

MUHAMMAD (saw)

The Meccan Era

AHMED HULUSI

www.ahmedhulusi.org/en/

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Translated by ALIYA ATALAY

TRANSLATOR'S PREFACE

Embarking on translating this profound work, which details the life story of Muhammad (saw), particularly the Mecca period where the fundamental principles of his message were established, signifies the culmination of my twelve-year journey dedicated to translating various invaluable works of Ahmed Hulusi.

This odyssey transcends the boundaries of mere language; it has been a soul-enriching experience, delving into the depths of wisdom that traverse linguistic and cultural nuances. I am sincerely grateful to Ahmed Hulusi for entrusting me with the privilege of translating his profound insights. The opportunity to immerse myself in the wellspring of his teachings has been an immeasurable blessing, fostering not only wisdom but also spiritual growth throughout these years.

Concluding this endeavor with the life of the Rasul of Allah (saw), which holds unparalleled significance for millions worldwide, shaping the spiritual, moral, and social fabric of diverse communities, is particularly meaningful to me. It is my genuine aspiration that by making these invaluable insights and teachings accessible to a broader audience, this translation can serve as a bridge between cultures, contributing to a universal appreciation for the exemplary life of the Rasul of Allah (saw). May the wisdom and compassion within these pages resonate with readers from all walks of life, promoting understanding, tolerance, and unity.

I extend my heartfelt gratitude to all those who have supported me throughout this twelve-year journey, including Galip Tomaç, Yeşim Tomaç, Güner Türkmen, Önder Tuncay, and, of course, Ahmed Hulusi, for graciously providing me with the opportunity to embark on this enriching experience. Their guidance and support have been

invaluable in this transformative exploration, encompassing multiple translations.

Regarding Muhammad (saw) the Quran says,

“And We have revealed you only as grace to the worlds...”¹

May this grace envelop us all, and may we continually benefit from the wisdom and divine benevolence found in these teachings to cultivate a spirit of interconnectedness, love and harmony among the diverse tapestry of humanity.

ALIYA ATALAY

Istanbul, 2023

¹ Quran 21:107

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INTRODUCTION

I would like to start with the confession that I am incapable of writing about the life of the Rasul of Allah (saw)...

I personally don't think anyone can be close enough to that Noble Being to duly narrate his life...

I can only pen as much as I am able to catch and evaluate from what reflects from that sublime pinnacle down to the shore...

Clearly none has the capacity to deservedly narrate the life of a Being who has been disclosed as the Glory and Mercy of Allah to the worlds...

Especially if one has not heard with his own ear and seen with his own eyes the narrations and teachings of that being...!

I can't think of anything more challenging than to write about this magnificent being who possesses such an immense world of thought, comprehension and vision... Nevertheless, my unceasing passion to serve Him has forced me to embark on this journey, much like the ant who set out on the journey to pilgrimage...

Originally what I had published as an article in 1971 in "*Bizim Anadolu*" newspaper I am now, 23 years later, putting together and publishing as a book with the hope and wish of perhaps gaining the intercession of the Rasul of Allah (saw)...

The first volume is going to comprise the period of Mecca and the second volume the period of Medina...

I hope my dear readers will benefit from this and maybe spare this faqir a little prayer...

With this opportunity I would like to explain my thoughts on two important points:

Muhammad Mustafa (saw) is the SERVANT and the RASUL of ALLAH!

His greatest rank is hidden in the meaning of these two words!

The SERVANT and RASUL of HU!

Our master, has reached the consciousness of his servitude to the Absolute Essence and fulfilled his duty as a RASUL!

With the consciousness of eternally being a servant to this Absolute Essence he executed his duty as a RASUL to spread this consciousness to others!

Indeed, we can only say the SERVANT and RASUL of HU and not transgress our place...

I seek refuge in Allah from perceiving his Rasul with shallow humanistic values like:

He was a great politician... He was an honorable statesman... He was a distinguished leader... A remarkable commander... An impressive sociologist... etc...

He is the SERVANT and the RASUL of the Essence of ALLAH!

This I say to those who can see and understand...

Those who can't, can continue to amuse themselves with political, economic, and martial gossip!

Those who are incapable of seeing Muhammad as the Vicegerent of Allah liken him to themselves in their nonsense attempt to overshadow him by talking about how many times he got married!

Do they not know that clouds can't reach the sun, they can only cast a shadow to those down below, depriving others from the light!

The organ which one uses and busies himself with most is the organ which they see most in others!

In short, it takes one to know one! Your speech reflects your thoughts!

Before the Quran was revealed there was no limit as to how many women a man may take. To top it off, his sons were able to inherit these women after he died! The Quran restricted this limitless nonsense to maximum four, while strongly recommending monogamy. Which sincere and honest person can deny this?

Muhammad (saw) was only 25 when he married his first wife, a widow at 40. He spent 25 years with her, and only her. After she died, when he was

fifty, he spent the rest of his life with a 65 year old... Who in their right mind can argue this man was “into women”?

If we're deprived of the insight to see the inner-hidden truths, let us at least see the obvious ones!

If we are unable to evaluate the RASUL as the essence and origin of Allah, let us at least recognize him as the RASUL who come with the duty to help us reach eternal bliss in the afterlife...

Let us be aware...

That exalted being, was not sent to establish world sovereignty, a religious government, to bring social or economic order... he did not come to help develop and flourish the worldly life of people!

Difference in race, color, language, did not mean anything to him!

Each and every person had a value for him...

Like him, every person has been formed with the essence of Allah, but sadly, they are suffering the result of being veiled from their essential reality!

Every person, after a short period of time, is going to depart from this world, and embark on an eternal journey of billions and billions of years...

Whether good or bad, once someone wakes up from their worldly dream, they are never going to be able to return to this dream...

So then, the most important things is the infinite life awaiting after this dream!

The ability to attain a blissful eternal life depends solely on the life one lives here in this world and certain practices they engage in.

One can either fulfill these recommended practices and save his soul from eternal suffering or choose not to and suffer its consequences.

Yes... This venerable being opened the door to Allah in our essence, with his most sublime quality, his Risalah, to help us prepare for our eternal life after death...

The Rasul devoted his life to prevent and protect people from eternal suffering, which is the inevitable consequence of the belief of “a god out there”! Whereas the indisputable truth is **“Man accrues nothing other than what he does with his own hands!”**

When this “dream” of the worldly life ends with all its current segregations and discriminations, when race, color, madhap lose their meaning and validity

Introduction

with death, we're going to realize the immense time and energy that was wasted in this cause... Yet there is going to be no way to compensate...

May Allah ease the path to duly discern this sublime being with his real values and mission, may we unite with our faith in Allah, His Rasul and the Quran and aid each other to save our lives after death...

My dear readers...

There is no greater honor than to have faith in the Oneness of Allah and accept that Muhammad Mustafa was the Servant and Rasul of Allah...

I am Muhammadan...!

And I am forever incapable of expressing my gratitude for being blessed with this honor...

AHMED HULUSI

13.9.1994

ANTALYA

A REMINDER

Before I begin to share the life of our Master Muhammad Mustafa (saw) I would like to make a very important reminder, which is of significant value, especially in contemporary times.

When particular hadiths and teachings of Muhammad (saw) are shared with certain people who claim to be Muslims, unfortunately they react:

“These are the words of the prophet. Is there a verse on this to validate it? If there is, then it is acceptable, but if there is no verse on this in the Quran then it’s not binding as it’s merely the personal opinion of the prophet... we don’t have to comply with it...”

So, I would like to take this opportunity to share the following verse as an answer to this approach:

You accuse based on rumors and speak of things of which you have no definite knowledge as if this is a trivial matter... Yet in the sight of Allah this is a great (crucial) thing!²

This verse clearly shows that talking about something, especially religious, without adequate knowledge – as though it is a mundane, trivial matter - is a serious offence!

Having made this reminder let us now address the second important point regarding the teachings of our Master Muhammad (saw) and the invalidity of those who claim “The teachings of Muhammad are ‘sunnah’ and are not ‘compulsory’ as they are not openly and clearly included in the Quran” ...

Allah notifies us of the duty and authority of the Rasul (saw) in the Quran with the following verses:

² Quran 24:15

- 1. Take whatever the Rasul gives you and refrain from what he forbids you...³**
- 2. Nor does he speak from his own inclinations (imagination)! It is only a revealed revelation!⁴**
- 3. Whoever obeys the Rasul, obeys Allah in the reality!⁵**
- 4. When you fall into dispute concerning something – if you believe in Allah and the eternal life to come – turn that thing over to Allah and His Rasul...⁶**
- 5. Say, “If you love Allah follow me so that Allah will love you and forgive your faults. Allah is the *Ghafur*, the *Rahim*.”⁷**
- 6. Do they still not know that whoever opposes Allah and His Rasul, for him there is hellfire, in which he will reside eternally? That is the great disgrace.⁸**
- 7. The Nabi is of higher priority to the believers than their own selves!⁹**
- 8. Whoever opposes the Rasul after the reality becomes clearly evident; We will abandon him in his path and lead him to hell in the end! What a wretched destination that is!¹⁰**
- 9. When they are told, “Come to what Allah has revealed and the Rasul,” you will see the hypocrites turn away and distance themselves from you.¹¹**

³ Quran 59:7

⁴ Quran 53:3-4

⁵ Quran 4:80

⁶ Quran 4:59

⁷ Quran 3:31

⁸ Quran 9:63

⁹ Quran 33:6

¹⁰ Quran 4:115

¹¹ Quran 4:61

10. Those who do not judge by what Allah revealed, they are deniers of the reality!¹²

11. We have revealed every Rasul for them to be obeyed with the permission of Allah. Had they come to you after having wronged themselves and asked for forgiveness from Allah, and if the Rasul had asked for forgiveness on their behalf, they would surely have found Allah to be the *Tawwab* and the *Rahim*.

But that is not the case! By your Rabb, until they appoint you as an arbitrator for the conflicts between themselves, and comply with your judgment in full submission and without feeling any internal discomfort (objection), they would not have believed.¹³

In addition to these verses that clearly show the authority and mission of the Rasul (saw) and the importance of complying with his teachings, here are some hadith on this topic:

1- Do you think Allah has not prohibited to you other things that are not included in the Quran? Open your eyes, I have also given orders, preached and prohibited. They are as much (in number), if not more, than those in the Quran. (Abu Dawud)

2- “Open your eyes, besides the Quran I have been given as much again (Tirmidhi - Abu Dawud)

3- “Just as Gabriel (pbuh) brought and taught the Quran to the the Rasul of Allah (saw) he also brought and taught him the Sunnah” (Sahih Bukhari)

After having shared the relevant verses and hadith on this topic and made this reminder to my dear readers I would like to make the following warning to those who may still have doubt:

Read the verses and hadith above carefully and try to discern their real meaning. Any Muslim who claims to have faith, will see clearly that the Rasul is not separate from Allah; all of his words are the order of ALLAH. Hence to refuse the Rasul is to refuse Allah...

¹² Quran 5:44

¹³ Quran 4:64-65

The Rasul is free and beyond being the postman of Allah, as some assert him to be.

Therefore, do not throw aside the hadith thinking, “These are only the orders of the prophet, its ok to not practice them” as the verse above **“Whoever opposes the Rasul...”** addresses those with this mindset.

Istanbul, 1971

THE MECCAN DAYS

THE DAYS OF CHAOS & SAVAGERY

Did you not see how your Rabb dealt with the tribe of the elephant? Did He not make their plan worthless? And disclosed upon them the birds in flocks who threw upon them stones of hard clay, until they became like chewed straw.¹⁴

In history books, the year our Master was born is recorded as the ‘Year of the Elephant’. Undoubtedly, the greatest event of the Arabian Peninsula at that time was the ‘Event of the Elephant’ which took place 50 days before the birth of our Master.

The date of birth of our Master is recorded as the 12th of the month of Rabiulawwal, or according to the Gregorian calendar, the 20th of April of the year 571. All Muslims accept this as definite information.

Without doubt, the Event of the Elephant was an exemplary lesson to humanity.

But let us first journey back in time to get a glimpse of those days...

Yemen, to the south of the Arabian Peninsula, was ruled by Zu Navas at the time, a Hebrew convert. Zu Navas, was a pagan idol worshipper in the past, whose gender identity was a little troubled because his character and make-up conflicted with masculinity and manly behavior. Due to the resulting low self-esteem and inferiority complex he converted to Judaism and took the name Joseph (Yusuf). Now he was ‘superior’ and was able to disguise his feminine ways with his new religion. In time, he became so inflamed that he would literally have pits of fire dug up and whoever

¹⁴ Quran: 105:1-5

refused Judaism from among his people – whether idolaters or Christians - would be thrown into these pits and burnt to death. He would force and abuse his people, especially the Christians, to become Jewish, no matter what it took him...

This was the extent of the chaos reigning those days.

Our Master, much later, gave the following example to illustrate the suffering people were subjected to during this time:

“In the past there were a Sultan and his oracle. When the oracle got old, he told the Sultan, “I have become old, assign me a butler so that I may teach him soothsaying” So the sultan sent him a young man. Every day, this young man would pass by a priest on his way to the oracle. One day he sat and listened to the priest, and he was so affected by the things he heard that from that day on, he would stop by the priest every day and listen to his sermon first and then go to the oracle. The oracle would beat and punish him for being late.

When the young man told the priest about this the priest instructed him, “When you feel afraid of the oracle tell him you were detained by your family, and when you feel afraid of your family tell them you were detained by the oracle.” Days went by like this, then one day the young man came across a beast blocking the way of the people. He picked up a stone and said, this day we will find out whether the priest or the oracle is better. He then made a prayer, “O Allah, if you approve the works of the priest more than the works of the oracle kill this beast so that the people may pass...” and threw the stone. The beast died and the people went on their way. Then the young man went to the priest and told him what had happened. The priest said to him, “My son, today you are better than me. Your glory has reached the degree that I had foreseen. Surely, you will encounter trouble soon. When you do, don’t inform them about my place.”

Time went past. The young man saved the lepers and healed the blind and the sick. The young man’s fame reached a blind man, who was a member of the Sultan’s council. He went to the young man with many expensive gifts and said, “If you heal me, I will give all of these to you.” The young man replied, “I can’t heal anyone. Only Allah can heal! If you believe in Allah, I will pray, and Allah will heal you...” So, the man placed his faith in Allah and his sight was healed. He then went to the Sultan and sat next to him as he always did. The Sultan asked him, “Who gave you back your sight?”

The man replied, "My Lord did!" The Sultan exclaimed, "You have a lord besides me!?" the man explained, "Allah is both my lord and your lord!"

Upon this the Sultan subjected this man to excruciating torture until finally the man told him the place of the young man. The young man was found and brought to the Sultan and the Sultan asked him, "My son, I heard your magical powers have reached the extent of healing the blind and the lepers...?" The young man replied, "I don't heal anyone, only Allah heals..."

Upon this the Sultan continually subjected this young man to intense torture until finally the young man informed them of the priest's location.

The priest was immediately brought to the Sultan and the Sultan ordered the priest, "Give up your religion!" but the priest refused.

The Sultan asked for a saw and placed it on the priest's head and split his head into two.

Then the man in his council was brought and commanded to give up his religion. He too refused and the sultan split his head into two.

Then the young man was brought and commanded, "Give up your religion" and the young man also refused. So, the Sultan gave him to a group of people from among his men and told them, "Take this young man to the top of such and such mountain. Once you reach the top, if he gives up his religion then fine, but if he doesn't then throw him off the mountain!"

The Sultan's men took him to the mountain top and the young man prayed "O Allah, protect me and give retribution to them" upon which the mountain shook and the men tumbled down.

The young man walked his way back to the Sultan and the Sultan asked him, "Where are your friends?" The young man replied, "Allah saved me from them." So, the Sultan gave the young man to another group from among his men and told them, "Put him on the ship (called Qarqur) and take him to the middle of the ocean. If he gives up his religion then fine, but if he doesn't then throw him into the sea!"

They took the young man and he prayed, "O Allah, protect and save me from these men" upon which the ship turned over and all the men drowned except the young man.

The young man walked his way back to the Sultan and the Sultan asked, "What happened to your friends?" He replied, "Allah saved me from them!" then added "You can't kill me until you do what I tell you to do!"

“What is it that you want me to do?” asked the Sultan.

“Gather all the people in an open space and tie me to a date tree. Then take my bow and arrow and say, “In the name of Allah, the Lord of this young man!” and shoot it. If you do this, you can kill me.

So, the Sultan gathered the people and tied the young man to a date tree. He took an arrow from the young man’s arrow bag and placed it on the bow then said, “In the name of Allah, the Lord of this young man!” and shot it. The arrow hit the young man’s temple, the young man placed his hand on his temple and died.

Upon this the people claimed, “We believe in the Lord of the young man!” The Sultan’s associate turned to the Sultan and said, “Did you see what happened? What you feared most has come true, the people have believed!”

Then the Sultan ordered his men to dig up trenches in the streets and fill them with fire.

He commanded, “Throw everyone who refuses to give their new religion up into the fire!”

After all the people were tortured and burnt to death, finally a woman was left standing with a child in her hand. Just as she hesitated before the fire, her child said, “Mother, be strong and patient, for you are indeed on the right path!”

Such was the state of the savagery and brutality reigning those days...

THE SAGA OF THE ELEPHANT

Finally, Justinian I, the Christian emperor of Byzantine heard of the torture the Christians were being prone to and wrote a letter to the Abyssinian King Nebus asking him to take vengeance for the Christians, for it was impossible for him to travel to Yemen at that time due to distance. The Abyssinian King Nebus, on the other hand, was right next to Yemen; it would not be a great inconvenience for him.

Upon this request, King Nebus sent an army of 70 thousand soldiers to Yemen to attack Zu Navas. The army was led by a commander called Aryad, who in a short time invaded Yemen causing great massacre in the nearby neighborhoods.

Zu Navas was defeated. When he saw he had no way out he rode his horse into the sea and committed suicide. Aryad continued his slaughter sparing no one from his cruelty.

The people helplessly and desperately asked Abraha to save them, who then attacked Aryad. After a long and bloody battle Abraha killed Aryad and took reign over Yemen.

Abraha was now the sole sovereign of Himyar.

However, when King Nebus heard this, he was offended; he took it as a rebellion to himself and swore, "If I don't shave his head and stamp his soil may my path be damned!"

Not long after Abraha received the news... He immediately shaved his head and put his hair in a bag, and filled another bag with Yemen soil and sent it to King Nebus.

Abraha's petition was as follows:

“O Sultan of Sultans!

Aryad was your servant, I too am your slave... He engaged in atrocious violent acts in Yemen that would bring shame and dishonor to Nebus.

Unable to tolerate it any longer I was forced to take action and stop him from bringing shame to your name. My aim is to raise your command and honor even higher in Himyar. I have heard of your oath regarding your slave and so I am sending you all of my hair that I have shaved off and the soil of Yemen. Put it under your feet and stamp on it so that your oath will be fulfilled.

Your slave Abraha...”

Lauded, King Nebus sent his word of forgiveness and commanded him to stay there for some time more.

The capital city of South Africa at the time was Sana. Nevertheless, most polytheists would visit the Kaaba during the season of pilgrimage. This made Abraha think... How was it that so many people would travel such long distances to visit four walls filled with stones and idols?

He asked those in his service, “What is this building made of?”

They answered, “Stones!”

“And what is it covered with?”

“A dappled cloth from Yemen.”

Abraha then made an oath in the name of Jesus that he would build one much superior to it.

Construction commenced immediately. In a short period of time, an unmatched church was built called al-Kilis, one of a kind in the Arabian Peninsula...

The stones were brought from the wrecks of Balkis, precious marble poles were erected inside it and the walls were covered with exceptional mosaic... Its doors were made of bronze plates fixed together with gold and silver nails. The floors were embellished with large pieces of colorful marble. The door that opened up to the altar was adorned with precious stones and the crosses in the church had large diamonds in their center.

When the construction was complete Abraha sent word that the biggest Christian church was built and invited, *or more like forced*, everyone to visit it, including the pilgrims who came to visit the Kaaba.

This enforcement backlashed and in time, the people started to complain. Finally, one night, a man named Noofayl entered the church and excreted in front of the altar. He then left without anybody seeing him.

The next morning when the guards opened the church and saw the waste matter in front of the altar, they ran to Abraha to give him the news. Abraha was outraged. He swore, “They did this because I made them turn away from the Arab Kaaba! I swear I will knock down their Kaaba to the ground!”

Abraha gathered an army of 60 thousand soldiers and marched towards the Kaaba. The army was led by a monstrous hybrid elephant named Mahmood, sent by King Nebus as reinforcement, followed by 12 normal elephants...

On the way, an Arab tribe tried to stop them, but to no success. Abraha’s army was storming on towards Mecca like an avalanche. The army stopped by Taif, where they were welcomed by its leaders and supported with a guide.

The people of Taif had never been on the side of the righteous in the past, they were also going to cause one of the greatest sufferings to our Master Muhammed.

The army lodged to take rest at a place that was half a day distance to Mecca. Meanwhile, Abraha sent a dispatch with one of the commanders in charge to inspect the environs of Mecca. The dispatch, along with the Tihama clan, plundered the goods of some of the nomads including 200 camels that belonged to Abdulmuttalib, our master’s grandfather, and returned to Abraha...

One of the nomads who saw this ran to Abdulmuttalib and informed him of the situation. Upon this, Abdulmuttalib immediately set off to the base of Abraha.

There, he found Zu Nafr, the leader of one of the tribes that opposed Abraha on the way, who was now a captive, and explained the situation to him asking him for advice.

Zu Nafr told Abdulmuttalib to find Noofayl, the camel rider, to give him his regards and ask him to arrange a meeting with Abraha...

Abdulmuttalib found Noofayl, explained the situation and asked him to arrange a meeting with Abraha.

Noofayl took Abdulmuttalib with him and went to Abraha's tent. He went inside alone and said, "O great Sultan! The master of Quraish, the leader of the people, Abdulmuttalib has come to see you, he awaits permission to enter. Please be so kind as to accept him into your presence..."

Abraha had no business with the people of Mecca so he accepted Abdulmuttalib into his tent.

When Abdulmuttalib entered, Abraha involuntarily stood up. Abdulmuttalib had a powerful force which Abraha could not make sense of... He walked towards him and said, "Welcome chief of Mecca!" and made him sit on the mattress next to his throne, then sat by his side. They began to converse with the aid of a translator....

"Tell me! What is it that you want from me?"

Abdulmuttalib explained, "Your dispatch raided our neighborhood and plundered 200 of my camels. I ask that you give my camels back..."

Abraha's face dropped...

"When you entered my tent, you seemed like a great man! But now, after hearing your request, you hold no more value in my eye than a mosquito... For I have come to smash to the ground your most precious possession, the legacy of your ancestors, the Kaaba! Instead of asking me to back down and save the Kaaba, you're asking for your camels?!"

Abdulmuttalib smiled and spoke distinctly:

"What is wrong with this O Sultan? I own the camels and am responsible of their protection. Therefore, I ask that you return them to me. **As for the Kaaba, it is owned by Allah, so it is Allah's responsibility to protect it!**"

Abraha was furious.

"There is no power that can protect the Kaaba against me!"

Abdulmuttalib's response was simple and clear:

"That is not my business. **This is between you and the Allah, the owner of the Kaaba!**"

Abraha commanded for the camels to be given back to Abdulmuttalib then ordered his army to prepare to strike as soon as possible.

When Abdulmuttalib returned to Mecca he informed the people that Abraha was determined to attack Mecca and knock down the Kaaba no

matter what. He instructed them to take their most valuable belongings and retreat to the mountains.

Then he held onto the hoop of the Kaaba and beseeched:

“O Divine One! Even a servant protects his people and children. Hear our cries and laments! O Divine One, protect your house lest the evil ones demolish it! We seek salvation for the Kaaba from You alone, do not cease your favor from us, not even for a moment! Damn Nebus with your wrath, don’t let the ancestors of Quraish suffer in their graves! If our qibla (Kaaba) is taken by Nebus, this too is from your divine wisdom, but do not let us witness this!”

After he completed his supplication Abdulmuttalib took his family and retreated to the mountains, where all of the people of Quraish spent the night. When the first lights of dawn appeared, the people of Quraish set their gaze on Abraha’s base in the distance...

An enormous army of 60,000 soldiers, a gigantic monstrous elephant followed by 12 more elephants were marching towards Mecca... Everyone was in awe and wonder... Were they really going to knock the Kaaba down?

When the army neared Mecca, suddenly the camel rider on top of Mahmood, the enormous hybrid elephant, slid down its trunk and whispered something into its ear. Then all of a sudden, the giant animal kneeled to the floor. How did this happen? Why did this happen? Nobody had a clue! Meanwhile the camel rider ran to the mountains and disappeared amidst the rock cliffs...

Everyone was bewildered! Other camel riders took over and tried to make the elephant stand... No matter what they did to the giant hybrid it didn’t move. Finally, someone made its head turn in the direction of Yemen. After this Mahmood stood up and started running in the direction of Yemen.

The soldiers and the commanders were furious. They mounted their camels and went after Mahmood. They beat its head with small choppers, pulled it with hooks, and jabbed it with spears, but to no avail! The giant was stubbornly resolute! It was not going to enter Mecca!

The army was dumbfounded and confused. They started losing their composition, desperately trying to make sense of this strange situation. Then suddenly black clouds started to appear in the sky moving closer and

closer towards Abraha and his army... At first, they thought it must be rain, they took out their thick garments and water-resistant mats... But then they realized the black clouds were not actually clouds, they were flocks of birds. These were Ababil birds. Each one was carrying three stones; one in its beak and one on each foot.

This was the miracle of the Kaaba's owner... A reflection from the reality of the verse that was to be revealed to our Master years later:

“THE SOLDIERS OF THE HEAVENS AND THE EARTH BELONG TO ALLAH”¹⁵

Each Ababil bird was almost consciously and purposely landing a stone on the head of an Abyssinian... These stones, called “sijjeen” were entering their body from their heads and fully piercing their bodies...

The people of Quraish, watching from the mountains, began to celebrate both in shock and euphoria!

There was a great mystery to these stones... Whoever it hit, their flesh was immediately infected and inflamed after which these inflamed parts fell off their body. The soldiers were scattered in frenzy, running in all directions trying to escape the birds. Abraha, on the other hand, had mounted a camel and taken the road with his accomplice. Then suddenly he too was hit with a stone and his body was immediately inflamed, and his body parts started falling off. In a short period of time nothing was left of the army of 60,000 soldiers other than decayed body parts and a few who were still writhing and squirming in pain...

After the event cooled down and all the birds left, the Meccans came down from the mountains and started their celebrations of gratitude, while a very few among them, the monotheists, prayed to the creator of the universe in appreciativeness and thankfulness...

This is the Saga of the Elephant which transpired 50 days before the birth of our Master... All of the Meccans and visitors who were there at the time saw and experienced this event. This is why when the chapter (Surah) “The Elephant” was revealed soon after the mission of risalah was given to our Master, nobody was able to object. It was also after this event that measles and pox disease started to appear... Perhaps the ‘sijjeen’ stones carried by the Ababil birds contained these pathogens...

¹⁵ Quran 48:07

THE BIRTH OF THE AWAITED ONE

Fifty days had passed since the Event of the Elephant...

Abdulmuttalib's son, Abdullah, had gone away to visit his uncles. Sometime later news was received that Abdullah had fallen sick and had passed away...

Amina, Abdullah's wife, was in labor at her father in law's house... The day had faded and the dark of night had set in. There were a few ladies in the room, trying to comfort Amina as labor progressed. Though, some sources say Amina didn't feel any labor pain while giving birth to Muhammad...

Then, Shifa, the mother of Abdurrahman bin Awf, held Amina's hands and told her to push...

Almost in an otherworldly state, it was as if Amina was seeing something...

The concept and perception of time had changed...

Another big breath and push... and yes... there he was...

The awaited one, as grace and honor to the world, was born...

When the ladies attempted to cut his umbilical cord, they were surprised to see that it was already cut! He was immediately taken, wrapped in clean cloths, and put down in a basin. In was tradition that if a child was born during the night his face would not be looked at until the break of dawn...

Suddenly a loud crack was heard, the basin had split into two! The baby lying on the bottom was happily sucking on his thumb and smiling at them...

It was the 12th night of Rabiul awwal... That night many strange events transpired around the world...

The sacred fire of the Zoroastrians which had not turned out for 100 years suddenly turned out that night.

The marbles of the Kisra Palace broke and the mosaics on its walls fell off that night...

Oracles in various different places around the world made an announcement that night that the Ruler of the world had arrived and that he would be the final Nabi to honor the world...

The Jews knew that the awaited one, called Ahmad, was born that night and they began to investigate into his whereabouts...

A Jewish oracle happened to be in Mecca at the time for business purposes... He was notified via a jinn, with whom he had connection, that the Nabi of the final times was born... He immediately came to Haram al-Sharif and found Hisham bin Mugirah, Walid bin Mugirah, and Utbah bin Rabia and asked them for information.

“We don’t know! Why are you asking?”

“Indeed, I am disgraced and disappointed in you!” the Jewish oracle continued, “How can you not know? O people of Quraish, know that the final Nabi of Islam, Ahmad, came to life tonight. If there is any deceit in my words, I will disown the sacredness of Quraish! Between his shoulder blades he has a red birth mark, this mark is unique to him!”

That night there was much talk in the Quraishi households of the men to whom the oracle Jew had asked for information. When they shared the words of the Jew, their household told them that Abdulmuttalib’s grandson had come to life that night...

The next morning, the three men found the Jewish oracle and asked him, “How did you know that the baby about whom you asked us last night was born in our community?”

“Forget about how I knew and tell me, was he born before I asked you or after I asked you?”

“Before you asked!” they answered...

“And is his name Ahmad?”

“Yes, his name is Ahmad!”

“Will you take me to him?” asked the oracle.

So, the three men took the Jewish oracle to Abdulmuttalib’s house. The oracle examined our Master and saw his birth mark. In great astonishment and surprise, he said “Shame on you that you do not know who this child is!”

“Why do you say this, he’s just an orphan?!” they asked, confused.

“No!” the oracle continued...

“As I have told you last night, he is the awaited Nabi of the final times! PROPHETHOOD FOR THE SONS OF ISRAEL HAS NOW COME TO END. THIS IS THE SIGN THAT THE JEWISH SCHOLARS AND ORACLES WILL NO LONGER HOLD VALUE! THIS IS THE SIGN THAT THE JEWS WILL BE MASSACRED AND THE ARABS, THROUGH THIS PROPHET, WILL BE LIBERATED AND REACH SALVATION!”

Abu Lahab, the uncle who was to be the greatest enemy to our Master, was at his home that night... Hours later, Suwayba, Abdulmuttalib’s maid came running to Abu Lahab’s house. Out of breath, she exclaimed:

“Glad tidings sir! Son of Abdulmuttalib, your brother Abdullah’s son came to life...!”

Abu Lahab was overjoyed; it was indeed good news that his late brother had a son...

“O Suwayba, you have indeed made me happy. I am freeing you of your slavery; you are now a free woman!”

But time and the ambition for power and expediency was going to change everyone and everything...

Our Master suckled his mother’s breasts for the first few days after his birth, then he was breastfed by Abu Lahab’s maid Shuwaib...

It was an Arab custom in those times that every year at the end of spring tribes from the outskirts of Mecca would come to the city, take the

newborns with them and return to their homes. This was a mutually beneficial custom. The children were raised in clean and natural conditions, and the families were paid for their caretaking...

That year, around the 20th of Rabiulawwal, the Sa'd Tribe had set off to Mecca... This tribe was the most prominent for breastfeeding and babysitting. Amongst the strong and sturdy women in the tribe there was one comparatively skinnier and weaker looking woman... Her name was Halima. Her milk was very little...

She too, with her husband, had set out with the tribe, in search of her chance... They were relatively poor and travelling with a puny donkey and an underweight scraggy old camel with two humps. The donkey was hardly able to walk, and the camel took hours to give a single drop of milk...

In the vast sand sea, the wealthy and healthy mothers of the Sad Tribe were joyfully advancing toward Mecca, while the slow, limping pursue of Halima's group had made them fall more and more behind. The distance between them and the rest of the tribe had reached almost two hours...

When they finally arrived in Mecca the flashy mothers of the Sad Tribe, who had an abundant supply of breastmilk, and who had arrived much earlier, had already taken all the babies! Halima was very sad... She was going to return home empty handed, not to mention the mocking and ridicule she was going to be prone to by the rest...

Then suddenly a voice was heard from the distance... Someone was looking for a wet-nurse...

"Is there anyone left who hasn't taken a baby?"

This was a tall man with a saintly face and white beard... Halima asked those near her, "Who is this old man?"

"Abdulmuttalib!" they answered, "One of the nobles of Quraish!"

Halima walked towards Abdulmuttalib and greeted him.

"Salam O Abdulmuttalib!"

"Salam O woman, who are you of?"

"I am of the sons of Sa'd!"

"And what is your name?"

“Halima!”

“Dear Halima, I see two good attributes to you. The first is gentleness and the second is good manners and morals! The greatness of this world and the life after is hidden in these two attributes... Now listen to me carefully... I have an orphan grandson. I showed him to the women who came before you but they did not take him (because he is an orphan). They did not believe he will be beneficial to them. If you like, take my orphan, perhaps the Creator will bring benefit to you through him...”

Halima was silenced... She thought to herself and then asked, “May you allow me to ask my husband please...”

When she went next to her husband, he was sitting with his nephew. When Halima told him about the situation, the nephew said, “All of the women of the Sa’d tribe took babies from wealthy families. Why take an orphan and trouble yourself?”

However, Halima’s husband, Haris, was not of the same opinion...

“We cannot go back empty handed... Go and take that orphan! Surely there must be some good in this...”

When Halima came back to Abdulmuttalib and told him she will take the orphan baby, Abdulmuttalib took a breath of relief and said, “May Allah be pleased with you!”

They then went to Amina’s house. When Halima saw Amina, she was taken aback by her beauty... Amina smiled and greeted her, “Welcome dear Halima...”

Together they went to the room where our Master was peacefully sleeping... He was wrapped in a soft white swaddle and his face was covered with a piece of green silk... Halima slowly and softly approached him and lifted the silk cover on his face. She had never seen a baby with such a bright and saintly face before... Instantly she fell in love with him...

She gently picked him up and held him... At that moment she felt a weird movement in her breasts... Her empty breasts immediately and miraculously began to grow with milk. She couldn’t believe it! She took out her right breast and started breastfeeding our master. Then remembered her own son, Hamza, whom she was carrying on her back, so she put him on her left breast. What an amazingly auspicious event! Let the rich women

of the Sa'd tribe take all the babies they like, she thought, I would not exchange this baby to the world...

As she bid farewell to Amina and Abdulmuttalib, they shed a few tears and prayed, "O Rabb... Take him to his new home in good health, raise him in good health, and bring him back to us in good health..."

Halima came to her husband and told him about what happened... Haris advised, "Halima, don't tell anyone about this lest they project an evil eye..." as they set off back to their home.

It was as if the donkey with which they came in great difficulty was not the same donkey! It was almost flying, like a bird, light and speedy... Before they knew, they had passed their tribe who had left much earlier and reached their home before everyone.

That week, Halima's house was filled with abundance... Everything miraculously became abundant. Her sheep and camels gave plenty and bountiful milk, their food stock didn't lessen no matter how much they ate, their home was filled with joy and happiness...

This is how four years passed for our Master with Halima and the Sa'd Tribe. He was raised in the best conditions. He spent a lot of his time playing with his milk siblings in the nature of the village. Halima cared for him better than she did for own children and protected him with her life...

WALKING IN THE SHADE OF CLOUDS

The first time our Master went outside the village with his milk-siblings, Halima got angry at her daughter Shayma, who had taken him, and yelled at her, “How can you take him out in this heat? He will get sunstroke!”

The answer she received, however, surprised her:

“Don’t worry mother... Wherever we go with him, there is always a cloud that follows and provides a shade over us...”

Hence the days were passing with such miraculous, supernatural events...

Meanwhile our Master was able to understand everything he was told at 10 months and started talking at 15 months. In a short period of time, he had learned the most fluent and eloquent of Arabic dialects... As a matter of fact, years later he told his followers regarding his Arabic knowledge:

“I am the most fluent among you! I speak the most eloquent, clear and correct Arabic dialect, for I am from Quraish, and I was raised among the Children of Sa’d!”

One day, our Master had taken the sheep to the grassland to graze with his milk brother Zubair... Despite the extreme heat, they were walking in comfort under the shade of the clouds that followed them... A few hours had passed, the Sun was at its peak, when suddenly Halima was startled by a scream:

“Mother! Mother! They’re kidnapping my brother!”

Halima was frantic! Who could dare to attempt such a thing? Especially to a child in her trust...

“I’m coming Zubair! Who? Who is kidnapping him?” In a heartbeat she caught up to Zubair, her husband Haris following her...

“Who took him?” she asked her son, “Where did they take him?”

“This way, this way!” Zubair yelled, “Hurry, or you’re going to find him dead!”

“What happened? Who did this?” Halima asked as they raced in the direction Zubair showed them.

“We were walking around when suddenly a man dressed in white grabbed him and took him up the hill. Then he lay him down and started smashing his chest! Hurry! Run and find him before it’s too late!”

Halima was about to lose her mind! She breathlessly ran up the hill with her husband and when they reached the top, they saw him... He was standing... His face was completely white!

“My baby!” Halima grabbed him and cuddled him with relief, “My darling, tell me, what happened to you?”

“A man dressed in white came and took me next to his friend...” Muhammad explained, “Then they lay me down on the floor. One of them took out a dagger from his side and slit open my chest, then they took something from inside my chest and threw it out. And then they said, ‘We are removing the share of the Satan from you’ after which one of them rubbed his hands on my chest and it was immediately healed and restored, as if it had never been cut open...”

They all came home in shock and silence... Hours later Haris told his wife, “Halima... I think we should return this child to Abdulmuttalib and Amina... What if he was possessed by the jinn? We will indeed be in great trouble...”

They immediately packed and prepared for the road to Mecca... When they arrived at Abdulmuttalib’s house Amina was overjoyed to see her son, though at the same time surprised...

“Is everything ok Halima?” she asked. “You seem a little worried?”

“Oh no, no! Everything is fine...” Halima tried to assure Amina, “It’s just that the desert wind has been so wild lately, we didn’t want it to have an adverse effect on his health that is why I brought him back to you...”

Amina knew well this was nothing more than an excuse.

“Tell me the truth Halima” she insisted... “What happened? If something important hadn’t happened you would not have brought my son back to me!”

Halima was convinced that Amina wasn’t going to buy into her excuses... She told her exactly what had happened, with all its details.

“This is why I got scared Amina, I worried that it may be the jinn and that if they take him again, I may not be able to find him, so I brought him back to you...”

Amina knew her son well, she was so aware of his nobility that she didn’t feel the slightest worry. For she had lost count of all the astounding extraordinary events she had witnessed since his birth...

She reassured Halima, “No jinn can harm my child dear Halima. He is a fortunate, noble soul with a powerful destiny. The Creator will protect him against all evil...”

Comforted, Halima and her husband Haris returned to their home with our Master, who lived with them for another year...

ABDULMUTTALIB'S PRAYER...

Muhammad was now five years old. Halima and her husband Haris returned our Master to Mecca for good. However, this was also challenging.

As they had departed a little late in the morning, by the time they arrived in Mecca the dark of the night had long set in. Despite this, the streets of Mecca were pretty crowded... As they tried to make their way through the crowd, at one point, Halima noticed that our Master was not by her side.

“Where did he disappear to this time!?” Halima anxiously thought to herself, as she and Haris paced through the streets looking for him. They went in and out of all the streets, through the crowd and all the quiet lanes, but alas, he was nowhere to be found! The child in their trust was lost! Just as they were going to deliver him safe and sound how and why had this happened?

“Halima, I think we should go and tell Abdulmuttalib so we can all look for him together, it may be easier for us to find him them...”

They hurriedly ran to Abdulmuttalib and told him what had happened. Together with a few of Abdulmuttalib's men they went out on a search and checked everywhere checked again and again. But no, he was nowhere to be found! They spent hours looking for him but there was no sign of him at all!

Finally, Abdulmuttalib went to the Kaaba, kneeled in front of its door and started to pray in utter desperation ...

“O Allah! It was You who inspired me to name him Muhammad! It was You who gave him to us! I beg you, do not deprive us of him! I beg you, please give him back to us...!”

Meanwhile Waraq bin Nawfal and a few others from Quraish were looking for our Master up in the mountains. While searching beneath literally every stick and stone, suddenly a child appeared.

Waraq curiously asked, “Who are you child? What are you doing here at this time?”

“I am Muhammad, the son of Abdullah, the son of Abdumuttalib...”

He was found! The lost treasure was found! Overjoyed, they immediately brought him to the Kaaba, where Abdumuttalib was still devotedly in prayer...

“O Abdumuttalib! O Abdumuttalib! We found your grandson!”

Abdumuttalib stood up in joy and relish...

“Thank you, my Rabb! Indeed, you answer the prayers of all who turn to you with sincerity!”

Then he ran to them and asked, “Who are you child?”

“I am Muhammad, the son of Abdullah, the son of Abdumuttalib!”

He pressed his grandson against his chest and cuddled him with utmost love and excitement...

“And I am your grandfather my dear! I am your grandfather my love, the light of my eyes!”

Both Abdumuttalib and our Master were crying while gratefully hugging each other...

A year later, when our Master was 6 years old, Amina made a suggestion to her father-in-law, Abdumuttalib, “Father, Muhammad is shown so much love and care by his beloved grandfather and paternal uncles, for which I am so grateful. However, I would also like for him to meet his maternal uncles so that they too may love him and care for him as he deserves. If you allow me, I would like to take him to Yasrib so that he may meet his uncles there...”

Abdumuttalib agreed with Amina and said, “You’re right Amina, go in good health and come back in good health...”

Two days later Amina left for Yasrib, together with Muhammad and his nanny, Ummay Ayman.

Amina's cousin Najjar and his sons resided in Yasrib. They were the sons of her uncles. As soon as they arrived in Yasrib, Amina stopped at a place called Dar'ul Nal-ga and went to her cousin's house. The significance of this house was that Muhammad's father Abdullah was buried here.

Amina turned to her son and said, "My dear son, the grave of your father is here. Your father had the most beautiful character and disposition. Your grandfather loved him dearly, which is why he loves you so much. One day, your father had travelled to Damascus with a caravan for business... On his way back he stopped by Yasrib to stay with your uncles for a few days. Unfortunately, he suddenly became very sick and within a few days we lost him... That's why he is buried here..."

Our Master had felt a deep sense of sadness for the first time... For it was then that he understood what it meant to not have a father. The sorrow of orphanage had shown itself. His eyes welled up and two big drops rolled down his cheeks... He gently sniffed his nose then cuddled his mother, pressing his face against her loving chest...

Who could have known why Abdullah's death and burial occurred in Yasrib? Who could have known that years later his son would migrate to Yasrib as the RASUL of ALLAH, change its name to Medina, where he would frequently visit his father, and that finally one day both father and son would rest in the same city...?

THIS CHILD IS THE AWAITED RASUL!

Besides the sad memories, Muhammad also spent good times in Yasrib. He found a friend, a girl named Unais who was his peer, with whom he played a lot. One time a bird had landed on the chimney of a chateau like building and they had tried so many tricks to make the bird fly! Another time his friends had taken him to a pond which belonged to Bani Najjar and had taught him how to swim...

One day while our Master was playing with his friends, a Jew started to watch and observe him. He did for a while. The next day the same Jew came again, this time with a friend, and they observed Muhammad together.

Ummu Aiman who was watching over Muhammad from afar noticed this. When she moved closer to the Jews wanting to understand what it was that they were after, she heard them say:

“This is the child who will become the Rasul of these people... One day he will be driven out of his hometown, and he will migrate to this city... There will be war and bloodshed on these lands because of him...”

Ummu Aiman ran to Amina and told her everything she heard, and added her concern, “My lady, I am scared. I fear they might harm him...”

As a matter of fact, the Jews who had this knowledge were constantly talking about him and suspecting that Muhammad was the awaited one. But in the end, none of this talk had any adverse effects, for Muhammad was under the protection of Allah...

THE PASSING OF AMINA

A few days after this incident Amina decided to return home.

