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A Brief life History of Prophet Muhammad (SAW)

"Verily! this Qur'an guides unto that which is straightest, and gives glad tidings unto the believers who do good works that theirs will be a magnificent reward." Qur'an, Al-Isra(17):9

In the sixth century AD, at the time of the birth of Muhammad (pbuh), the Arabian Peninsula was surrounded by a number of great empires. These empires were in a state of constant conflict, waging wars and claiming territories. The borders of nations were constantly being redrawn, and at times whole nations would crumble under the advancing forces of a more vicious and powerful neighbor. However, in an age when the people of all of these nations had become accustomed to countless rulers, conquerors, philosophies, and religions, throughout all of this, Allah Almighty saw fit to protect the Arabian peninsula from these forces and allow its inhabitants to roam free, with great pride in their freedom, never bowing to man-gods or rulers who claimed to be "incarnations" of mythological gods such as had become the fate of the Persians, the Romans, the Hindus, and many other nations surrounding them. Although steeped in paganism and idol worship, theirs was a simplistic and very basic sort of paganism as compared to the infinitely more complex and multifaceted paganism of the multi-cultured nations surrounding them, their religious philosophies, and their untold rituals. The Arabs during this century has sunk to a very low state. They became obsessed with intoxicants, gambling, and idol worship. Girls became such a disgraceful commodity among them that they would bury their infant girls alive for fear of disgrace. Women in this society became a commodity that was inherited by her husband's heirs just as they would inherit his money or livestock. Men could marry an unlimited number of women, and would sometimes kill their own children if they feared they would cause them poverty. The men would further designate specific foods that were for their personal consumption and prohibited upon their wives or children. Slavery and treachery were rampant throughout the land. Tribal feudalism became commonplace, and great battles would be waged over the outcome of a horse race or other trivial matters. Over the centuries, the house that Prophet Abraham and his son Ishmael had built in Makkah (the Kaaba) was taken by these people as home for their idols and their pagan worship. By the time Muhammad (pbuh) came, 360 idols had been fashioned and placed inside and around the Kaaba, and the surrounding tribes had distorted the pilgrimage first instituted by prophet Abraham into a pagan ritual of running naked around these idols while whistling and clapping. The pagans of Arabia continued to believe in God, however, they regarded Him as the "supreme" god and felt it necessary to set up "intermediary" gods (idols) who would "intercede" with God/Allah for them.

The Birth of Muhammad (pbuh): Muhammad (pbuh) was born on Monday the 12th of the month of "Rabi-ul-Awwal" "The Year of the Elephant" ("A'am al-Feel" in Arabic) which corresponds roughly to April 20, 571. The reason it

was given this name was because it was the year when Abraha Al-Ashram, the local governor of the Ethiopian protectorate of al-Yemen, mounted his elephant and lead his army in an attempt to storm Makkah and destroy the Kaaba. Muhammad's father's name was Abdullah and his mother's name was Amina the Daughter of Wahab. His full name was Muhammad the son of Abdullah the son of AbdulMuttalib. The ancestry goes back to Ishmael the son of Prophet Abraham (pbuh). Muhammad's grandfather, AbdulMuttalib, was the leader of the tribe of Quraish, the noblest of the tribes of the region, and his mother was a woman of prominent nobility and ancestry in the same tribe. Muhammad's father, Abdullah, died before he was born and never saw him. Just before his birth, Muhammad's mother Amina had a dream wherein she saw a light issuing forth from her and illuminating the palaces of Basra. As was the custom in that day, upon his birth Muhammad's mother Amina sent him to live the first years of his life in the desert in order to learn the pure uncorrupted classical Arabic and to breathe the fresh desert air far from the boundaries of the city of Makkah. For the first two years of his life he nursed from Halima Al-Saadia. At the end of the two year term Halima asked his mother to allow him to remain with her a while longer and she consented. Muhammad's (pbuh) mother Amina died when he was six years old and was followed shortly thereafter by his grandfather Abdul Muttalib when he was eight years old. At this point, he went to live with his uncle Abu Talib and his three cousins Ali, Jaafar, and Akeel. Under the guidance of his uncle he learned to be a shepherd and a tradesman. As he grew up he earned a reputation for honesty, fairness, humbleness, and integrity. It was not long before the people of Quraish gave him the nickname of "Al-Ameen" ("The Trustworthy"). When Muhammad (pbuh) was about sixteen years old he entered into the employment of Khadeejah the daughter of Khuwailid, a widow, a prominent business woman, and one of the nobles of Quraish. Upon reaching the age of twenty five, he married her. It is estimated that she was approximately forty years old when he married her. She became the mother of all of his children except Ibraheem. Their children were Al-Qasim, Al-Tahir, Al-Tayyib, Zainab, Rukayyah, Um-Kalthoom, and Fatima. He had Ibraheem with another wife. One of the first signs of Muhammad's wisdom and diplomacy came when he was thirty five years old. The tribes of Quraish found it necessary to rebuild the Kaaba in order to prevent it from collapse. When they got to the point in the construction when it was necessary to insert the "Black Stone", the tribes began to contend with one another for the honor of placing the stone in its place. This continued for a number of days until the situation became extremely volatile. Blood pacts were consummated between the various tribes to fight to the death and all-out war was on the verge of breaking out between them over this matter. At this point they came to a peaceful compromise. They agreed that the first person to enter the door of the holy mosque shall choose the one who shall receive this honor and they shall all abide by his judgment. As it happened, the first person to enter the holy

