the Prophet started to Makkah for his last Pilgrimage, and it took them two days to reach it.

(1) I.e. ʿĪsâ = Jesus.

When he entered Makkah and saw the House, he raised his right hand and prayed, “O ʿAllâh, increase this House in honor, magnificence and piety.” He entered the Mosque and made the seven rounds of ʿAl-Kaʿbah, after which he prayed at the station of ʿIbrâhîm. Then, going out to ʿAş-Şafâ, he went seven times between it and ʿAl-Marwah, and those who were with him did the same.

On the eighth day of the month of Thil-Hijjah, the Prophet rode to the valley of Minâ and spent the night there. After daybreak, he rode on to ʿArafât, about 13 miles from Makkah; and it is at the base of the Mount of Mercy that the Prophet stayed there the whole day.

Then the Prophet addressed the pilgrims saying, “All praise and laudation be to ʿAllâh.. O men, listen to my words. I do not know whether I shall ever meet you in this place after this year. Surely your blood and your property are inviolable until you reach your Lord, even as this day and this month are inviolable. You will meet your Lord, and He will ask you of your deeds. O people!, have I faithfully delivered to you my message?”

{A loud murmur of assent by the people is heard “ʿAllâhumma naʿam (OʿAllâh, yes!). Then the Prophet raised his forefinger and said, “O ʿAllâh, Bear Witness!”}

“He Who has a pledge = (ʿamânah), let him return it to him who entrusted him with it. Surely all usury is abolished, and you have a right only to your capitals, without your inflicting injustice on others, nor others inflicting injustice on you. ʿAllâh has decreed, No usury. And surely the usury of ʿAl - ʿAbbâs, son of ʿAbdil Muttalib⁽¹⁾ is abolished, all of it. Surely all bloodshed in the pagan period is abolished, and surely the first blood is the blood of ʿÂmir son of Rabîʿah⁽²⁾.

O people, Satan has despaired of ever being worshipped in your land, but if he can be obeyed in anything short of worship, he will be satisfied with matters you may despise and think of little account; so beware of him in your religion... Surely time has completed its cycle and is now as it was on the day that ʿAllâh created the heavens and the earth. The number of months with ʿAllâh is twelve: four of them are inviolable, three consecutive and Rajab, which is between Jumâdah and Shaʿbân. O people, have I faithfully delivered to you my message?” The answer came from the listeners, “ʿAllâhumma naʿam (OʿAllâh, yes!)”. Then the Prophet raised his forefinger and said, “O ʿAllâh, Bear Witness!”.

“Surely you have rights over your wives and they have rights over you; you have the right that they should not defile your beds, and that they should not commit evident obsceni-

(1) I.e. The Prophet’s uncle.

(2) I.e. The Prophet’s nephew.

ty. If they do,  All h allows you to admonish them, and to forsake them in separate rooms, and to beat them but not with severity. If they refrain from these things, they have the right to provision and clothing with kindness; you are enjoined to treat women well, for surely they are helpless without you, unable to provide for themselves.

Surely you have taken them as a trust from  All h, and their private parts have been made lawful to you by the Word of  All h. O people, be mindful of what I say for I have faithfully delivered my message to you. I have indeed left with you that which, if you hold fast to them, shall preserve you from error: an evident Command: the Book of  All h, and the Sunnah of His Prophet.

O People, hear my speech and understand it. You indeed know that every Muslim is a Muslim's brother, and that Muslims are brothers. Thus it is not lawful for anybody to take from his brother except what he gives him willingly; so do not do injustice to yourselves. O  All h, have I faithfully delivered the message?

Then these Words were revealed.

(Today the disbelievers have despaired of (prevailing) against your religion, so do not be apprehensive of them, and be apprehensive of Me. Today I have completed for you your

religion and have perfected My favor on you and I am satisfied with ٱIslâm for you as a religion).

“ٱAl-Mâٱidah, The Table, 3.”

Cessation of Revelation:

Finally the Prophet began to feel that the end of his life was near. So he went with one of his companions to pray forgiveness for the people of the cemetery at the Baqî^c. When they reached the cemetery, the Prophet said, “Peace be upon you, O people of the graves. Rejoice in your state, how much better off you are than men now living. Dissensions come like waves of darkest night, the one following hard upon the other, each worse than the last.”

Then the Prophet began to suffer seriously from illness. Once in his illness, he went to the Mosque and, after leading the prayer, he asked for forgiveness and blessings for the people of the battle of ٱUhud. Then he said, “There is a servant “ٱabd”=“bondman” among the servants of ٱAllâh to whom ٱAllâh has offered the choice between this world and that which is with ٱAllâh.” ٱAbû Bakr perceived that the Prophet meant himself, and he wept saying, “No, we and our children will be your ransom.” The Prophet saw that ٱAbû Bakr understood, and telling him not to weep, he said, “O people, the most faithful of men to me in his companionship and in that which his hand bestows is ٱAbû Bakr; and if I were to take from all mankind an inseparable friend he would be ٱAbû

Bakr; but companionship and brotherhood of faith and belief is ours until  All h unites us in His Presence.”

In spite of his illness, the Prophet continued to lead the prayers in the Mosque as usual, but his illness increased and he began to pray sitting and he told his companions to pray sitting also. When he felt that he could not lead the prayers sitting, he said to his wives, “Tell  Ab  Bakr to lead the people in prayer.”

On the day the Prophet died, he was very weak, but when he heard the call for dawn prayer, he decided to go to the Mosque. The Prayer had already begun when he entered, and the Muslims were almost drawn away from prayer for the joy of seeing the Prophet, but he motioned them to continue. For a moment, he stood to watch them. Meanwhile  Ab  Bakr had been conscious of the stir behind him, and he realized that the Prophet himself must have come out of his house.

So, without turning his head,  Ab  Bakr stepped back, but the Prophet placed his hand on  Ab  Bakr’s shoulder and pushed him gently forwards again in front of the congregation, saying, “You lead the prayer”, while the Prophet himself sat on the right of  Ab  Bakr, and prayed seated.

When the Prophet returned home, he soon began to lose consciousness; and he died on 12th Rab I in the 11th year of Hijrah (8th June 632. C.E).