It was the fourth or fifth day in the desert, on their way back to Mecca, when Amina suddenly fell sick with fever. Her temperature would rise to a point where she'd almost lose consciousness and then it would fall and she'd temporarily feel better again before the next attack.

They were hardly able to make it to a nearby village called Abwa under these conditions. Amina's seizures were growing stronger and more frequent. Our master, who was only six at the time, was deeply grieved by this painful situation. He didn't want to leave his mother's side not even for a moment. Sometimes they would force him to get some air but he would immediately return to her side.

Finally, her condition reached its final stage. In her last moments, with great difficulty she turned her head towards her son and said:

“Every form of life will die; every new thing will grow old. I have filled my time here and I too shall die. If what Allah showed me in my dream is true, you will indeed become the Rasul... How honored I am that Allah made me have a son like you... I shall die but Allah is Eternal! Just as He created you, He will also raise you!”

Her voice became more and more frail, her eyelids grew heavier until finally with her last breath she closed her eyes and dropped her head to the side...

Our Master was now both a fatherless and a motherless orphan... He had lost his father before he was born, and now at only 6, he witnessed the passing of his dear mother...

The next day, after Amina's burial took place at the village of Abwa, Muhammad and his nanny Ummu Aiman set off to Mecca. Ummu Aiman wasn't much older herself to travel in the desert with a child, still with the aid of Allah they were able to make it to Mecca safe and sound. After five days of journeying through the desert they were finally home.

When Abdulmuttalib saw them, his face became pale. Clearly something bad had happened!

“What is the matter O Ummu Aiman, do you bear bad news?”

Muhammad ran to his grandfather unable to hold his tears for any longer as Ummu Aiman tried to explain the situation against her uncontrollable flow of tears...

Abdulmuttalib pressed his grandson to his chest and hugged him tighter as tears rolled down his eyes...

“My baby, my precious grandson... First you lost your father, and now you lost your mother... My darling, my unfortunate child...”

They were all crying in grief.

THE DAYS OF THE HARAM AL-SHARIF

Muhammad's life was now entirely centered in the Haram al-Sharif... He played in its gardens and sat with its elders. When the district council of that time, the Meccan assembly took place, Muhammad would sit beside his grandfather, who was the head of the council. No other child would be allowed to come even close to these meetings let alone attend them; they would admiringly watch the council carpets from afar.

One assembly day, again Muhammad came running into the Haram al-Sharif to sit beside his grandfather. His uncles reached out and held his arms to prevent him from sitting on the carpets. Abdulmuttalib immediately interrupted them and said:

“Leave my son alone! Let him be! He can sit as he likes! **One day he will be a great man; many will admire his position while many will begrudge him!**” He took hold of Muhammad, made him sit on his lap and caressed his back... Then turned back to the council and said, “We may now continue our meeting...”

Abdulmuttalib's love and compassion for Muhammad became stronger by the day... Muhammad never had to ask for something twice, his grandfather lovingly granted all his wishes. One day he came to the Haram al-Sharif and saw Muhammad sitting on his carpet, rather than getting angry he lovingly and compassionately looked at his grandson and said:

“Look how much he suits it... Look how much nobility there is in the way he sits!”

Whereas any other child sitting in the place of the elders would be punished... Muhammad was the apple of his eye... Abdulmuttalib always

kept him by his side. If Muhammad had to go somewhere without him, he would warn and remind his caretakers maybe a thousand times to take good care of him.

Abdulmuttalib would not allow anyone to enter his room while he was asleep other than Muhammad. Only our Master was allowed to enter his room and wake him from his sleep...

Six years had passed since Abraha had taken reign over Yemen. Meanwhile the Yemenites had recovered themselves and with the support of Iran, fought for their independence. The commander in charge of the war of independence was Saif bin Zi Yazan, who eventually brought victory to the land, banished the Abyssinians from Yemen, announced independence, and took control of the state.

Arab delegates from many different tribes around the Arab Peninsula were coming to congratulate him. To represent the tribe of Quraish, a committee lead by Mecca's most noble man, Abdulmuttalib, had gone to Sana, the capital of Yemen...

It was an exceptional day of formal and official visits to Sana that day... Alluring scents and incenses were burnt in the palace which was adorned with the most precious jewels and exquisite furniture...

THE SULTAN'S SECRET

The new Sultan, Sayf Zi Yazan, with a crown on his head, a gown embellished with precious stones, and a sword adorned with jewels, was sitting on his golden throne with grandeur like Alexander the Great!

The notables of Himyar were seated on the sofas to his left and right, diligently following the praises and compliments of the guests...

When it was time for the Quraish committee to enter the King's presence, a group led by our Master's grandfather Abdulmuttalib came inside and took seat. Among them were Umayya (the son of Abdushams) Jad'am (the son of Abdullah) and As'ad (the son of Abduluzza).

Abdulmuttalib stood before Yazan and saluted him:

"O King! God Almighty has seated you on an honorable throne. May Allah protect you from all forms of evil... You are a King to whom the Arabs can submit to and obey... We as the people and the servants of the Haram, which Allah has made untouchable, congratulate you!"

The Sultan asked, "O Spokesperson, tell us, who are you of?"

"I am Abdulmuttalib, the son of Hashim and the leader of Quraish..."

"So, you are the son of our sister?"

Zi Yazan's sister was from the Hazraj tribe. This is why he addressed Abdulmuttalib as "The son of my sister."

"You are most welcome... I have listened to you and felt your genuineness. You are deserving of staying here as my honored guests... Please stay here in my palace for some time..."

The Quraish leaders stayed there for a month but during this time they never had the chance to see the Sultan again. One day the Sultan remembered the delegates of Quraish and immediately called for Abdulmuttalib. He then ordered the guards to not submit anyone inside during their meeting.

When they were left alone in the room, he confided in Abdulmuttalib:

“O Abdulmuttalib, I am carrying such a great secret inside it is more valuable than the most precious jewels... Since I am the source of it, I want to share this secret with you alone... I have been made aware of good news which bears great honor to the entire universe, but especially to your tribe and your people...”

Abdulmuttalib was surprised, what could this secret be?

“I am listening, my Sultan...”

“A child will be born in Tihama, he will be the sun of bliss... Between his two shoulder bones he will have a mark. This child will bring bliss to the world. With his honor you will be honored until the Day of Gathering (mahshar)...”

Abdulmuttalib pleased, “Venerable Sultan, please tell me more...”

“O Abdulmuttalib, know that this child is probably already born... His name is Muhammad or Ahmad. He will lose his parents and be raised by his grandfather and uncles, and one day he will become the RASUL. Helpers will be chosen from among us to aid him in his mission... With his followers and helpers, he will overcome all enemies and crush all the unbelievers. He will conquer many lands, worship Allah, damn the Satan, destroy the Zoroastrians and smash all the idols...”

Abdulmuttalib inquired further, “I can’t thank you enough for this information... If you may, please share some more details with me?”

“I swear by the Owner of the Kaaba, O Abdulmuttalib, you are indeed his grandfather... My word is true...”

Upon hearing this, Abdulmuttalib fell to the ground...

Saif continued, **“Lift your head up from the ground Abdulmuttalib, may your heart be filled with faith and your rank be exalted... If you know something that confirms my words, please tell me...”**

“O Sultan... I had a son named Abdullah... He had a different place in my heart... When he reached the age of marriage he wed Amina, the daughter of Wahb, one of the nobles of Quraish... They had a son and we named him Muhammad... Allah’s command took place and we lost both his parents. Now he is in the care of his uncles and me...”

When Saif Zi Yaza, the Sultan of Himyar heard this he joyously exclaimed:

“Here! This confirms my words! Make sure to protect him well. Be very careful of the Jews lest they harm him for they are his greatest enemy!

In any case, Allah will protect him best. None will be able to give him any harm. The Jews will never be able to harm him... Keep this secret to yourself, for I fear people may be envious and begrudge him...

If I live long enough to see him as a Rasul I will not hesitate for a single moment to leave everything and go to Yasrib to help him as best as I can to raise the flag of Risalah...

For I have become learned through my knowledge of the books that his capital city will be Yasrib... His risalah will strengthen there and the people of Yasrib will support him. His death will also take place there.”

After this confidential talk, the Sultan called the rest of the delegates of Quraish and bestowed generous gifts to all of them, and ten times more to Abdulmuttalib. Then he made Abdulmuttalib promise him to bring news of Muhammad every year for as long as he lived, and bid farewell to them.

The representatives of Quraish returned to Mecca but only one year later Saif Zi Yasan passed away...

Sometimes when the topic came up Abdulmuttalib would say, **“The precious gifts of the Sultan were surely worthy of envy but the glad tidings he gave me was much more precious as it bears pride and honor for me and my lineage...”**

A short time after Abdulmuttalib had returned to Mecca a severe drought had taken place... There wasn’t a single cloud in the sky, the barren city was impoverished with thirst...

One morning Abdulmuttalib called Abu Talib and said, “bring to me your brother’s son...”

Abu Talib brought our Master and delivered him to his grandfather.

Abdulmuttalib with Muhammad's hand in his hand and the people of Quraish behind him, climbed the Mount Qubais and started praying for rain. Abdulmuttalib held Muhammad's face and turned it towards the Kaaba and beseeched:

“O Rabb! Give us rain for the sake of this child!”

They then made their way down the mountain and back towards Mecca... **Just as they were about to enter Mecca it started to rain.**

That year there was an abundance of rain!

THE PASSING OF ABDULMUTTALIB

It had been eight years since the Saga of the Elephant. Abdulmuttalib had grown very old. He was now on his death bed...

Just as he had assembled his people around the carpets beneath the shade of the Kaaba, he had now gathered all his children together. His sons and daughters huddled together around their father's bed...

The old father looked at all his children with sorrowful eyes and instructed them on what they needed to do after his death. Finally, to Abbas he said, "Even though you are not my eldest son Abbas, from now on you are responsible of the supervision of the zamzam well. You will serve water to all the guests..."

Then he continued, "Now for the biggest responsibility... to protect and raise Muhammad, son of Abdullah, as deserving of a most precious gift."

All his children cried at once, "Beloved father, we all, readily and gladly, would love to take on this duty!" Abdulmuttalib turned to Abduluzza (Abu Lahab) and said, "O Abduluzza, your wealth is abundant however your heart is stern, your mercy is little... My Abdullah's son is an orphan, with no father and no mother... His heart is wounded and broken... Perhaps he may be saddened by some of your actions... This is why I cannot give entrust you with this duty!"

The he turned to Hamza and said, "O Hamza, I know you have been supporting my grandson more than all your siblings. However, you still don't have any children of your own. One who does not have a child cannot know how to raise one. Besides, you love to explore and hunt. When you go out to the woods, you may neglect him and his needs..."

Then Abu Talib jumped in, “Beloved father... Allow me to take Muhammad into my care. I believe I qualify for this job more than my siblings. Perhaps my wealth is not much, I may not be rich, but my loyalty surpasses everyone else...”

Abdulmuttalib smiled with joy... It was indeed Abu Talib who he had in mind for this job. He said, “You are indeed deserving of this duty more than everyone else O Abu Talib. However, before we make our decision, I must talk to Muhammad first and ask him who he prefers...”

Looking at the door he said, “Now bring me Abdullah’s son!”

Eight-year-old Muhammad came inside... When he saw all his uncles and aunts sitting around his grandfather he ran straight to his grandfather and gave him a hug, then sat beside him...

“My beloved grandson... which of your uncles or aunts would you prefer as your caretaker after me?” Abdulmuttalib asked.

Muhammad ran straight to Abu Talib and embraced him. Upon this Abu Talib said, “*I thank Allah that his choice and my choice are the same!*”

Abdulmuttalib was relieved, “Thankfully, Muhammad’s thought was the same as mine...”

Then he instructed Abu Talib, “This child has not felt the compassion of his father, nor did he see much from his mother... For his care I have held you higher in esteem than the rest of my children. You are closer to him than all my other children, for you and his father are from the same mother. If you live to see his adulthood, follow him and help him in his cause, do not hold back your support from him...”

He then embraced Muhammad, kissed and cuddled him and then held his hands out toward Abu Talib and said, “I am trusting you to guide my grandson by his hands going forward...”

And with a relieved heart, Abdulmuttalib closed his eyes to this world...

THE SUPERVISION OF ABU TALIB

Our Master had lost his father before his birth, his mother at the age of six, and his grandfather at the age of eight... Now he was completely under the care of his uncle Abu Talib.

Abu Talib wasn't a wealthy man. He owned nothing more than a few camels. Nevertheless, he was a noble man, and of the most respected and revered men of Quraish...

He had protected himself from the pagan customs of the age of ignorance. Like his father Abdulmuttalib, he did not gamble or drink alcohol. Abu Talib loved Muhammad more than his own kids, he did not go anywhere without him. He always waited for Muhammad to take the first bite at dinner and always gave him whatever he asked for. Abdullah and Abu Talib were born of the same mother, unlike the rest of his siblings. Hence why Muhammad had a different place in his heart...

Abu Talib was aware of our Master's qualities, which were different from all other children, including his own kids... If Muhammad was sitting on the table, even if the food was very little, it would be enough for everyone and sometimes even be left over... If the rest of the household ate on their own the food would not be enough to fill them but if they sat on the same table with Muhammad everyone would be full even with only a little amount of food... This is why Abu Talib always wanted Muhammad to be on the table and to take the first bite. To prevent his children from being jealous and envious he would tell them, "He is an orphan, that is why he deserves the first bite..."

The Supervision of Abu Talib

Sometimes there would only be a cup of milk on the table, enough for only one person. If Muhammad took the first sip, the whole household would drink from the cup and still the milk would not finish.

This is why Abu Talib would always say, “You are an auspicious and blessed child indeed...”

THE SECOND CLEANSING

The second incident of Muhammad's chest being split open and his heart being cleansed happened when our Master was ten years old. In his own words:

“Two people came and made me lie down on my back. They split open my chest. They had a basin made of pure gold. One poured water, the other washed it. Then they split my heart open and took some things out. One of them extracted a blood clot and threw it out.”

When Muhammad was 13, he went on a trip to Damascus. This trip was truly significant. To improve his financial situation, Abu Talib had started dealing with business and decided to join a business caravan to Damascus that year. Finally, the preparations were completed and it was time to leave. Abu Talib didn't want to take Muhammad both due to the long and tiring travel involved and to protect him from any possible danger they may face, like bandits in the desert... When the caravan was ready to leave everybody including Muhammad had come to bid farewell. Abu Talib mounted his camel and was almost ready to take off.

At this point, Muhammad held on to the halter of the camel and with tears in his eyes cried out, ***“O uncle! How can you leave without me? I have no father and no mother! Are you abandoning me too?”***

This pierced right through Abu Talib's heart... His eyes welled up and with a sudden swift, he jumped off his camel and embraced our Master...

“No O Muhammed! By Allah, I will neither leave you nor make you leave my side for even a single moment... You are the light of my eyes and the joy of my heart!”

The Second Cleansing

And so, with this change of heart, Muhammad joined his uncle on the trip to Damascus...

ON THE WAY TO DAMASCUS

They left Mecca and reached Medina...

As they were passing Medina our Master remembered where his mother and father were buried and all the experiences, he had there... his heart ached...

The caravan was heading North and every day they were getting further away from Hijaz and closer to Damascus...The desert, the wind and the sand dunes that kept changing their place every day was now behind them... When they stopped for rest at night the more experienced travelers would share interesting stories of their past trips and encounters...

They passed Madyan and Wadi'ul Qirra and finally reached Syria... When they arrived at Basra, they stopped to rest in the wide courtyard of Priest Bahira's monastery. Bahira, originally Jewish, was a convert priest, whose real name was Sarjis. He was one of the leading Jewish scholars. There was a book in the monastery that contained invaluable information about the future, based on the teachings of Jesus (pbuh).

One day Bahira had retreated to his secluded room, as he frequently did, to study his books, when the sudden sound of ringing bells startled him... It must be one of the business caravans he thought... He left his books and looked out from the window. A fairly large caravan was approaching the monastery. He watched it for a while and then noticed something strange!

As the caravan moved, a cloud moved with it!

This was truly odd. Was it him, or was there really a cloud that was following the caravan? He observed closer. Indeed, there was a cloud right on top of the caravan and it was following it! When the caravan stopped to

find a rest place the cloud stopped too. When the caravan moved toward the trees the cloud did too!

There was something to this!

Then someone parted from the caravan, ran under the trees and lay down. At that instant something supernatural took place! The branches of the tree immediately became green and joined together to make shadow for the person lying under it...

Clearly there was a great mystery and wisdom to this. Bahira had to find a way to meet this person. Perhaps he could invite all the travelers to a grand dinner...

He picked up one of his books and flicked through its pages. This book contained information about the Nabi who was to come in the final days. After examining and reading his book for a while he found what he was looking for... With great enthusiasm he read that whole section. He had acquired all the knowledge he wanted. He put his book down and informed his people to prepare a big feast and invite all the travelers of the caravan.

The travelers were surprised, for they had stopped by this monastery many times but had never been subject to Priest Bahira's invitation before...

Abu Talib was also surprised by this invitation as he knew the priest was not a man of big invitations and social events. Nevertheless, he saw no harm in attending. He took all the travelers with him and went to Bahira's dinner.

Bahira welcomed his guests, shook hands with each one of them and showed them their seats. When they took their places around the dinner table, Bahira took some time to observe the face of each of his guests, but alas! None of these faces were reflecting the light of prophethood...

Was he mistaken? He looked again, one by one he observed them, but no... no one had that light!

Disconcerted, he turned his gaze towards the caravan and saw the same cloud! It was still there; on top of the caravan...

Bahira asked, "O people of Quraish... Is there anyone in your caravan who has not attended dinner?"

They answered, "O Bahira, everyone in our caravan is here! There is only a child who stayed behind to mind our goods, he is lying under the tree near the caravan."

Bahira was very sad. The feast was prepared for a child after all. *And he wasn't even here!*

He politely requested, "Please bring him too... Let us not prevent him from his share, after all, everyone has the right to get his share, and nobody can attain more than his lot..."

Haris, one of the travelers, stood up and said, "I swear by Lut and Uzza, it a great shame on us that Muhammad, the son of Abdullah, the grandson of Abdulmuttalib is not amongst us!" and walked towards the caravan...

FATHER BAHIRA'S OBSERVATION

A little later Haris came back with Muhammed by his side. When our Master joined dinner Bahira began to observe him without letting anyone notice. The first sign was validated, for when Muhammad was approaching them with Haris, the cloud was moving with him. When he sat at the dinner table Bahira had the chance to observe him from closer; all the signs he had read about regarding the final Nabi were aligned with our Master.

After dinner as the travelers were getting ready to leave, Father Bahira took hold of Muhammad's arm and asked:

“O beloved son! In the name of Lut and Uzza, will you please answer my questions truthfully?”

This oath ‘in the names of Lut of Uzza’ was something Bahira had just heard from Haris. But it had no relevance to our Master.

“O Old man! Don't give me an oath in the names of Lut and Uzza! If you have a question for me, don't ask it in the names of idols. By Allah, there is nothing I hate more than these idols!”

“Then for the love of Allah, please answer me!”

This time Muhammad was pleased.

“Ask me whatever you like!”

Bahira was excited:

“Tell me, how do you sleep?”

“My eyes sleep, my heart does not!”

Then, from the way he eats to the way he sits, from what he drinks to where and how he plays, Bahira asked all the questions on his list. Every answer he got was matching the qualities in his book.

Then he asked those around him, "Tell me about the redness in his eyes, is this temporary?"

"We have never seen his eyes without this redness" they answered.

Bahira was like a man who had found his lost jewel! He asked our Master for permission to look at his back.

Indeed, just as the books had inscribed, there was the "Stamp of Nubuwwah" – a large birthmark – right in the middle of Muhammad's shoulder blades. This too was one of the signs of the final Nabi, who was to come at the end of times, as inscribed in the books. After this, Bahira was no longer able to hold himself... He leaned over and gently kissed our Master's birthmark.

The people of Quraish were watching in astonishment... This was indeed an interesting scene.

"Muhammad must be valuable for Father Bahira" they started murmuring among each other. Then Bahira turned to Abu Talib and asked, "What is this child's relation to you?"

"He is my son" answered Abu Talib.

This didn't sound right to Bahira.

"Based on my observations he cannot be your son... According to the books his father mustn't be alive..."

Upon this Abu Talib told him the truth.

"You're right! He is my brother's son... His father passed away while he was still in his mother's womb!"

"And his mother?"

"She passed away when Muhammad was six years old."

Bahira was pleased. He was now certain about his observation.

"O Abu Talib! A covenant was made when we embarked on this path... This blessed child will be the Nabi of the final times. All the signs of the final Nabi are recorded in the books and Muhammad carries all of these traits!"

Now it is incumbent on you to back down from taking this child to Damascus. For the Jews of Damascus will recognize him as soon they see him, as all of the Jewish scholars know the traits of the final Nabi...”

Some anti-Islamists assert that Muhammad (saw) claimed to be the Rasul based on Bahira’s observation. However, many authentic sources clearly say that this talk was not done in confidence and that the travelers were present and witnessed it.

If the claims of these anti-Islamists were true then surely after Muhammad was given the duty of Risalah, his opponents would have come out and confronted him with this.

The information that I am sharing with you are from the Siyar books which are composed of the narrations of the people that lived in that time. If these claims were true, then it would have been mentioned in the Siyar books.

Additionally let us remember that our Master was only 12 when this incident took place. How much affect can a suggestion like this have on a 12-year-old child in such a short time? Any normal person would have taken it as nonsense... Hence, I do not want to give much attention to such absurd and shallow allegations.

After this, the Siyar books talk about the Fijar wars, which have no direct or indirect relevance to our Master, therefore I will move on without discussing this section.

MUHAMMAD IN HIS TWENTIES

In his twenties our Master was living the golden age of his youth... He was blessed with both physical and spiritual bounties... There was no other man as handsome and as good looking as him in Mecca at that time. Sometimes he would grow his dark brown wavy hair up to his shoulders, and split it in the middle, and other times he would keep its length just under his ears.

His height was approximately 180 cm but when he stood among a group of people he would stand out as the tallest of them... He liked fragrances and would often use them, though, the natural smell of his skin is what people would be drawn to more than anything...

Rather than explaining our Master in detail I advise my readers to pray that they see him in their dream, for no explanation can be better than one's own observation.

Here is a practice for this that has been advised by the qualified which has been tested and confirmed many times:

Before going to bed at night, take ablution and complete two rakahs of salat for Allah. On each rakah, after reciting the Fatiha, recite al-Ikhlās either three or seven times.

After completing your salat repeat "*Astaghfirullah al-azim wa atubu ilayh*" 101 times.

Then repeat the following salawat 121 times: "*Allahumma salli ala sayyidina Muhammadin wa ala ali sayyidina Muhammadin kad dakat heeylateey adriqneey ya Rasulullah*"

After this make a prayer and ask Allah to allow you to see our Master in your dream and go to bed without talking to anyone.

This practice has been proven to be effective many times. If you don't see him on your first try, you can repeat this practice three times. Eventually anyone who has done this practice has seen our Master in their dream.

Yes, just like his father, Muhammad was the most popular young man in Mecca, not just with his good looks but also with his manners, morals, and etiquette. He was the dream husband for all the girls in Mecca.

KHADIJA'S DREAM

One day, Khadija, the mother of Hind, one of the notables of Mecca, saw a dream... It was an astonishing dream. She immediately ran to her cousin Nawfal bin Waraqa for its interpretation.

Waraqa was like an oracle. His sister was also an oracle. When Abdulmuttalib's son Abdullah was born, it was this oracle from whom Abdulmuttalib had sought advice to not sacrifice his son.

Waraqa was a Christian. He knew both the Bible and the Torah very well. In his possession were precious books that contained secret esoteric knowledge... From time to time, he would make prophecies about what is to come... At this time, he had grown fairly old...

When Waraqa saw Khadija standing before him he asked, "What is it Khadija? If you're here at this time, it must be an important thing?"

Khadija exclaimed, "My dear cousin, I saw a fascinating dream last night!"

"What did you see?"

"I saw the Sun in my dream, it was so bright, its lights were so luminous that it was not only casting its light to my own house but to all the houses in Mecca..."

Waraqa gave all ears to Khadija, when she finished, he thought for some time then said, "Khadija, I have good news for you! Here is the interpretation of your dream: You will be the wife of the Nabi of the final times..."

Khadija had married twice until then. Her first husband was Atiq, the son of Ali, from the Nahzum tribe. She had a son and a daughter from her first marriage. Her second husband was Abu Hala Maliq, the son of Zurarah. From this marriage she has a daughter named Hale and a son names Hind.

Khadija's paternal forefathers were related to one of the great grandfathers of our Master, called Qusayy.

Our master's paternal lineage was as the following:

His father was Abdullah, the son of Abdulmuttalib, the son of Hashim, the son of Abdi Manaf, the son of Qusayy, the son of Qilab, the son of Murrah...

Khadijas paternal lineage was as the following:

Her father was Huwaylid, the son of As'ad, the son of Abduluzza, the son of Qusayy...

Upon receiving this news Khadijas heart started pounding... Who was to be the Rasul of the final times?

This query and curiosity occupied her mind more than anything else... She was a famous businesswoman at the time, the most famous in Mecca in the years 595-596... Her business caravans loaded with merchandise would go to various countries both to the north and the south of Mecca. She both exported and imported goods. She had inherited this system of trade from her previous husbands. Though she didn't leave Mecca herself, she would employ people whom she trusted to manage her caravan and sales in her stead. While many men at that time were illiterate Khadija was a learned woman who knew how to read and write.

One of the reasons behind her success was her conduct towards her employees. When they returned from Damascus or Yemen, she would sit them down, have them give her a full report then she would give half of all her profit to them. This not only warded off any form of possible deceit or betrayal but made all her workers extremely loyal to her.

GOING INTO BUSINESS

Muhammad was now 25 years old... It was time he engaged in some form of business. His uncle Abu Talib had grown too old to work. One day he sat Muhammad down and said:

“My dear son, the light of my eyes... As you know we are struggling to make ends meet and I am too old to engage in business... And you’ve passed the age of a shepherd’s pay... If a business opportunity comes up, would you like to give it a try?”

Our Master accepted this offer with pleasure... All they had to do was figure out what form of business he should take up, which in a short time they easily did... Soon enough this talk of Muhammad’s interest in a business venture reached Khadija, the wealthiest businesswoman of Mecca...

At this point, Muhammad was known and referred to as “**Muhammad al-amin**” which meant “**The trustworthy**”. Khadija called for Muhammad and offered him to accompany her caravan to the bazaar of Juraish in return for two young camels. Juraish was six days distance between Mecca and Yemen.

Our Master accepted. From Juraish he bought wheat, which was produced in Yemen, and sold this in Mecca. He added the profit he made from this trade to their working capital, went to the Hubasha Bazaar, and bought new merchandise. In a short time, he doubled the merchandise that was given to him.

This is how the first business connection started between our Master and Khadija. These two little business trips had proven fruitful for Khadija...

A few months had passed...

One day Atiqa, our Masters aunt, the daughter of Abdulmuttalib came to visit Abu Talib.

“O Abu Talib” she said... “Muhammad is 25 years old... It’s time he gets married, do you not consider this?”

Abu Talib was thoughtful... “I am always considering the needs of Muhammad, but as you can see, I have grown old... Though I desire the best for him my financial situation is not appropriate to cover the costs of a wedding...”

Atiqa smiled, “I know a way he can make an earning...”

“How?” Abu Talib asked...

“If you think it is appropriate, I can arrange it straight away...”

“Arrange what? Tell me first!”

“Khadija is planning on sending a new caravan to Damascus these days... Apparently, she is looking for someone she can trust to manage her caravan. If you like, I can talk to her, it will be a mutually beneficial agreement, Khadija will have her goods sold and my nephew will make enough money for a wedding...”

This made sense to Abu Talib.

“Accepted, do as you like...” he said.

Abu Talib shared this idea with Muhammad. Our Master gladly accepted. Meanwhile Atiqa went to visit Khadija:

“O Khadija... I heard that you are going to send a caravan to Damascus and that you are looking for someone you can trust to take care of your business... If you like you can entrust your caravan to Muhammad al-Amin, my nephew... What do you say?”

Khadijas eyes lit up, this offer made her happy:

“I had sent Muhammad on a couple of trips before, to the bazaars in Juraish and Hubasha... He brings luck and abundance wherever he goes... If that noble young man accepts to take my caravan to Damascus, I can give him twice the merchandise I give others.... Can you please ask him to visit me immediately?”

Atiqa was pleased. Both parties were excited with this new possible venture... Muhammad took a friend with him and went to visit Khadija.

Khadija first observed Muhammad from head to toe... How astonishing! She had never seen such a good-looking man with such a luminous and reassuring face before...

“All of the Meccans know how trustworthy you are” she admitted, “This is why they call you “al-Amin” (The Trustworthy) ... This time, I would like to leave my caravan in your trust... I’m also thinking about sending my servant Maysara to assist you... I will give you twice the merchandise I give others, the more you sell the more you can earn...”

Muhammad took this offer and shared it word to word with his uncle Abu Talib.

“My beloved nephew...” Abu Talib responded, “No doubt this job is a blessing that has been sent to you by Allah. You can accept it, but I fear the Jews there will try to harm you. Though I also know that Allah who has raised you and protected you until now will surely continue to protect you...”

So, the caravan under Muhammad’s supervision and trust, finally embarked on the journey to Damascus. Alongside Maysara, Khadija also sent Huzayma, one of her relatives, to assist Muhammad...

THE TRIP TO DAMASCUS

Initially the tribe that set off and speedily advanced in the scorching desert, inevitably started to slow down as time passed... This was mainly due to the massive load of merchandise carried by the camels...

Eventually two of the camels, totally exhausted by the heat and load, were no longer able to continue. They fell behind... Our Master was at the front, leading the caravan. When Maysara saw the two camels in the back he panicked. Exhausted camels meant two camel-loads of merchandise was going to be trashed in the desert. There was no way the other camels could carry any more than the load they were already under.

“O Sayyid, O Sayyid...!” Maysara ran to Muhammad and breathlessly explained the situation...

Upon hearing this our Master immediately turned back and went towards the two camels that were left behind. He got off his camel, went next to the two camels that were hardly able to stand, held onto their legs and started murmuring something... Perhaps he was praying...

Maysara and Khadijas relative Huzayma were watching in amusement...

After our Master finished, he got up, mounted his camel and went back to the head of the caravan as though nothing happened...

A little while later something amazing took place. The two camels that were unable to take a single step suddenly started to walk hastily and caught up to the rest of the tribe!

Eventually Muhammad's caravan made it through the desert and entered the land of Damascus. Just like all other caravans they stopped at Basra for rest. Our Master went to lay down beneath the trees just ahead the monastery just like he did when he came here as a kid...

He started reminiscing the old days... Under the shadow of the olive trees, he fell into deep contemplation...

Meanwhile priest Nastura was watching Muhammad... When he saw Muhammad's assistant he asked, "O Maysara, who is that man lying beneath the trees?"

"He is one of the people of Mecca..."

Priest Nastura wasn't convinced... "**No man other than the Rasul of Allah has laid beneath that tree!**" he murmured to himself. Then he asked again, "Is there redness in his eyes?"

"Yes, his eyes are always red" Maysara answered.

Upon this Priest Nastura said, "**He is a Nabi! The final Nabi indeed... If only I lived long enough to witness his risalah...!**"

Maysara, astounded, made sure to not forget these words.

The caravan made a rewarding business in Basra... They sold their goods and made significant profit, then bought new merchandise that were quite lucrative at Mecca for very good prices...

The caravan left Basra and reached the lake of Lot... Maysara looked up and saw the same cloud following Muhammad just as it did in the past... Maysara, whom Khadija had delegated as an assistant to Muhammad, attentively and admiringly observed our Master throughout their journey. After everything he witnessed and heard his connection and loyalty to our Master became stronger.

The caravan had travelled long distances. Finally, they returned to the Valley of Fatma. Maysara dismounted his camel, went near Muhammad and asked, "O Sayyid! Will you allow me to go first and give our lady the good news of our arrival and tell her about our trip?"

It was tradition to give a gift to those who came with good news. "Of course, Maysara, go ahead and give her the good news" he responded.

Maysara rode his camel as fast as he could to Khadija's house. Khadija was expecting their arrival. When she saw Maysara she was curious to hear all about it.

Maysara explained, "My lady, from the moment we left until our return, all of our business went extremely well... Amazing things happened throughout our trip, I don't know how to explain..."

He then told Khadija about the miraculous healing of the camels that were about to die, the things Priest Natura said about our Master, how the food they ate on the trip was so prosperous and abundant and the cloud that constantly followed our Master...

Khadija listened in astonishment. She was mesmerized... She had never heard of such things taking place before... Her feeling started to change. A deep admiration was growing in her heart towards our Master... She gave Maysara a gracious gift and sent him away...

She then went to the rooftop of her house with the women next to her and started waiting for Muhammad's arrival, constantly watching the road... Finally, towards noon the caravan became visible in the distance. They all set their gaze on the caravan that was slowly but surely getting closer and more visible...

Khadija was startled when she saw Muhammad in front of the caravan... As he walked a cloud was following him, relieving him from the scorching rays of the Meccan Sun... Khadija was absorbed in a whirlpool of thoughts...

How can this be...? Hadn't Priest Naysura told Maysara that Muhammad was the Nabi of the final times!? What about the dream she had seen... and how her cousin Waraqa interpreted her dream...? "You will marry the Nabi of the final times" he had said... This was crazy. Khadija was befuddled... She immediately sent her visitors away and went down to greet our Master...

Muhammad gave her all the information regarding the business trip, the goods they sold and bought, their profit and expense etc. Indeed, this had been a fruitful business trip. But more so than business, the most important aspect of this venture was the connection that was established between Khadija and our Master.

Khadija's business had grown even more after her second divorce. She was the most acclaimed businesswoman of Mecca. Besides her wealth and worldly success, her beauty, grace and culture made her a popular candidate among the notables of Mecca looking to get married. Khadija on the other hand had no interest in them at all. Especially after her dream, she didn't even go near the topic of marriage...

After she heard the things, Maysara told her and put it together with the things she knew, her heart was in a different state altogether... Her feelings grew deeper for Muhammad, love and admiration started filling her heart... She couldn't get him off her mind...

One day her friend Nufaysa came to visit her... Unable to keep it to herself any longer, Khadija opened up to her friend. Nufaysa was already well aware of the change in Khadija's state... "Don't worry" she reassured her friend, "I will go and talk to him in an appropriate manner and put out some feelers to understand his thoughts..."

So Nufaysa paid Muhammad a visit. After some idle chat she eventually brought the topic to marriage:

"All your peers are married with kids Muhammad... You're from a good family and a very popular young man in Mecca... Everybody knows how good mannered and trustworthy you are, you can easily find a wife!?"

Muhammad, a little troubled by this conversation, explained to Nufaysa that his financial state was not appropriate for marriage.

Nufaysa then asserted, "Oh but there is someone you can marry who is both wealthy and beautiful, and from a very good family!"

Muhammad asked who this can be, Nufaysa exclaimed, "Khadija!"

This did not make any sense at all...

"But Khadija won't accept me! The wealthiest men of Mecca asked for her hand, and she refused them all..."

Nufaysa smiled, "If you accept it, leave the rest to me... I will talk to her..."

Muhammad knew this wasn't just Nufaysa's idea...

THE WEDDING!

In the following days our Master explained the situation to his uncle Abu Talib, who then went to Khadija to ask her if she was serious about her offer. Khadija confirmed her offer was genuine.

A short while later the wedding date was set. Khadija's father had passed away in one of the Fijar battles. Therefore, her uncle Amr ibn Asad was her representative and it was him who had to give permission for her to marry Muhammad.

On the day of the wedding contract Muhammad, together with all his uncles, came to Khadija's house...

In the pre-Islamic and Islamic way if a couple wanted to get married all they needed to do was make the decision and arrange a marriage contract. There was no engagement ceremony or the ritual of an engagement ring before marriage. This is a practice adopted from the Christians. Christians would have their priests put a gold or platinum ring on the bride and groom. This ritual has no basis in Islam.

Khadija had also invited some of her relatives, albeit she had not told her uncle Amr ibn Asad about the marriage. Because Muhammad's financial state wasn't the best, she feared her uncle may not accept.

After the wedding dinner, as per tradition, Muhammad's uncle Abu Talib took the first word. There are many anecdotes recorded by various historians regarding the wedding, however I wish not to go into these details as they are no more than narrations of certain historians.

When Abu Talib did his talk and asked for Khadija's hand on behalf of his nephew Muhammad, Khadija's cousin Waraqa, who had previously

interpreted Khadija's dream and who had a good reputation among the Meccans, responded positively and confirmed that Muhammad was suitable for Khadija.

Nevertheless, Abu Talib said, "O Waraqa, indeed your words are correct. However, for the tradition to find its place and the contract to be official Khadija's uncle Amr ibn Asad must also confirm it..."

Upon this Amr ibn Asad stood up and said, "O nobles of Quraish, bear witness as I wed Khadija, the daughter of Huwaylid, to Muhammad, the son of Abdullah!"

Camels were sacrificed and a feast was given to the Meccans...

Muhammad was 25 and Khadija was 40 when they got married. Hence her dream had actualized, and they lived happily and peacefully together for twenty-five years...

Their first child was a boy whose name was Qasim. This is why Muhammad's nickname became Abu Qasim (The father of Qasim).

Their second child was a girl, whose name was Zaynab. She was born when our Master was 30 years old.

Their third child was a girl, Ruqiyya, who was born when our Master was 33 years old...

Their fourth child was a girl, Ummu Gulsum.

Their fifth child was Hadhrat Fatima al-Zahrah who was born when our Master was 40 years old.

And finally, his sixth child from Khadija was Abdullah!

All of his children except Fatima al-Zahra passed away at young age. Hadhrat Fatima, as known, lived a long life and married Hadhrat Ali, as we will see in the following chapters, giving birth to Hadhrat Hasan and Hadhrat Husain.

Our Masters lineage therefore continued from his grandchildren Hasan and Husain. The descents of Hadhrat Hasan are referred to as "SHARIF" while the descents of Hadhrat Husain are referred to as "SAYYID" ...

LITTLE ALI'S ARRIVAL

Five years had passed... In the first year of their marriage our Master's first son Qasim had passed away which had caused great grief for him... In the same year his uncle Abu Talib had a son whom they called Ali, who brought joy to the family and to our Master...

Meanwhile a serious famine took over Mecca... The prices of everything doubled and tripled leaving Abu Talib in a difficult position in terms of maintaining his large family... Observing this situation, one day our Master went to his uncle Abbas with a suggestion:

“O uncle Abbas! My uncle Abu Talib is having a hard time supporting his large family. I think it may be a good idea if we take two of his children under our care to help him out...”

Hadhrat Abbas agreed and together they went to Abu Talib.

Abu Talib listened to their offer, kept his son Aqil to himself and gave Ali and Jafar to them.

Our Master took Ali, and Abbas took Jafar...

Hence at the age of five Hadhrat Ali started living with our Master...

Elsewhere, after marrying our Master, Hadhrat Khadija had asked her nephew Haqim to buy a slave for her from Damascus. Haqim bought a slave child called Zayd ibn Haritha for 400 dirhams from the Arab markets.

Zayd was from the Kelp tribe... He was only 8 years old... One day as he was travelling with mother to visit his relatives he was caught in a raid and taken to the slave market to be sold as a slave...

Little Ali's Arrival

Hadhrat Khadija had given Zayd as a gift to our Master after the loss of their son... Upon this our Master had immediately released Zayd from slavery.

ZAYD IBN HARĪTHA

Meanwhile Zayd's father Haritha was ardently looking for his son... When he heard his son was in Mecca, he came to Haram al-Sharif and addressed our Master:

“O son of Abdullah... O leader of Quraish... You are the attendants of the Baytullah (House of Allah) and the gracious hosts of guests... We have heard our son is with you and this is why we are here...”

Our Master asked, “Who is your son?”

“Zayd ibn Haritha and I am Haritha”

“Is there anything else you want besides this?”

“No, I have no other wish!”

Upon this Muhammad said, ***“Let us call Zayd here, he is free to do what he likes and choose to stay with whomever he likes...”***

When Zayd came, he was asked, “O Zayd, do you know these people?” Zayd answered, “Yes one is my father and the other is my uncle!”

Then our Master asked him, *“O Zayd would you rather stay with me or go with your father...?”*

Zayd took a breath then immediately responded, “I prefer nobody over you, you are closer to me than everyone!”

This answer was a big shock for his father and uncle! His own son had preferred someone else as a father! This was indeed something they were not expecting.

“Shame on you Zayd! So, you choose slavery to freedom and your family?”

“No, I choose compassion not slavery... This man shows me so much closeness and compassion that I have not even seen this in my own family!”

Zayd’s father and uncle were outraged. With fury they turned and walked away...

Our Master then went to Hijr with Zayd where all the Quraish people were sitting and upon tradition he declared that Zayd is his son...

“O people of Quraish! Bear witness that from now on Zayd is my son! He is my successor, and I am his!”

THE RESTORATION OF THE KAABA

An important incident occurred when Muhammad was at the age of 35 which exalted his already established repute...

The most important project of the year 605 AC was the restoration of the Kaaba. It had become worn out and extremely run down by all the rain and flood, causing wide cracks in its foundation.

The Kaaba initially built by Abraham (pbuh) consisted of four walls at the height of an average man with no roof.

To protect the precious items inside the Kaaba from any possible thievery the people of Quraish had intended to renovate and restore the Kaaba many times. Yet their hesitation to touch its holiness stopped them every time.

Inside this sacred space, near its entrance, there was a well beneath which the gifts given to the Kaaba were preserved. Narration has it that many years ago a young man from the Jurhum tribe let the devil get the better of him and glided into the Kaaba like a snake to reach this well... Yet the young man could not see the danger he was putting himself into. He abruptly fell over the well and paid the price of his deviousness with his life.

According to another narration, after such incidents, Allah sent a dragon snake to guard the Kaaba. Its body was white, its head and tail were black, it had a large horrific head and whomever dared to touch the Kaaba it would immediately reach out and start hissing at them...

On sunny days the snake would meander up the walls of the Kaaba and from afar its reflection under the sun would look like blazing fire... If

anybody inadvertently got a little too close to it would snarl and show its venomous teeth. Hence, nobody could get too close to the Kaaba, neither to steal from it nor to fix and renovate it...

Nevertheless, the flood always found its way in... Sometimes to the point of satiating the Kaaba with mud and stones... On one occasion, a woman who was trying to light a fire lost control, the fire spread and the covers of the Kaaba took flame and then the doors flamed up leading to a complete disaster...

At around the same time an intense storm took place and a ship that belonged to Bakom, a Roman engineer, was crushed to the shores of Jeddah... This ship was carrying soft white stone, wooden poles and iron, which were loaded at Egypt on orders of the Roman Empire to be taken to Habesh for the restoration of a church which was burnt down by the Moroccans.

When the Meccans heard about the shipwreck, they sent a group of men from Quraish with Walid bin Mugair to Jeddah. This group carried the load from the ship and the Roman engineer Bakom to Mecca and asked him to help them restore the Kaaba instead...

Together the Meccans started collecting all the necessary tools and equipment for the restoration. Finally, all the preparations were complete and it was time to knock down the ruined walls of the Kaaba, however nobody was prepared to take the risk. How would they deal with the snake in the well?

Miraculously, one day while the snake was sunbathing on the Kaaba wall suddenly a big bird flew over and snatched the snake away!

The people of Quraish celebrated this with great joy...

Then Abu Wahb from the Sons of Mahzum took initiative. With an axe in his hand, he went to the Kaaba and shouted, "O great walls of the Kaaba, indeed your time is over, it is now time for new walls to be built!" and struck the wall with the axe. But alas, the stone that fell out of its place literally turned around in the air and fell back into its old position!

Everyone was in shock!

Upon this, Walid bin Mugiya addressed the people:

"O people of Quraish! Those who are unclean among you and who make their living through illegitimate ways, let them stay away from this construction!"

Then he raised his hands to the heavens and prayed:

“O Rabb! We want to restore this building for your sake and pleasure. Please help us...”

After this, Walid began to take down the stones between the two corners of the Kaaba. The people of Quraish watched in apprehension. After Walid took down a few more stones he stopped, and everybody went home. The people of Quraish spent that night in fear and wonder... Was Walid going to be ok? Or was he going to be damned and punished by the divine?