mosque was Muhammad (pbuh). Upon seeing him the tribes all breathed a sigh of relief and proclaimed: "It is Al-Ameen (The trustworthy), we accept him! It is Muhammad!" Muhammad called for a garment, laid it upon the ground, and then placed the stone in the middle of it. He then asked all of the tribes to select a single representative from their tribe who was then asked to grasp an edge of the garment. All of the chosen representatives then carried the stone together to the Kaaba. When they reached it Muhammad (pbuh) rolled it in place. The Beginning of the Prophethood: It is narrated that the first signs of Muhammad's prophethood was a series of visions he would receive at night which would then come true exactly as he had envisioned them.

In the cave of Hira where Muhammad first became the prophet of Islam, he was visited by angel Gabriel. Immediately after receiving this visit, Muhammad (pbuh) ran back home to his wife, trembling and in a state of terror crying "Cover me! Cover me!". When he had had a chance to calm down, Khadeejah asked him what had happened and he told her the whole story. Muhammad's wife Khadeejah was very well acquainted with his character and when this story was narrated to her and she saw the terror in his eyes she said: "No, by Allah! God shall not disgrace you. You do good to your kin, carry the burdens of others, give to the needy, aid the weak, and assist in all good things." However, as she did not know exactly what to make of this matter, she decided to ask the advice of her Christian cousin, Waraka the son of Nawfal. When Waraka heard what had happened he said: "By Him in who's hands my soul rests, you are the prophet of this nation, and the one who visited you is none other than the chief of the angels who visited Moses. Verily, your people shall call you a liar, abuse you, expel you, and wage war against you." When Muhammad (pbuh) heard these words he was bewildered, for he knew of his noble standing with his people, their great respect and admiration for him, and how they called him "The Truthful, the Trustworthy," so he asked Waraka: "Will they expel me?." Waraka replied "Yes! Never has there come a man before you with similar to that which you have come with except his people fought him and waged war against him. If I were to live to that day, I shall stand by you and assist you mightily." However, Waraka died shortly thereafter. The first people to believe in Muhammad (pbuh) were his closest of kin and some of his close friends. Among them were his wife Khadeejah, his cousin Ali ibn Abi-Talib, his close friend Abu Bakr Al-Siddiq, and his adopted son Zaid ibn Haritha, as well as many of the poor and weak such as Bilal the Ethiopian, and Abdullah ibn Masood, among others. Some of those who accepted Muhammad's call were nobles and leaders in the tribe of Quraish, such as Uthman ibn Affan, Abdulrahman ibn Auf, Saad ibn Abi-Wakkas, and Talha ibn Ubaidallah. However, Muhammad's call to Islam continued in secret for a period of three years at which point the following verse was revealed to him: "Therefore expound openly that which you are commanded, and be heedless of those who associate partners with God." The