The next day Walid woke up well and sound and continued to bring down the stones of the Kaaba... Relieved to see him well, others also started helping him out... This demolition continued until they reached the foundation...

At the foundation there were large emerald stones that were intertwined... The people at the site were astonished when they saw this... One of them used his crowbar to try and separate these two green stones from one another but as soon as he did the whole of Mecca started to shake... This act had triggered an earthquake in Mecca!

The demolition was immediately ended.

The Kaaba was going to be rebuilt on these stones again.

Ibn Ishaq narrates that someone from Quraish told him that a stone was found with Assyrian writings under the ruins in the Eastern corner of the Kaaba beneath the Hajar al-aswad (The Black Stone).

Until a Jewish scholar came and read it nobody knew what it meant. According to the translation made by the Jewish scholar it wrote:

“I am Allah the owner of Becca (Mecca)! I created it on the day I gave form to the Sun and the Moon and brought into existence with the seven heavens! As long as the two mountains of Mecca continue to exist (according to Halabi these are Abu Qubays and Quaiqian mountains) no harm will afflict them. The water and milk of Mecca has been made sacred for the Meccans!”

Another engraved stone was found under the Station of Abraham which wrote:

“The city of Mecca contains the House of Allah to which sustenance comes by means of three ways... It is not permissible for its people to touch even the first of these...”

According to Ma'mar ibn Rashid, one of the first hadith scholars, Imam Zuhri narrated that while one side of the stone contained the writing narrated by Ibn Ishaq, on the other side of the stone there was another carving which wrote:

“I am Allah the owner of Becca! I created the womb! It has parted from my name... Whomever brings it together I too will unite them, and whomever breaks it off I too will break them!”

On its third side it wrote:

“I am Allah the owner of Becca! I created the good and the bad! Happy are those whose hands do good and shame on those whose hands engage in bad!”

THE BLACK STONE

The Kaaba had been rebuilt up to the level of the Black Stone, at which point a conflict erupted among the clans of Quraish. For, every clan believed and argued that they were more worthy of having the honor of restoring the Black Stone in its original place... As the heat of the debates increased and the arguments gave way to pushing and shoving it became almost impossible to prevent blood spill.

In fact, the sons of Abdulqadir and Adiy took their oaths as far as drawing their swords and placing their heads under it... Then to make their claim official they slaughtered a camel, based on a pagan ritual, licked its blood and spilt the rest of its blood between the two clans...

This ritual was an enactment of the possible blood spill that could take place between the two tribes if they couldn't resolve the matter in a mutually beneficial way! Because of this incident they went down in history as "blood lickers"!

Five days went by, but no resolution was found... The nobles of the Kaaba had to find a solution to placing the Black Stone in its place in a way that would not offend the honor of any clan...

Finally, one of the elders among the nobles said, "O nobles of Quraish, let us determine a time among us and wait to see who enters the Haram al-Sharif first at that time. The first person to enter the Haram al-Sharif will be the arbitrator. Whatever he decides on, we will apply it..."

The nobles accepted and together they set a time. It was the very early morning of the next day... All of the nobles gathered and took their place in the Haram al-Sharif curiously waiting for their judge... Who was going to enter at such an early time and be the arbitrator?

Then suddenly all of their gazes turned toward the Bab as-Salam (The main door to enter the area of the Kaaba) ...

A man loved and trusted by all of the Meccans came inside... It was Muhammad the TRUSTWORTHY! The nobles could not be happier and more relieved!

They went up to Muhammad and said, “O Muhammad the Trustworthy! If you accept, we have chosen you as our arbitrator for this case. Whatever you decide on, we are going to apply it without question!”

Our Master had to find a resolution to the problem that had been troubling the Meccans and the Nobles for days... To place the Black Stone in its place without dishonoring anyone and in a way that would be pleasing and acceptable by all of the four big clans involved...

Muhammad did not disappoint the nobles or the clans.

“O nobles of Quraish! Bring me a large cloth with four corners!” he requested.

Then with his blessed hands he picked the Black Stone up and placed it on top of the cloth. He then turned to the four big clans and said:

“O Sons of Abdumanaf... O Sons of Abdu’dhar... O Sons of Mahzoon and O Sons of Adiy... Let each of you choose the most honorable man among you to represent your clan and let each of these representatives hold one corner of this cloak to carry the Black Stone back to its place...”

This simple solution had not crossed anybody’s mind... A conflict that could have become a great disaster was hence resolved in an easy and simple way...

The representatives of the four clans carried the Stone together and brought it to its original position, at which point our Master picked it up with his blessed hands and fitted it back into its place, at approximately the height of an average man, in the eastern corner of the Kaaba...

Thus, a situation that could have easily become the cause for war was prevented and resolved by our Master’s wisdom, increasing his esteem and honor even more...

ABU BAKR

Another noble man much loved in Mecca was Abu Bakr from the Sons of Taym... The Meccans held him in high esteem due to his generosity, good manners and the bounteous feasts he would give... He would often stay at his unit at the Haram al-Sharif where he would host his guests...

Abu Bakr was two years younger than our Master... Additionally their seventh great grandfather was Mura the Son of Kab, hence they shared a common ancestor. Abu Bakr and Muhammad were good friends, they would spend a lot of time together. One day as they were walking past the Kaaba, they started conversing about the belief system in the Haram... Abu Bakr asked our Master, "My brother, why don't you pray and prostrate to the idols like the rest of the people of Quraish?"

"O Abu Bakr..." our Master replied, *"I have never understood why people worship these idols made of wood and stone. These can neither give harm nor benefit to us... However, there must surely be an Allah that created us and who sustains us!"*

Abu Bakr was of the same opinion. He responded, "I too think the same way... But I don't know, what kind of a belief system will make us content? There must be some way..."

Whenever this topic opened our Master would enter a state of deep contemplation...

Abu Bakr continued:

"This is why I also think like you and don't prostrate to the idols... But I also think there must be a religion that Allah the creator is pleased of... I wonder if Allah's Rasul exists in the world to guide us to it...?"

These were the types of conversations Muhammad and Abu Bakr would engage in frequently...

During those times, famous fairs would take place in certain neighborhoods at particular times of the year. One of the most famous of these fairs, to which our Master and Abu Bakr would attend, was the fair of Uqaz.

THE FAIR OF UQAZ

This was around 1-2 years before Muhammad was given the duty of Risalah... Our Master Muhammad was at the fair of Uqaz with Abu Bakr... As they were walking around, they came across an old man with a white beard preaching to the people from his camel...

Our Master asked Abu Bakr, "Who is this man?"

"He is of the nobles of the Iyad clan... He's known as the preacher of the deserts... His name is Quss the son of Saida... He is of the arbitrators and the poets..."

Quss the son of Saida was saying:

"O sons of Adam... Listen to my words and try to understand them!

Every living thing will die and pass on from this world... What must take place will take place... A child will come to life, grow, then take the place of his parents... Deaths, marriages and separations will take place, everything will come to an end... and these chains of events will never stop transpiring...

Can you not see that no human stays on earth forever, and no human that dies comes back!? Why do they go and why can't they come back? Do they like the place they go to? Is it because they don't want to leave their place of rest? Or is it that they want to come back but they are not allowed to?

I swear there is a great religion in the sight of Allah which is much more favorable than the one we are currently upon... Allah has a Rasul and he will be exposed soon... His shadow walks amongst us today... How blessed are the ones who will believe in him when they see him...

And how sad for those who will deny him and rebel against him... They will blindly and heedlessly squander their lives...

O sons of Iyad! Where are your grandfathers now? Where are the great buildings of the past? Where are their builders? Where are the pharaohs who claimed to be gods? Where is Nimrud? Were they not stronger and more powerful than you? The mill of time grinded all of them and turned them into dust and soil... Neither their bones remain nor their homes... Their homes have become a playground for the dogs now!

O sons of Adam! Do not fall into heedlessness like those before you! We will all leave this place! Only Allah will remain, the One who has created us... But what is the way of Allah? Allah will show His way... His Rasul will come soon to teach us this great religion!

O mourners of the deceased! The deceased are in their graves with their decayed shrouds... Leave them to themselves... For they will remain therein for a period of time and then awaken to a call! A call that will awaken all of the deceased, whether they want to or not..."

Quss the son of Saida went on like this...

He was one of the few of the HANIF's at that time... They believed in a single Creator and knew their lives weren't purposeless... But how could they thank this Creator? They followed their hearts and spent their days waiting for the Rasul of Allah to show them the way...

DIVINE REVELATION

Let us now move forward in time to the blessed days of the revealment of Risalah...

When our Master turned 39 a significant advancement started to take place in his spiritual state... He had been spending much of his time in solitude in a cave in Mount Hira, three miles away from Mecca. The receptivity of his hearing and vision had become very acute... He literally started to hear the trees and stones greet him as he walked past them...

After completing his meditations and contemplations in his cave in Mount Hira, our Master would return to Mecca and circumambulate the Kaaba seven times...

Eventually, six months to his 40th birthday, a supernatural trait started to disclose itself whereby the dreams our Master saw during the night would explicitly manifest the next day with precision... Whoever he saw doing whatever in his dream, he would see the same people doing exactly the same thing during the day...

This went on for six months... Finally, one powerful night during the month of Ramadan, most probably the Night of Power, (corresponding to the month of February of the year 611) while our Master was once again in deep meditation in his cave in Mount Hira something extraordinary took place...

Let us now leave it to Aisha (ra), the mother of the faithful believers, to narrate the rest:¹⁶

¹⁶ Sahih Bukhari Volume 1, Book 1, Number 3

“The commencement of the Divine Inspiration to Allah’s Rasul was in the form of auspicious dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take food with him for the stay and then come back to (his wife) Khadija and then again take food for his retreat till suddenly the Truth descended upon him while he was in the cave of Hira.

The angel came to him and asked him to read. The Rasul of Allah replied, “I do not know how to read.”

The Rasul added, “The angel caught me (forcefully) and squeezed me so hard that I could not bear it anymore. He then released me and again asked me to read and I replied, ‘I do not know how to read.’ Thereupon he caught me again and squeezed me a second time till I could not bear it anymore. He then released me and again asked me to read but again I replied, ‘I do not know how to read (or what shall I read)?’ Thereupon he caught me for the third time and squeezed me, and then released me and said:

READ IN THE NAME OF YOUR RABB WHO CREATED... CREATED MAN FROM A CLOT... READ! FOR YOUR RABB IS MOST GENEROUS, WHO TAUGHT BY THE PEN, TAUGHT MAN THAT WHICH HE KNEW NOT...¹⁷

Then Allah’s Rasul returned with the Inspiration and with his heart beating severely. He went to Khadija bint Khuwailid and said, “Cover me! Cover me!” She covered him till his fear was over and then he told her everything that had happened and said, “I fear that something may happen to me.” Khadija replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.” Khadija then accompanied him to her cousin Waraqa bin Nawfal bin Asad bin ‘Abdul ‘Uzza, who, during the Pre-Islamic Period became a Christian and knew the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, “Listen to the story of your nephew, O my cousin!” Waraqa asked, “O my nephew! What have you seen?” Allah’s Rasul described what he had seen. Waraqa said, “This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent

¹⁷ Quran 96: 1-5

to Moses. I wish I were young and could live up to the time when your people would turn you out.” Allah’s Rasul asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Any man who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly.”

But after a few days Waraqa died...

At this stage our Master was 40 and Khadija was 55 years old. One day while they were at home, the angel appeared to Muhammad again... He immediately called out to Khadija, “Khadija that angel is here again!”

Upon this Khadija came and sat next to him.

‘Get up, O son of my uncle,’ she said, ‘and sit by my left thigh.’

Muhammad did so, she asked, ‘Can you still see him?’

‘Yes,’ he said.

She said, ‘Then turn around and sit on my right thigh.’

He did so, and she asked, ‘Can you still see him?’

When he said that he could she asked him to move and sit on her lap. Once he had done this she again asked if he could see him, and when he said yes, she disclosed her form and cast aside her veil while the Rasul was sitting in her lap.

Then she asked, ‘Now can you still see him?’

He replied, ‘No.’

She said, ‘O son of my uncle, rejoice and be of good heart, by Allah he is an angel and not a Satan. Had he been of the jinn he would not have left when I disclosed my private parts...’

Khadija (ra) was probably advised to apply this test by her cousin Waraqa so that they may be totally convinced...

After the first revelation brought by the angel Gabriel the Divine Inspiration was paused for a period. There are differing narrations as to the duration of this period of ‘pause’ (*fatrat*), according to some it was fifteen days, according to others it was a month, three months, a year, or three years...

Our Master was deeply saddened by this... So much so that on a few occasions he thought of throwing himself off of the mountains, but each time the angel Israfil suddenly appeared and prevented him...

Finally, one day the long-awaited revelation took place...

Narrated Jabir bin ‘Abdullah Al-Ansari while talking about the period of pause in revelation reporting the speech of the Rasul:

“While I was walking, all of a sudden, I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, ‘Wrap me (in blankets).’ And then Allah revealed the following verses:

O WRAPPED ONE (Muddathir); ARISE AND WARN! REALIZE THE MAGNIFICENCE OF YOUR RABB! PURIFY YOUR GARMENTS (consciousness – brain)! REFRAIN FROM UNCLEANLINESS (duality, misevaluation)!¹⁸

After this the revelation started coming strongly, frequently and regularly.”

As evident, the disclosure of the Quran to our Master was in the form of Divine Revelation. Revelation occurred in eight different forms.

Let us now explore these...

The first form: As authentic dreams. As per the hadith narrated above, during the first six months of Nubuwwah our Master saw authentic dreams that actualized exactly as he saw them the next day. In fact, sometimes revelations were disclosed to him directly in his dreams...

The second form: In hypnagogia (the transitional state of consciousness between wakefulness and sleep). In this state the angel Gabriel would inspire the verses to Muhammad’s heart without exposing himself. As a matter of fact:

¹⁸ Quran 74: 1-5

Abu Umamah reports that the Rasul said, "Ruhul Qudus (angel Gabriel) blew into my heart that no soul will ever die until it has fully received its provision. Therefore, seek your provision in a good way. Let not delay in the provision coming your way lead one of you to seek it by sinful means; because what Allah will not grant what is with Him except through obedience." (Majma' azZawaa'id)

The third form: Gabriel would appear in the form of a human and convey the verses to him. The angel generally preferred to take the form of Dihyah ibn Khalifah al-Kalbi, an extraordinarily handsome disciple of Muhammad.

The fourth form: Here are a few hadith from our Master regarding this form of revelation.

"When Allah decrees a matter in the heavens, the angels will beat their wings out of awe, like chains on a slippery rock, then fall to prostration... And when the awe is lifted, they ask each other, 'What did our Rabb decree?' and they answer 'Our Rabb has decreed the Truth and to Him belongs the attribute of Greatness.'"

Narrated Ibn Masud (r.a.):

"When Allah wants to decree a matter, He speaks through revelation, which makes the heavens tremble out of awe for Allah. When the inhabitants of the heavens hear this, they faint and fall to prostration. The first to recover and look up among them is Gabriel, so Allah speaks the revelation to Gabriel and Gabriel takes the revelation to where it needs to go. As he passes through one heaven to the other, the angels ask him: What has our Rabb decreed O Gabriel? Gabriel replies 'He decreed the Truth and He is the Most High' and all of the angels repeat what Gabriel says..."

As can be seen this is how the angels also receive revelation.

This form of revelation made our Master sweat even on the coldest days, if he happened to be on a camel when revelation came the camel would fall to the ground due to the intensity and weight of the revelation... One day at Mount Arafat revelation came to our Rasul while he was on his camel and the camel, unable to bare the weight of the revelation, collapsed to the ground...

At another time Zayd ibn Thabit reported:

“I was sitting to the side of the Rasul (saw) one day as the revelation came to him. The Rasul was overcome with heaviness and his knees were touching my knees as the heaviness overtook him. By Allah, I have never found anything heavier than the knees of the Rasul of Allah, then he was released from it. He said to me “Write O Zayd! I picked up a scapula and wrote...”

Zayd further reports:

“I used to write the revelation that came to the Rasul of Allah. When revelation came the Rasul he would start to sweat and feel discomfort but after some time this state would disappear... He would recite and I would write... Sometimes it would be extremely difficult to complete the task of writing the verses, it would feel like my feet are breaking and that I will never be able to walk again. When the chapter al-Maida was being revealed the weight of the surah was so intense that I felt like my wrists were going to literally break...”

Abu Hurairah (ra) narrates:

“When a verse was being revealed none of us could look at the face of the Rasul of Allah (saw)... When divine revelation came first of all the Rasul’s body would start to shiver, then a state of gloom and discomfort would overtake him, the color of his face would fade away he would close his eyes and start breathing heavily...”

Sometimes those near him could also hear sounds. Hadhrat Omar (ra) reports:

“When divine revelation came, we used to hear a sound similar to the buzzing of bees around the Rasul of Allah (saw)...”

The fifth form: Gabriel would deliver the revelation in his original form with 600 wings, each big enough to cover the entire horizon... This form of revelation only took place twice. The first was at the beginning of Risalah; the first revelation that came after the period of pause. When our Master saw Gabriel in his original form a state of trance overtook him... The second time was on the Night of Ascension, when they reached the Sidrat al-Muntaha...

The sixth form: This is the revelation that took place during Miraj regarding the daily salat practice which was revealed to our Master directly

from Allah without the intervention of an angel, just as Moses (pbuh) had spoken to Allah... This type of revelation consists only of talking and hearing; there is no vision involved.

The seventh type: This is the most intense form and it is difficult to explain it. We may only say it is the direct contact our Master had with Allah at Miraj with no veils in between. Nobody who has not tasted death can conceive this therefore it is useless to state opinions regarding this. Only those who die as believers may understand this state.

Here is a hadith to validate this:

“There is none among you who, on the day of judgement, will not see and speak directly to his Rabb with no translator, intercessor or any form of veil in between!”

The eighth form: The observation of Allah and the revelation given directly in his dreams.

THE FIRST ABLUTION & SALAT

Our Master was taught how to take ablution and how to perform salat directly from Gabriel.

One day the Angel Gabriel came to the Rasul of Allah (saw) in the form of a human and hit the ground with his heel whereby a spring of water gushed out. Then Gabriel took ablution and our Master did the same. Gabriel performed salat and our Master also performed salat with Gabriel. After this Gabriel disappeared...

Later Omar (ra) narrated how our Master took ablution with his words:

“One day the Rasul of Allah came with a tumbler of water and he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, *‘If anyone performs ablution like that of mine and offers a two rakah prayer during which he does not think of anything else then his past sins will be forgiven.’* “

In the following hadith our Master explains how to perform salat in detail:

“When you want to pray, perform wudu (ablution) and do it well, then stand up and face the qiblah. Then say the takbir, then recite, then bow until you are at ease in bowing. Then stand up until you are standing up straight. Then prostrate until you are at ease in prostration, then raise your head until you are at ease in sitting, then prostrate until you are at ease in prostration. Repeat this on every rakat...”

Later our Master said regarding salat:

“When one of you stands to pray, he is indeed conversing with his Rabb. His Rabb is between him and the prayer direction...”

When salat first became compulsory it was in the form of two rakat. Regarding this Aisha (ra) says:

“When Allah enjoined the salat it was two rakat only, both when in residence or on journey. Then the prayers offered on journey remained the same, but the rakat of the prayers for non-travelers were increased (to four).”

HADHRAT ALI JOINS THE RELIGION OF ISLAM

When our Master learnt how to perform salat directly from Gabriel he came home and taught Khadija how to take ablution. Together they stood for salat, and hence Khadija was the first person to establish salat after our Master...

Our Master and Khadija frequently performed salat in the house. One night while they were engaged in salat Hadhrat Ali, who was around 9-10 at the time, saw them and asked, "What is this? What are you doing?"

Our Master replied, "*O Ali, this is the religion favored by Allah... I call you to have faith in Allah, the Ahad, and to refrain from the idols Lat and Uzza who can cause no harm nor benefit to anyone...*"

Ali thought for a few seconds then said, "I have never heard of this religion before... Let me ask my father first and then I'll let you know my decision..."

However, our Master had not yet shared the recent events with anyone other than his household...

"O Ali" he said, "*If you want to follow my advice then do so, if not, then don't share it with anyone, keep it to yourself!*"

Ali thought about it all night. When he finally made his decision, he went to sleep. The next day he went to our Master and said, "Can you please repeat what you told me last night?"

Our Master was very pleased, he repeated, "*I bear witness that there is no God, only Allah and that Muhammad is the Rasul of Allah (Ash hadu an*

la ilaha illallah wa ash hadu anna muhammadan rasuluhu)” and Ali repeated after him...

For some time after this Ali did not tell his father that he had accepted the religion of Islam. Sometimes our Master would go out of Mecca to perform salat and Ali would join him. Nobody knew about this.

One day Abu Talib’s wife, Fatma, shared her worry with her husband:

“Ali is constantly accompanying Muhammad... I fear he may get involved in something that may cause trouble to him... What do you say?”

Abu Talib responded, “So that’s why he’s never around! Let us see, surely there is a way to find out what’s going on...”

That day, Abu Talib secretly followed them. Our Master was performing salat at the valley of Abu Dood with Ali by his side. Abu Talib walked up to them and asked, “O son of my brother! What is this religion you have taken on? What are you doing like this with Ali?”

Our Master replied, *“My dear uncle... This is the religion ordained by Allah... This is the religion of the Angels, the Nabis and Rasuls, and of our forefather Abraham... Allah has sent me to spread this religion to mankind... And you, more than anyone, deserve to join this religion...”*

Abu Talib stopped and thought for a moment... Should he accept it? But what would everyone say?

“My brother’s son, it is not in my hands, I do not have the strength to leave the belief of my forefathers... But you continue doing what you have been sent here to do. As long as I’m alive I will not allow anyone to stand in your way...”

Then he turned to his son Ali and asked, “My dear son, and what about you? What do you want to do?”

Hadhrat Ali told his father, “I have believed in Allah and His Rasul... I believe in his message and I choose to perform salat with him...”

Abu Talib thought for a moment then said, “My son, it is nice to see you have taken on the religion of your uncle’s son, he will only invite you to something that is beneficial for you... Continue to follow his advice!”

Abu Talib’s words were very pleasing and a great relief to our Master...

ABU BAKR BECOMES A MUSLIM

The first person our Master wanted to disclose his risalah to was his best friend Abu Bakr. However, at that point Abu Bakr had gone to Yemen with a caravan for a business trip. While he was away our Master had received his duty of risalah and had slowly started spreading the news and fulfilling its requisites...

When Abu Bakr returned to Mecca his friends and neighbors paid him a welcome home visit. Abu Bakr asked, "What's the news? Has anything important transpired in Mecca while I was away?"

They answered, "O Abu Bakr, something very serious did happen but you would never guess what..."

Abu Bakr was curious, "What can it be? Judging from your faces it must be something important?"

"After you left, Abu Talib's orphan nephew, Muhammad the Trustworthy announced that he is the Rasul of Allah..."

"Really?" Abu Bakr asked, "Are you being truthful?"

"Of course, we are being truthful! If he wasn't your close friend surely, we would have done whatever necessary to deter him from this nonsense but for your sake we waited for you to return and warn him yourself..."

After the visitors left, Abu Bakr started thinking... When the first revelation had come, he had accompanied Muhammad to Waraqa bin Nawfal so he was already aware of the situation, but at that time the duty of risalah had not yet been bestowed upon Muhammad...

Abu Bakr thought all night and at the break of dawn he got up and left his house... He was walking towards our Master's house. At the same time our Master too had left his house and he was walking towards Abu Bakr's house...

They saw each other from afar, smiled and started walking faster... When they met, they gave each other a big hug...

If we have to show an example of the closest friends in the history of mankind, it would easily be the friendship between Abu Bakr and our Master...

"Hello Abu Bakr! Welcome home!"

"Hello Muhammad! I was just coming to you..."

"Let's go then... How was your trip to Yemen?"

"Not bad, in fact I can say it went well... But that is not important. They told me you announced your risalah, Is this true?"

"It is true Abu Bakr! While you were away, I was given a revelation and told I am the Rasul of Allah and that I must invite the people to Allah... So now I'm inviting you, will you accept this invitation?"

"Of course, I will accept! I have absolutely no doubt that you speak only the truth..."

"Will you then confirm that you believe in the Oneness of Allah and that I am his Rasul?"

"I accept and witness that there is no god, only Allah, and I accept and witness that Muhammad is the servant and Rasul of Allah..."

And thus Abu Bakr (ra) joined the religion of Islam...

Years later when our Master reminisced the early days of his risalah he would say, "When I invited the people to join the religion of Truth every single one of them hesitated at first and caused difficulty, everyone except Abu Bakr! When I invited him to Islam, he accepted immediately with absolutely no hesitation!"

Besides this hadith there is also a verse in the Quran where Allah praises Abu Bakr:

“As for he who has brought the Truth and confirmed it (Hadhrat Abu Bakr) they are the protected ones!”¹⁹

Abu Bakr kept his acceptance of Islam confidential for some time... However, he would often share the beauties of Islam with those he trusted and felt close to. When Abu Bakr became a Muslim, nobody in Mecca had yet accepted the religion of Islam. Despite this, one day he decided to disclose his Muslim identity. He went to the Kaaba and openly performed salat, then performed salat in front of his house and started reciting the Quran...

This made the Meccans mad...

When Abu Bakr performed salat in his front yard and recited the Quran the Meccan women and children would gather to watch and listen to him. The effectiveness of his deep and touching tone and style of recitation only increased the agitation of the Meccans and worked them up even more...

Finally, the Meccans came together and decided to send a messenger to Abu Bakr asking him to perform his salat and recite his Quran inside his house. For some time after this, Abu Bakr performed his worship inside to not arouse the Meccans any further...

However, one day Abu Bakr could not hold himself back from talking about the nobility of Islam to the unbelievers in the Haram al-Sharif... Upon this the unbelievers attacked Abu Bakr and beat him up severely... They continued kicking him with fervor even after he fell to the ground unconscious... Finally, when one of the clans from his family heard and came running to the scene his life was saved... They wrapped him up in sheets and took him home. He was bedridden in an unconscious state for some time... When he gained consciousness and awoke the first thing he asked was, “How is the Rasul of Allah? Is he well?”

His mother, sitting beside him, had no knowledge of anything... So, he asked for Ummu Jamil, the sister of Omar ibn Khattab... His mother, Ummulkhayr Salma, went to Ummu Jamil but because she had not yet become a Muslim Ummu Jamil did not disclose any information to her, she accompanied Abu Bakr’s mother back to their house. When she saw Abu Bakr, she was deeply saddened:

“How could they have done this to you, o Abu Bakr?”

¹⁹ Quran 39:33

But the only thing Abu Bakr was worried about was the Rasul of Allah... “How is the Rasul of Allah, O Ummu Jamil, please give me news of the Rasul!” Ummu Jamil hesitated and looked at his mother.

“Don’t worry about her she can’t hear well...” he reassured her.

“*He’s well!*”

“Where is he now?”

“At Arkam’s house, at Safa!”

“Then take me to him now...”

“O Abu Bakr, how can we take you to him at this time? Everybody is out and about; won’t we be putting the Rasul in danger?” Abu Bakr agreed to wait until nighttime... Omar’s sister Ummu Jamil had become a Muslim but Omar did not yet know this...

Finally, when the dark set in, Hadhrat Abu Bakr with the help of Ummu Jamil and his mother Ummulkhayr Salma went to the hill of Safa where Arkam resided...

The Rasul of Allah was sitting with a few of his friends... When he saw Abu Bakr in that state, he jumped out of his seat to help him inside and they hugged each other with tears in their eyes... What Abu Bakr been through made all of them extremely sad. Despite the torture he was put through Abu Bakr wished no harm on anyone his only wish was:

“O Rasul of Allah... This old woman who held my hand and helped me walk all this way is my mother. Please pray to Allah that she may be of those who will be freed from hell...”

Would our Master ever turn away the wish of Abu Bakr, his best FRIEND, could he ever be oblivious to Abu Bakr’s wish? Abu Bakr was his greatest support and strength, a true friend indeed!

Our Master prayed, Ummulkhayr Salma joined the religion of Islam... Abu Bakr recovered, he worked even harder and stronger for the cause of Islam...

Then Hadhrat Uthman (ra) joined the religion of Islam... Hadhrat Zubair bin Awwam (ra) joined the religion of Islam... Hadhrat Abdurrahman ibn Awf (ra) joined the religion of Islam... Hadhrat Sad ibn Waqqas (ra) joined the religion of Islam... And, Hadhrat Talha ibn Ubaydullah joined the religion of Islam...

ABU DHARR AL-GHIFARI JOINS THE RELIGION OF ISLAM

Abu Dharr was a man in search of the True Religion, he abhorred idolatry... When he heard that a man in Mecca was claiming to be the Nabi, he called his brother Unais and said, "Go to Mecca immediately and find out if the news is true!"

Unais went to Mecca and did his research. He had the privilege to meet the Rasul of Allah while he was there and acquire the information directly from the source.

When he returned to his clan his brother Abu Dharr curiously called him to account:

"So? Tell me... Did you find out? Is it true? Does he actually exist?"

"Yes" Unais said, "He exists and I met him. His name is Muhammad and his nickname is "The Trustworthy" He invites everyone to worship Allah, the Ahad, and abandon the idols which he claims are useless... He invites the people to do good and refrain from the bad..."

"And what about his people? What do they say about him?"

"They say all sorts of things... They call him a magician, a poet, a lunatic and more... But when I met him, I was sure none of this is true... He is a genuine and sincere man!"

This wasn't enough for Abu Dharr, albeit it gave him some hope... Abu Dharr took his staff and some food and left to Mecca.

As he was leaving his brother warned him:

“Do not ask anyone about his whereabouts! Everyone is an enemy to him; they will raid you!”

When Abu Dharr came to Mecca, because he didn't know anyone, he went directly to the Haram al-Sharif... He sat down and started watching the people... Old, young, rich, poor, all sorts of people were constantly coming and going...

Finally, one morning when he saw a poor man, he remembered that his brother had said this religion was benevolent to the poor... Surely this poor man would know the location of the Nabi he thought... He asked the poor man but alas! As soon as he asked the man started yelling, “O people of Mecca! Here is another one of those lunatics! Catch him quick! Catch him and kill him!!!”

The people instantly gathered around him and started beating him when suddenly someone recognized him and said, “Stop! He's from the Ghifar Clan! If he dies his clan will plunder our city!”

Upon this they stopped beating him and left. Abu Dharr was left lying unconscious.

When he opened his eyes, it was dark. He was lying alone on the sand, every muscle and joint in his body ached, his head had ruptured and the blood had congealed... He forced himself to the Zamzam well and drank some water... When he felt better, he went back to the Kaaba and started to pray:

“O Creator! While I am helplessly seeking for a way to You and Your Rasul, you let the idolaters beat me up...? Please just show me the way and allow me to meet your Rasul... Do not make me go back empty handed...”

Abu Dharr's prayer was accepted... That day, towards the evening, Ali (ra) entered the Haram al-Sharif... He was walking steadily, when he saw Abu Dharr he stopped and asked, “You seem to have come from far?”

“Yes”

“You look tired, would you like to come to our house?”

“I would like that very much...”

Together they went to Ali's house... Ali gave him some food and showed him a place where he can sleep... The next day Abu Dharr thanked Ali for his hospitality and went back to the Haram al-Sharif... Again, he waited all day, but again he could not find the Rasul... At night, Ali came

again and took him to his house and fed him. After dinner Ali asked him, “Where did you come from?”

“I am from the Ghifar Clan. My name is Abu Dharr...”

“And why are you here? Who are you looking for?”

“I heard there is a man here who claims to be the Rasul of Allah... I came to meet him...”

“I’m glad you did... And I’m glad we met because I was just about to go to him... Would you like me to take you to him?”

“Yes, of course! I would be much pleased!”

“Then listen well... I’m going to leave now and start walking... You leave after me and follow me... If on the way I sense any danger I will stop and pretend to tie my shoe. If you see me do that go on your way, otherwise follow me all the way and enter the house I go to, ok?”

“Ok, understood...”

They left; Abu Dharr carefully followed Hadhrat Ali (ra) from about 30 steps behind... When they came to the house Ali entered and Abu Dharr entered after him...

Our Master pleasantly greeted him and asked him where he was from.

“I’m from the Ghifar Clan, my name is Abu Dharr... I have been here for a few days before I met Ali...”

“And who fed you and hosted you?”

“I ate nothing other than Zamzam and felt no hunger, in fact I even gained weight!”

“Zamzam is a sacred drink! And what is it that you want?”

“I want to learn about the religion of Islam and if it makes sense, I want to accept it...”

The Rasul of Allah explained the religion to Abu Dharr and Abbu Dharr recited the Word of Unity and entered the religion of Islam...

SA'D IBN ABI WAQQAS JOINS THE RELIGION OF ISLAM

Sa'd ibn Abi Waqqas (r.a.) is of those who became a Muslim through the assistance and encouragement of Abu Bakr (ra)... He had accepted the religion of Islam with ease; however, the challenge had started afterwards...

When Hadhrat Sa'd became a Muslim and started praying in his house, his mother Hammah fell into big grief...

Hammah was an idolator. But not just any idolator, she was of the fanatics! Nothing could have been worse than her son becoming a Muslim, her son was performing salat in her house! She was frantic!

After exhausting all other options, she eventually decided to approach her son with another plan:

“My son, didn't you claim that your Allah commands you to show respect to and obey your parents?”

“Yes mother?”

“Then I order you to renounce Islam and worship the idols, until you do I will neither eat nor drink!

“Do whatever you like!”

Hamma went to the Kaaba, rubbed her hands against the idols Saf and Naila, made her oath and sat beside the idols...

They brought her food and water, she neither ate nor drank anything. After two days and two nights of starving herself, she feebly fainted by the idols... Finally, her son Sa'd went up to her and said:

“Mother, I swear by Allah that even if you had a hundred lives and you lost each one of them, I will still not renounce the religion of the Rasul! So, whether you choose to eat or not eat, it is up to you, this is all I have to tell you...”

After this Hamma was forced to break her oath and start eating again... Upon this incident the following verse was revealed:

And We have enjoined upon man to be kind to his mother and father... But if they bid you to associate with Me that which goes against your knowledge, then do not obey them! To Me is your return... I will inform you of (the meanings of) your deeds.²⁰

To exemplify the devotion of Hadhrat Sa'd (r.a.) to our Master and his lineage, Hadhrat Ali (ra), I'd like to share the following letter that Sa'd wrote to Muawiyah after the martyrdom of Hadhrat Uthman, which had a polarizing effect on the Muslims. Muawiyah created provocation and unrest among the believers and sent letters to the companions of the Rasul (saw) in attempt to pull them to his side...

Upon receiving one of these letters from Muawiyah, Sa'd was deeply saddened and immediately wrote a reply:

“O Muawiya;

You have been afflicted with a disease for which there is no cure!

Even if Abu'l Hasan Ali invites me in person I will never take action for your cause, let alone you!

How dare you demand something that even Ali couldn't reach...!?

Ali, whose single conversation was more meaningful and worthy than your entire life!

You could never live up to the station of Ali!”

²⁰ Quran 29:8

AMR BIN ABASA BECOMES A MUSLIM

Amr Bin Abasa was one of the devout idolators... He was known for his devotion to worshipping the idols. Eventually one day he realized the idols were giving him neither benefit nor harm. Everything was taking place in a specific system and order and he couldn't change any of it... After this realization, he resented the idols and started searching for the Creator of this universal order, or for someone who could guide him to that Creator...

One day he met a learned man from Tayma... He shared his dilemma and the absurdity he felt regarding worshipping the idols:

“I hate worshipping these meaningless futile things... But I just can't find the One who is worthy of worship, perhaps you may be able to teach me something?”

Amr (r.a.) had really found the right guy... This man taught him the knowledge he had acquired from the books.

“A man will emerge in Mecca. He will make his people turn away from the idols and invite them to Allah, the One. Wherever you find him, accept his invitation and follow his message. For He will teach the religion of Allah...”

From that day on Amr would sit by the main road and observe the travelers... When someone came from a trip from Mecca he would ask them, “Any news from Mecca? Has anything new transpired in Mecca?” and so on...

One day again as he was questioning the newly arrived travelers, he saw a man and greeted him, “Salam o traveler! Where are you coming from?”

“From Mecca...”

“Oh?! And what’s the news? Anything new going on in Mecca?”

“Oh yes! There’s a man calling the people away from the idols and inviting them to worship some God!”

When Amr (ra) heard this, he immediately mounted his camel and set off to Mecca... It was night when he arrived in Mecca, so he went directly to the Haram al-Sharif and spent the night there... At the break of dawn, someone came and started praying in front of the Kaaba in a way he had never seen before...

Amr (ra) was bewildered... Could this be the man he was looking for? He waited for the man to finish then asked him, “Who are you? What are you doing like this? Please tell me...”

Our Master (saw) turned to him with a smile and pleasantly responded, “I am the Rasul of Allah!”

“What does the Rasul of Allah mean?”

“It means the person who conveys the messages and the doctrines of Allah to the people...”

“Has Allah appointed you for this duty?”

“Yes”

“And for what has He appointed you?”

“To invite the people to worship only Allah, without associating anything to him; to crush the idols and to take care of relatives...”

Amr was pleased with the things he heard...

“You have been appointed for a good cause... I believe in you and your message ...”

And hence Amr (ra) became a Muslim and a follower of our Master (saw).

Then he asked, “Who else believes you?”

“One woman, one free man, and one slave...”

“Shall I stay here with you or go back to my clan?”

“It will strengthen us if you stay here, for everyone is violently opposing this reality, however, you should go back to your family for now and wait

until I move to a place more appropriate and openly announce Islam to everyone. When you hear about this come next to me...”

Upon this Amr (ra) bid farewell to our Master and left...

Again, he spent his time sitting by the roads, waiting for news, this time about the announcement of Islam...

One day, years later, he saw a caravan approaching from the distance and walked up to it, as he frequently did, and asked:

“Any news from Mecca?”

“That man who claims to be the Rasul of Allah has been driven out of Mecca by his people... He and his followers migrated to Medina to spread the religion of Islam...”

This was the exact news Amr (ra) had been waiting for! He ran home, packed his bags, mounted his camel, and left for Medina. When he got there, he ardently sought out the Rasul of Allah (saw) and asked, “Do you remember me O Rasul of Allah?”

Surely our Master remembered Amr (ra)... With great relief and happiness, Amr (ra) made Medina his new home...

OUR MASTER ANNOUNCES ISLAM

The covert spreading of Islam lasted about three years... During these three years approximately 40 people, including those we have mentioned thus far, adopted Islam...

The majority of the Muslims were young and poor... It was easier for the youth to embrace Islam because the absurd belief system of their forefathers had not yet set root in them. As for the poor, Islam gave them the right to live as free humans despite their poverty.

The rest stayed as far as they could from Islam. The mental rigidity resulting from the pressure of the belief system of their ancestors did not allow them to break free from these futile ideas and embrace the new...

Before I share our Master's announcement of Islam to his family, I want to share how Husain (ra) became a Muslim...

Husain was one of the nobles whom the disbelievers and polytheists of Mecca loved and respected... One day he came to Mecca... As they were conversing and catching up, one of the Meccan polytheists said, "Why don't you say something to this man who claims to be the Nabi... He shuns our gods and scorns the religion of our ancestors!"

Husain accepted to go and talk. The unbelievers were excited and hopeful... They took him to our Master and curiously waited outside as the two conversed inside...

When our Master saw Husain he stood up and greeted him with a smile then showed him a seat next to his own. Husain said:

"O Muhammad! I have heard many things about you... I heard that you claim to be the Nabi and that you shun our gods and those who don't believe

in your religion...” He went on to relay all the complaints of the Quraishi people and added, “Your grandfather Abdulmuttalib was more noble than Husain, your clan and you!”

The followers of our Master who were present in the meeting got a little heated upon these words but suppressed their fury to not transgress their place near the Rasul of Allah (saw).

Our Master’s response was like a blade:

“O Husain, both your grandfather and my grandfather are in hell!”

He then asked, “*O Husain, how many gods do you worship?*”

Husain, taken aback, muttered “Eight gods...!?”

“And where are they now?”

“Seven are on earth, one is in heaven”

“And when a calamity befalls you or your possessions which one do you turn to for help?”

“The one in the heaven!”

“And when your children fall ill and need healing which god do you turn to then?”

“The one in the heaven...”

“Listen Husain, if the one god in the heaven is enough to answer all your prayers and fulfill all your needs why do you deify and worship seven other gods on earth? Why do you associate them as partners to the One in the heaven? Do you think the god in the heavens is pleased with you associating the other gods as partners to him? Do you not fear the one god that you think is in the heavens?”

Let me tell you something Husain... The seemingly ‘many’ gods are all ONE, ALLAH the AHAD, worship only Allah and abandon the others; become a Muslim and find peace...”

The words of the Rasul of Allah (saw) made sense to Husain... After asking all his questions, getting reasonable answers and feeling convinced, he asked, “And how shall I pray for my clan and my people?”

His son Imran, who had already become a Muslim and was sitting in the room jumped out of his seat when he heard this, ran to his father and kissed his hand... Imran was overjoyed to see his father accepting Islam...

After this our Master taught him a prayer:

“O Allah, increase my dhikr, ease the way to the reality for me, and expand my knowledge!”

After hours of conversing, it was finally time for Husain to go home... Our Master asked a couple of his followers to accompany Husain to his house.

When the unbelievers who were waiting outside saw Husain coming out with the Muslims, they were furious, they started yelling and shouting in the streets “Husain turned away from his religion! He too became corrupt!”

This event closed the era of the covert spreading of Islam and called the Muslims to take action with the revelation of the verse:

“Start your warning with those who are closest to you!”²¹

Our Master was distressed and concerned... As he thought about the load of this responsibility, he almost fell ill...

He shared his worry with Hadhrat Ali (ra):

“O Ali, it feels very heavy that Allah wants me to warn my relatives and family against the suffering of the hereafter... I know for sure that if and when I open this topic to them, they will not respond well, they will accuse me and attempt to charge me... I don't know how I can do this!”

With this sorrow our Master didn't leave his home for about a month... His aunt Safiya and others were worried about his health and came to visit him. When they asked him about his health, he answered, *“Thanks to Allah my health is well, I have no complaints... Only that, Allah has asked me to warn my relatives about the suffering of the hereafter... So, I must call the sons of Abdulmuttalib and announce the reality to them...”*

His aunts were understanding, they said, “Invite them and let them know, however do not call Abdul Uzza (Abu Lahab)! He will NEVER accept your call; he will cause problems...”

After these talks Gabriel (pbuh) came to our Rasul and warned him,

“O Muhammad! If you do not comply with the orders of your Rabb, you will be punished...”

²¹ Quran 26:214

Our Master called his wife Khadija and said, “*O Khadija, cook for us some meat, enough only for one person, and arrange one cup of milk, then invite the sons of Abdulmuttalib so that I may fulfill the command of my Rabb...*”

The next morning Hadhrat Ali made all the invitations... Some of the sons of Abdul Manaf also attended the invitation. That day there were 45 people present, including his uncle Abu Lahab, who attended without an invitation on the premise of his false assumption that the event was planned against him.

After everybody sat on the dinner table, Muhammad (saw) put one plate with a single serving of food and one cup of milk on the table. He then said, “*Bismillah (In the name of Allah) Please, help yourselves...*”

Everybody ate from this single serving until they were completely full and still there was food in the plate...

They then started to drink from the cup of milk, barely enough for a single person, until they were completely sated, and yet there was still milk in the cup...

Everyone was astounded.

Just as our Master was about to start his speech about the reason of his invitation, Abu Lahab said, “We have never seen magic like this before, our nephew has cast a big spell on us!”

Then he turned to Muhammad (saw) and said, “These are your aunts, uncles and cousins... You have always advised them to do things against their best interest. You called them to worship... Leave this nonsense! Be sure that your clan is not willing to turn all the Arab tribes against themselves... The best thing we as your relatives can do for you is to imprison you lest the Arabs attack us with all of the clans of Quraish! I have never heard of or seen a person bringing more shame and evil to their family than you have brought upon us!”

Then he stood up and as he walked towards the exit he turned to the rest of the family and said, “Get up, let us go, you have seen enough magic for one day!”

This incident made our Master extremely sad... In deep depression, he waited for days to hear from Gabriel... Finally, one day the angel came and assured him to go forward with it, to not have fear and to have trust that Allah will help and support him...

After this our Master called Ali (ra) and told him, “O Ali! As you know, Abu Lahab prevented me from making my announcement and invitation, prepare a meal again and invite them again so that I may fulfill the command of my Rabb...”

Again, the family was invited and dinner was prepared... This time, without giving anybody a chance to undermine his mission, our Master started his speech:

“Hamd belongs to Allah, and from Allah I seek help... I believe in Allah and I trust Allah! I know without doubt that only Allah exists and there are no deities to consecrate and worship! Allah is AHAD and has no partners or associates...”

Surely one who has been sent to find grassland will not lie to his family on his return... By Allah, even if I lie to the entire world, I will never lie to you... Even if I cheat and deceive the entire humanity, I will never deceive you... I invite you to have faith in and worship Allah, the One besides whom there is no other to serve!

I am the Rasul sent by Allah to you and to the whole of humanity... By Allah, just as you fall asleep, one day you will die... and just as you wake up from your sleep, you will be resurrected and called to account of all your deeds...

You will see good for the good you have done and bad for the bad that you have done... Either eternal heaven or eternal hell life...

You are the first group of people I am warning against the suffering of the afterlife!”

His uncle Abu Talib was the first to respond:

“My dear nephew, nothing is more pleasing for us than to support you in your cause... We have embraced and accepted your advice... We confirm your words... All of us here are the sons of your ancestors, including me... Among us, no one will run faster to your aid than me... Continue on your cause! I promise that I am never going to stop protecting and supporting you, not even for a moment... However, my soul does not bow down to the idea of parting from the religion of Abdulmuttalib, I shall die upon the religion on which he left this world...”

Thus, with these words Abu Talib made it clear that even though he was not willing to accept his religion he was willing to do everything he can to support Muhammad in his cause...

Then Abu Lahab took word:

“O sons of Abdulmuttalib! Surely this is evil... Before others tie his hands and hold him back, we must tie his hands and stop him! If you shall submit to him today you will be shamed, accused and degraded! If you attempt to protect him, you will be killed!”

Our Master’s aunt Safiya could not hold herself back any longer and interrupted:

“My brother! Does it suit you to leave your nephew alone and unsupported in his cause? The scholars and the learned men are talking about a Rasul who is to come from the lineage of Abdulmuttalib... It is clear that this Rasul is out brother’s son Muhammad! Believe this if you like and reach salvation or deny it if you like and become ruined!”

Abu Lahab scorned:

“This is nothing but a baseless whim! The words of women serve no purpose other than as shackles on the feet of men! When the families of Quraish and the Arabs start to revolt and protest we do not have the power to stand against them! We are but a crumb for their mouth!”

Abu Lahab’s words had enraged Abu Talib:

“You coward! Mark my words! As long as we are alive, we will help and protect him!”

He then turned to Muhammad and said, “My nephew, when you want to invite the people to your Rabb let us know so that we can take arms and watch your back...”

Upon this our Master repeated his invitation:

“O sons of Abdulmuttalib! By Allah, I do not know of another valiant who has brought to his clan something greater and superior to what I am offering for your world and your hereafter... I am inviting you to two sentences that weigh light on the tongue but heavy on the scales:

LA ILAHA ILLALLAH. MUHAMMADAN RASULULULLAH

Allah has appointed me to invite you to this... And you have already seen some miracles as validation, which you have never seen before...

So then, who among you will accept my invitation and become my vizier and supporter?”

The room was silent.

The youngest among them was Ali...

He stood up and said;

“I do O Rasul of Allah!”

The Rasul of Allah (saw) made Ali sit down and asked again:

“Who among you will say the word of unity and accept my invitation and become my supporter?”

Again, the room was silent... Again, Ali stood up and said:

“I do O Rasul of Allah!”

Again, the Rasul of Allah made Ali sit down and repeated his question:

“Who among you is willing to say there are no gods, only ALLAH, and accept me as the Rasul of Allah and support me?”

Again, everybody was silent.

Ali stood up for the third time and said:

“O Rasul of Allah! I am your supporter! I may be the youngest here, my eyes may be crusted, and my legs may be thin, but despite this, I can be your supporter and vizier!”

Our Master then held Ali’s hands and looked at the rest of his family as if to say *“You don’t even have the heart and valor of a child!”*

His looks had unnerved everyone... They all left in silence...

This meeting too had not given result.

THE CALL FROM MOUNT SAFA

After our Master received the command, “Therefore declare openly what you are commanded” he climbed on top of a high rock on Mount Safa and called out to the Meccans in a loud and resonant voice:

“O Sahabah! O Sahabah! (O Community of Quraysh, come here and convene, I have important news for you!)”

The Meccans were puzzled, for only very important news would be announced in this way...

Everybody started asking each other with curiosity while hustling toward Safa, “Who is shouting?” “What’s going on?” “Why are we being called?”

“It’s Muhammad al-Amin (Muhammad the Trustworthy!)” “Nobody knows why he’s calling us” “It must be important!” etc.

In a very short time, the Meccans had gathered at Mount Safa. With great curiosity they asked, “O Muhammad, why did you gather us here? What is going on? Are we under attack? What are you going to announce?”

Our Master did not lag in his response:

“O Community of Quraysh! Our similarity is like a man who sees the enemy and runs shouting to his family to warn them against the danger...

O Community of Quraysh! If I were to tell you there were enemy horsemen on the other side of this mountain and that they were about to attack you in the morning or towards the evening, would you believe me?”

They had never heard Muhammad the Trustworthy tell a lie nor say something surpassing the truth before. In unison they all replied, **“Yes, we affirm your honesty, you are Muhammad the Trustworthy, we have not seen anything but righteousness and propriety from you. You are not a person who makes false allegations.”**

Our Master continued:

“In that case, I inform you of a great punishment that is ahead. Allah the Exalted has commanded me to warn my closest kin of the punishment in the hereafter. I invite you to say, “Allah is One, there is no God/s or idols/deities, there is only Allah.” And I am the servant and the Rasul of Allah. If you accept what I have said, then I guarantee that you will go to heaven, but if you don’t, I’m afraid I cannot be of service to you neither in this world nor in the hereafter...”

Abu Lahab was baffled and enraged in the face of these words... For his nephew was addressing the entire Quraish and there wasn't a single clan in Quraish that wasn't related to our Master... This was his extended family! He immediately picked up a rock and threw it straight towards our Master shouting, “May you perish! Is this what you have summoned us here for?”

Little did he know that the curse he made that day to our Master was going to be cast upon himself later... As our Master says, *“There are two angels present when one makes a prayer who say ‘Amen, may an equal amount come to you too!’ If the person has made a curse and the addressee is deserving of this curse, the curse will hit him, but if the addressee is not deserving of this curse, then it will turn back to its source and hit the person who made it!”*

Hence Abu Lahab was in fact cursing himself!

The stone he threw fell at the foot of the hill Muhammad (saw) was standing on... Nobody else said anything... They merely whispered among themselves as they quietly dispersed...

Abu Lahab would pay dearly for his violent hostility and hate towards Allah's Rasul (saw). Allah heralded his frightening aftermath in the Quran:

“May the hands of Abu Lahab be ruined... And ruined he is!

Neither his wealth nor his earnings availed him!

He will be subject to a blazing Fire!

His wife as well... As a wood-carrier!

With a rope of palm-fiber around her neck!”²²

Regardless of whoever spoke out in dissidence, Allah would continue to complete our Master’s light. For that reason, no matter how much it saddened our Master to experience and witness such events, he was neither afraid nor shaken by the ugly allegations made against him. Later when some of his followers were subject to severe torture and the unbelievers continued to provoke and aggravate our Master, Allah revealed the following verses, enabling our Master to continue on his path with strength and dignity:

“Therefore, declare what you are commanded (the knowledge of the reality and Sunnatullah) then turn away from the dualists!

Indeed, We are sufficient for you against the mockers!

Those who take deities/gods besides Allah (who created the worlds and their essence with His Names) ... Soon they will know!

Indeed, We know how your breast is constrained because of what they say.

So, engage in the tasbih of your Rabb (continue your existence through your servitude to your essential reality) as His Hamd (evaluation of the corporeal worlds) and be of those who prostrate (eradicate their constructed identities/egos)!

And serve your Rabb (engage in the practices of prayer and servitude to your Rabb) until there comes to you the certainty...”²³

²² Quran 111:1-5

²³ Quran 15:94-99

OUR MASTER BECOMES INVISIBLE!

After the verses on Abu Lahab was revealed, Abu Lahab's wife Ummu Jamil (Awra) was extremely disturbed... With a big stone in her hand, she capriciously went to the Haram al-Sharif to hit our Master with it...

At that point the Rasul of Allah (saw) was sitting with Abu Bakr (ra) and Omar (ra) at the Haram al-Sharif...

When they saw Ummu Jamil approaching Abu Bakr turned to our Master and said, "O Rasul of Allah! She's a foulmouthed, abusive woman... Perhaps we should leave..."

Our master, calm and confident, comforted Abu Bakr:

"Don't worry, she won't see me!"

When Ummu Jamil came close, she really couldn't see our Master. She wasn't fond of Omar very much, so she asked Abu Bakr, "Where's your friend?"

Abu Bakr also asked, "What business do you have with him?"

Ummu Jamil was outraged:

"I heard he satirized and ridiculed me... I swear if I find him, I will hit his mouth with this stone! If he's a poet, so am I! I too know how to mock and write satire!"

Abu Bakr replied:

"I swear by the Kaaba that he has neither mocked you nor your husband! My friend is neither a poet nor does he know how to read poems!"

Ummu Jamil didn't understand:

“You’re lying... Everybody is saying he satirized me!”

Omar (ra) joined the conversation:

“Woe to you for thinking he’s a poet!”

Ummu Jamil was really not fond of Omar (ra):

“O Son of Khattab! I am not talking to you!”

Abu Bakr (ra) asked:

“Can you see the man sitting next to me?”

Ummu Jamil was confused:

“Are you playing with me? I see nobody except for Omar next to you...”

Then she read the satire she wrote for our Master and left...

Abu Bakr was astounded; he asked our Master:

“O Rasul of Allah, did Ummu Jamil see you?”

“No! She couldn’t see me! Allah removed her sight, and the angels prevented her from seeing me!”

Ummu Jamil then made her son Utayba divorce his wife Rukiyya, who was our Master’s daughter...

As a result of all these events a serious disunion and divergence settled in Mecca causing the people to split into two. The unbelievers on one side, the Muslims on the other... Albeit the Muslims were only a group of 30-40 people, so I don’t know how correct it would be to say, “two groups” They were a very small minority against the great population of unbelievers, who did not hold anything back when it came to causing difficulty and suffering to the believers...

All of the rich, noble, powerful people were among the unbelievers. Yet despite the number of all the mighty and forceful opposers among them, the one to cause the biggest harm and pain to our Master was his very own uncle, Abu Lahab...

One side of our Master’s house was Abu Lahab’s house, on the other side was Ukba bin Muait’s house... During the night Abu Lahab and Ukba would dump fecal matter, both of humans and animals, in front of our Master’s door...

One very early morning again as Abu Lahab was dumping feces and filthy matter in front the Rasul’s door, Hamza (ra) happened to walk

past... When he saw Abu Lahab, he walked up to him with fury and asked, “What the hell are you doing!?” Annoyed at being caught by Hamza, who was a man of firm temperament, and who happened to care a lot for our Master, Abu Lahab recklessly answered:

“You know he satirizes and mocks us...”

Hamza grabbed the bag out of Abu Lahab’s hand and rebuked, “The shit in your hand belongs on your head!” then turned the bag over, poured it on Abu Lahab’s head and walked away as if nothing had happened... Abu Lahab was left covered in filth and feces, “Damn you!” he yelled at Hamza as he helplessly tried to clean himself.

This unacceptable behavior deeply saddened our Master. Every morning he would wake up and mutter to himself, “What kind of neighbor would do this o sons of Abdu Manaf?” while cleaning the dirt from his doorsill...

The only topic on the agenda of the people of Quraish was now ‘how to stop Muhammad and the spreading of Islam’...

This was the only thing they thought about, this was the only thing they talked about...

THE REVULSION INCREASES

The chiefs of Quraish were caught in a heated conversation at the Haram al-Sharif:

“We have never seen anything like this before! What kind of disgrace is this!?”

“No such thing has ever happened in the history Quraish before... The other clans are going to be ashamed of us...”

“It is unacceptable! To leave the gods of our ancestors and believe in some new god!? Absolutely unacceptable!”

“What’s worse, he claims to be the Rasul of that god! He’s not even one of the nobles...”

“What about how he defames and insults our gods? How dare he!? This is outrageous!”

“Surely the poor will support him, it suits their book! They think they are going to become our equal by following him!”

“The youth and the women are half brained anyway...”

“We must find a solution to this nonsense!”

“How? Abu Talib and Hamza are in the way... There are too many considerable people in between...”

As they were vehemently pouring out their troubles to one another, our Master walked in front of the Kaaba and gave salam to the Hajar al-aswad (the Black Stone) then started to circumambulate (tawaf) the Kaaba...

Just as he was passing from in front of them, one of them remarked:

“There goes the whacko! He’s making a new spell to deviate more people!

Our Master was irate to hear such abasing talk regarding Allah and His religion... Despite this he remained silent and continued his tawaf... The second time he came around to where they were sitting, again they raised their voices:

“If he were *just* a whacko! What about taking advantage of the half-brained youth and the women!?”

Again, our Master remained silent and continued his tawaf...

The third time he came around to the same position they took it one step further:

“Allah is just a made-up story! His real mission is to rule over us! He’s after our wealth and women!”

This time our Master stopped right in front of them and said:

“O people of Quraish! Listen well... I swear by Allah, in whose hands of power lies my being, that I have stopped to inform you of the news I have acquired regarding your death and destruction! And so now you know...”

The effect of this was unfathomable! All of their heads fell forward as if hefty weights had been put on them...

They were left speechless and horrified... Even Abu Jahil, who had been the most daring and hurtful to our Master, was sitting silently with his tail between his legs... Nobody was able to say anything until finally Abu Jahil timidly broke the silence and said:

“O Abu Qasim! Go on your way with peace! I swear you are not of the ignorant! Don’t be like us...”

Our Master then continued his tawaf soon after which they all silently left...

The next day the chiefs met again but this time their discussion was more along the lines of:

“We left nothing unsaid and yet he was completely unmoved!? But a single word he told us had all of us captivated, we couldn’t even give a response!”

As they were conversing our Master came, gave his salam to the Black Stone and started his tawaf around the Kaaba... Immediately they gathered around our Master:

“How could you defame and insult our gods? This is unacceptable, you must stop this!”

“Allah is AHAD, there is no other! Your gods are nothing more than your fancy whim!”

This had enraged them! They started to hit and beat our Master. Someone ran to Abu Bakr and gave him news upon which Abu Bakr immediately ran to the Haram...

“Damn you all! Do you want to kill a man who claims his Rabb is Allah and who worships Allah?”

Abu Bakr was yelling and crying at the same time while he was trying to stop them from beating our Master...

Our Master said, *“Leave them Abu Bakr, let them be... I swear by Allah in whose hands of power lies my being that Allah has sent me for their slaughter...”*

The unbelievers then stopped and dispersed...

On other occasions when our Master was engaged in salat at the Haram al-Sharif, learned men like As bin Wail, Haris bin Qays and Walif bin Mugiya would give directives to either their children or their slaves to torment our Master... One examples of this was when Walid bin Mugiya called his slave, gave him a bloody animal intestine and told him to put it on our Masters back while he was in prostration... The child slave did as he was told, he put the bloody animal intestine on our Masters back while he was prostrating and left... At that point Abu Talib came to the Haram al-Sharif... When he saw the intestines on our Masters back, he was extremely agitated and upset...

“My dear nephew, what is this? What is going on?” he asked...

When our Master told his uncle about what happened, Abu Talib marched home at once, took his sword and went to Walid bin Mugiya’s house with his slave...

Walid bin Mugiya was sitting with a couple of his friends...

Abu Talib drew his sword and exclaimed:

“If any of you dare to say a word, I swear I will behead him!”

They had never seen Abu Talib inflamed like this before... Silence filled the room. Nobody had the courage to stand against Abu Talib.

Abu Talib then turned to his slave and said “Wipe that bloody intestine on the faces of each of these men. Let them see what it means to touch my brother’s son!”

The servant did as he told; he wiped the intestine filled with filth on their faces...

But this wasn’t all...

One time our Master was engaged in salat in front of the Kaaba... Just as he prostrated Uqba bin Abi Muait silently went near our Master and tied his rope around our Master’s neck then started pulling it to strangle him... At that point Abu Bakr came running and recited the verse:

“Are you killing a man simply because he says ‘My Rabb is Allah’ when he has come to you with clear proofs from your Rabb? If he is lying, his lies are against him... But if he is telling the truth, the suffering of which he warns you will afflict you! Indeed, Allah does not guide those who squander (their resources within their essence) and who lie.”²⁴

Then with a single punch he knocked him down and untied the rope around our Master’s neck...

Besides our Master, other believers, particularly the youth and the slaves, were being put through unbelievable forms of excruciating torture to make them turn away from their religion...

Though on the other hand Allah was exposing their true faces with the verses that were being revealed... One of these verses, directed at Walid bin Mugiya in particular – one of the most ferocious of the unbelievers - is as follows:

**Do not conform to every base and imprudent habitual swearer (as they are cocooned from Allah and the sunnatullah);
Who mocks, reproaches and gossips;**

²⁴ Quran 40:28

Who prevents the experience of (the reality) and is guilty of transgression;

**Stingy, ignorant and moreover branded with (ZANIM) disbelief!
(Will you obey him) just because he has wealth and children!²⁵**

No (it is not like what they think)! Indeed, if he does not desist, We will drag him by his forehead (brain)!²⁶

Walid bin Mugiya's nickname was "ZANIM" which meant "bastard". His father had adopted him when he was 18 years old.

Ibn Abbas explains:

Allah has not exposed the obscenities of a person more than that of this man... Allah has given him a name that will never leave him...

Walid's mother fell pregnant to him through illegitimate means and nobody knew this until this verse was revealed...

When Walid heard the verse, he ran to his mother who had grown rather old and drew his sword at her crying:

"Muhammad exposed ten attributes about me to Quraish today... Nine of these attributes I saw in myself. But being a "zanim"? I know nothing about this? Tell me the entire truth or I will behead you right here right now!"

"Be quiet!" his mother pleaded... "I will tell you the truth... You decide if what I have done has been beneficial to you or not... My son, your father was a very wealthy man, albeit he was inhibited in the ability to engage in sexual intercourse. When he died, I feared his wealth was going to be taken by others... So, I invited a shepherd to my house and he accepted my invitation... Now you tell me, would it have been better if all these possessions were taken by others?"

Walid sank into silence...

Our Master had shown another miracle...

²⁵ Quran 68:10-14

²⁶ Quran 96:15

Sadly however, despite all the miracles, those whose ears were deaf, eyes were blind, and hearts were sealed to the Truth could not come near Islam...

Other examples of these entail the tortures that were done to the poverty-stricken Muslims and the slaves...

The slaves in particular were put through such excruciating torture that no sane human can bear to hear about it let alone witness it or be a part of it!

I personally can't find the strength in myself to write about the brutal torture these distinguished people were put through...

Let us suffice to note the first two martyrs of Islam who died as a result of these barbarous tortures. Ammar bin Yasif, the first male martyr, and Sumayya, the first woman martyr... I invite my readers to read a Fatiha to each of these venerated souls before whom I bow with respect and courtesy... In fact, to all Muslims who were martyred due to committing the offense (!) of saying "Allah" ...

Their son Ammar was also put through extreme torture. One time, after his parents were martyred, Ammar asked our Master, "Sometimes the intensity of the pain and torture to which I am subject is so unbearable... if I tell them what they want to hear will this be wrong?"

Considering the difficulty of his situation our Master gave consent: "*You can tell them while you wholeheartedly believe in Allah and his Rasul*"

One day again the Meccan polytheists caught hold of Ammar and started torturing him, "This time..." they affirmed with one another "let us not stop until he abandons his religion."

"O Ammar, either you abandon your religion and accept our gods or we will kill you!"

Eventually out of the intensity of the pain Ammar exclaimed, "I believe in your gods!"

Those nearby who witnessed this ran to our Master and gave him the news "Ammar abandoned his religion! He complied with the polytheists!"

Our Master was already aware of the situation, "*No, Ammar will not abandon his religion!*" he replied...

A little later Ammar, who was left free, came running to our Master and admitted with shame “O Rasul of Allah! I have become an unbeliever... I accepted what the polytheists told me...”

Our Master asked, as though he did not already know:

“Why O Ammar?”

“I told them Lat and Uzza is greater than your religion O Rasul of Allah...”

“And did you say this consciously and wholeheartedly Ammar?”

“No, my Master, I was forced to say it through torture!”

“And what state was your heart in when you said this?”

“My heart was filled with the love of Allah and His Rasul!”

“Then you are not accountable for this Ammar! You are a good Muslim... If the same thing happens, do exactly as you did and save yourself from them...”

Upon this the following verse was revealed:

Except for the one who is forced (to renounce his faith) while his heart is secure in faith, whoever disbelieves (covers the reality of) Allah and opens his breast to disbelief, upon them is the wrath of Allah! And for them is a great punishment.²⁷

Our Master loved Ammar dearly... One time he said, “Heaven longs for three people from among my followers: Ali, Ammar and Bilal...”

²⁷ Quran 16:106

HAMZA BECOMES A MUSLIM

One day our Master was sitting on Mount Safa facing the Kaaba, engaged in prayer... Abu Jahil happened to be nearby with two of his slaves... When he saw our Master, he ordered his slaves to go and throw dirt on him and to insult him... No matter what they did or said, our Master did not respond to their demeaning heartless behavior at all, he simply kept his silence and went home.

Meanwhile, Safiya's former female slave who had been released from slavery was watching everything Abu Jahil and his slaves were doing from afar...

Later that day Hadhrat Hamza was returning from hunt with his bow around his neck and his sword on his waist... After hunting, it was Hamza's ritual to first circumambulate around the Kaaba, greet the idols and catch up with the folk, before going home...

As he was on his way to the Kaaba Safiya's former slave stopped him and said, "O Umara's father... You should have seen what your brother did to your nephew today!"

"What did he do?" asked Hamza...

"He was sitting on the hill there, then Abu Jahil and his slaves went and threw dirt on his head, they insulted and ridiculed him with harsh words... In return he said nothing, he silently left and went home... If you had seen it surely you could not have been able to tolerate it..."

"And did you see it?"

"Indeed, I did..."

Hamza was furious... He went directly to the Haram al-Sharif, where he found Abu Jahil sitting with a group of polytheists. He hastily walked

up to them, took his bow off his neck and smashed it on Abu Jahil's head with a mighty blow...

“Is it you who dares to insult and ridicule Muhammad's religion!? Know then that I too am from his religion! I say what he says! Do you have the courage to stand against me and do the same to me too? I dare you to do to me what you did to him!”

Abu Jahil apprehensively tried to exonerate himself:

“But he denies our gods and says they are nothing but stones, he confuses our children...”

“You deify and worship other things besides Allah! I bear witness that there is no god/s, only Allah! And I bear witness that Muhammad is the Rasul of Allah!”

Hamza had neither accepted Islam prior to this event, nor had he become a Muslim... With the heat of this event, he had sporadically uttered the Word of Unity... Upon this a few men from the Sons of Mahzum stood up and questioned, “What's going on Hamza? Have you deviated from your religion? We thought you were one of us?”

Hamza replied with certainty:

“So, what if I have changed my religion? I agree with everything Muhammad says and I will stand by his side from this day on. If you are true to your stance, come on and stop me!”

Abu Jahil intervened in attempt to prevent chaos:

“I admit I severely insulted and ridiculed my nephew; I deserved this blow... Don't touch Hamza, let him be...”

When Hamza went home, he found himself in a whirlpool of thoughts... He started feeling a little unsettled, his ego – feeling bruised – was trying to sway him:

“You are one of the most distinguished men of Quraish. Why follow an outcast who has deviated from the way of his clan? You are a man with a good reputation, much loved and respected by everyone, everyone is going to disrespect and degrade you from now on...”

Hamza was having a difficult time, what was he to do?

Suddenly he had a thought... He left his home and went to the Kaaba... He stood in front of the Kaaba's door and started to pray...

“O Allah... If the path I have chosen to walk on is the right path, then please assure my heart, lift away my doubts and secure my faith... But if this is not the right path then please show me a way out, indeed you are the giver of guidance and salvation...”

He went home and went to bed with a sense of relief... The next morning, he went directly to our Masters house and told him about everything that had happened... It was clear that Hamza’s time for faith had come, he just needed a little encouragement... Our Master explained everything in detail, they had a long fulfilling conversation after which Hamza was absolutely relieved and convinced:

“My dear nephew... I have become utterly convinced that you are a man of truth... I bear witness that there is no god, only Allah, and that you are indeed His Rasul!”

After this the following verse was revealed:

Can the one who We enliven (with the knowledge of the reality) while he is dead and to whom We give the *Nur* of insight with which he can live among people be equal to the one who is left in darkness from which he can never escape? Thus, the deeds of those who deny the knowledge of the reality have been made to seem pleasing to them.²⁸

The first part of this verse is in reference to Hadhrat Hamza while the second half references Abu Jahil...

²⁸ Quran 6:122

THE SUN IN MY RIGHT HAND, THE MOON IN MY LEFT HAND...

Due to the increased pressure and torment of the polytheists, our Master went to stay at Arqam bin Asad's house... Arqam's house was to the north of Mount Safa, it was one of the twin houses in a narrow street, where the other house belonged to Bani Shaiba...

Our Master continued his work despite the difficult conditions to which he was prone... The unbelievers and polytheists were becoming more and more apprehensive; Islam was growing... Its name and prominence was reaching other clans and tribes nearby...

The polytheists gathered for a meeting to find a solution to this. Finally at the end of their meeting a decision was made. A group comprised of ten people was going to visit Abu Talib and ask him to take charge of this situation that was growing out of hand... So, a group, including Utba bin Rebia and Walid bin Mughiyra, went to Abu Talib to share their concerns:

“O Abu Talib... You know your nephew is a serious source of trouble for us. He leaves nothing unsaid regarding our gods, he claims our ancestors were deluded and accuses us of being ignorant and foolish. You must stop him... Either he must give up his cause or you must move from standing in between... We know you don't agree with him, so if you move out of our way, we can silence him ourselves...”

Abu Talib was not pleased. Despite this, he did not react negatively, he simply told them he will do his best to find a solution to their problem... But the truth was he loved our Master too much to say anything to him...

Note that Abu Talib's love for our Master was not for the sake of Allah, it was because he was his brother's son, his nephew... Whereas Allah commands that our love and dislike should be for His sake alone... This is

why Abu Talib's love for his nephew could not save him from eternal suffering...

Meanwhile our Master was working with all his strength to spread Islam. The number of the Muslims was increasing by the day, amplifying the polarity between the believers and non-believers to inexplicable heights...

Ultimately it came to a point where war was about to break loose. The Meccan polytheists decided to give Abu Talib a final ultimatum:

“O Abu Talib... You know that you are a noble chief in our sight... Last time we came around, we kindly asked you to silence your nephew. Let alone not complying with our request, you continued to defend and support him. Let it be known that we will no longer allow him to degrade us, our ancestors and gods... Either you will silence him, or we will fight with you and him, until either one of us is put to death!”

This was an intense ultimatum... The polytheists were determined. Their real agenda was to make Abu Talib admit whose side he was on... Abu Talib had to find a way out of this seriously critical situation... Finally, he decided to talk to his nephew...

When our Master arrived at his uncle's house Abu Talib explained:

“My dear nephew... The nobles and chiefs of Quraish came over yesterday and complained about you... The things they said made me very upset... I ask that you stop insulting their ancestors and gods so that you may both protect yourself and me... Don't put me in a position that I won't be able handle...”

Abu Talib's appeal was touching... Was he implying that he was no longer going to protect our Master?

“My dear uncle... By Allah, if they placed the Sun in my right hand and the Moon in my left hand, I will not abandon my cause! Either Allah will spread this religion to the world, or I will die in the way of Allah...”

Our Master's response had made Abu Talib considerably sad, despite this, his love for his nephew weighed heavier than everything else... This time with acceptance and serenity in his tone, Abu Talib assured his nephew:

“O Muhammad, go and speak as you wish! I swear I will never abandon you or leave you unprotected! Continue to do your work...”

Soon enough the polytheists heard about this... This time they went to him with another plan:

“O Abu Talib... You know who do this young man is; Walid bin Mughiyra’s son Umara bin Walid... He is the strongest, the most handsome and one with the best of morals among the youth of Quraish, and he is a poet... Here, take him as your son, he will help you with everything. In return, give us your nephew and let us kill him. This way, you will have earned a son, and we will be saved from a man who insults our ancestors and gods... What do you say?”

This offer made Abu Talib laugh... He mocked:

“Why don’t you give me your son and let me kill him first, then you can have my nephew, what do you say?”

The polytheists were befuddled:

“But our son does not do what your nephew does... you look after our son and he can help you with everything you need...”

Abu Talib smirked, “And I thought you were sound and sensible men... You could not have made an offer more foolish than this... I’m going to look after and feed the son of you foolish men, while you kill mine!? May god give you what you deserve... Have you ever seen a female camel feed and look after babies beside her own? Can we as humans not even have the decency to behave like a camel?”

To this, Mutim bin Adiyy, a relative of Abu Talib who was among the polytheists responded:

“O Abu Talib, indeed, your clan has been fair and merciful towards you, they did their best to protect you from harm. In fact, they are trying to relieve you from something that you too don’t agree with. Your stance is definitely unjustified!”

Abu Talib did not agree:

“I swear to you that none of them have been fair and merciful towards me... Where is the mercy in this offer? It is clear that you have a vested interest that makes you stand among them and against me. So do as you wish!”

The relations had been severed... The only option left now was battle; to force to submit... But which side was going to be triumphant?

In the following days the polytheists increased the intensity of the torture they were subjecting the Muslims to... Their barbarism and cruelty were simply incomprehensible...

Meanwhile Abu Talib gathered the Sons of Hashim and Muttalib and shared his concern of a possible plan of assassination aimed at Muhammad (saw). He asked that they stand together and safeguard him if such an attack takes place, and they all gave their solemn promise.

FORCE & WEALTH

The chiefs of Quraish, with Abu Jahil in their lead, had yet again gathered at the Masjid al-Haram trying to find a solution to their relentless problem.

Eventually one of them suggested that Muhammad should be killed. A few of the young men who were present at the meeting accepted to take this mission on...

After the plan was made, Zayd bin Haris silently left the meeting and went directly to Abu Talib's house... He told him about their decision and plan to execute Muhammad...

Abu Talib asked, "O Zayd, do you have news about my nephew? Do you know where he is right now?"

"Yes Abu Talib, I do, I was with him earlier today..."

"Please call him, ask him to come here immediately!"

Zayd went to the house behind Mount Safa where our Master was conversing with his followers and told him about the situation. Our Master immediately went to his uncle's house.

"My dear nephew, were you busy with important business?"

"We were engaged in an important meeting with some friends..."

"You heard about the situation... I want you to go home now and don't leave until you hear from me..."

Our Master did as his uncle told him, he went home and went to bed... Meanwhile Abu Talib sent news to all the valiant men among the Sons of Hashim and Muttalib asking them to arm themselves with their swords and weapons and meet at his house.

In the early morning all the brave young men from their clans had gathered at Abu Talib's house.

Abu Talib commanded:

"I will now go to Masjid al-Haram and you will follow me!"

Abu Talib first stopped by our Master's house, told him to join then together they went to the Haram. With our Master by his side, and a large armed group of all the valiant men from the clans of the Sons of Hashim and Muttalib, Abu Talib entered the Haram al-Sharif, where Abu Jahil and the chiefs of Quraish were sitting. He called out:

"O chiefs of Quraish! Do you know why I am here?"

"No...?" they replied, startled and stupefied by the armed group...

Abu Talib then told them everything he knew about their plan and commanded his men, "Draw your swords!"

All of the brave men behind Abu Talib drew their swords at the same time waiting for his command to attack.

Abu Talib continued:

"I swear to you, if you kill Muhammad, not one of you will live! We will fight with you until every single one of you is put to death, and we will not give up until all of us die in this cause!"

Abu Jahil and his friends were baffled. They were not expecting this. None of them had the courage to say anything...

Abu Talib then read his ode exalting our Master and demeaning the chief polytheists... In summary his final words were:

"O people of Quraish... I swear by Allah's house that you are in a dark state of denial, your defiance to Muhammad only validates your foolishness... Do you actually think you can assassinate Muhammad without slaying us first? Do you not know that we will not abandon him until we sacrifice ourselves in the cause of protecting him, and after we die, the affair of our death will be pursued by our children who will continue our fight!?"

After reading his ode Abu Talib left with our Master and all his armed men... Once again, the chiefs of Quraish saw the extent of the challenge they were up against... It was definitely not going to be easy... Yet this

didn't change everything... One way or another they knew they had to find a way...

One day while our Master was at the Kaaba, engaged in tawaf, some of the polytheists blocked his way. Among them were Walid bin Mughiyra, Umayya bin Halaf, Aswad bin Muttalib, and As bin Wail... They pleaded:

“Listen Muhammad, we have an offer for you... We will give you enough money, cattle and property to make you the wealthiest of Mecca. Additionally, you can have all of the women you want... All we want in return is that you stop demeaning our gods. What do you say?”

Our Master simply smiled and continued on his way...

They thought he regarded their offer as too little and added:

“If that is not enough, we have more to offer! Worship our gods for one day and we will worship yours for ten days, you worship our gods for one month and we will worship yours for one year... This way, if your god is better than ours, we will have benefited from him, but if on the other hand our gods are better than yours than you will not have become deprived of this...”

Our Master responded:

“None of your offers interest me the least... I did not come to take your wealth, to become rich and famous, or to be your leader... Allah sent me to you as a Rasul... He revealed His book to me... and gave me the mission of warning you against the suffering you will be prone to for your bad deeds and the rewards you will be given for your good deeds... This is the command of Allah. I have delivered the message to you, now I shall be patient until Allah gives His verdict among us.”

Upon this, the following verses were revealed:

Say, “Do you order me to worship things besides Allah, O ignorant ones!”

I swear it was revealed to you and those before you, “Indeed, if you associate anything to Allah (if you live in a state of duality – shirq) all your work will become worthless and you will surely be of the losers!”

No, serve only Allah and be of those who are thankful (evaluate the blessing of what it means to be a servant)!²⁹

Say, “O those who deny the knowledge of the reality!”

“I do not deify that which you deify (your Inciting Self [ego]- the second brain in your gut).”

“Nor are you worshippers of (in servitude to) what I worship.”

“Nor will I worship (serve) that which you deify.”

Nor will you worship (serve) what I serve.”

“For you is your (understanding of) religion and for me is (my understanding of) religion!”³⁰

Hence our Master’s response to their offers comprised the first 3 verses of chapter al-Zumar and the 6 verses of chapter al-Qafirun...

Once again, the plan of the polytheists had failed...

Once again, they started to think of new ways and new plans to defeat Muhammad...

²⁹ Quran 39:64-66

³⁰ Quran 109: 1-6

SEEKING HELP FROM JEWISH SCHOLARS

After much pondering on their new strategy someone finally suggested:

“Let one of us go to Yasrib and ask the Jewish scholars for advice! We can take action based on their recommendations, for they are more knowledgeable in this area than we are...”

This made sense to everyone. Nadr bin Haris and Uqba bin Muayt went to Yasrib (Madina) and found the most eminent Jewish scholar of the time. They told him about our Master and his traits, and asked:

“In your possession is the Torah, surely you must have some knowledge about this, can you please help us?”

The Jewish scholar thought on it then suggested:

“Ask him three questions... If he can answer these then know that he is indeed the Rasul of Allah! But if he can't, then he is a cheat and a liar, do with him as you like!”

The chiefs of Quraish accepted. The three questions were:

- 1. What is the story of the People of the Cave?**
- 2. What is the story of the man who has travelled the entire earth, from its East to its West?**
- 3. What is the reality of the spirit?**

“If he can answer the first two questions but can't give an accurate and concise answer to the third then know that he is the Rasul of Allah... But if he only gives a general overall answer to all, or can't answer the first two questions then be sure that he is nothing but an exploiter and an impostor...”

Nadr and Uqba were content. They went back to Mecca and gave the good news. They now had a way of determining his true identity!

“O brothers, we have acquired a method by which we can determine Muhammad’s identity. Let us now go and ask him these questions and see who he really is!”

Intrigued with their new scheme they went to Muhammad:

“O Muhammad, we are going to ask you three questions that we learnt from a Jewish scholar. If you can answer these, great! But if you can’t, we will be sure that you are a lying defrauder!

1. Tell us about the story of the People of the Cave who lived in the past...
2. Tell us about the man who travelled the entire Earth...
3. Tell us about the reality of the soul!”

Our Master said, “*I will give the answers to your questions tomorrow!*” forgetting to say “Insha’Allah” (by the will of Allah).

The next day the polytheists came but there was no news. The day after they came again and still there was no news... Fifteen days had past, but no new revelation was given.

The polytheists were ravished and thrilled, “He said tomorrow it’s been fifteen days! There you go, clearly, he does not receive revelation from his Rabb but from someone else, who obviously couldn’t answer these questions!”

Finally, Gabriel (pbuh) appeared with the revelation of the chapter al-Kayf.

Our Master, distressed and troubled, asked, “*O Gabriel, why haven’t you visited me for so long when you used to visit me so frequently?*”

To this Gabriel answered with the verse:

“We only become revealed (dimensionally) with the command of your Rabb! Everything within and outside and beyond our knowledge belongs to Him! The concept of forgetfulness does not apply to Him!”³¹

³¹ Quran 19:64

Then continued with the following verses:

Do not say “I will definitely do it tomorrow” about anything (for you do not know if Allah wills that thing or not)!

Except when adding, “Insha Allah – If Allah wills” (you cannot know how Allah’s new manifestation will be)! **And remember (dhikr) your Rabb** (the Names comprising your essence) **when you forget!** **And say, “I hope my Rabb enables me to attain perfection in His closeness** (the dimension of the Reflection of Attributes, in the experience of the unity of existence. [See the topic of the Reflection of Divine Attributes in *The Perfect Man*, by Abdulqadir al-Jili.]³²

After making this reminder, Gabriel went on to reveal the following verses from chapter al-Kahf to answer the question regarding the people of the cave:

Or did you think that (only) the Ashab-al Kahf (companions of the cave) **and the inscription** (on stone) **were among Our wondrous signs?**

And when the youths retreated to the cave and said “Our Rabb (the Name composition comprising our essential reality), **grant us a grace** (a blessing with your favor) **from Yourself** (Your ladun) **and form within us a state of perfection in this matter.”**

So, We cast (a veil) **over their ears** (closed their perception to the world; put them to sleep) **in the cave for many years.**

Then We revived them (with a new understanding of life) **that We might know** (‘Know’ here denotes ‘reveal’ so that they may know – Elmalili Tafsir, Vol 5, Pg 3226) **which of the two factions were most precise in calculating the time they had remained there.**

(My Rasul) **We narrate their story to you in truth... Indeed, they were youths who believed in their Rabb** (B-Rabbihim; as their essential reality in their consciousness) **... Hence, We increased them in experiencing their essential reality.**

We put a nexus in their hearts (fixed their consciousness upon a state of constant observation)! **They** (those youths) **stood up and**

³² Quran 18: 23-24

said, “Our Rabb (the dimension of Names comprising our essence) is the Rabb of the heavens and the earth (the One who forms everything in existence with His Names)! Never will we accept a god (an administrator in existence) besides Him (equivalent to Him)! For if we speak the contrary, we would have spoken an absurd thing that defies the mind and logic.”

These, our people (who have deified the results of their baseless assumptions) have taken gods besides Him... If only they can show a clear proof of the power of these gods! So, who is more unjust than one who lies and slanders against Allah?

Since you have distanced yourselves from them and the things they worship besides Allah, retreat to the cave so your Rabb may spread His grace over you and form a benefit for you from what you do.

When the sun rises it turns from the right side of the cave... And when it sets it passes from their left side... They are within an open space thereof... This is a sign of Allah... Whoever Allah guides (to his essential reality) is enabled to reach the reality... And whoever He leads astray, never will you find for him a friend/guide to enlighten him.

You would have thought they were awake though they lay asleep (as though dead) ... We turned them to the right and to the left... And their dog stretched his forelegs at the entrance (of the cave)! Had you seen them in that state, you would have turned away from them in flight; you would have been apprehensive and frightened!

Thus, We revived (resurrected) them (a quality of the Name *Baith* manifested upon them) so that they may question one another about what they experienced... One of them said, “How long have you remained?” Some of them said, “We have remained a day or a part of a day” ... The others said, “Your Rabb knows better how long you remained... So, send one of you with this silver coin (money) to the city and let him see what food is clean and bring back some sustenance for you; let him be cautious and not let others be aware of you.”

“For if they become aware of you, they will stone you to death or turn you to their belief... Then you will never have the opportunity to succeed!”

So, We informed them about them, so that they know the word of Allah (resurrection) is Truth, and that of the hour (of death) there is no doubt! When they were arguing about the affair among themselves, they said, “Construct over them a building. Their Rabb knows best about them (about what they are)” Those whose word prevailed over the matter said, “Surely, we will construct over them (the people of the cave) a masjid (a prayer house).”

They will say, “They were three, the fourth was a dog” ... “They were five, the sixth was a dog” ... This is merely guessing at the unknown (ranting and fabricating about things they do not know)! They will say, “They were seven, the eighth was a dog” ... Say, “My Rabb knows better their number... None knows them except a few” ... Do not argue about them other than exchanging ideas and do not ask them anything about them!³³

(And some say) they remained in their cave for three hundred years and added nine to it.

Say, “Allah knows best how long they remained... To Him belongs the unknown (aspects) of the heavens and the earth! He is One whose sight and hearing cannot be comprehended with the mind! They have no friend or guardian besides Him! And there is none to share His verdict!”³⁴

This was the answer to the first question...

Besides these verses the people of the cave are also mentioned in various hadith.

Based on these, there were 7 young men who had retreated from their home city, ruled by a tyrant polytheist king, and sought protection in a cave. These young Christian men fell asleep in the cave. They slept for 309 years,

³³ Quran 18:9-22

³⁴ Quran 18:25-26

during this time nobody found them. They also had a dog with them. When they woke up 309 years later, they thought they only had a short nap and felt hungry. One of them went to the city to buy some food, but when he saw the city, he was astounded. 309 years had gone by the city had changed drastically. So, he went to the first place he saw with the hope of finding food and retreating back to the cave. But alas, when the shopkeeper saw the silver coin the young man handed him as money – which had obviously become antique over the years – he caught hold of the young man thinking he’s a thief. They took him to the Sultan. The young man explained his story and how they sought protection in a cave. The Sultan and the wise men of the time were not all that surprised as they had already heard about them from their predecessors... A large group then entered the cave and saw the other men... The 7 young men and their dog lived in that cave for some time, when they died the cave became their tomb.

This cave is reportedly the famous cave in Tarsus (Turkey) known as the “The Cave of Ashab al-Kahf” ...

Moving on to the second question... The answer to this was given through the following verses:

They ask you about Dhul-Qarnayn... Say, “I will recite to you a dhikr (remembrance) about him.”

We established him upon the earth and made easy for him every path (to attain his wishes).

So, he followed a way.

When he finally reached the place where the sun set, he found it setting in dense, dark water... And he found people there! We said, “O Dhul-Qarnayn! You can either punish them or do good for them.”

(Dhul-Qarnayn) said, “We will punish the one who does wrong... And he will be returned to his Rabb and He will punish him with an indescribable torment.”

But whoever believes (in the reality) and fulfills the requirements of his faith the return of this is best for him... We will apply Our command of ease on him.

Then he (Dhul-Qarnayn) followed (another) way.

Until he came to the place of the rising sun (the place where the sun rises from the lowest point in the north without actually setting). **He found it rising upon a people for whom We had not made a cover** (against the sun) (i.e. the sun never disappeared).

Thus, it is... We had encompassed him with what he had.

Then he (Dhul-Qarnayn) followed one other way.