noble Qur'an, Al-Hijir(15):94 Upon receiving this command, Muhammad (pbuh) climbed to the top of the hill of Al-Safa and shouted at the top of his lungs: "Ya sabaha!" This call was well known to be a call of dire distress and impending peril. It was usually reserved to warn of a siege by a hostile army. Immediately the citizens clamored around him to learn what alarming news he had to reveal to them. When they had assembled around him he proclaimed: "O children of Abdul-Muttalib, O children of Fihir, O children of Kaab, if I were to warn you that at the bottom of this hill are horses [of war] about to attack you, would you believe me? ." The people replied: "Yes!." Then Muhammad said: "Then [be notified that] I am a warner, before me is a terrible punishment." Everyone fell silent and did not know what to say until one of the nobles, Muhammad's uncle Abu Lahab, blurted out: "Damn you the rest of the day! Is this why you assembled us?" From that day forward, Muhammad (pbuh) called to Islam openly and without fear. With time, more and more people began to accept this call and became Muslims. Most of them, however, were of the poor, the weak, and the destitute of Quraish. In the beginning, the nobles did not pay him much heed until they learned that he was deriding their idols. This is when their animosity and their campaign of retribution began. At first, the nobles tried to convince Muhammad's followers that he was a lunatic or a magician. However, when this method did not succeed they resorted to physical abuse and torture. Those of them who had no clan to protect them were subjected to the worst of this torture. Many were whipped, stoned, beaten, starved and burned. The nobles took great pains to come up with new and innovative ways to torture them. Among these was the method employed by Umayya against his slave Bilal the Ethiopian. He would take him out to the desert at the hottest time of day, lay him on his back under the scorching sun, then order that a large boulder be rolled onto his stomach. All the while Bilal remained resolute, repeating: "[God is] one, [God is] one." At the same time, the tribe of Makhzoom would take the family of Yasir, the father the mother and the son, out to the desert during the midday heat and torture them severely. While this was going on, Muhammad (pbuh) would pass by them and say: "Have patience family of Yasir. Your appointment is with heaven." Khabbab ibn Al-Art narrated that: "They used to take me out, light a fire, and then roast me over it. A man then came and placed his foot on my chest extinguishing the fire with my back." Muhammad (pbuh) himself was under the protection of his uncle Abu-Talib. This protection by no means protected them from all abuse, however, it did afford them a measure of protection against the severest torture or murder. Because of the continuous and unrelenting persecution of Quraish towards the Muslims, it was next to impossible for any among them to publicly declare his acceptance of the faith much less call others to Islam. When this continued for a long while the nobles of Quraish went to Muhammad's uncle Abu-Talib and attempted to bribe him to renounce his protection of Muhammad (pbuh). When this did not succeed, they went to Muhammad directly and attempted to bribe him with wealth, leadership, nobility, and to appoint him as their leader if he would but renounce his message. He refused. When the torture of Quraish became unbearable, Muhammad (pbuh) authorized his companions to emigrate to Ethiopia (Abyssinia) . At this point eighty three Muslims fled Makkah and traveled to Ethiopia. When the nobles of Quraish saw that the Muslims had found a reprieve from their torture and abuse in Abyssinia and that they were allowed to practice their religion freely there, these nobles decided to send a delegation to the King of Abyssinia consisting of Abdullah the son of Rabia and Amr the son of Al-Aas, and with them they sent many gifts for the king and his generals. When this delegation arrived in Abyssinia, they first presented their gifts to the king's

generals and received passage to speak to the king. When they stood before the king they said: "There has come to your land a scrapping lot of our most ignorant juveniles. They have departed from the religion of their fathers and have not accepted your religion, rather, they have invented a completely new religion which neither we nor you have heard of before. The nobles among their people, their fathers, their uncles, and their clan have sent to you to return them to them, for they are best acquainted with them and closer in bond to them." The king's officers then spoke up saying: "They have spoken the truth O king so let us return them to their people." Upon hearing this the king became very angry and refused to accept their words or to return those who had sought sanctuary with him to this delegation. He then commanded that the Muslims be assembled before him as well as his Bishops. When they had all assembled before him he asked the Muslims: "What is this religion which has caused you to relinquish the religion of your fathers and not to accept our religion nor any of these other faiths?" Ja'far the son of Abu-Talib, the cousin of Muhammad (pbuh) then arose and said: "O King of Abyssinia, We used to be a people of ignorance, worshipping idols, eating dead animals, performing indecencies, casting off family bonds, doing evil to our neighbors, and the strong among us would eat the weak. This remained our common trait until God sent to us a messenger. We knew his ancestry, his truthfulness, his trustworthiness, and his chastity. He called us to Allah that we might worship Him alone and forsake all that which we had been worshipping other than Him of these stones and idols. He commanded us to be truthful in speech, to keep our trusts, to strengthen our family bonds, to be good to our neighbors, to avoid the prohibitions and blood, and to avoid all indecencies, lying, theft of the orphan's money, and the slander of chaste women. He further commanded us to worship Allah alone, not associating anything in worship with Him. He commanded us to pray, pay charity, and fast (and he listed for him the requirements of Islam). So we believed him, accepted his message, and followed him in that which he received from Allah, worshipping Allah alone, not associating any partners with Him, refraining from all prohibitions, and accepting all that which was made permissible for us. For this our people greeted us with animosity and vindication. They tortured us and persecuted us in our religion in the hope that they might turn us from the worship of Allah to the worship of idols, and that we might accept that which we had accepted of old of our evil deeds. So when they overcame us, dealt unjustly with us, restricted us, and bared us from our religion, we fled to your land and chose you above all others, hoping for your sanctuary, and hoping that we would not fear injustice in your presence. "The King listened to Ja'far's words patiently and quietly then he said: "Do you have with you any of that which your companion has brought to you?" Ja'far replied "Yes." The King said: "Then recite it before me." So Ja'far recited to him the verses of the chapter of Maryam (chapter 19). When the king heard these verses he wept till he soaked his beard, and with him his Bishops also wept. The king then said: "Verily, this and that which was brought by Jesus have indeed come from the same burning light." He then turned to the emissaries of Quraish and said to them: "Return to your people, for I shall never deliver them to you" Then next morning, Amr the son of Al-Aas returned to the king and said: "They say a most monstrous thing regarding Jesus the son of Mary." At this the king summoned the Muslims again and asked them: "What do you have to say regarding Jesus the son of Mary?" Ja'far the son of Abu-Talib replied: "We say in his regard that which our prophet says: That he was the servant of God and his messenger, a spirit from Him, and His Word which He bestowed upon Mary the chaste, the pure." Upon hearing this the king struck the ground with his hand and lifted up a stick. He

then said "Verily, Jesus the son of Mary did not surpass what you have just said even so much as this stick." The king granted the Muslims sanctuary and the emissaries of Quraish returned with empty hands. This king of Ethiopia later passed away during the lifetime of Muhammad (pbuh). When Muhammad learned of his death, he commanded the Muslims to assemble for a congregational "prayer upon the deceased" (funeral prayers) on the king's behalf. While all of this was going on in Ethiopia, Muhammad (pbuh) and his companions who had chosen to remain behind in Makkah continued to endure the punishment and torture of Quraish. However, their numbers continued to increase with every passing day in spite of the best efforts of Quraish. Many of those who converted to Islam were nobles among them such as Umar ibn al-Khattab. In the seventh year of Muhammad's (pbuh) message, the nobles of Quraish became desperate to stop the growth of Islam in their city, so they all met together and wrote the "Sanction of Hashim and Banu Muttalib." In this pact, the nobles all agreed to neither buy the goods of the sons of Hashim and Banu Muttalib (the tribe of Muhammad), nor to sell to them. They further agreed not to marry from them nor to allow them to marry from their tribes. This document was then hung inside the Kaaba. This sanction continued for three years. During this period, the children of Hashim and AbdulMuttalib suffered severely until they were reduced to eating the leaves off of the trees. They could neither buy nor sell goods from Quraish and Quraish prevented all other merchants from dealing with them except at exorbitantly high prices. Although the Arabs of this time period had become steeped in many evil traits, nevertheless, they were also known for a number of good ones as well. Among these was a limited sense of honor and justice prevalent among many of them. It was this trait which finally drove a number of people of Quraish, among them Amr ibn Rabeaa, to collect a number of like-minded people in order to pressure the nobles who had signed the sanction into nullify it. When the people then rose to tear up the document they found that the insects had eaten it except for the following words at it's top: "In your name O Lord..." In the tenth year of the message, Muhammad's uncle Abu-Talib and his wife Khadeejah both died With their death the abuse of Quraish multiplied greatly. Of those few people who were allowed to hear the Qur'an many became Muslims. However, the continuous and unrelenting torture of Quraish towards the Muslims drove Muhammad (pbuh) to seek an ally for them to protect them against Quraish and allow the people to hear the message of Islam. So he traveled to Al-Taif in search of the protection of the tribe of Thaqeef and with the hope that they might accept his message. He presented his message to Ibn Abd-Yalaly ibn Abdu Kulal and the nobles of Al-Taif. They, however, met him with curses and abuse. They then roused the citizens and enflamed their passions against him till they stoned him out of their city and he fled from them into a farm belonging to Utba and Shaiba the sons of Rabeaa. These two watched him from a distance as he sat below one of their grape arbors and supplicated to Allah. When Muhammad (pbuh) saw that the people of Thaqeef had left him alone and returned to their daily lives, with a heavy heart he lifted his hands towards the heavens and prayed: "O my Lord, unto you I bewail my weakness, inability, and disregard of mankind towards me. O Most Merciful of the merciful, you are the Lord of the weak and my Lord. Unto whom shall you deliver me?. Unto one who is distant and shall glower at me, or unto an enemy whom you have given authority over me? If you are not angry against me then I do not care [what befalls me], but your [gifts of] well being are more commodious for me. I seek refuge in the light of your face that has overcome all darkness, and through which all matters of this life and the hereafter have been established in justice, that your