Finally, he reached a place between two mountains... He found people there who were almost unable to evaluate any warning.

They said, “O Dhul-Qarnayn! Indeed, Gog and Magog are causing corruption on earth! So, shall we pay you a price so that you make a barrier between us and them?”

(Dhul-Qarnayn) said, **“That which my Rabb manifests through me is better... But assist me with your strength and I will make between you and them a barrier.”**

“Bring me the blocks of iron...” Until when We leveled both sides, he said, “Blow (with bellows)” ... Until it (the iron) became red hot, he said, “Bring it to me, that I may pour molten copper over it.”

So, they were neither able to pass over it nor penetrate through it!

(Dhul-Qarnayn) said, **“This is a grace from my Rabb... So, when the promise of my Rabb comes, He will make it level... The promise of my Rabb is true.”**

That day We will leave them alone; they will surge over each other like (two different kinds of) waves! And the Horn will be blown, and We will have gathered all of them together.³⁵

As for the third question regarding the reality of the spirit, its answer was given with the following verse:

And they (the Jews) ask you, (O Muhammad) about the spirit. Say, “The spirit is from the command (amr; the manifestation of

³⁵ Quran 18:83-99

the Names) **of my Rabb. And you have been given little of this knowledge** (this answer is for the Jews who asked this question).”³⁶

All three questions asked by the Jewish scholar were thus answered. Albeit, the polytheists of Quraish were not satisfied and made the ‘fifteen-day delay’ their excuse...

A very important point to take note of here is:

“You have been given little of this knowledge” is in reference to the Jewish scholar and the polytheists – the people of duality- who collaborated with him.

Indeed, the Jews and those with a dualistic mindset do not know the reality of the SPIRIT.

Whereas those who attained a state of closeness and intimacy to Allah through the knowledge left as inheritance from Muhammad (saw) have made many explanations providing detailed information regarding the spirit.³⁷

³⁶ Quran 17:85

³⁷ Detailed information on the spirit can be found in “The Human Enigma”.

ACCUSATIONS & DEFAMATIONS

When the polytheists of Quraish were convinced that they were not going to succeed in stopping the growth of Islam by force, they started accusing and defaming our Master with slanderous labels like “magician”, “lunatic”, “poet” and “soothsayer” ...

By doing so, they wanted to render ineffective the invitations our Master was making to the large number of foreigners visiting Mecca during the season of pilgrimage. Primarily it was Walid bin Mughiyra one of the eldest and wisest among the polytheists, at the root of this.

In one of their meetings, he suggested:

“O people of Quraish... The season of pilgrimage has finally arrived... I’m assuming we’re going to encounter some interesting situations. Many foreigners visit our land throughout the year... You have tried to stop them from believing in Muhammad by telling them he is a lunatic, a poet and a magician... But as far as I can see, this tactic is no longer going to work...”

“Why not?” asked one of the polytheists... “We’ve been successful thus far!”

“Until today the visitors came alone or in groups comprising no more than a few people... They took information from one of us and left. But now there is going to be large crowds of people coming to Mecca and they are going to interact and talk with many of you. Some of you are going to claim ‘he’s a magician’ and some are going to say ‘he’s a lunatic’ while others claim ‘he’s an oracle’. This is going to look contradictory on our behalf, making the visitors think we are envious and jealous... Thus, we must decide on a common point and say the same thing lest we look like we’re in conflict with one another...”

“And what do you think we should say? What is your advice? They asked...”

“Before I share my view, I’d like to hear your opinions... What do you all think?”

“Let’s say he’s an oracle!” someone suggested...

Walid objected:

“I swear he is not an oracle! We have seen many oracles to date... What he reads is neither the words nor the figments of an oracle. Oracles are sometimes truthful and accurate while sometimes they are flawed and inaccurate. So far, we have never seen Muhammad say something untruthful...”

“So then let us claim he is a lunatic!”

“He is neither a lunatic nor a crazy man! We have seen many lunatics, we know what they look and sound like... Muhammad neither shakes and shivers, nor does he tic and twitch, he holds no hatred and he is not apprehensive...”

“In that case let us say he is a poet...”

“He is no poet! We have seen all types of poets... What he reads sounds nothing like a poem! We cannot call him a poet...”

“Then we should claim he is a magician!”

“No! Impossible! He is not a magician... We have seen many forms of magic and have met many magicians... What he recites does not in any way resemble the works of magicians...”

There was nothing more left to suggest... For whatever label they came up with to defame our Master, Walid admitted and confirmed that he did not carry their attributes.

Helplessly they asked,

“Aba Abdushams... what can we say? You do not accept any of our suggestions. Let us know what you have in mind then?”

In an earlier time, Walid had heard our Master recite the Quran. The verse he had heard and which had captivated him was:

Indeed, Allah orders justice, good conduct and generosity to relatives... And forbids immorality (ego-based behavior), bad

conduct (activities that go against the requirements of faith) **and oppression** (wrongdoing and injustice) ... **He admonishes you so that you think and evaluate.**

With the captivating effect this verse had on him, Walid explained:

“I swear that there are no words greater and more noble than the words that Muhammad utters! They are like light! Perfect literary works indeed! It gives pleasure to its listeners... a pleasure impossible to explain...”

After this confession, Walid got up and left the meeting...

Everybody was shocked! They started talking amongst each other:

“Walid has also turned away from his religion!”

“He has also become a follower of Muhammad...!”

Eventually the news reached Abu Jahil. “Rest assured” he said, “I will bring him back on track!”

Abu Jahil went to Walid’s house. When Walid saw the worry on Abu Jahil’s face, he asked, “What is it my brother? Why do you look so worried?”

Abu Jahil spoke with savvy:

“How can I not be worried? Quraish is collecting charity in your name!”

Walid was surprised, “What!? Why so?”

Abu Jahil continued his guile:

“They say you have honored and praised the words of Muhammad and that you’re bracing him in order to take advantage of the benefits he provides to become richer!”

Old Walid was furious! With all the wealth he had how dare anyone accuse him of such condescension!?

“Utter nonsense! Do not the people of Quraish know how much wealthier I am, both in property and in offspring, than Muhammad? Have his followers become richer than him to make me richer than I already am!? These are ludicrous statements!”

He made an immediate decision to invite the chiefs of Quraish to his house and make an explanation.

When they came, Walid spoke with resentment, for Walid had not accepted Islam, he had merely confessed the heavenly nature and the superiority of the eloquence of the Quran...

“No, I have not turned away from my gods! But I have contemplated on how you should defame him! If you continue with your current claims soon enough you are going to look foolish, for people are going to see its invalidity... But if you want to make a claim, then I advise you to say he’s a magician and a soothsayer... For, the words he speaks are so magically enchanting that they have the power to separate a father from his son, a husband from his wife, a brother from his brother! In fact, it has the power to create conflict among clans and tribes!”

The polytheists were relieved... From that they on, they started to instill and spread this lie to all of the pilgrims and visitors to Mecca... Meanwhile, in their regard, the following verses were revealed:

Indeed, it is the word of a generous Rasul.

It is not the word of a poet... How limited is your faith!

Nor is it the word of a soothsayer... How little you remember and think!

It is a (detailed) disclosure from the Rabb of the worlds!³⁸

So, leave me (to deal) with the one I created alone;

The one whom I granted wealth;

And sons standing before him;

And enabled the experience of expansive abundance!

Yet he (greedily) wants me to increase it for him!

Never! Indeed, he is very stubborn against Our signs.

I will subject him to an arduous uphill climb.

Indeed, he reflected and decided!

May he die (and see the reality)! How he decided!

Again, may he die (and see the reality)! How he decided!

Then he looked.

³⁸ Quran 69: 40-43

Then he frowned and scowled!

Then he turned his back and became arrogant!

And he said, “This is nothing other than narrated words of magic!”

“It is no other than the words of a mortal!”

I will subject him to Saqar (painful tormenting fire).³⁹

Thus, the state of Walid bin Mugiya who slandered and accused our Master of being a soothsayer was exposed with these verses...

³⁹ Quran 74:11-26

THE FIFTH YEAR

Five years had passed since the disclosure of Islam and the first revelation... The despotic pressure and tumult of the Meccans had gotten out of control. Our Master commanded the Muslims, who were no longer able to bear the torture, to migrate:

“O Muslims, disperse yourselves on Earth! Allah will surely bring you back together some day...”

The Muslims asked, “And where shall we go O Rasul of Allah?”

Our Master pointed his finger and said, *“There! You will be wise to go to Abyssinia... Nobody will be mistreated by the Abyssinian King. It is the land of righteousness... Allah may enable you to reach contentment and ease there...”*

After this, a group of fifteen people comprising Hadhrat Uthman and his wife Ruqiyya, Hadhrat Abu Huzaiifa and his wife Sahla, Hadhrat Zubair bin Awwam, Hadhrat Abudrrahman bir Awf, Hadhrat Mus’ab bin Umair, Hadhrat Uthman bin Maz’un, Hadhrat Abu Salama and his wife Ummu Salama, Hadhrat Amin bin Rabia and his wife Laila, Hadhrat Abu Sabra and his wife Ummu Gulsum, and Hadhrat Suhayl bin Bayza migrated to Abyssinnia.

This was the first group to do hijrah (migrate) with the command of our Master due to the immense torture they endured for accepting the religion of Islam...

On the morning of their departure, while Amir was busy loading the camels, Omar happened to be walking towards them. Omar was one of those who had tormented them the most...

Amir's wife felt a little apprehensive when she saw Omar, nevertheless she sat tall on her camel and kept calm.

Omar asked Laila, "O Ummu Abdullah, where are you going, are you migrating?"

With a sudden rush of courage Laila answered, "Indeed! We shall go to another region of Allah, a place where we can breathe with ease and no longer be tormented and tortured by people like you!"

Despite everything, these words had drilled through Omar's heart. A sense of sadness had set in... With a soft and gentle tone, one which Laila had never heard from Omar before, he said:

"May Allah be your helper and guide..."

Then he silently walked away...

A little later Amir came. When Laila told him about what had happened, seeing the light of hope in his wife's eyes, Amir said:

"Only if you hear Omar's donkey has become a Muslim then expect Omar to become a Muslim!"

Omar's extremely rigid and harsh approach to Islam and the Muslims, had unfortunately ceased all hopes on him...

THE ULTIMATE PLAN

Six months had passed since the first emigration had taken place, and six years since the first revelation of Islam...

It was the month of Zilhijja...

Omar, convinced the Muslims had gotten way out of control, was determined to put them in their place! One morning he decided to find our Master and do whatever was necessary to stop him!

With this intent he stormed off to the Haram al-Sharif. Our master was sitting in front of the Kaaba reciting the chapter al-Haqqa... Omar quietly tiptoed behind our Master and settled down to listen to what he was reciting... The eloquence of the Quran and the exquisiteness of its selection of words was just stunning. Omar was bewildered...

“No doubt the chiefs of Quraish are right... This is most certainly the most elegant and flawless poetry I have heard...” he thought to himself.

At that point our Master was reciting the following verses:

Indeed, it is the word of a generous Rasul.

It is not the word of a poet... How limited is your faith!⁴⁰

Omar was stunned.

“He must most certainly be a soothsayer! How else could he hear my thoughts?”

Our Master continued to recite:

⁴⁰ Quran 69: 40-41

Nor is it the word of a soothsayer... How little you remember and think!

It is a (detailed) disclosure from the Rabb of the worlds!

Had he made it up and attributed it to Us;

Surely, We would have taken his right hand (power).

Then We would have cut his jugular vein (carotid artery)!

And none among you could have prevented it.

Indeed, it (the Quran) is a thought-provoking reminder for those who want to protect themselves!

Surely, We know who among you are the deniers.

Indeed, it (Doomsday) will be a time of bitter regret for those who deny the knowledge of the reality!⁴¹

Omar was now mesmerized... The verses had drilled into his heart and immediately deflated his animosity. Quietly he got up and left...

However, in time, the propaganda of the chiefs of Quraish against Islam and our Master had stiffened Omar's heart once again...

Quite some time later, the chiefs had gathered at the Haram yet again, to settle this case conclusively.

Abu Jahil made his proposition:

“My brothers... As we all know Muhammad insults our gods and degrades us. He claims we are ignorant and that our forefathers are suffering in hell...

Here is my offer: Whoever kills him, I will give that hero 100 red and black camels, 50 gold coins, 50 silver coins, 10 suits of garments and whatever else he wants! Any volunteers?”

They all asked in wonder:

“But who can accomplish this?”

Someone in the crowd took word:

⁴¹ Quran 69:42-50

“I can do it!”

Perplexed and confused everybody turned to see who this courageous valiant was...

Undoubtedly it was Omar...

This had made everyone happy. For they all knew with no doubt that Omar was the perfect man for this job.

“Indeed, you can Omar!” they said with reassurance.

And they all sat to devise their ultimate plan.

OMAR IN ACTION

Unbeknownst to Omar, his sister Fatma and brother-in-law, Said bin Zayd, had covertly become Muslims. Some of his relatives like Nuaim bin Abdullah had also reverted to Islam yet none of had revealed their Islamic identity.

Omar was marching towards our Master determined to kill him, who happened to be at Erkam's house at that point, accompanied by his uncle Hadhrat Hamza (ra), Abu Bakr (ra) and Hadhrat Ali, along with approximately 40 other Muslims...

While Omar was hysterically walking by the hill side, he bumped into Nuaym, his relative... Judging from Omar's frenzy and the path he was on, Nuaym asked with conjecture:

"Where are you headed O Omar?"

"To Muhammad! The inventor of the new religion... The man who split Quraish into two! He dishonored us and degraded our forefathers! I'm going to kill him!"

Nuaym was horrified, "Omar, you're succumbing to your ego and attempting to engage in an evil act... If you kill him, do you think the sons of Abdi Manaf will let you live?"

"I am now convinced that you too are of those who have gone astray! Am I correct?"

"Instead of questioning me, go and question with your own household first!"

"What about my household?"

“Your sister Fatma, your brother-in-law and your uncle have all become Muslims! So go and sort your family out first before meddling in others’ business!”

Omar released Nuaym whose shirt he had took hold of... He could not believe it! His own sister and brother-in-law had become Muslims? This couldn’t be correct! He changed his path and headed directly to his sister’s house...

At this point Habbab bin Arat was at his sister’s house, teaching her and his uncle Said the Quran...

When they heard the loud footsteps outside, they immediately stopped reciting the Quran and Fatma hid the piece of leather on which the Quran was written in her chest... However, Omar had already heard the Quran recitation...

The door opened with a forceful push and Omar walked inside with fury... He shouted, “What were you reading?”

“We were just conversing!” Said answered...

Omar wasn’t convinced:

“I swear that I have found out about your conversion to Muhammad’s religion! Now confess the truth!”

Said knew there was no use in prolonging it:

“O Omar! Can you still not see that the true religion is much different to the gods that you worship?”

Omar was a hot-headed, short-tempered man. These words were enough to make him knock his brother-in-law down, sit on his chest and relentlessly punch him... Fatma ran and tried to push Omar off her husband but this time Omar turned and slapped Fatma so hard that she too fell to the ground. Her nose started to bleed...

They had had enough... Both of them cried out “Hear the truth then! Yes, we have become Muslims! We bear witness that there is no god, only Allah and Muhammad is the Rasul of Allah! Now do as you like, only the ignorant and the deviants are unable to understand the reality of Islam!”

When Omar saw their ultimatum and the blood running down his sister’s face, he was taken aback... He settled down and started feeling bad for what he had done... With a softened tone he asked again...

“Please give me the page you were reading, let me see what it is that Muhammad has brought...”

Fatma didn't trust him, “No! You will harm it! I cannot give it to you!”

Omar promised, “I swear I will not harm it; I only want to read it...”

Fatma was convinced of his sincerity, however she insisted:

“Only the pure can touch the Quran! You are filthy with the dirt of duality! Go and wash yourself first, then you can read it!”

Omar went home, took a bath and came back. His state had changed; his demeanor had completely softened... Omar was a literate man. They gave him the page on which chapter Ta-Ha and al-Hadid was written and Omar started to read it:

In the name of Allah, the Rahman, the Rahim...

O man (pure Muhammadan consciousness, the original Self metaphorically described as the totality of the Names taught to Adam and the Spirit that was blown into Adam)!

We did not reveal the Quran for you to be miserable.

It (the revealed knowledge) **is only a reminder** (of its reality) **to a consciousness that is open to awe** (perceptive to the might of Allah)!

It is sent down in parts from the creator of the earth (body) **and the great heavens** (the forms and levels of consciousness manifesting from the dimension of Names).

Rahman is established on the Throne (Rahman established His sovereignty by creating the worlds [the existential world created by the potential of the Names inherent in one's brain] with His Names, i.e., in the quantum potential, Rahman observes His knowledge through His knowledge).

Whatever is in the heavens (consciousness) **and the earth** (manifest action) **and everything in between** (in one's imagination) **and beneath the earth** (the depths of his body) **is for Him** (for the manifestation of His Names).

And if you speak your thoughts (or conceal them) **know that indeed He knows the secret** (in your consciousness) **and what is even deeper** (the actual Names that compose it).

It is Allah! There is no deity-god, only HU! The Beautiful Names belong to Him (He creates what He wills with those qualities)!

Has the story of Moses reached you?

How he (Moses) saw a fire and said to his people, “Stay here, indeed I have sensed fire... Perhaps I will bring you an ember from it or find a guide near that fire.”

When he came close (to the fire) he perceived a calling, “O Moses.”

“Indeed, I am your Rabb! Take off both your sandals (let go of your physical and mental conditionings and remain as pure consciousness) **for you are indeed in your sacred valley of Tuwa!”**

“I have chosen you! So, perceive the knowledge that is being revealed!”

“Indeed, I am Allah! There is no deity-god, only Me! So, serve Me (by manifesting the qualities of My Names)! **And experience salat to remember Me!”**

“Indeed, the hour (of death) will come... But I will keep its time hidden so that everyone will see and experience the consequences of their own deeds.”

“Do not let those who don’t believe (in the eternal life to come upon death) **and who follow their baseless illusions distract you from it** (the truth that all shall return to Allah) **lest you be destroyed!”**⁴²

Everything in the heavens and the earth glorifies (tasbih) **Allah** (through fulfilling their functions). **HU is the Aziz, the Hakim.**

⁴² Quran 20:1-16

To Him belongs the sovereignty of the heavens and the earth... He gives life and takes life! He is *Qadir* over all things.

HU is the *Awwal* (the first and initial state of existence) and the *Akhir* (the infinitely subsequent One, to all manifestation), the *Zahir* (the explicit, unequivocal and perceivable manifestation; the Absolute Reality beyond the illusion) and the *Batin* (the unperceivable reality within the perceivable manifestation, the source of the unknown; the Absolute Self beyond the illusory selves)! He is *Aleem* over all things (the Knower of all things as their creator with His Names)!

He created the heavens and the earth in six periods and then established Himself on the Throne! He knows what goes into the earth and what come out from it; what is disclosed from the sky and what ascends to it... And He is with you (the origin of your being) wherever you are (as your reality exists with His Names) ... (This points to the unity of existence beyond the illusion of duality.) Allah is *Basir* of what you do (as their creator).

To Him belongs the sovereignty of the heavens and the earth! All affairs are returned to Allah.

He transforms the night into the day and the day into the night! He, as their absolute essence (with His Names), knows what is in the hearts!

Believe in Allah and His Rasul, your essential reality with His Names... Give (for His sake) from that of which He has made you vicegerents! Those among you, who believe and give, there is a great reward for them.

What is your reason for not believing in Allah, your essential reality with His Names? While the Rasul invites you to believe in your Rabb, who brought you into existence from nonexistence with His Names, and has even taken your word! If, indeed, you are true believers!⁴³

Omar was left speechless...

“I have never heard such majestic, such penetrating words brought together with so much grandeur and eloquence!”

⁴³ Quran 57:1-8

Upon hearing this confession, Habbab came out from where he was hiding and applauded;

“Congratulation to you O Omar! For verily, he had made a prayer the other day, saying ‘*O Allah! Strengthen Islam either with Omar or with Abu Jahil.*’

I pray that this prayer of the Rasul of Allah becomes true for you! Now I see that his prayer is manifesting on you, this is a Mighty Power Omar!”

Omar had become exceedingly overwhelmed and sensitive...

“Where is the Rasul of Allah now? I would very much like to see him...”

Fatma was still a little worried, “Only if you promise to not do anything unbecoming to him, we shall tell you his whereabouts...”

Omar had long forsaken his plan...

“I give you my oath: I will not do anything that is unbecoming to the Rasul of Allah!”

OMAR BECOMES A MUSLIM

Omar left his sister's house and speedily headed towards our Master with his sword swinging around his waist. When he got there, he vigorously knocked on the door.

"Who is it?" they yelled "Omar the son of Khattab!" he answered.

Everybody knew Omar's animosity towards Islam and our Master. They hesitated... Bilal al-Habashi looked through the door hole and saw Omar standing tall with his enormous sword around his waist.

He apprehensively ran inside and said, "O Rasul of Allah! Omar bin Khattab is at the door with a giant sword around his waist!"

Hamza interrupted, "Let him come in. If he came with good intentions, he is welcome, but if he came with ill intentions then he will surely get his share from my mighty hands!"

Our Master assured, "*Open the door and let him in. If Allah has willed good for him, He will surely allow him to unite with the reality!*"

Bilal ran back to the door and admitted Omar inside...

Our Master stood up and waited until Omar came near him. Everybody was curious and nervous at the same time. With what intention had Omar come there?

When Omar was close enough our Master reached out and placed one hand on Omar's shoulder and his other hand on his sword. With dignity and nobility both in his voice and gesture he asked, "*O Omar! Why have you come here? I swear I will not desire for you to be degraded like Walid bin Mughiyra with the belittling and condemning verses of Allah! For how long will you continue to be in this state?*"

Omar was melting like sugar in water...

Then our Master made a prayer:

“O Allah, honor Omar bin Khattab with Islam and strengthen Islam with Omar!”

Omar inadvertently fell on his knees...

“O Rasul of Allah! I have come here to place my faith in Allah and His Rasul... I bear witness that there is no god, only Allah, and that you are the Rasul of Allah!”

With joy, our Master recited the takbir, *“Allahu Akbar! Allahu Akbar!”*

The crowd joined him, *“Allahu Akbar! La ilaha illallah! Wallahu akbar! Wa lillahil hamd!”*

Their glorification was so loud it echoed through the streets of Mecca...

Hence the frank and daring child of Mecca entered Islam and reached the status of being “hadhrat” ... After Hadhrat Omar became a Muslim, he went home and started thinking, “Who is the biggest enemy of Muhammad and Islam? I want to go to that person and declare my Muslim identity!”

Of course, he already knew the answer, it was Abu Jahil!

The next day he went straight to Abu Jahil’s house. When Abu Jahil opened the door and saw Omar standing with a grin on his face, he asked, “Salam my sister’s son! What is it? It everything alright?”

Hadhrat Omar was completely calm and serene, with a smile on his face he said:

“I came to let you know that I became a Muslim; I believe in Allah and his Rasul, and the knowledge that he has brought!”

Abu Jahil was dumbfounded. He was utterly shocked. “God damn you and the news that you bring!” he yelled as he slammed the door on Omar’s face.

Omar then went to the Masjid al-Haram, spent some time there, then restlessly went back to the Rasul of Allah, who was sitting with his followers and conversing in Erkam’s house... It was just after noon when Omar ardently asked, “O Rasul of Allah, whether we die or live, are we not upon the true religion?”

“Indeed! By Allah in whose hands of Power lies my soul, whether you live or die, you are upon the right path, the true religion!”

“Then why are we hiding?” asked Omar. “I swear by Allah who sent you to us with the true religion, there shall no longer be a meeting in which we sit with fear and apprehension! Let us disclose our Islamic identity to the public and broadcast the reality of Islam openly!”

Our Master was pleased to hear this, the time had come indeed. The Muslims left Erkam’s house and walked towards the Masjid al-Haram in two groups.

One group was led by Hadhrat Omar and the other by Hadhrat Hamza... They both had their swords in their hands. The polytheists who saw them walking were awestruck!

Some of them approached Omar and asked, “What’s going on O Omar?”

Omar yelled, “Let everyone know that I am a Muslim! Whoever dares to stand in my way will find my sword on his head!”

After this, the Rasul of Allah, together with all the Muslims, did tawaf around the Kaaba, and together they thanked Allah for allowing this...

Islam was now public and the Muslims were able, for the first time, to engage in worship in front of the Kaaba...

This was a great blessing from Allah, both to Omar and to Islam...

Meanwhile, the Muslims who had migrated to Abyssinia were living in peace and comfort. The Meccan polytheists who were disturbed by this, decided to send two ambassadors and a generous number of precious gifts – as a bribe – requesting the Abyssinian King Nebus to send the Muslims back to Mecca.

Abdullah bin Abi Rabia and Amr bin As, two polytheists from Quraish were delegated for this job.

Our Master and Abu Talib were immediately notified of this plan... Abu Talib sent a detailed letter to Nebus, honoring and complimenting him, and drawing his attention to the benevolence of the Muslims in his land and how the Meccan polytheists had no right to bring them back.

When the ambassadors arrived in Abyssinia, they met with all the high-ranking bureaucrats and ministers before they met with King Nebus, and showered them with gifts, requesting their help in their cause.

Of course, they gave their word to support them before the King. When they were finally admitted to the King's palace, Abdullah bin Amr began his speech. After making a great deal of compliments to the King, he said:

“Your majesty, some of our foolish youth and underprivileged have forsaken their religion and embraced a made-up new religion. Some of them reside in your lands, they have sought refuge in your kingdom. Since we are their kin, we know better the harm they are capable of bringing to you. Because of this we request that you return them to us. They are so misguided that they won't even prostrate before you!”

King Nebus, who had received Abu Talib's letter prior to their arrival, responded with fury:

“No! Never! I will never return a group of people who have helplessly sought refuge in me and my kingdom! But I will call them here and see if you have any rights over them, in which case I will allow you to take them. But on the contrary, I will never allow you to take them!”

Upon this the Muslims were called to the King's presence. They were rather anxious, what would they say, what would they do?

Hadhrat Jafar volunteered to speak to the King on behalf of the Muslims living in Abyssinia. Meanwhile the priests who heard the Muslims were called to the King's court, curiously gathered around the King with their sacred books, eager to hear what the Muslims had to say...

Hadhrat Jafar came inside and gave salam to Nebus. However, he did not prostrate before the King as per the custom of the Abyssinians. The King's men who were disturbed by this reproached, “How dare you not prostrate before the King!?”

Hadhrat Jafar answered:

“The Rasul sent to us by Allah has instructed us to prostrate only to Allah and to never prostrate anything besides Him!”

Amr interrupted, “We told you they are misguided! You see, they don't even prostrate to your King!”

King Nebus then spoke:

“O Meccan immigrants, tell me... Why have you migrated to my country? What is your current state and condition? Since you are not businessmen, what are you doing here? Give me some information about

your Rasul. What does he teach? What does he command? Why don't you greet me like your fellow Meccan friends greet me?"

Calm and collected, Hadhrat Jafar answered:

O King Nebus! Allow me to ask three questions to these Meccan men before your presence... Based on their answers, if you feel that we are wrong, then deal with us as you like! But if you see that we are right then we pledge from you that you don't heed the words of these men!"

Upon the King's consent, Jafar continued:

"Ask them O Nebus, ask them if we are slaves who ought to be returned to their master?"

Nebus asked Amr, "Are they slaves?"

"No, they are free and dignified men!"

Jafar moved on to his second question:

"O Nebus, ask them if we have unlawfully spilt anyone's blood for which we must be handed over to the victim's family?"

Nebus asked, "Have they unlawfully spilt anyone's blood?"

"No, they haven't spilt a single drop of blood!"

Jafar then asked his third and final question:

"O King Nebus, ask him if we have any debts, loans or liabilities for which we are accountable?"

Nebus, who was already convinced of the innocence of the Muslims – especially after Abu Talib's letter - asked them:

"O Amr, do these men owe anything to anyone, even if they owe a single coin of gold, tell me, for I am going to pay it in their stead!"

Amr was demoralized, "No, they don't owe anything to anyone..."

"So, then what is your problem with them?" the King asked...

"They used to have the same beliefs and engage in the same practices with us in the past. But now they have forsaken their religion and taken up some other belief! For this we want to punish them!"

Jafar could no longer remain silent:

“You condemn people for their thoughts and beliefs and want to punish them simply because they want to practice their faith without causing any harm to anyone? Shame on you for being so ignorant and such a bigot!”

The King then asked Jafar, “And why have you changed your religion? What is this new religion? Since neither your people nor my people are of this religion, what is this new belief system?”

Hadhrat Jafar started to explain the religion of Islam:

“O King Nebus! We were people totally absorbed in a dark state of ignorance. We used to worship idols and engage in many evil acts... We’d spend our days drinking and seeking lustrous pleasures, completely driven by carnal desires! The rich and the powerful had the authority, while the weak and the poor had no right to live!

This state went on until Allah sent a man whom we all knew as the Trustworthy, a man whose lineage, righteousness, kindness and grace we all witnessed, as His Rasul to us... This Rasul invited us to believe in the Oneness of Allah, to worship Allah, and to forego the stones which we and our forefathers worshipped as idols...

He commanded us to talk only the truth, to not deceive the Trust given to us, to do right by our relatives, to be lawful to our neighbors, to stay away from sins and blood spill, and from all forms of indecency...

He instructed us to worship Allah without assigning any partners to Him, and taught us that all power belongs only to Allah, that all things take place by the will and order of Allah, that Allah is the creator of the heavens and the earth, and taught us to do salat and give alms for Allah!

As a result, we believed in this Rasul and started to worship the One creator without assigning any partners to Him... We changed our lifestyle to observe the laws of Allah, taking care to engage in what has been taught to us as right and to stay away from what has been forbidden...

Because of this our clan and tribe started to oppose us with severe enmity and subjected us to all forms of torture. They did everything in their power to stop us from worshipping Allah and to make us worship the idols instead... They made us miserable in our own homes...

They persecuted and tortured us in myriad ways just to pull us back into the dark and evil world from whence we came... Their sole purpose is to divagate us from the right path back to the heinous, destructive, villainous path on which they are on...

Due to this we were forced to leave our homes and seek refuge in your kingdom... We preferred you to all other kings and your kingdom to all other kingdoms, for we trusted your justice and believed that you will never do wrong by us...

As for why we don't prostrate before you... We greeted you with the salam of the Rasul of Allah... This is the way we greet each other, and this is how those who go to paradise will greet each other...

To not prostrate to anyone besides our Allah comprises the core of our faith, the price for which we have paid with our homes and loved ones... This is the command of our religion... Hence, we trust that you will show understanding to us..."

The King asked, "Do you have an inscription of the commands of your religion with you?"

"Yes" answered Jafar, who had some pages with the verses of the Quran with him...

"Read it to me" commanded King Nebus...

Hadhrat Jafar started to read from the chapter al-Ankabut:

1. **Alif, Lam, Meem!** (His knowledge in His knowledge with His knowledge!)
2. **Do people think they can get away with just saying, "We believe" and not be confronted with who they really are through trial!**
3. **Indeed, those before them were also tested with objects of trial... Allah** (not an external god-deity but their very essential reality) **certainly knows and will expose those who are truthful** (to their word) **and those who are liars.**
4. **Or do those who do bad deeds think they can outrun Us... What bad judgment they have!**
5. **Whoever hopes to meet with Allah** (to experience the manifestations of the One referenced as 'Allah' in one's consciousness, according to one's natural disposition), **indeed** (let them know that) **the term of the bodily life, which is also Allah's discretion, will come to an end! HU is the Sami, the Aleem.**
6. **So, whoever strives with determination** (to live this faith; this reality) **strives only for his own being.** (The greatest Jihad {strife})

is the one done against one's self!) **Indeed, Allah is *Ghani* from the worlds** (in terms of His Absolute Essence, Allah is free from being conditioned and limited by the manifested compositions of His Names)!⁴⁴

Raptured by the power and eloquence of the Quran, the King and the priests started to shed tears...

Hadhrat Jafar then continued with the chapter al-Kahf... Tears were now flowing down Nebashi's eyes soaking his beard and chest... He began to weep louder and cried, **"By Allah, these words come from the same enlightened source from which Moses and Jesus came!"**

He then turned to the Meccan ambassadors and commanded:

"Leave now! And know that from now on, I shall never allow anyone to harm them!"

Amr and Abdullah were dismissed from the King's palace. Their plan had turned against them. But Amr was not willing to let it go that easily... He turned to Abdullah and said, "Watch me expose their great sin to Nebus and get our revenge!"

"Don't!" warned Abdullah... "We are relatives after all... It will not look befitting on our behalf to create conflict in a foreign land! What do you plan to do?"

Amr was determined, "I'm going to tell Nebus what they think of Jesus! Then the tables will turn!"

The next morning Amr went back to the King and told him the Muslims claimed improper things about Jesus (pbuh). He said, "Call them and ask them if you don't believe me!"

The King called the Muslims back to his court and asked them what they thought of Jesus.

Jafar said, "There is no such thing as our thoughts. We only say what Allah has taught us through His Rasul... and regarding Jesus, Allah says:

"Jesus is the servant, the Rasul, and the spirit of Allah who was born from virgin Mary..."

⁴⁴ Quran 29: 1-6

Nebus was pleased with this answer, despite others who were not as pleased...

After this the Muslims lived happily in Abyssinia for many years, where they were able to freely practice their faith...

THE MOON SPLITS IN TWO

The miracle of the moon splitting into two is one of the biggest miracles of our Master...

As known, a **miracle** is a supernatural occurrence a Nabi or a Rasul manifests to prove his divine duty to the people... It is created by Allah, as the grace of Allah. This word is used only in reference to the Nabis and Rasuls.

“**Karamah**” (prophecy, wonder) is specific to the friends and intimates of Allah (waliuallah) who excel at observing the guidelines of Allah. These supernatural occurrences are created by Allah outside the conscious will of the Wali. They are in fact successions of the miracles pertaining to the Nabi or the Rasul whom the Wali follows.

Other supernatural occurrences besides the two mentioned above are called “**istidraj**” This sort does not manifest from a Nabi, a Rasul or a Wali, but from a person whom, for various reasons, Allah puts to test.

In other words, if a supernatural occurrence does not manifest from a Nabi, a Rasul or a Wali, then it must be outside the religion of Islam, and one must refrain from it.

As a matter of fact, the Antichrist Dajjal who is expected to at the end of times will manifest many supernatural occurrences...

After our Master commenced his duty of risalah the polytheists of Quraish demanded miracles as proof. One of these was splitting the moon into two...

Some of the most ferocious polytheists like Walid bin Mughiyra, Abu Jahil, Aswad bin Muttalib, Ab bin Hisham, Nadr bin Harith gathered around our Master one day and said:

“If you truly are the Rasul of Allah as you claim to be, split the moon into two! Let one half be observed from Jabali Qubaish and the other half from Jabali Quaik...”

Our Master asked, “*If Allah enables this, will you then believe?*”

“Yes! If you can do this, surely we will be of the believers!” they confirmed...

It was the 14th night of the lunar month... A full moon! Our Master prayed to Allah and asked Him to split the moon into two as the polytheists requested. Lo and behold, the moon split asunder, one half was visible from Jabali Qubaish and the other from Jabali Quaik...

Then our Master called out:

“Bear witness O Aba Salam bin Abdulasad, O Arkam! Bear witness!”

The Quraishi polytheists were utterly dumbfounded by this scene yet they still couldn’t become believers!

“This is clearly the magic of the son of Abu Kabshe...” they deluded themselves.

Abu Jahil suggested, “Wait for the travelers to arrive... He may think we can deceive us with his magic but he can’t deceive the travelers outside of Mecca. If they didn’t see what we saw then clearly it was just magic! Let us wait and see...”

After some time, some Meccan travelers returned home and claimed they saw the moon split into two during their travel. Yet the unbelievers still did not believe! With blind stubbornness they persisted on it being nothing other sorcery and magic.

Some time later verses were revealed to further validate its authenticity:

The Hour has neared and the Moon (Qamar) has split asunder!

Yet when they see a miracle, they turn away and say, “Ordinary magic”!

They deny and follow their own baseless desires (all that is pleasing to their egos)! But every matter will be settled!⁴⁵

⁴⁵ Quran 54:1-3

THE DEFEAT OF THE ROMANS

While the merciless conflict between the Muslims and the polytheists continued in Mecca, a ruthless battle was taking place between East Rome and Persia in the Middle East... Eventually this battle came to an end with a great victory on behalf of the Persians...

The Meccan polytheists were overjoyed to hear this, they festively celebrated this victory as if it was their own... Reason being, the Romans were ‘People of the Book’... Despite the serious degeneration they still believed in Allah and His Book... On the contrary the Persians were polytheists and Zoroastrians who denied the divine books altogether...

Hence the polytheists’ victory over the people of the book was a tremendous source of joy, and not to mention, *hope* for the Meccan unbelievers, vouching for their own potential victory over the Muslims...

With joviality they began to sing, “You are Muslims, the people of the book, just as the Christians are... The Persians are illiterate; they are not people of the book, just like us! They won the Christians, which means we will also win you!”

The Muslims were extremely saddened by this... They did not know how to respond to the polytheists...

That is when the following verses were revealed:

Alif, Lam, Meem.

The Romans (Byzantines) have been defeated!

In a nearby land... They (the Byzantines) will be victorious after this defeat.

Within a few years... The judgment is Allah's from beginning to end! Then those who have believed will rejoice (for the word of Allah will have been fulfilled).

With the help of Allah... He gives victory to whom He wills! *HU* is the *Aziz*, the *Rahim*.

(This is) the promise of Allah; He does not fail in His promise! But the majority of the people do not know.⁴⁶

As can be seen the verses openly give the good news that the Romans who were defeated by the Persians will be victorious over them within a few years... After our Master disclosed these verses, Abu Bakr (pbuh) immediately memorized them and recited them in a public area where all the polytheists could hear. Then added:

“Within a few years the Romans will definitely be victorious over the Persians!”

Upon hearing this, an infuriated polytheist, Ubay bin Khalef, objected and said, “Liar! If you're so sure let us bet on it! I say ten young camels and three years! What do you say?”

Abu Bakr (ra) accepted. Then he went to our Master and told him about what had happened. Our Master said:

“The term ‘few years’ in this verse denotes within a decade, so go back and extend the time and increase the number of camels!”

Abu Bakr (pbuh) went back and extended the period of the bet to 9 years and the number of young camels to 100.

Sometime later when Abu Bakr had to migrate from Mecca, he delegated his son Abdurrahman as his successor but during the battle of Uhud Abdurrahman asked Ubay to delegate a successor in his stead in case he dies in the battle. Ubay chose one of his heirs as his successor. During the battle of Uhud Ubay was killed. Some years later, just before the period of nine years reached completion, the Romans suddenly attacked the Persians and were victorious...

Upon this, Abu Bakr was given 100 young camels from the heirs of the Khalef and with the command of our Master, he donated them to the poor

⁴⁶ Quran 30:1-6

and needy... According to certain narrations, some polytheists who saw this miracle converted to Islam...

After this Abu Bakr migrated from Mecca but this decision is mainly based on personal reasons which I have penned in “Abu Bakr as-Siddiq” in detail for those who may be interested...

MECCA BOYCOTT'S MUSLIMS & IMPOSES A CRUEL EMBARGO

As Islam grew bigger and stronger, especially after the conversion of Hadhrat Hamza and Hadhrat Omar, the leaders of Mecca held a meeting and decided to boycott the Muslims with a cruel embargo...

The terms of the boycott were approved and signed by all the chief polytheists. It was a total economic and social embargo:

1. No spouse is to be taken from the sons of Hashim and Muttalib
2. No spouse is to be given to the sons of Hashim and Muttalib
3. Nothing is to be sold to the sons of Hashim and Muttalib
4. Nothing is to be bought from the sons of Hashim and Muttalib

Besides these conditions, the boycott comprised other ruthless stipulations like prohibition of meeting with these families under any circumstance until the Rasul of Allah was surrendered for them to kill. It was signed by the chiefs of approximately 80 families and hung on the wall inside the Kaaba...

When the polytheists announced the terms of their boycott and embargo, Abu Talib made a wise invitation to the sons of Hashim and Muttalib asking them to withdraw to the outskirts of Mecca, to a region called *Shi'Abi Talib*, where they could stick together as a community and support each other. All of the sons of Hashim and Muttalib, Muslims and non-Muslims alike, joined their leader in that valley. Nonetheless, this was nothing less than a besiege and a ruthless social and economic embargo. The entrance and exit points of the region were constantly being monitored to ensure no form of support was being made to them.

This cruel embargo started on the 7th year of Islam, at the beginning of the month of Muharram, and lasted for three years...

During this time, Abu Talib placed a guard by our Master every night, in fear of a possible assassination. Some nights, he would watch over him in person, not allowing him to sleep with his family.

During these embargo years no food was allowed into the region, nor were they allowed to leave the region, not even during the season of pilgrimage...

If perchance a Muslim found a way to go to the bazaar, a polytheist would immediately run to the shopkeeper and prevent him from selling any goods to the Muslim.

It's impossible to pen the extent of the famine and misery the Muslims and their relatives were put through... Most times, they had nothing to eat and survived off the scraps, barks and leaves of the trees...

Days would pass without a single bite of food... Children would cry out of hunger for hours on end until they would finally pass out... When the polytheists who passed by the region heard the crying and wailing, they would mercilessly rejoice and feel triumph...

Occasionally, a few non-Muslims, including Hakeem ibn Khuzam and Khadija's nephew Al-Mot'am ibn 'Adi, who felt sorry for them would attempt to discretely send food, but most times they would get caught. In any case, even if the food came, it would be so inadequate that our Master and his companions would tie rocks on their bellies to relieve their hunger pains...

During this time our Master and his wife Khadija spent their entire fortune, everything they owned, to provide some form of aid and relief to their community, but alas... the destitute and misery was colossal.

One day again, Hakeem ibn Khuzam sent a camel load of wheat to the region, but Abu Jahil saw it and stopped it. Hakim was so enraged that he burst Abu Jahil's head with a camel bone leaving Abu Jahil's face in blood...

Despite all of this, our Master continued his mission of risalah, perpetually inviting the Meccans to Islam... even though most times, it bared no result.

One day, near the end of this period, Gabriel (pbuh) brought news to our Master. The treaty that was hung on the wall inside the Kaaba was

destroyed by a worm, sparing nothing other than the line “In the name of Allah...” Our Master shared this news with his uncle Abu Talib.

“O uncle! Allah, my Rabb, made a worm eat and destroy the treaty leaving nothing other than the name of Allah on the page...”

“Did your Rabb tell you this?” asked Abu Talib...

“Yes! My Rabb informed me.”

“Surely none can deceive you with false news and none can delude you with magic!”

Then Abu Talib went to the polytheists and called out to them:

“O people of Quraish! My nephew has informed me that your treaty was eaten by a tree worm and no writing other than “In the name of Allah” was left... Bring your treaty and let us see it!

In fact, let us bet on it, if the news my nephew brings is true then end the boycott, but if what he says is false and you find your treaty intact then I shall hand him over to you; you can deal with him as you like!”

The Meccans accepted.

They went inside the Kaaba and saw that in fact it was exactly as our Master had told. Only the name of Allah was left untouched. The polytheists were dumbfounded and speechless... Finally, one of them broke the silence, “Another one of his nephew’s magic tricks! Don’t believe them!”

And they continued the boycott...

THE PLAN TO END THE BOYCOTT

The majority of the Quraishi polytheists were in favor of the embargo; the small minority that was against it had no voice or weight in the sight of the chiefs and thus were forced to acquiesce.

Eventually one day, Amr went up to Zuhair and questioned him, “O Zuhair! What kind of a man are you? How can you turn a blind eye to the torture your uncles are being put through? How can you tolerate them being left to starve? How, while they are in this wretched state, can you go on with your life in comfort? How can you accept Abu Jahil’s invitation to boycott against your uncles? Had you invited him to sign an embargo against his uncles, would he have accepted? No doubt he would not have! In fact, he would have mocked you! So how can you still remain silent?”

Zuhair had nothing to say... After some thought he agreed with Hisham and asked, “O Hisham, I’m just one man. What can I do on my own? If there were others supporting me surely, I would have made an attempt to end this boycott.”

Hisham jumped in, “There is someone!”