retribution should fall upon me, or your disdain should befall me. Unto you is [all] appeasement until you are appeased, and no one has power or ability except in You" As Utba and Shaiba watched Muhammad (pbuh) they felt pity on him and sent to him their slave boy, Addas, to collect a bowl of grapes and take it to him. Addas collected the grapes and took them to Muhammad placing them in his hand. He then said: "Eat." As Muhammad was about to eat he began with the words "In the name of Allah" (which all Muslims say before eating or drinking). Addas was a Christian and when he heard these words he said to Muhammad "Verily, these are not the words of the people of this land." Muhammad asked him from which land he came and Addas replied "From 'Ninwa'." Muhammad said: "From the land of the pious man Jonah the son of Amittai." Addas marveled: "And how do you know Jonah the son of Amittai?" Muhammad (pbuh) responded: "He is my brother. He was a messenger and I am a messenger" Upon hearing these words Addas took to kissing the hands, head and feet of prophet Muhammad (SAW). Muhammad (pbuh) then departed and returned home practically overwhelmed with excessive sorrow. On his way home he stopped in Qarn ath-Tha'lib, as he looked up, he saw a cloud shadowing him and he saw angel Gabriel in it. Angel Gabriel then addressed him saying: "Allah has heard what your people said to you, and how they have replied to you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains then called out greeting him and then said, "O Muhammad! Order what you wish. If you like, I shall cause al-Akhshabayn (two mountains surrounding Al-Taif) to fall upon them." The Prophet (pbuh), replied "No, for I hope that there shall be among their children those who will worship Allah alone, and will worship none besides Him." He then returned to Makkah and to the abuse of it's people. Shortly thereafter, Allah Almighty sent for Muhammad (pbuh) who was taken to the "Furthest Mosque" ("Temple mount" in Palestine) and then up into the heavens where he met the prophets of God, saw many of the signs of God, and then the five prescribed daily prayers were prescribed upon him and all Muslims. All of this happened in one night which was later called the night of "Israa and Miraj" (travel by night and ascension). Muhammad (pbuh) continued to call the surrounding tribes to Islam and to the aid of the Muslims at every possible opportunity. During the trading season when the surrounding tribes would all convene in Makkah, Muhammad (pbuh) would go out, speak to them and encourage them to accept Islam.

The Emigration to Al-Madinah: When the Muslims received authorization from Muhammad (pbuh) to emigrate to Al-Madinah, they began to flee in droves under the cover of night for fear that they might be discovered by Quraish. After Muhammad (pbuh) authorized the Muslims to emigrate to Al-Madinah, all able bodied Muslims departed until there was no one left behind except himself, his close friend Abu-Bakr, his cousin Ali, and those who had been persecuted and imprisoned. When Quraish saw that Muhammad (pbuh) had found a strong ally and a tribe that would protect him and his followers from their persecution they began to fear that he might leave and join them. They decided that extreme measures were necessitated in order to prevent this from happening. It was time for Muhammad to die. The nobles of Quraish met in "Dar-Alnadwa" and plotted as to how they shall execute this deed. Gabriel visited Muhammad (pbuh) and informed him of this plot, so Muhammad requested from his cousin Ali that he take his place in his bed and he informed him of this plot. He consoled him not to worry, no harm shall befall him. When the young men of Quraish collected

outside Muhammad's home, Allah momentarily took away their sight. Muhammad (pbuh) then scooped up a handful of dust, sprinkled it upon their heads, and then departed. As he did this he read the first verses of Yaseen(36): "YaSeen. By the Qur'an full of Wisdom, Truly you [O Muhammad] are one of the messengers. On a straight path. [This is] a Revelation sent down by the All-Mighty, the Most Merciful, that you may warn a people that which their forefathers were warned, but they are heedless" until he reached the verse "And We have set a barrier before them and a barrier behind them, and [thus] we have covered them so that they see not." A man then passed by them and said "what are you waiting for here?" They replied "For Muhammad" He responded "He has already departed and left dust on your heads." They quickly set out in his pursuit. Muhammad (pbuh) set out with Abu-Bakr towards Yethrib. When the two reached the cave of Thor at the edge of Makkah, Abu Bakr said: "Wait O messenger of Allah while I inspect it [for dangerous creatures]." Once he had inspected it he asked Muhammad (pbuh) to enter. While they were inside the cave, the dispatchment of Quraish reached them. As they walked about all around the cave Abu Bakr became terrified and said: "O Messenger of Allah, if one of them were but to look beneath his feet he would see us." Muhammad (pbuh) turned to him and said: "O Abu Bakr, what shall you think of two [men] the third of whom is God? [through guidance and protection]" In this regard the following verses were later revealed: "If you help him not [it matters not], for Allah helped him when those who disbelieved drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Verily! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with troops you did not see, and made the word of those who disbelieved the nethermost, while Allah's Word is the highest. For Allah is Exalted in Might, Wise." The noble Qur'an, Al-Tawba(9):40 Muhammad (pbuh) and Abu-Bakr remained inside the cave for three days while Abdullah the son of Abu-Bakr brought them news of the plotting of Quraish. His daughter, Asma, would also bring them food every day. After three days, they took a guide by the name of Abdullah ibn Arqat and set out for Makkah. At times Abu-Bakr would walk behind Muhammad (pbuh) and at others he would walk in front of him. Finally, Muhammad (pbuh) asked him about that and Abu-Bakr explained that at times he would fear that an attack would come at Muhammad from behind, so he would walk behind Muhammad (pbuh) to protect him. At other times he would fear an attack from in front of them so he would walk in front of him for the same reason. When Quraish realized that Muhammad (pbuh) had eluded they announced a reward of one hundred camels for anyone who would capture him and return him to them. Suraqa was a skilled tracker and Muhammad (pbuh) and Abu Bakr had spent three days in the cave before departing, eventually he caught up with them. However, as he began to close in on them his horse tripped and fell. He then got up and mounted his horse, and again it tripped and fell. When this happened a third time his horse began to sink into the ground and a strong wind began to blow. When Suraqa saw this he realized that he would not be allowed to capture them. So he called out to them: "I am Suraqa ibn Ju'ushum. Will you allow me to speak to you? By Allah, I promise not to harm you" They asked him what he wanted and he replied: "I want you to write a pact for me that shall be a sign between me and you." Muhammad (pbuh) commanded that this pact be written and Suraqa took it and left. As he departed, Muhammad said to him: "conceal our location" and they parted ways. Suraqa never spoke to anyone about what had happened until many years later, after the Muslims captured Makkah. At that