“Who?”

“Me!”

This wasn’t sufficient, “Find a third person!”

Hisham went straight to Mu’tim bin Adiyy’s house, his close friend, and said, “O Mu’tim, it surprises me that you can remain silent against all the injustice and torture being done to the families of the sons of Abdi Manaf simply because a group Quraishis wish so! I swear if I had the chance, I would end this nonsense right away!”

“I’m just one man, if there were others...?”

“I just told you there are! Me!”

“Yes, but two people is not enough, we need a third person...”

“The third person is Zuhair bin ami Umayya! He also thinks like us...”

Mu’tim wasn’t convinced, “Perhaps we can find a fourth?”

So Hisham went straight to Abul Bakhtari’s house and told him the same things. “Do you agree with what is being done?” he asked...

“This can’t be stopped with two people. Are there others that think alike?”

Hisham gave the names of the other two people and together they made a plan about what they can do. The next day they went to the Haram, separately, where all the chiefs were. Zuhair was particularly presentable that day. He did tawaf around the Kaaba seven times then went next to the chiefs and addressed them:

“O chiefs of Mecca... While we wear fine clothes, eat delicious food and enjoy our lives our relatives are being tortured, starved and prevented from accessing their natural needs and rights. How can this be accepted? All of us have relatives among them, let it be known that until we tear up and destroy the treaty that shatters the core of our family ties, I will not sit among you!”

Abu Jahil burst out, “You are a liar! You can never destroy the treaty!”

Zem interrupted, “It is you who lies and deceives! We had never agreed on putting the boycott on paper in the first place!”

Then Abul Bakhtari joined, “Indeed Zem speaks the truth! We neither agreed with the boycott nor did we sign that paper!”

Mu’tim confirmed their words, “You certainly speak the truth! Whoever disagrees is a liar! We seek refuge in the Creator from what has been written on that paper!”

Then Hisham continued his speech until eventually Abu Jahil had nothing to say, other than, “Clearly you made an agreement among each other and arranged this meeting on purpose!” then got up and left.

Mu’tim got up and walked up to the Kaaba, took the new paper with the embargo terms, and tore it up in front of everyone. Then these five men went to their homes, armed themselves with their swords, went to the

region of the boycott and released everyone, making sure to keep them safe and unharmed until they moved back to their homes.

Thus, the ruthless boycott and suffering which lasted approximately three years had come to an end.

During these three years almost everything the Rasul of Allah (saw) and his wife Khadija owned was spent in the cause of mitigating this suffering...

One day, while our Master was walking in one of the neighboring valleys of Mecca, he came upon someone named Ruqana. Ruqana was the most famous and invincible wrestlers of the time. He was the source of pride and strength for the polytheists.

Our Master said, *“O Ruqana, do you not fear Allah in whom I invite you to place your faith?”*

“Had I believed you, surely, I would have feared Him and followed you... But I don’t believe you...”

Our Master insisted, *“How about if I win you? Would you believe me then?”*

Ruqana grinned. Nobody had won him to date, he knew it wasn’t possible so he daringly said, “If you can win me, I will believe you!”

“Let us wrestle then!” our Master said.

As Ruqana tried to grab our Master, he suddenly found himself on the floor. He was dumbfounded.

“This doesn’t count” he said, “Win me again if you can!”

But alas, before he could grab our Master again, he was stricken to the floor. How can this be he thought to himself...

“I don’t understand how you wrestle; clearly you are a magician!”

“Shall I show you something greater than this?”

“Like what?”

“Like making a gumtree walk over here?”

“No!? You cannot do that?”

Our Master called out to the gumtree ahead, *“With the permission of Allah, come here.”*

Astonishingly, the gumtree started to move; it pierced through the soil with all its roots and came in front of our Master.

Ruqana was shocked, amused and frightened at the same time. He faltered, “This is the greatest display of magic I have seen in my life... Can you make it go back?”

“With the permission of Allah go back to your spot...”

The tree went back to its original position.

Perplexed and bewildered, Ruqana went to his clan and told them about what he saw. According to narration, Ruqana became a Muslim after he returned to Mecca.

DO NOT UPSET THE BLIND

One day our Master was having a chat with the mighty polytheist Walid bin Mughira, endeavoring to make him join Islam...

At that point, Hadhdad Khadija's nephew Abdullah bin Ummu Maktum, a blind man, came to our Master and inadvertently interrupted:

“O Rasul of Allah! Give me guidance! Teach me the things that Allah has taught you?”

While our Master was strenuously striving to guide the great chief of the polytheists to Islam, the interruption of Abdullah bin Ummu Maktum was disconcerting to our Master. He ignored him and continued to converse with Walid bin Mughira.

Thereupon the following verses were revealed as a warning:

He frowned and turned away!

When the blind man approached him!

How do you know, perhaps he might be purified!

Or perhaps he is going to contemplate on the reminder and that remembrance is going to benefit him!

As for he who thinks himself without need...

You give attention to him!

But what is it to you if he is not purified!

Whereas the one who comes to you with a thirst for knowledge!

He is in awe!

Yet you do not give your attention to him!⁴⁷

After this verse was revealed, whenever our Master came upon Ummu Maktum he would greet him with the words, “*O the person who made my Rabb warn me*” and sit and converse with him...

⁴⁷ Quran 80:1-10

SIGNS OF THE FINAL HOUR

While we're nearing the tenth year of Islam, I wanted to narrate some of the hadith regarding the end of times and doomsday, after which we shall continue from where we left off...

Here are some of the things our Master said about the end of times:

Narrated Abu Huraira:

The Rasul of Allah (saw) said, "By Him in Whose Hand my soul is, the world will not come to an end until a man passes by a grave and lies over it saying, "If only it were I in this grave, dead!". He will not say so because of religious reasons but because of widespread mischief and severe trials of the world."⁴⁸

Narrated Abu Huraira:

"The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it."

"The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die in this fight and every man amongst them will say: 'Perhaps I may be the only one to remain alive.'⁴⁹

⁴⁸ Al-Bukhari and Muslim Riyad as-Salihin 1821

⁴⁹ Al-Bukhari and Muslim Riyad as-Salihin 1822

Yusair b. Jabir reported:

Once there blew a red storm in Kufah and there came a person who had nothing to say but:

“Abdullah b. Masud, the Last Hour has come!”

Abdullah b. Masud was sitting reclining against something, and he said: “The Last Hour would not come until shares of inheritance are not distributed and there is no rejoicing over spoils of war.”

Then he said pointing towards Syria, with the gesture of his hand like this: “The enemy shall muster strength against Muslims and the Muslims will muster strength against them (Syrians)”.

I said, “You mean Rome?” And he said: “Yes, and there would be a terrible fight and the Muslims would prepare a detachment to fight unto death, which would not return but victorious. They will fight until night will intervene them; both the sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return but victorious. When it would be the fourth day, a new detachment out of the remnant of the Muslims would be prepared and Allah will decree that the enemy should be routed. And they would fight such a fight the like of which would not be seen, so much so that even if a bird were to pass their flanks, it would fall down dead before reaching the end of them. There would be such a large-scale massacre that when counting would be done, only one out of a hundred men related to one another would be found alive. So, what can be the joy at the spoils of such war and what inheritance would be divided!”⁵⁰

Abu Huraira reported the Rasul of Allah (saw) as saying:

The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and the stone or the tree would say: “O Muslim, O servant of Allah, there is a Jew behind me; come and kill him” but the tree Gharqad would not say it, for it is the tree of the Jews.⁵¹

⁵⁰ Sahih Muslim 2899a

⁵¹ Sahih Muslim 2922

Amr ibn Al-As reported:

The Quraish importer said to him that he heard the Rasul of Allah (saw) say, "The Hour will be established and the Romans will be a majority of the people." Amr said, "Be careful what you say." The man said, "I have said what I heard from the Rasul of Allah."

Amr said, "If the Rasul said that, indeed, there are four qualities in them: they are the most judicious of people during a tribulation, they are the quickest to recover after a calamity, they are the quickest to return to battle after a retreat, and they behave well with the poor and weak. Their fifth quality is good and beautiful: they are best at preventing the oppression of their kings."⁵²

Umm Salama, the Mother of the Faithful reported;

Allah's Rasul (saw) said that the defenseless would seek protection in the Sacred House (Kaaba), people who would have nothing to protect themselves in the shape of weapons or the strength of the people. An army would be sent to fight and kill them but when they would enter a plain ground the army would be sunk in it.⁵³

Aisha reported that the Rasul of Allah (saw) said:

"Strange it is that some people of my Ummah would attack the House (Ka'ba) to kill a person who would belong to the tribe of the Quraish and he would try to seek protection in the House. And when they would reach the plain ground, they would be sunk." I said, "Allah's Rasul, all sorts of people thron the path." Thereupon he said: "Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one stroke of destruction, though they would be raised in different states on the Day of Resurrection. Allah would, however, raise them according to their intention."⁵⁴

⁵² Muslim Book 041, Number 6925

⁵³ Sahih Muslim Book 41, Number 6889

⁵⁴ Sahih Muslim, Book 41, Number 6890

Abu Bakrah reported:

The Rasul (saw) said, “If two Muslims confront each other with swords, both the killer and the killed will be in Hellfire.” It was said, “O Rasul of Allah, we understand for the killer, but why for the one killed?” The Rasul said, “Verily, he intended to kill his companion.”⁵⁵

It was narrated from Thawban, the freed slave of the Rasul of Allah (saw), that the Rasul of Allah (saw) said:

“The earth was brought together for me so that I could see the east and the west, and I was given two treasures, the yellow and the white – meaning gold and silver. And it was said to me: ‘Your dominion will extend as far as has been shown to you.’ I asked Allah for three things: That my nation would not be overwhelmed by famine that would destroy them all, and that they would not be rent by schism and fight one another. But it was said to me: ‘When I (Allah) issue My decree it cannot be revoked. But I will never cause your nation to be overwhelmed by famine that would destroy them all, and I will not gather their enemies against them and destroy them until they annihilate one another and kill one another.’”⁵⁶

Abu Huraira reported Allah’s Rasul (saw) saying:

Have you heard about a city, one side of which is on land and the other is in the sea (Constantinople). They said: Allah’s Rasul, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Bani Ishaq would attack it. When they would land there, they will *neither fight with weapons nor would shower arrows* but would only say: “There is no god but Allah and Allah is the Greatest,” and one side of it would fall. Thaur (one of the narrators) said: I think that he said: The part by the side of the ocean. Then they would say for the second time: “There is no god but Allah and Allah is the Greatest” and the second side would also fall, and they would say: “There is no god but Allah and Allah is the Greatest,” and the gates would be opened for them and they would enter therein and, they would be collecting spoils of war and distributing them amongst

⁵⁵ Sahih al-Bukhari 6672, Sahih Muslim 2888

⁵⁶ Sunan Ibn Majah 3952

themselves when a noise would be heard saying: *Verily, Dajjal has come*. And thus, they would leave everything there and go back.⁵⁷

The hadith makes it clear that the conquest of this city will occur near the last hour and will involve no war, only prayer and *zhikr*...

Here is a relevant excerpt from *Tazqirat'ul Awliya*, page 161:

“When Akshamsattin heard that many intended to prevent Sultan Mehmet from conquering Constantinople, he told Sultan Mehmet:

‘Sultan Mehmet will conquer Constantinople first... Then Bani Asfar will take it and then the Mahdi will take it back from the Bani Asfar’...”

An-Nawwas b. Saman reported;

Allah’s Rasul (saw) made a mention of the Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described his turmoil as very significant and we felt as if he were in the cluster of the date-palm trees. When we went to him in the evening and he read the signs of fear in our faces, he said:

“What is the matter with you?” We said, “Allah’s Rasul, you made a mention of the Dajjal in the morning sometimes describing him to be insignificant and sometimes very important, until we began to think as if he were present in some near part of the cluster of the date-palm trees.” Thereupon he said, “I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf and safeguard him against his evil. The Dajjal will be a young man with curly, contracted hair, and a blind eye. I compare him to Abd-ul-Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf. He would appear on the way between Syria and Iraq and would spread mischief right and left. O servants of Allah! When this takes place, adhere to the path of Truth!”

⁵⁷ Sahih Muslim 2920a Book 54, Hadith 97

We said, “Allah’s Rasul, how long would he stay on the earth?” He said, “For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days.”

We said, “Allah’s Rasul, would one day’s prayer suffice for the prayers of day equal to one year?” Thereupon he said, “No, but you must make an estimate of time and then observe salat.”

We said, “Allah’s Rasul, how quickly would he walk upon the earth?” Thereupon he said, “Like cloud driven by the wind. He would come to the people and invite them to a wrong religion and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect themselves before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance like that between the archer and his target. He would then call that young man and he will come forward laughing with his face gleaming with happiness and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for the Dajjal until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words:

I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur.

And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here, at Tur, and they would be so hard pressed that the head of an ox would be dearer to them than one hundred dinars. Jesus and his companions would supplicate to Allah, Who would send to them insects which would attack their necks and in the morning they would perish like one single person.

Jesus (pbuh) and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with putrefaction and stench. Then Jesus (pbuh) and his companions would again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where Allah would will. Then Allah would send rain which no house of clay or the tent of camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow such a big pomegranate that a group of people will be able to eat it and seek shelter under its skin. And milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such a large quantity of milk that the whole tribe would be able to drink out of it and the milch sheep would give so much milk that the whole family would be able to drink out of it and at that time Allah would send a pleasant wind which would soothe people even under their armpits, and would take the life of every Muslim and only the wicked would survive who would openly commit adultery like asses and the Last Hour would come to them."

Abu Umamah Al-Bahili narrated:

The Rasul of Allah said: "The Dajjal will say '*I am a Rasul,*' but there is no Rasul after me. Then he will say: '*I am your Rabb*' but you will not see your Rabb until you die. He is one-eyed, and your Rabb is not one-eyed, and written between his eyes is Kafir. Every believer will read it, whether he is literate or illiterate."⁵⁸

⁵⁸ Sunan Ibn Majah 4077

Fatima bint Qais reported:

One day when Allah's Rasul (saw) finished his prayer, he sat on the pulpit smiling and said: Let every worshipper remain in his place. He then said: Do you know why I asked you to assemble? They said: Allah and His Rasul know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these waves took them near the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that island. There was a beast with long thick hair and because of this they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us, we were afraid of it lest it should be a devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. But tell me who are you? We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us near this island. We got into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al- Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So, we came to you in hot haste fearing that that might be the Devil.

He (the chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: yes. Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said:

Inform me about the spring of Zughar. They said: Which aspect of it do you want to know? He (the chained person) said: Is there water in it and does it irrigate the land? We said to him: Yes, there is abundance of water in it and the inhabitants of Medina irrigate land with the help of it. He said: Inform me about the unlettered Rasul; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighborhood and they had submitted themselves before him. Thereupon he said to us: Has it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about myself. I am the Dajjal and would be soon released so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two places are prohibited areas for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it.

Then Allah's Rasul (saw) striking the pulpit with the help of the end of his staff said, "This implies Taiba meaning Medina. Have I not, told you an account of the Dajjal like this?" The people said: Yes. "And this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen Sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east."⁵⁹

Narrated Abu Huraira:

Allah's Rasul (saw) said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Rasul (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj (i.e., killing) will increase, (8) till wealth will be in abundance

⁵⁹ Sahih Muslim 2942a

- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, the person to whom it will be offered will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. When the sun rises from the West and the people see it they will all believe (embrace Islam) but that will be the time when: As Allah says, '*No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.*' (6.158)

And the Hour will be established while two men spread a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank for his livestock is able to water his animals in it; and the Hour will be established when a person has raised a morsel of food to his mouth but will not be able to eat it."⁶⁰

After having shared the above hadith, most of which are from Sahih Muslim and Bukhari, let us now go back to the tenth year of Islam...

⁶⁰ Sahih al-Bukhari 7121

YEAR OF SORROW

The tenth year after our Master's first revelation is known as the Year of Sorrow in the Islamic world...

During this year, our Master's beloved wife Khadija and his uncle Abu Talib passed away. Preceding their death our Master also lost his four-year-old son Qasim, and then his younger son Abdullah Tahir. The loss of his sons led the Meccan polytheists to take their cruelty to another level by calling our Master "abtar" meaning "he whose progeny has been cut off".

Upon this Allah revealed the chapter al-Kawthar to console him:

Indeed, We gave you the Kawthar!

So, experience salat for your Rabb and sacrifice (your ego)!

Indeed, it is the one who resents you that is cut off (whose progeny has been made discontinuous)!⁶¹

After the embargo was lifted from the Muslims Abu Talib had become extremely ill and bedridden. His state was so severe that it was undeniably clear that he was in his final days...

When our Master saw this he approached his uncle and once again invited him to accept Islam:

"My dear uncle, come and say the sacred words with which I may be a witness for you before Allah on the day of judgment and that it may be the cause for your salvation..."

⁶¹ Quran 108: 1-3

Abu Talib looked around him and said, “Beloved Nephew, if I was not afraid that these people would assume that I did it to escape death and call me senile I would have done it... Nay, I do not want people to talk after me saying I said it out of the fear of death... I will not say it.”

Our Master insisted, “Just one word and I will fight on your behalf in front of Allah.”

At this point Abu Jahl started yelling, ‘Oh Abu Talib, will you leave the religion of your father, Abu Muttalib?’ He kept saying this, almost heckling our Master to the point where Abu Talib could not hear his nephew anymore.

Finally, he looked at our Master and said, ‘Upon the religion of Abdul Muttalib’, and passed away.

Our Master said, “*By Allah, I will continue to ask for your forgiveness until I am forbidden to do so...*”

Albeit some narrations report that Abu Talib said the Word of Witness in his last breath unfortunately these are not authentic narrations. Abu Talib was 87 years old when he died. He passed away three years before the migration.

Some narrations report when our Master washed the corpse of his uncle, he anointed his entire body but when he came to his feet Gabriel (pbuh) prevented him and because of this he will only be subject to the suffering of fire from beneath his feet...

Only fifty days after Abu Talib’s death, during the month of Ramadan, our Master’s beloved wife Khadija also passed away... Khadija had spent 25 years with our Master and was 65 when she passed away.

Regarding Khadija our Master (saw) said: “***The best of the world’s women was Mary at her lifetime, and the best of the world’s women is Khadija at her lifetime.***”

Indeed, our Master’s daughter Fatima, the only one among his children to continue his progeny, was born of Khadija...

OUR MASTER'S ENGAGEMENT WITH HADHRAT AISHA & MARRIAGE WITH HADHRAT SAWDA

After beloved Khadija passed away our Master was bereft and left on his own for some time. Soon enough, however, the absence of a female presence at home became very noticeable.

It was during one of these days that, Osman bin Maz's (r.a) wife Hawla visited our Master (saw), and upon seeing his need for some housekeeping, she said:

“O Rasul of Allah, Khadija's absence is really noticeable...”

Our Master (saw) replied:

“Yes... she was the mother of the children and the watchful caretaker of the house...”

Hawla then opened up to our Master (saw) saying:

“Would you like me to mediate a marriage for you?”

Our Master showed acceptance and said, *“Yes, surely there will be someone appropriate amongst the women...”*

Hawla then asked:

“Would you prefer a maiden or a widow?”

Our Master asked, *“Who is the maiden?”*

She replied, “It is Aisha, the daughter of Allah's most beloved servant Hadhrat Abu Bakr.”

“And who is the widower?”

“It is Sawda binti Zam, a faithful follower of you and a believer in your message.”

“Since this is so, then yes, please go and consult on my behalf with both of them.”

After this conversation, Hawla went straight to Abu Bakir's house. When she saw that he was not home, she opened up to his wife, Ummu Ruman.

“O Ummu Ruman, do you know what goodness and blessing has reached you by Allah?”

Ummu Ruman was curious:

“May it be good news, please tell me?”

Hawla continued:

“The Rasul of Allah has sent me to you to ask for Aisha's hand in marriage!”

Ummu Ruman was surprised, for at that time although not yet engaged, her daughter Aisha was already promised to Jubair, the son of Mu'tim Bin Adiyy.

Mindfully she said:

“O Hawla, please wait for Abu Bakir to come home, he will decide best.”

Soon Hadhrat Abu Bakir arrived home and Hawla informed him openly:

“O Abu Bakr, the Rasul of Allah has sent me on his behalf to ask for your daughter's hand in marriage”

Abu Bakr hesitated for a moment. After all, since he considered the Rasul of Allah to be his brother, wouldn't this mean that the Rasul was Aisha's uncle?

He questioned whether a brother can marry his brother's daughter, that is, if uncles can marry their nieces.

So, he asked Hawla to find out:

“Is it permissible to marry one's brother's daughter?”

Hawla quickly returned to the Rasul and conveyed the question to which our Master answered:

“O beloved Abu Bakr, you are my brother, both by faith and belief, but not by blood relation, hence it is permissible and legitimate for me to marry your daughter Aisha.”

After receiving this message Hadhrat Abu Bakr was relieved, however, there still was another situation that needed to be addressed. His daughter was already promised in word to Mut'im Bin Adiyy's son Jubair... but nothing had yet been organized or prepared, nor had they made any attempt to establish an engagement. Abu Bakr decided it's best to go and discuss the matter with them. When he arrived at their house, Mut'im Bin Adiyy's wife opened the door and upon seeing Abu Bakr, she abruptly asked:

“O Abu Kuhafa's son, what brings you here?”

“I've come to discuss Jubair and Aisha's promised word for marriage...”

Before Abu Bakr could go any further Mut'im Bin Adiyy's wife aggressively accused him, saying:

“It's obvious that you are eager to recruit my son into your new religion! You think you can take our son into your new religion by marrying your daughter to him!?!”

Both saddened and upset by this sudden rude attack, Abu Bakr was taken aback. Just then he saw that Mut'im Bin Adiyy had come to the door, and so Abu Bakr turned to him and asked:

“O Mut'im bin Adiyy, what is your thought on proceeding with the marriage of Aisha and Jubair, are you of the same mind as your wife?”

“Yes, Abu Bakr, I agree with my wife!”

And so, there was nothing more to be said. This matter was settled without any further conversation, the promise of matrimony was canceled at that very moment and Abu Bakr returned home.

Soon after, the matrimony rights between our Master and Aisha were announced and their wedding ceremony commenced 3 years after, in the city of Medina.

Sawda, was the wife of Sekran Bin Amr. Together they were amongst those who had embraced Islam from early on. They were also among those who had migrated to Habeshistan, however, they returned back home. One night, soon after they had returned, Sawda saw a dream. She saw that the

Moon descended upon her. She shared her dream with her husband and he interpreted the dream to her saying:

“I’m going to die and after I pass you will remarry, but you will marry someone who is very noble and blessed...”

Not long had passed when her husband indeed had become extremely ill and passed away. Some time had passed from this event when Hawla came to Sawda with the proposal of marriage to our Master:

“O Sawda, Allah has bestowed you with a blessing of abundance and goodness.”

“Really? And what may that be dear Hawla?”

“The Rasul of Allah (saw) sent me to you on his behalf to convey his wishes for marriage to you.”

Sawda was very surprised to hear this, this was not something she was expecting and it was not something that she could decide upon herself.

“I must ask my family elders about this and consult with them before I can give an answer.”

During this stage, she also spoke with our Master once about this proposal. She had children and was concerned about this; she could not decide what to do despite the fact that her elders had given her their blessings to marry given that she also wanted this.

Our Master (peace upon him) asked Sawda:

“What is it that concerns you enough that you are hesitant to accept my proposal?”

“O Rasul of Allah, my hesitation is not due to anything of major fault or of doubt, however, I am afraid that my children may disturb or trouble you and this makes me hesitant.”

“I see, is there anything else that makes you hesitant to marry me?”

“No beloved Rasul of Allah, there is nothing else”

“May Allah bless you! The best of women are those who are tried and tested by their children.”

And so, in the 10th year of his Risalah, in the month of Ramadan, our Master (saw) and Sawda (pbuh) married with a small wedding ceremony.

It was soon after this event that the unbelievers increased their aggressive attacks towards the Muslims, so much. So that one day our Master prayed to Allah that the people of Quraish be punished. After this prayer a great famine hit Quraish, and the polytheists of Quraish became so hungry that they started to eat the meat and bones of animal carcasses. They thought that a great fog had descended upon the earth as their eyesight became blurred from hunger.

Eventually, they fell so weak that they ran to our Master (saw) and pleaded:

“Please pray to your God, so that we may be saved from this torturous famine!”

Our Master prayed and pleaded that they may be forgiven, and the famine soon ceased.

Nevertheless, the Meccan polytheists did not learn from this incident and they continued their stubborn aggression, as a result, one part of the chapter Duhan was revealed, stating that the polytheists will not be left unpunished for their aggressive and hostile behavior:

Watch for the day (the time when the reality of man will become apparent) **when the sky will bring a visible smoke** (dukhan).

It will encompass the people! It is a severe suffering (for not having realized and fulfilled the requisites of the reality)!

“Our Rabb! Take us out of this state of suffering; we are indeed believers (now)!”

How is it possible for them to be contemplating and taking a lesson now? When a clear Rasul had already come to them...

But they turned away from him and said, “He is a well instructed madman (possessed).”

Indeed, We will lighten the suffering a little... (But) you will return to your old state.

At that time (when the sky brings the visible smoke) **We will seize with the greatest seizure... Indeed, We take retribution for all offences!**⁶²

⁶² Quran 44:10-16

THE SETTLEMENT OF ABU JAHL'S DEBT

There was a man known as Ibnul Gaws from the tribe of Irash. One time he came to Mecca, and during his visit, Abu Jahl bought his camel. However, even though a considerable amount of time had passed, Abu Jahl had not paid his debt to Ibnul Gaws. Faced with this situation, Ibnul Gaws went to the Harem al-Sharif and explained the situation to those present there. Then, he asked the prominent polytheists:

“O people of the Quraysh, who can assist me in collecting my debt from Abul Hikam bin Hisham?”

Those who were present there decided to play a trick on Abu Jahl, whom they knew as the archenemy of our Master, and at that moment, pointing towards our Master, they said:

“Go and tell the person sitting there... He will collect your dues from him!”

Upon this, Ibnul Gaws approached our Master (saw) and explained the matter, saying:

“O servant of Allah, Ibnul Hikam bin Hisham refuses to pay his debt to me... I am a traveler passing through. I asked the people in the gathering here if anyone could help me get my right, and they pointed to you... Have mercy on my situation and help me get what is rightfully mine! Surely, Allah will also have mercy on you and one day take what is rightfully yours.”

Upon this plea, our Master took the man with him and set off. The people present there also sent someone to follow them. When our Master arrived at the house of Abu Jahl, he knocked on the door with a bit of force. Abu Jahl asked from inside:

“Who is it?”

“It is me, Muhammad bin Abdullah!”

Upon hearing this voice, Abu Jahl slowly opened the door. As soon as he opened it, his face turned pale upon seeing our Master (saw) and Ibnul Gaws.

“What is it? What do you want?”

Our Master commanded Abu Jahl in a stern voice:

“Give this man whatever you owe him immediately!”

Abu Jahl, in a state of extreme fear and hesitation, responded:

“All right! Wait a moment!...”

He then went inside and returned with a pouch containing the money that belonged to the poor man, Ibnul Gaws, and handed it over to him.

Afterward, they left from there. As they were departing, the man expressed his gratitude to our Master and conveyed his deepest feelings of appreciation.

Meanwhile, the spy sent by the polytheists had witnessed everything and, in a bewildered state, had been sent back to those who had sent him. The polytheists immediately asked him upon seeing him:

“What happened? What did Abu Jahl do?”

The bewildered messenger described what he had witnessed:

“Something astonishing happened! When Abu Jahl’s door was knocked on, and he came out, his face suddenly turned pale... Then he went inside, collected the man’s right, and handed it over...”

Shortly after, Ibnul Gaws also arrived at the gathering place of the Quraysh polytheists and expressed his gratitude:

“May Allah reward that person with goodness! He easily granted me my right! What wise advice you gave!” And then he continued on his way...

A little while later, Abu Jahl arrived. When the polytheists saw Abu Jahl, they asked him in astonishment:

“Shame on you! They specifically sent him to you as a mockery... Yet, without any hesitation, you immediately gave Ibnul Gaws his right as he requested... And all the mockers had their fun with you!”

Abu Jahl, in a troubled tone, responded:

“Shame on all of you! I swear, when I opened the door, I had never seen anything like what I saw today! As soon as he knocked on the door, a great fear filled me. Then I opened the door, and what did I see? A wild male camel standing beside him, like a terrifying monster, as if ready to bite me! If I had objected to him at that moment, it would have immediately attacked and devoured me!”

Upon hearing these words, the polytheists were left in astonishment.

“Indeed, this is nothing but his magic!”

THE VISIT TO TAIF AND THE BITTER RETURN

The persecution inflicted upon our Master by the polytheists was increasing day by day and becoming unbearable. Faced with this situation, on the twenty-seventh night of the month of Shawwal, which coincided with the tenth year of his prophethood, he left Mecca and went to Taif accompanied by his freed slave and adopted son, Zaid ibn Harithah.

His goal was to seek support from the Sakif tribe in Taif, to enable them to fulfill the desires of Allah. When our Master arrived in Taif, he met with three prominent members of the Sakif tribe named Abdi Yalil, Mas'ud, and Habib. He spoke to them about the obligations of Islam, the belief system, and the necessary actions required, inviting them to embrace the faith. These discussions continued for ten days.

At the end of these conversations, two of the brothers openly opposed our Master and expressed their thoughts as follows:

“If Allah has truly sent you as His Rasul, may I be cursed and disgraced as if I have stolen or torn the covering of the Kaaba!”

“Could't Allah find someone stronger than you to send as a Rasul? Is your Rabb so weak that He couldn't find anyone else?”

The third brother, Abdi Yalil, spoke somewhat more wisely in their view:

“I swear, I don't want to engage in conversation with you. If you are truly a Messenger, there is great danger in opposing you and not listening to your words. But if you are lying and intentionally portraying yourself as a Rasul, I still do not wish to have a conversation with you.”

Upon hearing the responses of the leaders of Taif, our Master felt saddened and made a request to them:

“Please, let our conversation remain between us. Do not disclose it to others.”

However, the people of Quraysh had already reached them and had begun to provoke them:

“If you don’t drive him out of your city, you will face great troubles. He will gather your ignorant, your women, and children and cause you nothing but trouble!”

Eventually, influenced by these instigations, the polytheists of Taif expelled our Master and his adopted son Hadhrat Enes from Taif:

“Leave immediately! Go wherever you want! You brought distress to your own people; they even opposed you. Do you think you can deceive us under these circumstances?”

Afterward, they arranged a group of unruly individuals to accompany the Rasul of Allah (saw) and subjected him to various forms of torment.

As our Master walked out of Taif, they began to pelt him with stones. They also threw different harmful objects at him, causing his feet to bleed profusely. His head was slightly injured, and blood began to flow. Despite the pain and difficulty, they forcibly made him stand each time he tried to sit down and forced him to walk amidst insults and the barrage of stones.

In the midst of this, Enes, the son of Zayd who tried to shield the Rasul of Allah (saw) from the stones, had his head split open and his face covered in blood. His feet were also bleeding.

Finally, they sought refuge in the garden of Utbah and Shaybah bin Rabia, not far away. They were unable to take another step or utter a single word. This was the greatest torment our Master had ever endured.

The famous supplication made by our Master at that moment was as follows:

“Oh Allah, I present to You that my strength has depleted, and I am now helpless, subjected to humiliation among the people. O Most Merciful of the merciful! You are the Rabb of those who are weak and destitute, whom everyone looks down upon.

My Rabb, You will not allow me to fall into the hands of evil and shameless enemies. You are so merciful that You will not even make me

dependent on a close relative to whom You have given control over my affairs.

My Rabb, if You are not angry with me, I do not mind the hardships and afflictions I am enduring. However, it is also true that Your forgiveness and mercy are great enough to not subject me to such trials.

My Rabb, I seek refuge in Your illuminated countenance, which dispels all darkness, from falling into Your wrath or displeasure. It is the light that illuminates the darkness of this world and the Hereafter, the salvation of life.

My Rabb, I repent to You until You are pleased with me.

My Rabb, indeed, all power and might belong to You alone.”

At that moment, Utbah and Shaybah witnessed the situation of our Master and his adopted son. They called their Christian slave, Addas, and handed him a large cluster of grapes, instructing him to take it to the Rasul of Allah (saw).

Addas, obediently following the given order, brought the grapes directly to our Master, who took the grapes with the words, *“In the name of Allah, the Most Gracious, the Most Merciful,”* and began eating.

The utterance of the Basmala (saying *“In the name of Allah”*) caught Addas’s attention, and he said, *“Indeed, the people of this region are unfamiliar with and do not use this phrase.”*

Upon hearing this, our Master asked Addas, *“O Addas, where are you from? What is your religion?”*

“I am from Nineveh! I am a Christian,” Addas replied.

“So, you are a fellow countryman of the righteous man, Jonah, son of Matta,” said our Master.

Addas was surprised by this question and asked, *“How do you know Jonah, son of Matta?”* The Rasul of Allah (saw) explained:

“He is my brother! He was a Rasul, and I am also a Rasul!”

Upon hearing these words, Addas couldn’t control himself and prostrated before the feet of our Master (saw). Meanwhile, Utbah, who was observing from a distance, turned to Shaybah and said, *“Look, the man has*

even converted the faith of his slave right before our eyes. He has misled him!”

At that moment, Addas also approached them. Utbah snapped at Addas, saying, “Shame on you, Addas! Look, this man has led you astray from your religion.” Addas responded to them, saying, “O Master! I swear, there is no person on earth better than this nobleman. He spoke to me about something that only a Rasul could know.”

Afterward, our Master set out on the road to Makkah with a saddened and distressed heart. During this journey, there was an incident that is narrated in a hadith from Sahih Bukhari:

Aisha (may Allah be pleased with her narrates), “One day, I asked, ‘O Rasul of Allah, did you experience a day more difficult and severe than the day of the Battle of Uhud?’

Our Master replied, “O Aisha, I faced many difficulties from my people (the Quraysh). However, the hardships I encountered on the day of Aqaba were more severe than all of them. When I went to Taif seeking protection for my life and offered my request to Abdi Kullal’s son, Abdi Yalil, he did not respond to my plea. I returned in sorrow and astonishment. When I reached the place of Karni Salib and lifted my head to the sky, I saw a cloud shading me. As I looked closely into the cloud, I recognized that Gabriel (pbuh) was inside. At that moment, Gabriel (pbuh) said to me,

“Allah has surely heard what your people have said about you, and He is aware that they have avoided protecting you. Allah has sent the angel of the mountains to you (to obey your command). You can order whatever you wish regarding your people.”

Upon this, the angel of the mountains also called out and greeted our Master:

“O Muhammad, what Gabriel has said is true. I am ready to obey your command. If you wish, I can make these two mountains, known as Abu Qubays and Quayqian, converge upon the people of Mecca.”

I said, “I desire that Allah brings forth a generation from the descendants of the polytheists who will worship only Allah and not associate anything with Him.”

This sorrowful journey lasted for about a month. Finally, our Master decided to return to Mecca. When he revealed his decision to Zayd, Zayd

asked him in astonishment, “O Rasul of Allah, how will you enter among them now when they have expelled you?”

Our Master replied *“O Zayd, Allah will certainly alleviate this hardship that you see. He will undoubtedly open a way for our salvation. Allah, the Almighty, will undoubtedly make His religion prevail and provide assistance to His Rasul.”*

Afterward, our Master went to Mount Hira, near Mecca. When he arrived there, he found Abdullah bin Ureykit. He sent him to Ahnas bin Shurayk and Suheyl bin Amr, influential individuals in Mecca, to inquire whether they would offer protection during his mission of Risalah.

However, the response he received was as follows: “Since I have already entered into an agreement with the people of Mecca, I do not have the authority to offer protection to another person.” Certainly, their fear of the polytheists of Quraysh played a significant role in the response of Ahnas and Suheyl.

Upon hearing this, our Master sent Abdullah bin Ureykit to Mut'im bin Adiyy in order to enter Mecca. He instructed Abdullah to say, “Muhammad asks whether you will offer him protection until he delivers the message entrusted to him by his Rabb.”

Abdullah went to Mecca again and conveyed this question to Mut'im bin Adiyy.

The response of Mut'im bin Adiyy to this question was as follows: “Yes, let him come. I will offer him my protection. Let him continue his mission!” In this acceptance, the sense of demonstrating greatness played a role rather than being close to the religion.

Mut'im bin Adiyy was over ninety years old. The next day, he armed himself, surrounded his sons and the sons of his brothers, and explained why he took this step: “Know that I have offered my protection to Muhammad! No one will touch him. Otherwise, they will face us!”

Afterward, accompanied by his sons and nephews, he took our Master and entered the Haram al-Sharif. His children spread around the Kaaba. At that moment, Abu Jahl appeared and approached Mut'im bin Adiyy, asking, “O Mut'im, are you supporting him or following him?”

Mut'im explained the situation loudly, saying, “I am his supporter. O Quraysh community, know that Muhammad is under my protection. No one can harm him!”

In the tenth year, on the twentieth of Zilqadah, on a Tuesday, the Rasul of Allah (saw) entered Mecca again and performed seven rounds of Tawaf, expressing gratitude to Allah.

Indeed, later on, the Rasul of Allah (saw) always remembered this act with goodness. After the Battle of Badr, when Mut'im's son Jubair, who had not yet embraced Islam at that time, was approached by our Master, he said, *"If your father Mut'im bin Adiyy were still alive and asked me to forgive these wretched individuals, I would have forgiven them all for his sake!"*

**THE ISSUE OF THE JINN...
SOME VERSES AND HADITHS REGARDING OUR
MASTER'S INTERACTION WITH THE JINN**

The story of the jinn, as narrated in the books of Siyar, is said to have taken place during the return to Mecca from the Taif expedition. However, it seems more appropriate to accept that this incident occurred later, when they set out for Suk'i Ukaz after returning to Mecca. According to a hadith we will mention later, this event took place in Nahle, which is located between Suk'i Ukaz and Taif. It is also mentioned that the Rasul of Allah (saw) led some of his companions in prayer, whereas during the return from Taif, there was no one with him except Zayd ibn Harithah. Therefore, we will separate the incident with the jinn from the Taif journey and start examining it separately here.

Now let us begin this topic with a hadith from Sahih Bukhari:

“The Rasul (saw) was walking towards Suk'i Ukaz with a few companions when, at that time, meteors were thrown at the jinn to prevent them from eavesdropping on the heavens. When the jinn returned to their communities, they were asked, ‘What happened? Why couldn't you bring any news?’ They replied, ‘What can we do? We were prevented from eavesdropping on the heavens, meteors were thrown at us.’”

Upon this, some of their people said to them, “The obstacle preventing you from eavesdropping on the heavens must be something recent! Travel throughout the east and west of the earth and find out what this thing is that hinders us from receiving news from the heavens!” So, some of them headed towards the direction of Tihama. While passing through Suk'i Ukaz, they reached the place where the Rasul of Allah (saw) was present in Nahle. At that moment, our Master was leading his companions in the

morning prayer. When they heard the recitation of the Noble Qur'an during his prayer, they paid attention. Then they said to each other, "This is the thing that prevents us from receiving news from the heavens." Afterwards, these messengers returned to their people and said, "We have heard an astonishing recitation of the Quran that guides towards righteousness and guidance. We have believed in it and will not associate anything as partners with our One and Only Rabb!" Subsequently, Allah revealed the Surah Al-Jinn to our Master (saw)."

Now, let us examine this topic by paying attention to some of the verses in the Qur'an that were revealed concerning the jinn:

Say: "It has been revealed to me that a group of the jinn listened (to the Quran) and said, 'Indeed, we have heard an amazing Quran.'"

"It guides to the right course (maturity/perfection), so we have believed in it. And we will never associate partners to our Rabb!"

"Indeed, exalted is the nobleness of our Rabb; He has not taken a wife or a son!"

"Our inadequate understanding has been making us claim foolish things about Allah!"

"We had thought that mankind and the jinn would never speak a lie about Allah."

"And yet there were men and women from mankind who sought refuge in men and women from the jinn, thereby increasing (provoking each other) in excessive (carnal) behavior."

"And they had thought, as you thought, that Allah would never resurrect (ba'th) anyone." (This verse indicates that jinn, like humans, have no proficiency pertaining to life after death/resurrection.)

"And we touched the heaven but found it filled with powerful guards (forces) and burning flames (rays that impeded our judgment)."

"And we used to take up positions therein to listen, but whoever listens now will find a burning flame lying in wait for him."

“And we do not know whether evil is intended for those on earth (body) or whether their Rabb intends for them a right course (the maturity to observe the reality). (This verse is a clear proof that the jinn have no knowledge of how people will live; how their essential composition of Names will manifest in their lives and what their purpose of manifesting in the sight of Allah is.)

“And among us are the righteous, and among us are those who are below (the righteous state); we are of various ways (different breeds/species/races; a cosmopolitan community of different make-up and understanding).”

“And we have become certain that we can never invalidate Allah’s command upon earth, nor can we escape Him by flight.”

“When we heard the guidance (Quran), we believed it was the reality. And whoever believes in his Rabb as his own reality, will not fear any deprivation (of his rights) or derogation.”

“And among us are those in submission, and among us are wrongdoers who rebel against the commands. And those who submit are the aspirants of the fullness of the reality.”

“But as for the wrongdoers who disobey the commands, they will be firewood for Hell!”⁶³

And We directed to you a group of the jinn (beings outside the human visible spectrum), so they may listen to the Quran... When they were ready for it, they said, “Be silent!” And when it was concluded, they went back to their people as warners.

They said, “O our people, indeed we have heard a knowledge revealed after Moses confirming what was before it, which guides to the Truth and to a straight path (tariq al-mustaqim; knowledge that leads to the realization of one’s servitude to Allah, with or without their consent).

“O our people, respond to the DAI’ALLAH (the jinn perceived him as the Dai’Allah not the Rasulullah; misused words such as

⁶³ Quran 72:1-15

‘messenger’ denoting a courier of information derive from this word) **and believe in him; Allah will forgive for you some of your sins and protect you from a great suffering...**⁶⁴

Note:

The jinn recognized the Rasuls as ‘DAI’ALLAH,’ which literally means the ‘inviters of/to Allah.’ The commonly used phrase ‘Messenger of Allah,’ which denotes a postman position to the Rasuls, also arises from this word.

And they have assumed between Him (Allah) and the jinn (conscious beings outside the human capacity of perception) a connection (i.e., associated divinity to them), but the jinn know well that, indeed, they (who made such assumptions) shall surely be summoned (will realize such a connection does not actually exist)!⁶⁵

“O communities of jinn and mankind, did there not come to you Rasuls from among you, relating to you My messages pointing to the reality and warning you of the coming of this Day?” They will say, “We bear witness against ourselves”; and the worldly life (they had conjured based on corporeality) had deluded them, and they will bear witness against themselves that they were deniers of the knowledge of the reality.⁶⁶

The Day when He will gather them together (and say), “O community of jinn, you have truly possessed (misled from reality) the vast majority of mankind.” And their allies among mankind will say, “Our Rabb, we mutually benefited from each other, and we have now reached our term, which you appointed for us.” He will say, “The Fire is your residence, wherein you will abide eternally, except for what Allah wills...” Indeed, your Rabb is the *Hakim* and the *Aleem*.⁶⁷

⁶⁴ Quran 46:29-31

⁶⁵ Quran 37:158

⁶⁶ Quran 6:130

⁶⁷ Quran 6:128

Attention should be given to this verse! We will explain it later, Allah willing.

Say (recognize, realize, comprehend, experience): **“I seek refuge in the Rabb** (the reality of the Names comprising the essence) **of the Nas** (mankind).”

“The Sovereign of man,” (The Malik, the One whose sovereignty and administration is absolute over Nas, mankind.)

“The God of man,” (The reality of Uluhiyya that resides within the essence of every human, with which he subsists his existence, and mistakenly thinks this state pertains to a god outside of himself!)

“From the evil of the whisperer that covertly pervades then retreats, and reduces man to corporeality.”

“That which whispers illusory thoughts into man’s consciousness about man’s essential reality.”

“From among the jinni (invisible forces) and man!”⁶⁸

And we have appointed for them companions (those with satanic ideas from among the jinn and man) **who made attractive to them their actions and desires. And the sentence concerning the jinn and man that had passed before them has now come into effect upon them. Indeed, they were all losers.⁶⁹**

If We had so willed, We could have enabled every being (illusory self; ego) to realize its essential reality, but My word: “I will surely fill Hell (the conditions to manifest the specific configuration of the qualities of the Names that result in an infernal state of life) with jinn and man all together” is in effect.⁷⁰

⁶⁸ Quran 114:1-6

⁶⁹ Quran 41:25

⁷⁰ Quran 32:13

I have created the jinn and men only so that they may serve Me (by means of manifesting the qualities of My Names)⁷¹

“And the jann (a type of jinn) We created before from ‘samum’ fire (an infusing microwave radiation that is harmful to the astral body).”⁷²

And He created the jann (the invisible beings; the jinn) from a smokeless flame of fire (radiation, radiant energy, electromagnetic wave body).⁷³

O communities of jinn and man, if you are able to pass beyond the regions of the heavens and the earth, then pass (live without a body)! But you cannot pass unless you possess the power (the manifestation of Allah’s attribute of Power [Qadir] on you).

So, which of the favors of your Rabb (the Names comprising your essence – your consciousness and body) will you deny?

There will be sent upon (both of) you a flame of fire and smoke (ambiguity and confusion in your consciousness), and you will not be successful!

So, which of the favors of your Rabb (the Names comprising your essence – your consciousness and body) will you deny?

And when (during death) the heaven (the identity; ego) is split asunder and (the reality) becomes (undeniably clear and the ego-self disappears) burnt oil colored, like a rose (the reality is observed)!⁷⁴

Now, let’s take a look at some of the verses regarding the jinn in the heavens...

⁷¹ Quran 51:56

⁷² Quran 15:27

⁷³ Quran 55:15

⁷⁴ Quran 55:33-37

Indeed, We have adorned earth's heaven (configured man's brain) **with planets** (astrological data).

And protected it (earth's atmosphere) **from every rebellious Satan** (the purified consciousness is beyond the reach of illusory impulses).

Thus they (those devils) **cannot listen to the exalted assembly** (Mala-i Ala) **and are pelted from every side.**

Rejected... For them is a constant suffering.

Except if one snatches a word, a blazing flame shall pursue him.⁷⁵

Finally, let's move on to the information transmitted by Ibn Abbas (may Allah be pleased with him) regarding this matter. Here is a brief summary of the information we will provide:

“The devils used to have access to the angelic realms and would listen to hidden knowledge from the angels. They would then convey this information to fortune-tellers and jinn. However, after the birth of Jesus (pbuh), they were prevented from ascending to the last three heavens. And after the birth of Muhammad (saw), they were completely restricted from ascending to the heavens. Subsequently, whenever any jinn attempted to acquire such knowledge, they were targeted with projectiles.”

“And [mention] when We said to the angels, ‘Prostrate to Adam,’ and all but Iblis prostrated. He was of the jinn...⁷⁶

Satan, primarily known by the epithet “Iblis,” is a “Jinn” named “Azazil”. Initially serving as the mentor of the jinn, he was dismissed from this position due to the error he committed after the creation of Adam (pbuh). Subsequently, he was cursed and became one of those who faced punishment due to his rebellion against Allah. However, he obtained permission from Allah to mislead a large portion of humanity until the Day of Judgment, claiming that he would lead them astray. He began deceiving people as a test from Allah. The plural use of the word “devils” refers to the community of jinn who follow him. Jinn are not bound by time and

⁷⁵ Quran 37: 6-10

⁷⁶ Quran 18:50

space; they can be present anywhere at any moment and possess detailed knowledge about the past.

Jinn, as mentioned in the Qur'an, are divided into two categories: those who are Muslim and those who are not. Additionally, they are further categorized as noble and base. The field of study that examines this topic is called "Hudam Knowledge." Just as the ancestor of humans is Adam (pbuh), the ancestor of jinn is Jann.

The protective prayer against jinn is as follows:

*"Rabbi inni massaniyash shaytanu Bi nusbin wa adhab; Rabbi audhu bika min hamazatish shayateen wa audhu bika Rabbi an yahdhurun. Ve khifdhan min külli shaytanin marid."*⁷⁷

In the past, there were many individuals who researched this subject, known as "experts in occult knowledge." These individuals would acquire various information from jinn regarding the past and present. However, it should be noted that jinn have a highly deceitful nature. Among what they say, only about ten to fifteen percent can be considered true.

In the past, these practices were carried out under the name of "Jinn Invitations," and today they continue under the name of "Spiritism-Séances for contacting spirits." In these gatherings held in various places today, the jinn that come deceive people by claiming, "We are the spirit of so-and-so," and provide them with information about that person's life.

One of the most common ways jinn deceive people today is by claiming to be "ALIENS." Additionally, many individuals who mistakenly believe themselves to be saints or the MAHDI are actually under the influence of the jinn without realizing it.

In our book titled "SPIRIT HUMAN JINN," we provide much broader and more detailed information on this subject, addressing the questions related to this matter from both religious and contemporary scientific perspectives. Therefore, we prefer not to delve into the topic extensively here.

In this book, we scientifically prove the existence and nature of jinn, and we also clearly explain the reality of spirit summoning sessions, the information obtained from spirits, and the methods of obtaining such

⁷⁷ Quran 38: 41, 23: 97-98, 37:7

information. Our hope for our readers is that they refrain from getting involved in these practices.

We also advise them to warn their acquaintances who are engaged in such activities, informing them that what they are doing is not genuine spirit summoning but rather communication with jinn.

ISRA And MIRAJ (Night Journey and Ascension)

The events of Isra and Miraj are among the greatest miracles in the life of our Master (saw). While it was a remarkable occurrence that had never been witnessed before, it was a significant trial for many people and a tremendous source of glad tidings for Muslims.

Although Isra, in its literal sense, means “night journey,” its usage in modern language refers to “covering a great distance in a short time.” This is exactly what the Rasul of Allah (saw) did on that night.

Similarly, the phenomenon of ‘tayyi mekan’ (covering distance in an instant) that has been observed in various saints and individuals throughout history, where they are present in one place and then suddenly appear in another, is an inherited quality from the miraculous nature of the Rasul of Allah (saw).

As for Miraj, it signifies the transition from the material dimension to the metaphysical or luminous dimension. There are two perspectives regarding this event, one being the physical ascent and the other being the spiritual ascent.

The state witnessed in our Master, and later confirmed in highly elevated saints, encompasses both the physical and spiritual aspects; it occurred in both forms. The events of Isra and Miraj, according to the hadiths compiled from various collections, unfolds as follows:

One night, while the Rasul of Allah (saw) was sleeping at the house of his cousin Umm Hani, Gabriel (pbuh) came and split open the chest of the Rasul. Then he washed his heart with Zamzam water and filled it with faith and wisdom, the nature of which only Allah and His Rasul knew.

After this, our Master was mounted on a creature called Buraq and was taken straight to the Masjid al-Aqsa in Jerusalem. Those with profound understanding indicate that this journey took place in a moment or a short period of time.

At the Masjid al-Aqsa, Abraham (pbuh), Moses (pbuh), Jesus (pbuh) and many other Rasuls and Nabis were spiritually present. Our Master led them in prayer there.

After this prayer our Master was presented with three separate cups containing water, milk, and syrup, and he was asked to choose one. At that moment, a voice came to him:

“If you choose water, both you and your ummah will be content and satisfied without any need. If you choose milk, both you and your ummah will remain on the straight path. If you choose syrup, both you and your ummah will face deprivation.”

The Rasul of Allah (saw) selected the cup containing milk from the three cups.

Upon this, Gabriel (pbuh) said: “O Muhammad, you have chosen what is natural and in accordance with your disposition. You are on the straight path, and your ummah will follow this path.”

Afterward, the journey of Miraj began.

Regarding Miraj, our Master (saw) says the following:

“I have not seen anything more beautiful than the Miraj! Your deceased ones fix their gaze upon it at the moment of their death! My Rabb elevated me in it from one gate to another until I reached the highest point!”

Let us continue to listen to the rest of the account from our Master’s own words:

“The name of the gate I reached was the ‘Gate of Protection.’ It is the Gate of the Worldly Heaven, guarded by the celestial guardians. Here, Gabriel said, ‘Open!’ and they asked, ‘Who is it?’ Gabriel replied, ‘Gabriel.’ They asked, ‘Who is with you?’ He answered, ‘Muhammad.’ They asked, ‘Is he invited?’ He replied, ‘Yes.’ Then the gate was opened, and they greeted me.

And lo and behold! I encountered an angel named Ismail, whose duty is to guard the Heavens. In his retinue, there are seventy thousand angels, and each of them has a retinue of one hundred thousand angels.

After that, I encountered a man whose original form was as Allah created him on the day of creation. There was no change in him. The spirits of his offspring are presented to him. If it is the spirit of a believer, it gives off a pleasant fragrance. He says, 'Record this in Illiyyin.' But if it is an impure spirit, then it emits a foul odor. He says, 'Record this in Sijjin.'

I asked, 'O Gabriel, who is this?'

He replied, 'He is your father, Adam.'

And he greeted me, saying, 'Greetings, O righteous Nabi, O righteous son!'

Then I saw a group of people whose lips were like camel lips. They were given certain tasks, cutting their lips and placing a burning coal in their mouths, causing it to fall down from below.

I asked Gabriel, 'Who are these people?'

He answered, 'They are those who consume the property of orphans through injustice.'

Then I saw yet another group of people. Their skins were being peeled off and stuffed into their mouths, and it was said to them, 'Eat as you have eaten.' And they were in the most repugnant state.

I asked again, "O Gabriel, and what of those?"

"These are the backbiters who consume people's flesh through gossip and spread malicious words that tarnish the honor and reputation of others," he replied.

Then I looked again and saw another group of people. A table was set before them, filled with the most delicious meat kebabs, surrounded by rotting carcasses. Instead of enjoying the delicious meat, they were eating the decaying flesh. Again, I asked, "And who are these, O Gabriel?" "They are the ones who commit adultery, forsaking what Allah has made lawful for them and seeking pleasure and desire in forbidden acts," he answered.

Then I saw another group of people with bellies like huge containers. They were situated on the path of the people of Pharaoh, who were being led towards Hellfire. These individuals trampled over the bodies of Pharaoh and his people as they went back and forth.

I asked again, “O Gabriel, who are these?” “These are the ones who consume usury,” he replied. Then I saw a group of women hanging by their breasts, and another group of women hanging upside down by their feet. “And who are these?” I asked Gabriel. He answered, “These are the women who commit adultery and kill their children.”

Then we ascended to the Second Heaven. There we met Joseph (pbuh), and his followers from his ummah were also around him. His face shone like the full moon on the Night of Badr. He greeted me, “Welcome, righteous Nabi, righteous brother!”

Then we ascended to the Third Heaven. There, I encountered my esteemed cousins, Jesus (pbuh) and John (pbuh). I greeted them with salutations. Next, we proceeded to the Fourth Heaven, where I met Enoch (pbuh). We exchanged greetings. We then ascended to the Fifth Heaven. There, I encountered Aaron (pbuh), the brother of Moses, who was beloved to his people. He was surrounded by many of his followers. He had a long beard, and we exchanged greetings. Subsequently, we reached the Sixth Heaven, where I met Moses (pbuh), the son of Imam Imran. He had a hairy body, and Moses said to me, “People oppress me, claiming to be the noblest of those whom Allah has created, while I am merely the noblest among my ummah.”

Then we ascended to the Seventh Heaven. There, I met Abraham (pbuh), who had his back against the Sacred House (Bait-ul-Ma'mur). He greeted me and said, “This is your abode and the abode of your ummah.”

Then I entered Bait-ul-Ma'mur and performed prayers there. Seventy thousand angels enter it every day, and their turn never comes again until the Day of Judgment. After that, Gabriel took me to such great heights that I heard the sounds of the pen writing. Finally, we reached the Lote Tree of the Utmost Boundary (Sidrat al-Muntaha). There, Gabriel said to me, “This is the Lote Tree of the Utmost Boundary. If I were to proceed even a fingertip’s length further, I would be consumed by its light.”

Finally, I encountered my Rabb. I greeted Him by saying, “At tahiyatu al mubarakatuhu was salawatu wat tayyibatu...” (Blessings, prayers, and pure words are for Allah). He responded, “Salam be upon you, O Nabi, and the mercy of Allah and His blessings.”

Upon this, desiring that the salam of Allah encompass my entire ummah, I added, “Salam be upon us and upon the righteous servants of Allah.” After

this, Allah the Exalted made fifty rakah of salat a day obligatory for my ummah.

After that, I returned and, on the way, I met Moses. He asked me, “What has Allah made obligatory for your Ummah?” I explained, “He has made fifty rakahs of salat obligatory.” Moses advised me, “Go back to your Rabb, for your Ummah will not be able to bear this.” Upon this, I returned to the presence of my Rabb and made a request. My Rabb reduced the number of rakahs from fifty by ten. Upon my return, Moses asked me again. I replied, “The obligation of prayers has been reduced to forty.” Again, he advised me, “Your Ummah will not be able to bear this. Return to your Rabb.” I made another request to my Rabb, and again He reduced the number by ten. When I returned, Moses asked again, “The obligation has been reduced to thirty, hasn’t it?” I answered, “Indeed, it has been reduced to thirty.” Again, Moses warned, “Your Ummah will not be able to bear this. Return to your Rabb.” I once again made a request to my Rabb, and again He reduced it by ten. Upon my return, Moses asked, “The obligation has been reduced to twenty, hasn’t it?” I replied, “Yes, it has been reduced to twenty.” Once again, Moses cautioned, “Your Ummah will not be able to bear this. Return to your Rabb.” Finally, my Rabb reduced it to ten. So, I returned to Moses, and he warned me once again, “Your Ummah will not be able to bear this. Return to your Rabb.” I made another request to my Rabb, and He reduced it by five prayers. He said, “They are five, but they are still counted as fifty in My sight. The decree given by Me cannot be changed.” When I returned to Moses, he once again said, “Make another request; your Ummah cannot even bear this.” I said, “I feel ashamed before my Rabb.” After this, I saw Paradise and Hell, and then I returned.”

Yes... After returning from the Mi’raj, our Master decided to share this with all the people of Mecca. However, he knew that they would not believe him. In fact, he had already mentioned it to Gabriel during the journey, and received the response, “Abu Bakr will confirm your words. He is the truthful one.” When our Master shared his plan, Umm Hani held onto his cloak and said, “O Rasul of Allah, please do not disclose this to the people. They will not believe you and it will only bring them ridicule.” But our Master was determined to reveal it and said, “By Allah, I will make this known.”

When he went to the Haram and disclosed it to the people of Mecca, they were astonished and said, “O Muhammad, do you have any proof for

these claims? We have never heard of such a thing before.” Meanwhile, Abu Jahl arrived and asked in a mocking manner,

“What’s this, is there something new?”

Our Master replied:

“Yes!”

“What is it?”

“I was taken on a night journey!”

“Where to?”

“To Jerusalem!”

“And then you were back among us in the morning, right? Is that so?”

“Yes!”

“I have never heard such an absurd lie in my life! “

Then, fearing our Master will later deny his claim Abu Jahl wanted to gather his people there.

“Would you find it appropriate for me to call my people here so that you can tell them what you told me?” he asked. Our Master gave his consent. Upon this, Abu Jahl gathered some of the polytheists of Mecca there. When they arrived, Abu Jahl spoke,

“Come on, tell them what you told me!”

Our Master explained:

“I was taken on a night journey to Jerusalem!”

They asked in astonishment:

“And now you’re here among us?”

“Yes!”

They were all amazed by what was being told. After a moment of silence, they all resorted to denial. Then someone asked:

“Can you show us any evidence for what you’re telling us?”

“Yes, during the journey, I came across some people who had lost their camels. I called out to them and showed them where their camels were. Then, on the slope of Mount Thani, I encountered a caravan with a blackish

camel leading the way. It had two saddlebags, one black and the other reddish. When you see them, ask if what I am saying is true.”

Upon hearing this, the polytheists hurriedly went down to the valley. Soon after, they saw the first approaching caravan from a distance. And they found that everything the Rasul had said was true, word for word, both in that first caravan and the subsequent ones.

However, despite all of this, they still did not believe and insisted, “These acts are a great sorcery!” Meanwhile, there was a conversation between our Master and some of them:

“You claim that you went to Jerusalem, so describe it to us!”

Our Master narrates this incident as follows:

“I was asked so many questions about the places I visited, especially about Jerusalem, that I couldn’t pay attention to all of them that night. It became quite overwhelming for me, to the extent that I had never felt such distress before. Then, Allah removed the distance between me and Jerusalem, and I started seeing it as if it were right in front of me. I answered their questions by looking at it. One of them even asked me, ‘How many gates does it have?’ Although I hadn’t counted the gates, when I saw Jerusalem before me, I counted its gates one by one and answered their questions.”

Upon this, the polytheists believed in him and said, “Indeed, this description is entirely accurate!” Then, Walid bin Mughira came forward and caused the crowd to disperse by declaring, “This man is simply a sorcerer!” Meanwhile, some of the polytheists hurriedly went to find Hadhrat Abu Bakr (ra) and said to him, “O Abu Bakr, do you know about what your friend has done?” “No, what happened?” Abu Bakr asked. “He went to Jerusalem tonight and performed salat there... Then he returned!” they replied. “Did you deny him when he narrated this to you?” Abu Bakr asked. “Of course, we did! He wanted to convince everyone in the mosque of the truthfulness of his words,” they said.

Abu Bakr (ra) expressed his conviction, saying, “By Allah, if he says it happened this way, then it must be so! Indeed, I believe in him even when he conveys verses revealed to him by Allah every hour, which may seem more far-fetched than this. So why should I not confirm this? Whatever he says is true!” Afterward, Abu Bakr immediately ran to the presence of our Master and asked, “O Rasul of Allah, did you inform the people that you went to Jerusalem last night, performed salat there, and then returned on

the same night?” “Yes, O Abu Bakr,” replied our Master. “Indeed, I bear witness and confirm you, O Rasul of Allah,” said Abu Bakr.

“Your words can only be the words of Truth.”

“Yes, O Abu Bakr, you are indeed the Siddiq (the Truthful, the Faithful, the Loyal one)” responded our Master.

It was at this moment that the title “Siddiq” was bestowed upon Abu Bakr (ra). And from that moment onwards, he became known by and called by the title “Siddiq.”

THE FIRST PLEDGE OF ALLEGIANCE AT AQABA

One year later, between the tenth and eleventh years of Islam, efforts were made to spread this religion among other tribes. Our Master (saw) took advantage of every opportunity to present and offer Islam to those who came, but they hesitated to accept it due to negative propaganda by the people of Mecca, fearing the consequences.

These years were perhaps the most challenging for our Master, as the persecution he faced increased day by day. Mecca became unbearable for the Muslims.

Our Master would sometimes travel to the surrounding tribes, accompanied by Abu Bakr (ra) and Ali (ra) inviting the leaders of those tribes to embrace the religion of Islam. However, despite these efforts, no positive outcome was achieved, and they would return to their starting point with great sorrow. This continued for nearly two years.

Finally, a small group of six people from the Hazraj tribe in Medina (then known as Yathrib) came to Mecca. They had camped near Akaba in Mina. At that time, our Master happened to pass by them and asked:

“Who are you?”

“We are from the Hazraj tribe!”

“Are you neighbors and allies of the Jews?”

“Yes”

“Can we have a conversation with you?”

“Of course. Please, have a seat.”

The people of Medina were composed of the tribes of Aws and Khazraj. These tribes would sometimes have disputes and sometimes establish

agreements with the Jews. The Jews were people of the scripture and knowledge, while the Hazraj and Aws tribes were polytheists and idolaters.

Whenever there was a rift between the Jews and other tribes, the Jews would become angry and threaten them in the following manner:

“A Messenger will come soon! The shadow of his arrival is already upon us! When he comes, we will all follow him, and then we will uproot you like the nations of Iram and Ad!”

Because of this, the people of the Hazraj and Aws tribes knew that they would encounter a Messenger in the near future. When our Master met with them and began to talk, things gradually became clear for these six individuals.

“I have been sent as a Rasul by Allah, the Rabb of all worlds... I invite you to recognize only Allah as your Rabb and to testify that I am indeed the Rasul of Allah!”

The six people from Medina were already convinced that our Master was the Rasul of Allah.

Then he recited verses from the Qur’an:

“Allah has willed for every ego/self to live the consequences of its earnings! Indeed, Allah is Sari’ul Hisab (instantly forms the results of deeds)!”

This is a notice for mankind; let them be warned with it and know that *HU* is the ONE, the possessor of Uluhiyyah! Let those with reason, who can contemplate in depth, remember and evaluate (this truth)!⁷⁸

After these verses were recited, the people of Medina spoke to one another:

“He must be the Rasul that the Jews informed us about. Let us immediately believe in him and follow him, so that they do not surpass us and pull us to their ranks!”

And thus, they affirmed and believed in everything that our Master said, and then they spoke as follows:

⁷⁸ Quran 14: 51-52

“When we came here, our tribes were in a hostile and conflicting state among themselves and with the Jews. We hope that Allah, through you, will gather and unite them. We will now go back and invite them to what you have conveyed, and we will ask them to join the ranks of those who have submitted. If Allah gathers and unites them on this religion, there will be no one in a more honorable and esteemed position than you.”

After these discussions, the first group of Muslims from Medina, consisting of Abu Umamah As’ad, Auf bin Harith, Rafi bin Malik, Qutbah bin Amir, Ukba bin Amir, and Jabir bin Abdullah, returned to their tribes and shared their experiences, inviting everyone to embrace Islam and surpass the Jews. News about Islam spread rapidly and extensively in Medina to the point that there was hardly a house where Islam and our Master were not mentioned.

And thus, another year passed.

The following year, during the Hajj season, a group of twelve people arrived in Mecca from Medina. Six of them were those who had pledged allegiance to our Master during their previous visit, and the other six were new Muslims. The Rasul of Allah (saw) offered all of them the opportunity to pledge allegiance together, and he specified the following conditions:

1. Not associating anything or anyone with Allah.
2. Not stealing.
3. Not committing adultery.
4. Not killing children.
5. Not falsely accusing others or spreading lies.
6. Not opposing any righteous actions.

Furthermore, our Master added the following words:

“Whoever fulfills their pledge, their reward and recompense will be with Allah, and Paradise awaits them.

If anyone among you commits any of these sins and receives a punishment as a result, it will serve as an expiation for their wrongdoing.

And if anyone among you commits any of these sins but keeps it concealed from Allah without exposing it, then it is left to Allah to either forgive or punish them.”

Upon hearing these conditions, the people from Medina accepted them without any objections and pledged their allegiance to our Master, promising to follow and obey him.

The participants in the first Akaba pledge were as follows: Es'ad bin Zurara, Avf bin Harith, Mu'adh bin Harith, Rafi bin Malik, Zekvan bin Qays, Ubada bin Samit, Yazid bin Sallam, Abbas bin Ubada, Ukba bin Amir, Kutba bin Amir, Malik bin Tayyihan, and Umayr bin Sa'id, may Allah be pleased with them.

After the pledge, the Muslims returned to Medina and requested the Rasul to send someone to lead them in prayers and teach them the Qur'an. In response, our Master sent Mus'ab bin Umair to Medina as their leader and teacher. Additionally, later on, Ummu Maktum was also sent to Medina with the same responsibilities.

When Mus'ab arrived in Medina, he stayed at the house of Es'ad bin Zurara and resided there throughout his mission. While carrying out his duties and guiding the people of Medina to Islam, they decided, upon Es'ad's suggestion, to visit the neighboring districts. They entered a garden belonging to a polytheist named Sa'd bin Mu'adh, who was from the tribe of Banu Zafar.

At that moment, Sa'd was also present there, accompanied by his close friend Useyd bin Hudayr, who was a prominent member of their tribe. Es'ad, who brought Mus'ab to the garden, was a distant relative of Sa'd, so he couldn't directly ask them to leave the garden. Instead, he requested his friend Hudayr, who was with them.

"You know that Es'ad is my relative, so I can't go to them right now. But you can go there and ask those who deceive the ignorant and weak among us to leave the garden. Tell them not to come back, or else I will deal with them severely!" Es'ad asked Hudayr.

Hudayr didn't refuse his friend's request and took his spear, walking towards the Muslims gathered by the well in the garden. Es'ad saw Hudayr's arrival from a distance, bent down, and whispered in Mus'ab's ear:

"This person who has come is an important figure among my people. Try to convert him to Islam when he arrives here."

Mus'ab replied, "If he listens to me, I will indeed try to make him a Muslim."

Useyd quickly approached them and shouted at Mus'ab: "Why have you come here? Is it to incite our weak-minded and ignorant tribe? Let me warn you, if you value your lives, leave this place immediately!"

Mus'ab responded calmly: "Instead of speaking like this, why don't you sit down and listen to us? If you don't agree with what we say, then you have every right to turn away. Otherwise, wouldn't it be better to accept what you find pleasing?"

For a moment, Useyd pondered, then said: "You're right! Tell me more then... I'm listening."

And he sat down, ready to listen to Mus'ab.

Mus'ab first provided Useyd with some information about the principles of the Islamic religion, and then he recited verses from the Qur'an. Useyd was quite pleased with what he heard, he involuntarily interrupted: "Wow, this is such a beautiful thing! How wise you are to have become Muslims. So, what do I need to do to become a Muslim now?"

So, they explained to him what he needed to do to become a Muslim: "First, you cleanse yourself by taking a full ablution. You clean your clothes well. Then, you recite the Shahada, declaring your faith in Allah and the Rasul, and you perform salat."

These instructions resonated with Useyd. He got up, took ablution, cleaned his clothes, recited the Shahada, prayed two rakahs of prayer, and repented for his past actions. Afterward, he addressed Es'ad and Mus'ab:

"When I came here, I left someone behind. If he becomes a Muslim, no one from my people will oppose Islam, and they will all become Muslims. That person is Sa'd bin Muaz. Now I will send him here."

Then Useyd returned to his people. Sa'd had noticed Useyd's arrival from a distance and carefully observed the change in his demeanor. He turned to those around him and said:

"This man is returning differently than when he left! There must be something going on!"

At that moment, Useyd had also reached them. Sa'd asked eagerly:

"What happened? What did you do? Did you tell those men to leave?"

Useyd spoke calmly and indifferently:

“I told them what you wanted me to tell them. However, I didn’t see any unruly behavior from them. Nevertheless, I asked them to put an end to their actions.”

Furthermore, I have learned that the sons of Haris, who are your cousins, have decided to kill Es’ad with the sole intention of humiliating you! When Sa’d bin Muaz heard this news, he became greatly upset. He quickly got up and set out on the road, heading towards Mus’ab and Es’ad.

Upon seeing Sa’d approaching from a distance, Es’ad warned Mus’ab, saying:

“Here comes Sa’d bin Muaz! If he also becomes loyal to you, there won’t be a single person left who hasn’t embraced Islam.”

As Sa’d approached them, he carefully observed their demeanor. Not finding any signs of agitation or haste in their behavior, he realized that Useyd had encouraged his visit to facilitate their meeting.

Nevertheless, in a state of intense anger, he approached them and spoke:

“Oh, Es’ad! If there wasn’t a kinship between us, I would know exactly what I would do to you. You cannot easily implement something that we disapprove of in our neighborhood.”

Mus’ab interjected and responded in place of Es’ad:

“Oh, Sa’d, instead of saying that, why don’t you sit down and listen to us? And if what we tell you resonates with you, wouldn’t it be better for you to join us?”

Sa’d pondered these words for a moment. It didn’t come across as an unreasonable statement. It was a very reasonable and fitting proposition. He sat down beside them, curious about what they had to say.

Mus’ab then proceeded to explain the intricacies of the Islamic faith to Sa’d and began reciting the beginning of Surah Az-Zukhruf from the Quran:

Ha, Meem.

By the knowledge that clearly discloses the reality...

Indeed, We have made it an Arabic Quran, so that you may use your intellect (understand and evaluate it)!

And indeed, it is in the Mother of Books (the knowledge of Allah) in Our presence, high in dignity (Aliy) and full of wisdom (Hakim).

Shall We forsake warning you because you are a people who transgress (squander your inherent essential forces)?

And many Nabis We have disclosed within previous peoples.

But whenever a Nabi came to them, they mocked what he brought.

So, We destroyed many nations, mightier than them, because of it... The former people became history full of exemplary lessons!

Indeed, if you were to ask them, “Who created the heavens and the earth?” They would surely say, “The *Aziz* and *Aleem* One.”⁷⁹

Sa’d had never heard such words before. Moreover, this divine revelation he was hearing for the first time had a tremendous impact on him, and signs of faith began to appear on his face. So how does one enter the religion of Islam?

He asked:

“What should I do to become a Muslim?”

“You take ablution, cleanse yourself, then declare your faith in Allah and His Rasul, and enter the religion of Islam by offering two rakahs of prayer and repenting for your past actions.”

Upon receiving this answer, Sa’d made a firm decision and got up from his place, heading straight to the water source. There, he performed the ritual ablution, cleaned himself, offered two rakahs of prayer, repented for his past actions, and then returned to his people.

The people of the tribe could sense that something had changed in Sa’d, his demeanor, and his attitude. When he approached them, he asked:

“O sons of Abdul Ashhal, how do you recognize me among you, and what do you think of my actions?”

They replied:

⁷⁹ Quran 43:1-9

“You are our leader! You always guide us with your thoughts and opinions. You are the best among us and the most benevolent.”

Upon receiving this response, Sa’d burst out with the following words like a cannonball:

“Until you believe in Allah and His Rasul, it is forbidden for me to converse with your men and women!”

They were stunned by these unexpected words.

They knew that Sa’d had been like them not long ago, but now he had embraced Islam. Since Sa’d is our noble leader, they thought, we should continue to follow him. Therefore, they all made the decision to become Muslims.

Thus, by the end of that evening, the entire neighborhood had become Muslim.

After the conversion of this neighborhood, Es’ad and Mus’ab joined forces and worked diligently. In a short period of time, there was not a single house left in the neighborhood that had not embraced Islam.

THE SECOND PLEDGE OF ‘AQABA

That year, during the time of Hajj, around four hundred polytheists from Medina, along with seventy-five Muslim converts, two of whom were women, came to Mecca. They had set up camp near Mecca. Sa’d bin Hayseme, Uwaym, and a few other Muslim converts from Medina went straight to the presence of the Rasul, greeted him, and started talking:

“O Rasul of Allah, we have come to visit you to express that we are here to support you, to sacrifice ourselves for your cause, and to be your helpers. Just as we protect our lives against foreign threats, we have also pledged to protect you. We all want to meet and discuss with you. How and where can we arrange a meeting?”

At that moment, our Master was accompanied by his uncle Hadhrat Abbas, who interjected:

“If there are any among your people who have come for Hajj but do not support you, keep it hidden among yourselves until the pilgrims return.”

Afterward, our Master agreed with them to meet in the middle of the Days of Tashreeq, at dawn, near the foot of Aqaba, without disturbing those who were asleep and without waiting for those who were absent.

The Muslims from Medina kept this agreement hidden from their fellow polytheists. However, they confided in Abdullah bin Amr, who they trusted and who was familiar with the situation, inviting him to embrace Islam. Abdullah accepted the invitation and became a Muslim, thus being fortunate to participate in the pledge at Aqaba.

Finally, the awaited time arrived, and the Muslims from Medina, along with our Master, and his uncle Hadhrat Abbas (according to some sources, Hazrat Abbas had already accepted Islam at that time), gathered at Aqaba.

Abbas took the first word:

“O people of Hazraj, know well that Muhammad is more dear to me than my own eyes. Now, know this and inform me as well: if you approve of him, believe in what Allah has revealed through him, and wish to take him back with you, then before I hand him over to you, I request convincing proof in this matter.

You know that Muhammad is one of us! We have protected him from those who oppose his faith and convictions. While he is living among his people, enjoying honor and dignity, he is considering leaving all of that behind and going with you to Yathrib.

If you are truly capable of facing the enmity of all the Arab tribes that may rain arrows upon you, and if you are prepared to engage in warfare, then think and consult among yourselves thoroughly before informing us.

Do not later fall into disagreement.

Will you be able to fulfill the promise you give him and protect him against his enemies? If you can assure us of this and make a commitment, then all is well. However, if you are going to abandon him and expose him to disgrace after leaving Mecca, then abandon this idea from now on. Leave him be, let him continue to live among his people and in his homeland with honor and protection.”

The words of Hadhrat Abbas had an impact on the people of Hazraj. In response, Es'ad bin Zurara sought permission from our Master and gave the following reply:

“O Rasul of Allah, invitations come in various forms. Some invitations are easy, while others are difficult and challenging. We are a community that is rooted in our land, honored, and protected from any transgression. In our land, we would never allow any harm to come to a person who separates from his own people and is handed over to his enemies by his uncles. Moreover, we are such a powerful and mighty community that no one, apart from ourselves, would dare to challenge us or threaten us. Despite the fact that it is a very difficult task, we have still accepted your proposal. These were not things that people would normally be pleased with. However, we have accepted them with our tongues and affirmed them in our hearts. Now, we pledge our allegiance to you, knowing and believing in what Allah has brought through you. We pledge our allegiance to our Rabb and your Rabb. The hand of Allah is upon our hands. Our blood is intertwined with yours, and our hands are joined. Just as we protect and

shelter our own sons and women, we will protect and safeguard you from the same dangers.

If we were to break this covenant, then we would be among the disobedient and wretched individuals who violate Allah's covenant. Allah knows that we are faithful to our words, and surely Allah is our helper."

After these discussions, our Master recited some passages from the Quran to them and encouraged them to embrace Islam. Then he explained what they would pledge allegiance to:

"I have two conditions for you: The first is for the sake of our Rabb, the Almighty and Majestic: You will not associate anything as partners with His Oneness. You will worship Him without committing any form of polytheism, perform prayers, and give zakat. The second condition, which concerns me personally, is that you testify to my Risalah (prophethood) and protect me as you protect your own children and women."

When these conditions were listed, Abdullah bin Rahawa asked:

"If we do this, what do we get in return?"

Our Master explained:

"Paradise awaits you!"

The people of Medina replied:

"In that case, this is a very profitable transaction! We no longer want to debate this matter at all. Tell us, O Rasul of Allah, how should we pledge allegiance to you?"

Our Master explained to them how the Muslims should pledge allegiance to Him:

"You must believe that there is no god but Allah and that I am the Rasul of Allah. You must commit to praying, giving zakat (charity), listening to my words in times of joy and sorrow, assisting the needy in times of adversity and prosperity, always speaking the truth for the sake of Allah without caring about mockery, and guiding others away from evil and toward goodness. In addition, you must promise to support me in every way, just as you protect yourselves, your children, and your women when I am with you. You must pledge to defend and safeguard me just as you protect them, and you must make this commitment without any doubt."

In response to our Master's proposal, Ebul Haysem replied:

“We accept these conditions, even at the cost of our wealth being ruined and our nobles being killed...”

After saying this, he asked our Master (saw):

“O Rasul of Allah, we have a pact, a treaty with those people! By taking this action, are we breaking it? If, after Allah grants you victory and you return to your people in Mecca, you leave us to our own devices, what will become of our situation?”

Our Master (saw) smiled and replied:

“My blood is your blood. You may demand my blood money, and I may demand your blood money... Your responsibilities are my responsibilities! Your respect is my respect! I belong to you, and you belong to me! Whoever you fight against, I will also fight against. Whoever you make peace with, I will also make peace with.”

After this, the people of Medina pledged allegiance to our Master...

Later, our Master (saw) said to them:

“Select from among yourselves twelve individuals who will represent your people in all matters with me... Just as Moses had chosen twelve representatives from the Children of Israel” He said...

Upon this command, the people of Medina chose twelve representatives:

1. Es'ad bin Zūrare
2. Sa'd bin Rebia
3. Abdullah bin Revaha
4. Rafi bin Malik
5. Bera bin Marur
6. Abdullah bin Amr
7. Ubade bin Samit
8. Sa'd bin Ubade
9. Münzir bin Amr
10. Useyd bin Hudayr
11. Sa'd bin Hayseme
12. Ebu Heysem Malik

After this selection, our Master said to the chosen ones:

“Just as the disciples were guarantors for Jesus, the son of Mary, among their people, you are guarantors for your people...”

Then, from among these twelve individuals, Es'ad bin Zurara was also selected as their representative... As the pledge was about to conclude, a voice was heard from the Akabe Hill, similar to that of Munbih bin Hajjaj but not belonging to him, shouting:

“O inhabitants of Mina! The disbelievers who have gathered there with the apostate man have conspired to wage war against you!”

When our Master heard this voice, He explained to those present:

“This is the devil of Akabe!”

Then, He turned to the one shouting and responded:

“Listen, O enemy of Allah! When I finish my task, I will deal with you!”

Afterwards, He cautioned the Muslims from Medina:

“Come on, return to your positions immediately!”

And they returned to their positions without being seen by anyone... When morning came, the news of an agreement between some of the people of Medina and our Master had spread throughout the entire Quraysh tribe. They all became extremely anxious and rushed straight to the people of Medina, speaking to them as follows:

“O people of Hazraj! We’ve heard that you’ve made an agreement with us to take our man from among us and engage in war. However, there is no other tribe among the Arab clans that we despise as much as you do when it comes to engaging in warfare. Do not force us into battle!”

The people of Medina, who worshiped idols and had no knowledge of what had transpired during the night, were astonished by this matter. They had no knowledge of such an agreement. In astonishment, they inquired:

“We have absolutely no intention of waging war against you! You must know for certain that we have no knowledge of the agreement you are speaking of at this moment. There must be some mistake in this matter...”

The Muslims from Medina, in the meantime, were watching the conversations between the Quraysh and their own people as if they had no knowledge of anything, while the Quraysh, thereafter, went directly to one of the prominent figures among the people of Medina, Abdullah bin Ubeyy. They explained what had transpired and asked for his assistance. However, Abdullah, having no knowledge of the matter, politely declined to help them:

“The agreement you’re talking about is quite extraordinary! In my opinion, such a thing could never have happened! None of my people consulted me about it, and they would never make a decision without consulting me. Perhaps someone else made such an agreement...”

Later, when the Hajj pilgrimage was completed, all the tribes returned to their respective homelands. However, during the return of the people of Medina, the Quraysh, having determined that they had made an agreement,

The Second Pledge of 'Aqaba

sent men after them. They caught the two last ones in the group and brought them to Mecca. These captured individuals had claimed to be Muslims. Although the people of Mecca initially wanted to mistreat them, they were eventually released due to the intervention of some Meccan merchants who knew them, and they returned to Medina.

THE BEGINNING OF THE MIGRATION (HIJRA) TO MEDINA (YATHRIB)

In Mecca, the lives of the Muslims had become extremely difficult to sustain. The Quraysh polytheists subjected the Meccan Muslims to unimaginable torment, using various excuses for torture in an attempt to turn them away from their faith.

Faced with this situation, the Muslims requested permission from our Master (saw) to emigrate. However, our Master had not yet received any revelation on this matter, so He could not say anything to them or show them a place to go. Several days passed when the good news reached the Muslims through our Master (saw):

“I have been informed and shown that the place to which you will emigrate is a city with date palm groves between two black hills, known as Yathrib (Medina). Those who wish to leave Mecca may go there. You will unite there with your Muslim brothers from Yathrib. Allah Almighty has made them your brothers and declared it as your new home.”

For the Muslims who were suffering in torment, this was truly a tremendous piece of news. The majority of those who emigrated from Mecca to Medina did so in complete secrecy. There was only one exception, Hadhrat Omar (ra). His emigration took place as follows:

On the day Hadhrat Omar was to leave Mecca, he strapped on his sword, took his bow and arrows, and filled his quiver. He then went to the Haram al-Sharif, circumambulated the Kaaba seven times, prayed two rak’ahs, and made a supplication. Afterward, he addressed the Meccan polytheists from atop his horse, speaking loudly:

“Is there anyone here who wants to make his mother cry, his wife a widow, and his children orphans? I declare that I am going to Medina! If

anyone wishes to be one of those I mentioned, let him meet me beyond this valley so that I can send him to join his ancestors!”

After his speech, he rode his horse out of the city. None of the Quraysh polytheists dared to follow him and try to stop him.

Meanwhile, some Muslims like Ayyash bin Rebia were deceived by the Meccans, who used their families as leverage to make them return to Mecca. They were subsequently imprisoned.

THE ASSASSINATION PLOT AGAINST OUR MASTER (saw)

Almost all of the Muslims in Mecca had already emigrated to Medina and Abyssinia. Only our Master (saw), Hadhrat Abu Bakr, and Hadhrat Ali (may Allah be pleased with them) remained as Muslims who had not yet emigrated. Whenever Hadhrat Abu Bakr expressed his desire to emigrate, our Master (saw) would dissuade him, saying, *“Be patient, Abu Bakr, and wait a little longer.”*

On one occasion, Hadhrat Abu Bakr asked our Master (saw), “O Rasul of Allah, what do you say about my emigration?”

Our Master (saw) replied, *“Be patient, O Abu Bakr! Surely, Allah will provide you with a righteous companion.”*

Upon hearing this, Hadhrat Abu Bakr asked again, “Do you hope that one day we will be allowed to emigrate, O Rasul of Allah?”

Our Master (saw) responded, *“Indeed, I hope so, O Abu Bakr.”*

These words were a great source of glad tidings for Hadhrat Abu Bakr. After this conversation, he circulated in the market and purchased the two best young camels in Mecca. He then took them to his home and cared for them in the garden, awaiting the appointed time.

On the other hand, the Meccan polytheists became greatly concerned about the emigration of almost all the Muslims to Medina. They feared that Muhammad might one day go to Medina and join forces with its inhabitants to attack them. Therefore, they contemplated various measures and precautions.

Finally, one day, the leaders of Mecca convened a meeting at the Qusay Palace, which served as the city council, to brainstorm a solution. Attendees

at this meeting included prominent members of the Quraysh, such as Abu Sufyan (the father of Muawiya), Utbah bin Rabi'a, Shaybah bin Rabi'a, Abu Jahl, Abu Lahab, Munnabih bin Hajjaj, Nard bin Haris, Tuayme bin Adly, along with many other notables from the Quraysh tribes. Everyone was engaged in discussions, contemplating various ways to eliminate Islam.

Some suggested imprisoning our Master (saw), while others proposed expelling Him. However, these ideas did not find favor among the participants. It was at that moment that Abu Jahl put forth a proposal:

“We will select a strong and honorable young man from each tribe, provide them each with a sword, and they will collectively launch an attack to kill Him. When this happens, the Hashim clan will never dare to wage war against all the tribes, and they will be forced to abandon this matter. In this way, we will finally be rid of Him!”

This proposal was unanimously accepted, and they proceeded to implement it.

THE LONG-AWAITED DAY

Finally, one day... The hottest hour of noon! The scorching sun was blazing down upon the land...

Typically, during this time, the people of the city would retreat to the coolest corners of their homes, either to rest or engage in leisurely conversations in a cool place.

At this hour, a figure with his head wrapped in a thick cloth was calmly and silently making his way towards the house of Hadhrat Abu Bakr as-Siddiq, walking on the blistering sands...

At that moment, someone from inside the house, who was looking out of the window, recognized the approaching figure and informed those inside:

“Look! The Rasul of Allah is coming... And at a time, He has never come before!”

Hearing this, Hadhrat Siddiq stood up in haste and said:

“May my parents be sacrificed for Him! Surely, something of great importance must be happening... Otherwise, He would never have come at this hour!”

Muhammad (saw) would typically visit their homes in the morning and evening, inquire about their well-being, and stay for a while before departing. These hours were not customary for His visits. Hadhrat Siddiq’s anxiety was certainly due to the fact that there was an important matter at hand.

The command for the migration (hijrah) to the Prophet Muhammad, peace be upon Him, was given in Surah Al-Isra, verse 80:

Say, “My Rabb, wherever I enter make me enter in Truth and from wherever I exit make me exit in Truth, and form from Yourself (Your ladun; the potential of the Names comprising my essence) victorious power!”

The Noble Rasul came and asked for permission to enter. Upon being invited inside, He looked at Hadhrat Siddiq and said:

“Have whoever is present with you go outside.”

Hadhrat Abu Bakr as-Siddiq, referring to his wife Ummu Ruman, his daughter Asma, and his daughter who was married to the Rasul (saw), Hadhrat Aisha, said:

“O Rasul of Allah, they are your family and they are mahram (not subject to hijab).”