point, Suraqa returned to Muhammad (pbuh) with the pact in his hand and embraced Islam. When Muhammad (pbuh) drew near Al-Madinah, he came upon the city of Quba (two miles away from Al-Madinah). Ever since the beginning of the emigration of the Muslims to Al-Madinah, the citizens of the city had been waiting with the utmost anticipation for his arrival. When they arrived the citizens had already returned home for the afternoon. The first person to see him called out at the top of his lungs announcing his arrival. Muhammad (pbuh) and Abu Bakr were men of similar age. Most of the citizens of Al-Madinah had never seen Muhammad (pbuh) in person, so they could not tell which one was him. When Abu Bakr realized this he stood over Muhammad (pbuh) and shaded him with his coat whereupon the people recognized Muhammad (pbuh). It is estimated that about five hundred people greeted them on that day and the people clamored on the roof tops trying to get a glimpse of him and crying: "Which one is him? Which one is him?" while the children and the slaves filled the streets shouting "God is great! God's messenger has come! God is great! Muhammad has arrived!" The people then joined together in singing: The full moon (Muhammad) has risen upon us, From the direction of "Thaniyyat al-Wada'a" And all thanks [to Allah] is Muhammad (pbuh) remained in Quba four days. During his stay he laid the foundations for the first masjid (mosque) to be built in Islam, the masjid of Quba. After these four days he departed on Friday and prayed the Friday (congregational) prayer in Bani Salim ibn Ouf. When Muhammad (pbuh) entered the city of Al-Madinah all of it's people vied for the honor of having him as their guest in their home and they would call to him: "stay with us and under our protection." Some of the people would also take hold of his camel's reins in order to guide it to their homes. However, each time Muhammad (pbuh) would respond to them with the words: "Leave it (my camel) be, for it has been commanded [where to go]" Muhammad (pbuh) released the reins of his camel and allowed it to roam freely. The people all followed the camel through the city hoping against hope that it might stop at their home. Each time it would come upon one of their homes it's owner's heart would soar; perhaps I shall be the one. And each time it passed by a home their hearts would plummet, for they had lost the honor of the best of guests, the messenger of God. Finally the camel of Muhammad (pbuh) came to a stop and sat down at a location in the city where the Masjid of the Prophet stands today. The land that Muhammad's camel had come to a stop upon was at that time owned by two orphans from Banu Al-Najjar named Sahil and Suhail, the children of Amr. This land was used as a "Marbad" (a place to dry their dates). Muhammad (pbuh) asked them to sell it to him but they insisted that he accept it as a gift. Muhammad (pbuh) refused to take it without paying for it and insisted on paying for it until they finally sold it to him. He then commanded that the masjid be built on that spot. This masjid was later named "The masjid of the Prophet Muhammad" Muhammad (pbuh) worked with the Muslims in the construction of this masjid, transporting the bricks, and laying them in place. All the while he would recite: O my lord, verily the true reward is that of the hereafter So forgive the "Ansar" and the "Muhajereen" As he was doing this, the Muslims would work with him chanting and reciting poetry while they raised the construction of the masjid. This continued for approximately eleven months until the masjid was finally completed. Not long after the masjid was built, the Muslims began to go to it five times a day to attend the five daily prayers. Sixteen months after Muhammad (pbuh) arrived in Al-Madinah, he was commanded to change the direction of prayer of the Muslims from the holy mosque in Jerusalem to the Kaaba in Makkah. From that day forward all Muslims have

directed their prayers towards the Kaaba in Makkah. The second year after the emigration was the year that the fasting of the month of Ramadan was prescribed upon all Muslims. However, it was famous for another reason, for it was in this year, the fifteenth year of the Islamic message, that the great turning point of Islam arrived. This was the year of the great battle of Badr. Due to its tremendous importance in the history of the Islamic message, this day was named in the Qur'an "Yawm al-Furqaan" (loosely translated: "The day of discerning and decisiveness"). In the sixth year after the emigration, Muhammad (pbuh) saw a vision wherein he entered Makkah and circumambulated (circled) the Kaaba. This vision did not specify a date but he realized that he would soon capture Makkah. Muhammad (pbuh) commanded his men to prepare for "Umrah" (minor pilgrimage) to Makkah. Quraish came to Muhammad and made a pact with him stipulating that the Muslims shall not perform their pilgrimage this year but shall wait till next year. And no man shall come from Quraish without the authorization of his master seeking refuge with the Muslims but he shall be returned to Quraish. And that no man from the Muslims shall come to Quraish seeking refuge but he shall be allowed to stay with Quraish. They also agreed to refrain from fighting for ten years and that whosoever wished to enter into Muhammad's pact and treaty could do so, and whosoever wished to enter into Quraish's pact and treaty could do so. Muhammad (pbuh) agreed to this truce which was named "The Truce of Al-Hudabiyya". When the Muslims saw Muhammad accept this pact they were dumb-struck. How could he possibly accept such a one-sided and unjust treaty (in their estimation)? However, Muhammad (pbuh) commanded them to return and they did. One of the outcomes of this treaty was that the people of Arabia were finally able to enter into the religion of Islam without the fear of persecution or death. The Muslims were finally able to travel to the tribes and recite the Qur'an to them freely and without hindrance. In this one year (after the start of the truce) more people entered into Islam than had entered into it in all the fifteen years prior to that combined. One of the signs of this was that in the first attempt at pilgrimage (when Muhammad accepted the truce) 1500 Muslims traveled with him. The next year, over ten thousand Muslims returned with him to perform the pilgrimage. Allah said in the Qur'an: "But it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. Allah knows, and you know not." The noble Qur'an, Al-Baqarah(2):216 It is estimated that Muhammad's letters to the kings of the surrounding nations were sent out around the end of the sixth year after the emigration. Muhammad (pbuh) sent messengers to the leaders of Rome, Persia, Egypt, and Ethiopia among others. This was the beginning of the global call to Islam. Allah says in the Qur'an: "We have not sent you but as a universal [Messenger] to mankind, giving them glad tidings, and warning them, but most of mankind understand not." The noble Qur'an, Saba(24):38 and also: "Say: O mankind! I am [sent] to you only as a plain warner." The noble Qur'an, Al-Hajj(22):49 Quraish annulled of the treaty and feared the consequences of this act. So they sent one of their most respected nobles, Abu-Sufyan, in person to renew the treaty and to increase in its term, however, Muhammad (pbuh) refused to meet with him and he returned to Quraish empty handed. Muhammad (pbuh) prepared himself and the Muslims to march upon Makkah. At first he kept their objective a secret. However, before their departure for Makkah he informed them of their goal. As he did this he supplicated to God: "O my Lord, bar the spies and the news from Quraish so that we might surprise them in their land." Eight and a half years after the emigration, in the month of Ramadan, Muhammad (pbuh)

departed Al-Madinah with ten thousand Muslims and rode towards Makkah. When they reached "Mar Al-Dhahran" they stopped and set up camp. Allah had answered Muhammad's prayer and had kept the news from Quraish. All that they knew was that the treaty had been nullified and they had not yet received news of Muhammad's intentions. Before entering into Makkah, Muhammad (pbuh) did his utmost to ensure the safety of everyone in Makkah save those who explicitly refused it. Muhammad addressed the Muslims before they rode into Makkah saying: "He who enters into Abu-Sufyan's home shall be given sanctuary. And he who closes his door shall be given sanctuary. And he who enters the holy masjid shall be given sanctuary" Muhammad then severely cautioned all Muslims against raising their weapons against anyone who did not attack them first. He also severely cautioned them against taking their money, property, or homes, and to not lay their hands upon the citizens. It is recorded that Muhammad (pbuh) entered Makkah on the Friday the 20th of Ramadan (ninth lunar month) in the eighth year after the emigration. As the Muslims entered into Makkah victorious, Muhammad bowed his head down low in humility to God who had bestowed upon him this bloodless triumph. So low did he lower his head in humility and submission that his beard nearly touched his camel's back. As he was in this state he recited the chapter of Al-Fath(48): "Verily, We have given you [O Muhammad] a manifest victory, that Allah may forgive you your sins of the past and the future, complete his favor upon you, and guide you on the straight path....." As Muhammad and his army strode through the heart of Makkah, the capital of Arabia and its political and spiritual center, he did so in all peace, humbleness, and justice. A man spoke to him on the that day, trembling with fear. As he did so, Muhammad (pbuh) consoled him saying: "Calm yourself, for I am not a king. I am but the son of a woman from Quraish who eats 'jerked' meat." As Saad ibn Obadah (one of the leaders of the Ansar) passed by Abu-Sufyan, he called unto him saying: "Today is the day of the great poems (immortalizing this day). Today that which is unlawful is made lawful. Today Allah has dishonored Quraish." When Muhammad (pbuh) passed by Abu-Sufyan he complained to him of what Saad had said to him. Muhammad disliked what he heard and responded: "Rather, today is the day of mercy. Today Allah shall honor Quraish, and shall honor the Kaaba!" Muhammad (pbuh) then commanded that the banner be taken from Saad and given to his son Kais. Muhammad (pbuh) entered into the holy masjid and circled around the Kaaba with his bow in hand. As he did so, he would poke the 360 idols which had been placed around it with his bow and recite: "And say: Truth has come and has crushed falsehood. Verily, falsehood [by its nature] was destined to perish." The noble Qur'an, Al-Israa(17):81 Muhammad (pbuh) then commanded that all idols and statues be removed from the Kaaba and destroyed. Muhammad (pbuh) then stood in the door of the Kaaba. The people had collected below him and had filled the masjid, row upon row, waiting for him to issue his decree regarding their fate. Finally he spoke and said: "There is no deity worthy of worship but Allah, no partners has He. He has fulfilled His promise, given victory to his servant, and defeated the confederates by His own Self. [I declare that] every glory, money, or blood has been placed under these, my two feet, except for the "sidanah" (custodianship of the Kaaba), and "siqaya" (watering of the pilgrims)*... O people of Quraish, I relieve you of the false pride of the age of ignorance, and its pride in its ancestry. Mankind is from Adam, and Adam was from dust." He then recited: "O Mankind, We have created you from a male and a female and made you nations and tribes that you may know each other. Verily the noblest among you in the sight of Allah is the most God-fearing among you.

Verily, Allah is all-knowing, All-Aware" (The noble Qur'an, AlHujurat(49):13) Muhammad (pbuh) then asked the people: "O people of Quraish. What do you imagine that I shall do with you?." The people reflected on their twenty one years (13+8) of abuse and open warfare against Muhammad and the Muslims and feared the worst. However, they were completely and utterly at his mercy now and could only respond: "[We hope it shall be] Goodness. [You are] a noble brother, the son of a noble brother" Muhammad (pbuh) replied to them: "Go, for you are [all] free!." He then descended, purified himself and then prayed eight "raka" (cycles) to God. Muhammad (pbuh) then commanded Bilal the Ethiopian to perform the "adhan" (call to prayer) from the center of the holy masjid. From that day forward, the inhabitants of Arabia began to enter into Islam in droves, wave after wave. Islam had finally succeeded in eradicating paganism from the heart of Arabia, from Makkah. Makkah was, and is to this day, the capital of Islam in the world. It is the home of the Kaaba, the birthplace of the message of Islam, and the birthplace of Muhammad (pbuh) himself. When Muhammad (pbuh) was finally blessed with the opening of Makkah the Muslims of Al-Madinah (the Ansar) feared that he would leave them and return to his hometown. However, out of loyalty to the Ansar for all they had done and sacrificed for Islam, Muhammad chose to return with them and live in Al-Madinah. After the Hajj in the tenth year, the following verse was revealed: "This day I (God) have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion" The Qur'an, Al-Maida(5):3 Allah also said: "You are the best people sent out to mankind. You instruct that which is good and dissuade from that which is evil and you believe in God." When the companions of Muhammad (pbuh) heard this chapter being recited they understood that the prophet Muhammad (pbuh) would not be with them much longer and their hearts began to weigh heavy with the thought of losing him. In this final year of Muhammad's life, he redoubled his efforts in worship, in the praise of his Lord, and in the recitation of the Qur'an in preparation for his final journey. The illness which finally claimed the life of the messenger of Allah began in the second month of the eleventh year after the emigration. The last words uttered by Muhammad (pbuh) before his death were a warning to his followers against their taking his grave as a place of worship. He then advised the Muslims to attend to their prayers, their charity, and that which their right hands do possess (do well by their slaves). Muhammad was sixty three years old when he passed away, having spent exactly twenty three years in the call to Islam, the belief in one God, and the eradication of all false gods other than He.

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA SALLAITA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID. ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA BAARAKTA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID.

O our Lord! Send blessings upon (Holy Prophet) Muhammad and upon the followers of (Holy Prophet) Muhammad as You sent blessings upon Ibraheem and upon the followers of Ibraheem; indeed, You are praiseworthy and glorious. O our Lord! Bless (Holy Prophet) Muhammad and the followers of (Holy Prophet) Muhammad as You blessed Ibraheem and the followers of Ibraheem; indeed, You are praise worthy and glorious.