At that moment, our Master explained the matter:

“O Abu Bakr, Allah has granted me permission to migrate from Mecca to Medina.”

“O Rasul of Allah, may my parents be sacrificed for you! Will I be accompanying you on this journey?”

“Yes, you will come with me, O Abu Bakr.”

“May my parents be sacrificed for you, O Rasul of Allah! Choose one of these two camels as a gift.”

“I can only accept it with its price, O Abu Bakr.”

Upon this, Hadhrat Siddiq received four hundred dirhams from our Master as the price for the camel. Within the remaining time, Ummu Ruman, Aisha, and Asma quickly prepared their travel provisions. They placed some meat and bread in a bag. Then, Asma tore her waistband in half, using one part to tie the bag and the other part to fasten a water container. As a result, Asma’s nickname became “Zatun-Nitakayn,” meaning “the one with two waistbands.”

Afterward, Hadhrat Siddiq summoned Amir, the son of Fuheyre, and said:

“O Amir, I am entrusting you with a few sheep from here. We will be staying in a small cave in the Sevr Mountain for a few nights. Take these sheep, graze them during the day, and bring us their milk at night.”

“Of course, O Master,” replied Amir.

Once Amir left, Abdullah, the son of Uraykit and a skilled guide, came:

“O Abdullah, you are an expert guide. I am entrusting you with the two camels standing in the garden. Take them and head towards the seashore, erasing their tracks. After three nights, come to the foot of the Sevr Mountain and find us.”

“As you command, O Master,” said Abdullah, who was one of the most skilled guides in Mecca.

Almost all preparations were complete. As a final instruction, Hadhrat Abu Bakr as-Siddiq told his son Abdullah:

“My son Abdullah, gather information by roaming the city during the day, and then come to us at night with the latest news without being seen by anyone.”

AND DEPARTURE...

On that night, the Rasul of Allah (saw) gave the following order to Hadhrat Ali:

“Tonight, sleep in my bed, O Ali, and wrap yourself in this green cloak. No harm will come to you from your enemies.”

The Rasul then placed Hadhrat Ali in His own bed and waited until midnight. When midnight arrived, the representatives of the Meccan polytheists gathered in front of the Rasul’s house. After they had gathered, Muhammad (saw), recited the first nine verses of Surah Ya-Sin, sprinkled dust on His head, and went outside. The translation of these verses is as follows:

Ya Sin (O Muhammad)!

And the Quran full of wisdom (which he disclosed)!

You are most definitely of the Rasuls.

Upon a straight path.

With the comprehensive knowledge disclosed to you by the One who is the Aziz, the Rahim.

So that you may warn a people whose forefathers have not been warned and thus who live cocooned (from their reality, the sunnatullah).

Indeed, the word (“Hell will be filled with the majority of humans and the jinni”) has come true for most of them! Because of this they do not believe.

Indeed, We have formed shackles (conditionings and judgments) **around their necks up to their chins! Their heads are aloft** (they are unable to see their essential reality; they live driven by their egos)!

And We have formed a barrier before them and after them (they can neither see their future nor take lessons from their past) **and thus We covered them... They can no longer see.**⁸⁰

These verses were recited by the Rasul of Allah (saw) as an act of supplication and protection.

Our Master went directly to the house of Hadrat Abu Bakr as-Siddiq and rested there for a short while.

There was no one left in the streets. Then he said:

“Let’s go, O Abu Bakr.”

They got up from where they were sitting, Hadhrat Siddiq took the bundle in his hand, and together they moved to the back room. This room faced the desert. First, the Rasul of Allah (saw) and then Hadhrat Siddiq gently climbed out of the window.

Their destination was a small cave called “Thawr” in the Sevr Mountain.

The moon, which was only a few days old, had just set, leaving them with only the stars to light their way. However, even the stars couldn’t provide much illumination. In the darkness, the two friends could barely make out each other. They walked quietly but quickly towards the Sevr cave.

They walked like this for a while, about an hour since they had set out. So, they had approximately another hour’s journey ahead of them.

Hadhrat Siddiq looked back and said:

“O Rasulullah, the Meccans would never imagine that we are now heading in the opposite direction of Medina. Surely, they will be searching for us on the northern road towards Medina.”

The road seemed endless, and it was almost the second hour. The cave at Sevr Mountain was getting closer to being reached. They began to climb

⁸⁰ Quran: 36: 1-9

slowly. These small caves were called “ghar.” First, Hadhrat Siddiq, and then our Master entered with difficulty. The next day was Friday.

The entire night had been spent with the Meccans waiting in vigil around the Rasul’s house, eagerly anticipating the moment when He would come out. They were becoming increasingly impatient to kill Him. Finally, after sunrise, the door of the Rasul’s house opened, and they were all filled with excitement.

However, when they saw that it was not Muhammad (saw) but rather His cousin and son-in-law, Hadhrat Ali, who had come out, they were frozen in terror. They had seen Him enter the house with their own eyes, and they had kept watch all around the house throughout the night. Yet, the Rasul of Allah (saw) had disappeared. The Meccans began frantically searching the surroundings.

Some time later, a group of three or four Meccans, led by Umayya, Hadhrat Bilal’s former master, along with their guide, discovered the footprints of the two people who had left for the desert. Following these tracks, they reached the Sevr Mountain.

Indeed, Allah Almighty is the Helper of His servants who walk in His path, striving for His pleasure.

This is just one more proof of that.

IN THE CAVE...

As soon as the pursuers left Mecca, a great miracle began to unfold. From a stone near the entrance of the cave, a branch started to emerge. This branch grew to cover the mouth of the cave, and soon, several more branches sprouted from it, with leaves growing on them. Within a short time, the entrance of the cave was so concealed that an onlooker from the outside would not have been able to tell that two people had taken refuge there on that night.

But it didn't stop there. There was another guest to arrive between these leaves. Gliding down from the sky – a pure white female dove came, gently folded its wings and entered between the leaves. Apparently, it liked the place because it flew out again and came back to the nest with a small piece of litter in its beak. It was going to build a nest. Then its male partner flew over too. They quickly built their nest together. And yes, the female dove laid eggs – one, then another, and another. Some were white, while others were spotted.

And this is not the end of it! There was one more guest yet to come: He appeared from among the rocks and, like someone rushing to put out a fire, he headed toward the leaves. With his long legs, the spider quickly reached the middle of the cave. He seemed to like the place because he moved right and left, up and down, spinning his web with incredible speed. The word “amazing” doesn't even begin to describe it. He managed to weave his web across this wide area in such a miraculously short time. And then, just like the satisfaction of someone who has completed his work, he slowly walked under the leaf in the corner of the nest.

Now, everything was ready. Even if not just two or three Meccan polytheists but the entire Quraysh army were to come, they still wouldn't

In the Cave...

be able to discern that the Rasul of Allah (saw) and Hadhrat Siddiq were hidden inside this cave.

THE ARRIVAL OF THE QURAYSH

The people of Quraysh were now approaching. Walking under the scorching sun had exhausted them. Their guides were leading the way, following the tracks. They started to climb the mountain, all of them breathless. And yes, the tracks ended at the cave's entrance.

The black guide looked at the end of the tracks and then raised his head to the sky. "I swear by my tools, what you're looking for hasn't gone anywhere else! Either they didn't pass through here, or they ascended to the sky!"

The curly-haired Qurayshi infidel who had wrapped his head in a cloth interjected, "I believe they must be hiding inside this cave!"

Oh no! Hadhrat Siddiq al-Akbar's heart, right beneath them in the cave, was pounding almost in his throat upon hearing this. He gently extended his head and whispered to our Master, "O Rasul of Allah, if one of them accidentally looks down, they will see us..."

"Quiet, O Abu Bakr! Can two companions, whose third companion is ALLAH, ever feel sad and anxious?"

Suddenly, a sense of relief and tranquility washed over Hadhrat Abu Bakr al-Siddiq's heart. This was indeed a gift from Allah.

Allah describes this situation in the Quran as follows:

"Indeed, Allah has aided him, even if you haven't! Remember when the deniers of the knowledge of the reality drove him out of his homeland, he was the second of the two (one of two people)! Remember they were in the cave (Rasulullah saw] and Abu Bakr [ra]) ... Remember he said to his friend, "Do not grieve, certainly Allah is with us" (he was making a reference to the unity of

existence) ... **Allah endowed tranquility upon him and supported him with armies you did not see... He made the word of those who deny the knowledge of the reality the lowest... It is the word of Allah that is highest! Allah is the Aziz, the Hakim.**⁸¹

The infidel with the cloth wrapped around his head was made a laughingstock by the others. Umayyah mockingly said to him, “May Hubal grant you some sense! Muhammad couldn’t have even come this close. Do you think these doves would have settled here and laid their eggs days ago if someone had entered?!”

The red-faced man among them conceded, “It seems we came the wrong way.” They then began descending slowly and made their way back to the city.

As they disappeared from sight, the Sun, like a red tray, also sank into the sea of sand, disappearing beyond the horizons.

Shortly after, Amir, the freed slave of Hadhrat Abu Bakr as-Siddiq, approached with milk he had obtained from the sheep he had grazed in the vicinity during the day. He put the milk in a container and also added a hot stone from the sun to warm it up before presenting it to them.

He gave them the milk and then left, intending to return the next day. Rasulullah (saw) and Siddiq al-Akbar took out some of their provisions from their bags, mixing a portion of the milk with it, and they ate.

After the sky had darkened completely, Siddiq al-Akbar’s son, Abdullah, arrived and told them about everything he had heard in the city throughout the day. After a while, he set off on his way.

These two companions, these two friends, these two confidants spent the night together in the cave, followed by the next day, the night after that, and even the day after that. Every minute spent together was more precious to Hadhrat Abu Bakr than the entire world and everything in it. On the path that had opened from heart to heart, they were receiving something beyond all the speeds of the universe. The inner dimension spoke... It spoke...

Finally, on the evening of the third day, which was Sunday, after the sky had darkened, the guide Abdullah and his two camels arrived at the foot of Mount Sevr. They were followed by Hadhrat Siddiq’s son, Abdullah, and

⁸¹ Quran 9:40

his daughter, Esma. Abdullah brought with him the latest news he had heard in Mecca during the day, while Esma brought the provisions necessary for their long journey.

As Rasulullah and Hadhrat Siddiq listened to Abdullah's account on one side, Esma was busy wrapping a belt she had prepared three days ago around the package of fresh provisions she had brought. Suddenly, there was a noise, and an instant feeling of excitement gripped them all.

However, there was nothing to fear; it was Amir who had arrived, bearing fresh milk. Seeing him, they all felt relieved, and their task was now complete.

After bidding farewell to Abdullah and Esma, who had placed the sheep Amir brought in front of them, they set off on their journey back to Mecca.

“May Allah guide and protect you,” they said as they departed.

THE JOURNEY

Over the course of thirteen years since the inception of Islam, Hadhrat Abu Bakr al-Siddiq had spent a substantial part of his immense wealth, which was around forty thousand dirhams, in the cause of Islam. Now, he had only around five thousand dirhams left. Turning to our Master, he said, “What do you command, O Rasulullah?”

“In the name of Allah, the Most Gracious, the Most Merciful,” our Master began. With these words, Rasulullah rose to his feet and walked towards the camels. In the face of this single phrase, all the hardships of the great journey seemed to diminish and melt away.

Our Master mounted his camel, Kaswa, with Hadhrat Siddiq riding behind him. Hadhrat Siddiq’s camel was taken by the guide, Abdullah, and his freed slave, Amir.

The swift departure of the camels marked the beginning of a historic journey, heading towards Medina via the coastal road.

THE PURSUIT

The Qurayshi polytheists, knowing that Rasulullah and Hadhrat Siddiq were setting out for Medina, sent envoys to various surrounding tribes. They declared that anyone who captured and brought Muhammad (saw) and Abu Bakr al-Siddiq back to Mecca would be rewarded with two hundred camels for each of them.

The Mudlij tribe was one of the tribes living near the coastal side of Mecca. Like all the other tribes, they had received the news, but they hadn't paid much attention to it. Suraka, the son of Ju'shum, was one of the members of that tribe. That day, like any other day, he had finished his daily chores and was lying down, trying to relax.

However, it seemed like he couldn't find peace today. The horseman, drenched in sweat, had approached him. The horseman was from Quraysh. He stopped his horse in front of Suraka and said, "Hey Suraka! I saw a few figures, like travelers, heading towards the coast ahead. I suspect they might be Muhammad and his companions."

Suraka immediately grasped the situation. The travelers were indeed the Rasul of Allah and his companions. However, he didn't want to share two hundred camels with anyone else.

He responded, "The figures you saw are not Muhammad and his companions. You must have seen Abu Fadl and his friends. They have already passed by us."

The Qurayshi messenger didn't like this response at all. He furrowed his brow, spurred his horse without saying a word, and retreated.

Suraka, after gazing at the sky with a thoughtful look for a while, slowly got up and entered his house. Apparently, he didn't want to let his friends know what he intended to do. He turned to his servant, who was sitting in

a corner, and said, "Fetch my horse and go to the hill behind the house. Wait for me there! Be careful not to be seen by anyone!"

The servant quickly got up from her place and went outside. Suraka lingered inside for a while, then picked up his long, shiny spear, exited through the back of the house, and walked towards the hill. He made sure to keep the gleam of his spear close to the ground and parallel to it so as not to attract anyone's attention. Finally, he reached his horse, swiftly mounted it, and told his servant, "Go back home. Don't mention anything to anyone!"

As the servant headed home, Suraka directed his horse towards the coast and set off. The Arabian horse raced rapidly along the coastline, running faster than anyone could imagine, a red-colored Arabian horse that seemed to be flying. Suraka put in more effort, realizing that camels couldn't match the speed of his horse. He urged his horse on.

Hadhrat Siddiq, alerted by a faint noise carried by the wind, turned his head and saw a man approaching them at full speed on a galloping horse. He quickly informed Rasulullah, "May my parents be sacrificed for you, O Rasulullah! A rider is rapidly approaching us!"

Our Master raised his head slightly and said, "O Allah, make him fall from his horse!"

As Suraka, who had come quite close to them, continued his pursuit, his horse suddenly slipped, stumbled, and fell to the ground. Suraka couldn't maintain his balance and ended up sprawled on the sand. However, his fall and rise were almost simultaneous. He paused for a moment, contemplating his fate. Then, he thought about checking his fortune.

Among the Arabs, it was a common practice to check fortunes and seek omens. When they were about to undertake a task, they would take out a small leather pouch they carried with them. Inside the pouch were two arrows, one with "Neam" (Yes) written on it and the other with "Lâ" (No). Without looking, they would randomly select one of the arrows. Whichever arrow they drew, "Yes" or "No," determined whether they would proceed with the task or not. It was one of the peculiar customs of that era.

Suraka immediately reached under his belt and retrieved a fortune-telling pouch. He randomly selected one of the arrows, thinking, "Will I be able to harm Muhammad and his companions?"

The arrow he drew had "Lâ" (No) written on it.

Suraka was not pleased with this outcome. He mounted his horse again, feeling indecisive. He paused for a moment.

Then, suddenly, he urged his horse forward.

“Yeahhh!”

The red horse resumed its pursuit of the group ahead. Despite the considerable distance that had opened up between them, the gap was closing as Suraka approached. He was getting closer and closer, and finally, he was so close that he began to hear Rasulullah reciting something.

The Rasul of Allah (saw), despite not looking back, was reciting, while Hadhrat Siddiq, on the other hand, frequently turned his head to look back.

Something had to happen, and it did! Suddenly, a miracle occurred. The front two legs of Suraka’s horse began to sink into the sand. The sinking continued and grew worse. The horse’s front legs were gradually buried up to their knees in the sand.

Suraka couldn’t hold on any longer and fell from his horse. He quickly rose from the soft sand and began struggling to rescue his horse. He tried to free the horse while the animal itself struggled to break free, but they made no progress.

What a great wisdom was at play here! When Suraka removed his hands from the horse, the horse thrashed one more time with all its might. Salvation! The horse’s legs were freed from the sand through this last effort.

However, at the same moment, from the very spot where the horse’s feet had been trapped, a smoke, like a column of fire, rose towards the sky and disappeared.

Suraka became increasingly disheartened. He reached into the fortune-telling pouch for the second time. The question remained the same, “Will I be able to harm Muhammad and his companions?”

The answer on the arrow was the same as before, “Lâ” (No).

Already upset and now receiving the same answer for the second time, he lost his temper completely. “O Muhammad! O Muhammad! I give up! Stop!” he yelled.

Rasulullah heard his words and halted his camel. Suraka mounted his horse and approached them.

“I am Suraka, the son of Malik from the tribe of Jushum,” he declared, “I assure you, neither now nor in the future will any harm come to you from me. Just as in the past, you have not seen any hostility from me.”

Suraka then explained the reward that the Quraysh had promised him and what they intended to do. Afterward, he said to them:

“In the future, you will come across some herds on the way. Those herds belong to me. Take as many as you like when you see them.”

“I don’t want them; I have no need for them, Suraka,” replied the Rasul of Allah.

Suraka then said, “If that’s the case, then write me a letter of protection to ensure my safety.”

The Rasul instructed Amir to write a letter of protection for Suraka. Amir complied, writing the requested document on a piece of leather and giving it to Suraka.

Afterward, the Rasul told Suraka, “Do not tell anyone that you saw us. Keep it a secret.”

With that, our Master urged his camel forward and resumed his journey.

Suraka continued on his way back, retracing his steps for a while, and soon encountered his friends coming towards him from the opposite direction. He inquired, “Where are you all rushing off to like this?”

“We are going to search for Muhammad and his companions. And you, where are you coming from?” they asked.

“Don’t bother going too far ahead and exhausting yourselves in vain,” Suraka replied. “I’ve scoured the entire area as far as the eye can see, but there’s no sign of them. No traces, no traces at all. Come, let’s search in other directions.”

Suraka - who had embraced Islam during the Taif expedition and had lived in Medina until the time of the third Caliph, Uthman - turned around and led his friends back. From this point on, the Rasul of Allah (saw), Abu Bakr (ra), and their two guides continued their journey without any further incidents.

Occasionally, they would encounter some caravans that Abu Bakr was familiar with due to his trade connections. They would exchange greetings:

“Hello, Abu Bakr!”

“Hello, Abu Jemil!”

“Who’s the person sitting in front of you?”

“He’s our guide, helping us on our journey.”

Abu Bakr never disclosed to those who didn’t recognize him that the person sitting in front of him was the Rasul of Allah (saw).

QUBA

Finally, it was Monday, and they were just two hours away from the village of “Quba” near Medina. A caravan was approaching from the opposite direction. It was Zubeir and Taha, both early converts to Islam, leading this caravan.

When they saw them, they were overjoyed. The Rasul of Allah and Abu Bakr had become covered in dust and dirt due to their journey. Zubeir and Taha, who had recently acquired some trade goods from Sham, took out new white clothes from their merchandise and presented them to our Master and Abu Bakr as a gift, saying, “O Rasul of Allah, O Abu Bakr, your clothes have become dusty and dirty on the road. The people of Medina should see you in clean and beautiful attire.”

Then, they all continued their journey towards Medina. The sun was high in the sky, as always, scorching the rocks and sand particles, making them shimmer with heat.

The Muslims of Medina, who had heard about their departure from Mecca, used to come to a place called “Harre” every morning and wait there until nearly noon in the hopes of welcoming them. On that day too, they had waited, but as time passed, they had lost hope and returned to their homes.

One of the Jews had some work to do in his nearby field at that time. He climbed the observation tower a little ahead and started looking at his field. Suddenly, dark figures appeared on the horizon. Because of the heat and the resulting haze, it was difficult to see clearly, but it seemed like a caravan dressed in white was approaching. He had a thought that this might be the awaited arrival of the Rasul and his companions. Under the influence of this magnificent sight, he couldn't resist and began shouting at the top of his lungs:

“Heyyyy! Muslims! The One you’ve been waiting for is coming!”

This voice was like an exploding cannonball. Upon hearing the shout, the Muslims rushed into their homes, donned their swords, shields, and whatever weapons they had, and put on their best clothes. Women adorned themselves with gold bracelets on their hands and feet. Those with horses decorated their famous Arabian steeds with the finest saddles, while those with camels also adorned them. Men, women, children, young and old, all poured onto the streets to welcome the Rasul of Allah and Abu Bakr.

They were now about an hour away from each other.

The two groups, travelers and welcomers, met at a location called “Harre.” It wasn’t just the people of Quba, who were only an hour away from Medina, but also residents of Medina itself who came out to welcome them.

Among various expressions of love and affection shown to the Rasul of Allah, the two groups turned right and, on foot, headed towards the village of Quba, which was about an hour away.

History was heralding the beginning of a new era: 8th of Rabi’ al-Awwal, 1st year of Hijrah, equivalent to the year 622 AD. It was September, and the day was Monday.

QUBA DAYS

When the caravan reached the village of Quba, Muhammad (saw), eager to relieve his long fatigue, settled down under a date palm tree, sitting calmly and quietly.

It was Hadhrat Abu Bakr as-Siddiq who performed the welcoming ceremony for the hosts and provided responses.

“Welcome...” “May you find comfort...” “Hello...” “Peace be upon you...” “Assalamu alaikum...”

Hadhrot Abu Bakr as-Siddiq responded to each one individually:

“We are pleased to see you...” “We have found comfort...” “Hello...” “And peace be upon you...” “Wa alaikum assalam...”

As there wasn't much age difference between Hadhrot Abu Bakr and the Rasul of Allah (saw), those who hadn't met the Rasul before assumed that Abu Bakr was the Rasul of Allah due to his role in conducting the reception and responding to the guests.

This continued until the sun reached its zenith and the shadow of the date palm tree disappeared. At that moment, Hadhrot Abu Bakr rushed and used his own cloak to provide shade over our Master. It was then that everyone realized who the Rasul of Allah (saw) truly was.

They stayed as guests in the village of Quba for four days. On the third day of their stay, Hadhrot Ali, our Master's cousin, arrived after overcoming great dangers and hardships. As soon as he reached the village, he hurried to their side. This arrival brought immense joy to both Muhammad (saw) and Abu Bakr (ra).

Hadhrot Abu Bakr said:

“Welcome, O Ali,” he said.

“We found comfort, O Abu Bakr,” replied Ali.

“When did you leave Mecca?”

“Three days after the departure of our Master and yourself.”

“Did any harm come to you on the way?”

“No, not at all.”

Upon hearing this, a shadow of sadness briefly passed over our Master’s eyes.

“You endured many hardships on my behalf, O Ali.”

“As long as you are safe and with us, O Rasul, that is enough for us.”

Then Hadhrat Ali recounted the condition of Mecca and all that had happened to him step by step. During these four days, the most significant and essential task accomplished was undoubtedly the construction of the Quba Mosque, which began on the first day of their arrival in Quba and was completed before they left. On the fourth day of their stay in Quba (12 Rabi’ al-Awwal), Muhammad (saw) mounted his camel Kaswa, and said: “All right, let’s go, O Abu Bakr! You also mount.”

He then took him behind him and set out towards Yathrib (Medina). The people of Yathrib and the people of Quba who had followed them presented a truly magnificent sight. The caravan proceeded slowly.

As the Rasul of Allah (saw) continued his journey towards Medina, he entered the valley of Rauha, and it was here that the time for the Friday prayer arrived. The Rasul of Allah, performed the first Friday prayer in this valley. According to the narration in Ibn Majah’s Sunan, he delivered the following sermon during the prayer:

“O people, repent before death overtakes you! Strive to do good deeds while you have the opportunity. Seek to reconcile with your Rabb by giving charity, both openly and in secret, and by remembering Allah abundantly. If you do so, you will be provided for, aided, and attain what you missed.

Know that during this month of yours, on this very day, at this very place, Allah has made the Friday prayer obligatory upon you until the Day of Judgment. Whether the Imam is just or unjust, as long as there is an Imam leading the prayer, be it during my lifetime or after my time, whoever

neglects this prayer out of insignificance or denial, then may Allah not unite him, nor bless his affairs, nor fulfill his needs!

Know that one who abandons the Friday prayer will have neither the prayer, nor the charity, nor the pilgrimage, nor the fasting, nor any other good deeds accepted from him until he repents.

When one repents and turns away from sin, Allah turns toward him.

Know that a woman should not be an imam over a man, a bad person should not be an imam over a good person, except when the bad person has suppressed the good and imposed his will through intimidation and force.”

In other books, there are recorded different sayings of the Rasul in this sermon, but we will suffice with what we have mentioned here.

Up to this point, esteemed readers, we have summarized and presented the events in the life of the Rasul of Allah (saw) from his birth to his migration to Medina in a concise and manageable manner.

We have narrated the Rasul’s birth, upbringing, youth, marriage, the assignment of his Risalah, and his thirteen years of preaching in Mecca. These parts of his life are collectively referred to as the Meccan period.

With the Rasul’s migration to Medina, a second phase begins, lasting for ten years, during which Islam begins to expand through various conquests, ultimately concluding with the completion of his Prophetic mission.

Before we transition to the second part of our writings, which covers the Medina period, we would like to share some authentic hadiths from the most reliable collections of hadith. Following this, we will delve into the life of the Rasulullah in Medina. Success and guidance are from Allah Almighty.

EXPLANATIONS FROM THE RASUL OF ALLAH (SAW)

One day, as the Rasul of Allah (saw) was sitting among people, a man approached him and asked:

“O Rasul of Allah, what is faith (iman)?”

Muhammad (saw) replied:

“Faith is to believe in Allah, His angels, His books, to believe in uniting with Allah, and to believe in the resurrection after death.”

The man then asked:

“What is Islam?”

Muhammad (saw) explained:

“Islam is to worship Allah, not associating anything with Him, to establish the obligatory prayers, to give the obligatory alms (Zakat), and to fast during the month of Ramadan.”

The man inquired further:

“What is Ihsan?”

Muhammad (saw) answered:

“Ihsan is to worship Allah as if you see Him, for even though you do not see Him, He surely sees you.”

Next, the man asked:

“When will the Day of Judgment occur?”

Muhammad (saw) replied:

“The one who is asked about it does not know more than the one who is asking. However, I can tell you some of its signs:

When a slave woman gives birth to her mistress. (This indicates a state of societal disorder where relationships are inverted.)

When barefoot and naked people compete in constructing tall buildings. (This suggests materialism and the pursuit of power.)

When shepherds compete in the construction of tall buildings. (A reference to ostentatious displays of wealth and social inequality.)

These are some of the signs of the Day of Judgment. However, its exact timing is known only to Allah:

Indeed, the knowledge of that hour (death) is with Allah, He sends down the rain, He knows what is in the wombs; no one knows what the future will bring, and no one knows where they will die! Indeed, Allah is the *Aleem*, the *Habir*.”⁸²

After providing these explanations, the Rasul of Allah (saw) asked his companions to bring back the man who had asked these questions. However, when they searched for him, he was nowhere to be found. Our Master then revealed the true identity of the man:

“That man was Gabriel (Jibril). He came to teach people about their religion.”

“What did our Master Muhammad (saw) say about ‘qadar’ (predestination), which is one of the pillars of faith and is expressed with the phrase ‘know your destiny’?”

Let’s see it in Sahih Muslim, narrated by Hadhrat Ali (ra):

One day, the Rasul of Allah (saw) was sitting and tapping the ground with a stick he had in his hand while in deep thought. At one point, he raised his head and said:

“The place in Paradise and the place in Hell for every soul among you has been determined, and it is known.” The companions asked:

“O Rasul of Allah, if that is the case, why should we strive and work? Shouldn’t we just rely on what is already predestined for us?”

The Rasul (saw) replied:

⁸² Quran 31:34

“No, do not rely solely on what has been predestined. Instead, strive, take action, and work. Each one of you will find it easy to do the deeds that they were created for.”

This teaching is in line with the Quranic verse:

Say, “Everyone acts according to his own creation program (natural disposition; fitrah)” This is why your Rabb (who is the Fatir) knows best who is on the right path!”⁸³

So, while our ultimate destination may be known to Allah, we are still encouraged to make efforts, do good deeds, and follow the path of righteousness.”

The Rasul of Allah (saw) said: “Adam and Moses, peace be upon them, once engaged in a dispute before their Rabb, each presenting their arguments. In the end, Adam prevailed over Moses with the strength of his evidence.

Moses said: “Are you not Adam, whom Allah created with His own hand, breathed His own spirit into, caused His angels to prostrate to, settled in His paradise, and then, due to his sin, caused humanity to descend to the earth?”

Adam replied: “Are you not Moses, whom Allah distinguished with Prophethood and His word, gave the tablets containing all things in detail, and gently brought near to Himself as a speaker? Do you know that Allah wrote the Torah forty years before I was even created?”

Moses asked: “Forty years before?” Adam continued:

“Yes, indeed. Did you find in the Torah the verse that says: ‘And Adam disobeyed his Lord and erred’ (Quran 20:121)?”

Moses replied: “Yes, I found it.”

Adam then said: “So, are you reproaching me for something that Allah had decreed for me to do forty years before He created me?”

Then, Rasulullah (saw) added: “Thus, Adam defeated Moses in their argument with this evidence.”

⁸³ Quran 17:84

Regarding following the ways of Jews and Christians, Rasulullah (saw) said:

“Indeed, you will closely follow the practices of the nations that preceded you, even to the extent of treading in their footsteps inch by inch, so much so that if they were to enter the hole of a lizard, you would also enter it.”

A companion asked:

“O Rasulullah (saw), are those nations the Jews and Christians?”

Rasulullah (saw) replied:

“Who else could it be?”

When death approached Abu Talib, Rasulullah (saw) came to him and found Abu Jahl and Abdullah ibn Abi Umayyah ibn Mughire with him.

Rasulullah (saw) said, “O uncle, say ‘*La ilaha illAllah*’ (There is no god, only Allah) so that I may intercede for you with Allah.”

Upon this, Abu Jahl and Abu Umayyah protested, “O Abu Talib, are you forsaking the religion of Abdul-Muttalib?”

Despite their objections, Rasulullah (saw) continued to insist on presenting the declaration of the Oneness of Allah (The Word of Unity - Kalima-i Tawhid).

Others persisted in urging him to reject it.

Finally, Abu Talib said, “He (referring to himself) is upon the religion of Abdul-Muttalib,” and thus, he refrained from uttering the declaration of the Oneness of Allah.

Afterward, Rasulullah (saw) said, “Know that I will seek forgiveness from Allah for you as long as I am not forbidden.”

Following this, Allah, the Almighty, revealed verse 113 of Surah At-Tawbah:

“It is not for the Nabi or the believers, to ask forgiveness for the dualists, even if they are relatives, after it has become clear that they are companions of fire.”⁸⁴

⁸⁴ Quran 9:113

Then, Allah the Most High revealed another verse to His Rasul (saw):

You cannot lead the one you love to the reality! But Allah can lead whom He wills to the reality! HU knows who are to experience the reality!⁸⁵

“Whoever dies while having certainty that there is no deity but Allah will enter Paradise.”

“None of you truly believes until I am dearer to him than his child, his father, and all of mankind.”

And here is a supporting verse from the Quran:

The Nabi is of higher priority to the believers than their own selves! His spouses are their (the believers’) mothers!⁸⁶

“Three things are the signs of hypocrisy:

When they speak, they tell lies.

When they make a promise, they break it.

When entrusted with something, they betray that trust.”

“To curse a Muslim is an act of wickedness (sin), and to fight them unto death is an act of disbelief (kufr).”

Rasulullah (saw) once went to address a gathering of women and said to them, “O assembly of women, give charity and seek forgiveness abundantly, for I have seen that the majority of the inhabitants of Hell are women.”

One wise and dignified woman among those present asked, “O Rasulullah, why have most of us women become the inhabitants of Hell?”

He replied, “It is because you curse frequently and show ingratitude to your husbands. I have never seen anyone with deficient intellect and

⁸⁵ Quran 28:56

⁸⁶ Quran 33:6

deficient faith able to influence a person of sound mind and sound faith as much as you have.”

The woman inquired further, “O Rasulullah, what are the deficiencies in our intellect and faith?”

He answered, “In terms of intellect, the testimony of two women is equal to that of one man. This is due to the deficiency in your intellect. Many of you neither offer the nightly prayers nor observe fasting in Ramadan on some days. This is indicative of the deficiency in your faith.”

Ebu Zarr (ra) narrates:

“I once went to see Rasulullah (saw). He was sleeping with a white sheet covering him. I turned away and came back later; he was still asleep. I turned away once more and returned, and this time he had awakened. I sat down beside him.

He said, ‘The one who says ‘*La ilaha illAllah*’ (There is no deity but Allah) and dies with this faith will enter Paradise.’

I asked, ‘Even if he commits adultery or theft?’

Rasulullah (saw) replied, ‘Even if he commits adultery or theft.’

I asked again, ‘Even if he commits adultery and theft?’

He replied, ‘Even if he commits adultery or theft.’

This question and answer were repeated three times. Finally, on the fourth time, Rasulullah (saw) said, ‘Even if Ebu Zarr’s nose is rubbed in the dust!’”

“No community exists that breaks their covenants, and Allah does not inflict punishment upon them.

No community exists that cheats in their trade, and Allah does not withhold the rain from them.

No community exists that increases in hypocrisy, and Allah does not send plague upon them.

No community exists that rules with unjust governments, and Allah does not appoint over them an oppressive ruler.”

“After me, you will have leaders who delay the prayers beyond their fixed times. The sin of this is upon them. When they pray facing the qibla, pray behind them.

You will catch up to some leaders who pray the prayers at times other than their appointed times. When you reach them, perform your prayers in your homes at their known times, and then consider the prayers they lead you in as voluntary (nafilah).”

“Whoever takes up arms against us, he is not one of us. Whoever deceives us or commits treachery, he is not one of us.”

Rasulullah (saw) came across a pile of food and put his hand into it. When his fingers became wet, he asked, “O owner of the food, what is this?”

The owner replied, “O Rasulallah, it got wet due to the rain.” Upon this, Rasulallah (saw) said, “Why didn’t you place the wet part on top, so people could see it? Deceptive people are not from among us.”

“Backbiters will not enter Paradise.”

“Three people will face a severe judgment from Allah on the Day of Judgment; He will neither speak to them, nor will He purify them, nor look at them:

1. An old adulterer.
2. A lying ruler.
3. A proud poor person.”

“Undoubtedly, only a Muslim soul will enter Paradise... And without a doubt, if Allah wills, He may strengthen and confirm this Islamic religion even through a wicked person...”

“Someone came to Rasulallah (saw) and asked, ‘O Rasulallah, if a man comes to take my property, what is your decision in this matter?’

Rasulullah replied, 'Do not give your property to him.' The man asked, 'What if he tries to take it by force?' Rasulullah said, 'You should fight with him.'

The man then asked, 'What if he kills me?'

Rasulullah replied, 'Then, you will be a martyr.'

The man asked, 'What if I kill him?'

Rasulullah said, 'He will go to hellfire.'"

"I swear by Allah, if a servant whom Allah appoints as a guardian over a group of people and he dies while being treacherous to the people under his rule, Allah will certainly make Paradise forbidden for that servant."

"I swear by Allah that Jesus, the son of Mary, will certainly descend as a just judge. He will break the cross, kill the swine, and abolish the jizyah (tax). After this, Abu Huraira (ra) recited verse 159 of Surah An-Nisa (The Women)."

"Last night, an ifrit from the jinn attacked me suddenly to disrupt my prayer. However, Allah, the Almighty, granted me victory and the opportunity to do as I wished to it. When morning came, I wanted to tie it to one of the pillars of the mosque so that all of you could see it. But then, I remembered my brother Solomon, the son of David, who had prayed, 'My Lord, forgive me and grant me a kingdom that will not belong to anyone else after me.' So, I let the ifrit go."

Ebu Said Hudri (r.a.) narrated from the Rasul of Allah (saw) that one day, some people asked: 'O Rasul of Allah, will we see our Rabb on the Day of Judgment?'

The Rasul of Allah (saw) replied: 'Yes! Do you have any difficulty in seeing the sun at noon when there is no cloud, or the moon on a clear 14th night?'

They replied, 'No, O Rasul of Allah!'

He said: ‘Just like that, you will not have any difficulty in seeing your Rabb on the Day of Judgment. When that day comes, a caller will announce: ‘Every nation should follow what they used to worship!’”

“Then, if there are any besides Allah, those who worship something other than Him will follow what they used to worship and thus they will be led to Hell. At this point, only those who worship Allah alone, whether they were righteous or sinful, and the People of the Book, meaning those who believed in monotheism, will remain.

Then the Jews will be called and asked, ‘Who did you worship?’ They will reply, ‘We used to worship Uzair (Ezra), the son of Allah.’ They will be told, ‘You have lied. Allah has not taken a son. What do you want now?’ They will reply, ‘We are thirsty, O our Rabb! Provide us with water.’ They will be directed to a certain direction, and when they reach it, they will be thrown into Hell as if it were a mirage.

Then the Christians will be called and asked, ‘Whom did you worship?’ They will reply, ‘We used to worship Jesus, the son of Allah.’ They will be told, ‘You have lied. Allah has not taken a son. What do you want now?’ They will reply, ‘We are thirsty, O our Rabb! Provide us with water.’ They will be directed to a certain direction, and when they reach it, they will be thrown into Hell as if it were a mirage.”

Their responses will be corrected.

They will be told, “You are lying! Allah has never begotten a son or an offspring.” Then the question will be repeated: “So what do you desire now?” They will complain, “Our Rabb, we are extremely thirsty, please provide us with water!” Then a proclamation will be made to them, “Hasten to the water you have been longing for!”

Then Hell will appear to them like a mirage, and they will run towards it, trampling over each other. In this way, they will be cast into Hell.

Now, only the sincere monotheists, whether righteous or sinful, and the People of the Book who believed in monotheism, will remain.

At this time, the Rabb of the Worlds, in a near but incomprehensible manifestation, will inquire of them: “What are you waiting for? Each community follows what they used to worship.”

They will respond, “Our Rabb, even though we were in dire need of them, we lived separately from those people and did not associate with them. How can we become like them now?”

In response to their plea, the manifestation they witness will say, "I am your Rabb!" They will declare, "We seek refuge in Allah from you! We seek refuge in Allah from you! We do not associate anything with Allah!"

They will try to escape from that direction.

Then they will be asked, "Is there any sign that distinguishes you from Him, allowing you to recognize Him?" They will reply, "Yes!" Suddenly, a divine intervention will lift the intensity of the moment, and a sudden "bang" will occur.

For those among them who were sincere, permission to prostrate will be granted, and they will perform the prostration. However, those who intended to hide and show off, their backs will turn into a single piece of plank, forcing them to fall onto their shoulders.

When they all raise their heads, Allah, in His chosen form, will become visible. He will declare, "I am your Rabb!" They will accept this time and say, "Yes, You are our Rabb!"

Then, a bridge (Sirat) will be established from where they are moved towards paradise, passing over Hell. Intercession will be allowed.

They will begin to cross the bridge, pleading, "O Allah, grant us salvation! O Allah, grant us salvation!" The companions of the Rasul asked, "O Rasulullah, what is this bridge?"

Rasulullah replied, "It is a sharp and slippery place with hooks, thorns, and iron spikes. Believers will cross it, some as fast as the blinking of an eye, some as quick as lightning, some like the wind, some like the finest breed of horse or camel, speeding swiftly. Some will pass safely, some will be saved after being scratched by thorns, and some will be thrown into the fires of hell due to their sins.

When the believers have crossed the bridge and escaped the fire, I swear by Allah in Whose power my soul is, they will pray more intensely for the believers left behind in the fire than they have ever prayed for anything before."

They will say, "O our Rabb, these remaining ones used to fast and perform Hajj with us." Then it will be replied to them, "Take out anyone you recognize; their faces have been made forbidden for the Fire." Afterward, these intercessors will help in removing many people from the Fire, some of whom were submerged in the Fire up to their ankles, and others up to their knees.

Then they will say, “O our Rabb, there is no one left in the Fire according to what You ordered.” At that moment, Allah, the Almighty, will say, “Return, and if you find anyone with even an atom’s weight of faith in their hearts, bring them out.”

The intercessors will return, and whoever they find with even an atom’s weight of faith and conviction in their hearts, they will bring them out. Then they will say to their Rabb, “O our Rabb, there is no one left in the Fire according to Your command.”

Again, Allah will say, “Return and bring out anyone with half an atom’s weight of faith and conviction in their hearts.” The intercessors will return and bring out whoever they find with even half an atom’s weight of faith.

They will then say, “O our Rabb, there is no one left in the Fire according to Your order.” Allah will reply, “Return, and if you find anyone whose heart bears the slightest trace of faith, bring them out.”

The intercessors will once again return and rescue anyone they find with even the slightest trace of faith in their hearts. Finally, they will say, “O our Rabb, there is no one left in the Fire according to Your command.”

Saidi Hudr’i, at this point, recites verse 40 from Surah An-Nisa, confirming this situation.

Then he continues:

After this, Allah, the Almighty, will say, “The angels interceded, the Rasuls and Nabis interceded, the believers interceded, and there is no one left to intercede except the Most Merciful of the Merciful.”

Following this, Allah will remove a group of people from the Fire, many of whom were reduced to mere charcoal due to their lack of any good deeds. He will lead them to a river called the “River of Life,” and they will enter it like wild reed plants carried away by a flood. They will emerge from the river with beautiful necklaces as if they were pearls. The inhabitants of Paradise will recognize them by these signs and say, “These are the emancipated ones that Allah has admitted into Paradise despite their lack of good deeds.”

Then Allah will say to them, “Enter Paradise. Whatever your eyes can see belongs to you.” They will respond, “O our Rabb, You have granted us what You have not given to anyone in the world.” Allah will say to them a second time, “Shall I grant you something even better?” They will be amazed and ask, “O our Rabb, what could be better than this?” Allah will

give them the glad tidings, saying, “My pleasure, and I will never be displeased with you again for eternity.”

The last person to enter Paradise is one who walks, sometimes crawling and falling onto his face, and sometimes having fire striking and burning his face, until he crosses the boundary of the Fire. Then he turns to look at it and says, ‘Praise be to Allah, Who has saved me from you. Allah has given me something He did not give to the earlier or the later generations.’ Then a tree is shown to him, and he asks Allah to bring him closer to it so that he can enjoy its shade and drink its water. Allah, the Exalted, says, ‘O son of Adam, perhaps if I grant you this, you will ask Me for more?’ He replies, ‘I will not ask You for more.’ His Rabb, the Exalted, says, ‘O son of Adam, your promise is accepted; so now, take your rest under the shade of the tree.’ When he sits under it, he notices another tree even more beautiful and splendid than the one he is sitting under.

This time, his eyes are drawn to that tree, and he begins to implore his Rabb:

“O my Rabb, bring me closer to this one so that I may benefit from its shade and drink from its water. I swear by Allah, I will not ask for anything else from You!”

Allah, the Exalted, reminds him of his previous promise:

“O son of Adam, did you not promise not to ask for anything else besides what you have been given? If I permit you to go there, you may ask for something else.”

He replies, “My Rabb, allow me to go to that one, and I will never ask for anything else.”

His Rabb, knowing that he cannot resist the allure of that beauty, pardons him and allows him to go there. He goes to that new place, enjoys its shade, and tastes its blessings.

This time, for the third time, he sees an even more magnificent and beautiful paradise-like spot right next to the gate of heaven. He implores his Rabb again:

“O my Rabb, bring me closer to this beauty so that I may benefit from its shade and drink from its water. Please, let me enjoy these blessings as well.”

Allah, the Exalted, reminds him of his previous promises:

“O son of Adam, did you not promise not to ask for anything else besides what you have been given? You have already asked twice, and if I permit you again, you may ask for something else.”

He responds, “My Rabb, allow me to go to that one, and I will never ask for anything else.”

His Rabb, knowing that he cannot resist the allure of that beauty, pardons him again and allows him to go there. But as he approaches this third paradise-like spot, he starts hearing the voices of the people of paradise.

He implores again, “O my Rabb, please let me enter there!” Upon this, Allah, the Exalted, questions him, “What will save you from asking again? If I give you an entire world with everything in it, will you be satisfied?”

The servant then expresses his astonishment, saying, “O my Rabb, are You, the Rabb of all the worlds, mocking me?” Upon hearing this, Rasulullah (saw) laughed. When asked why he laughed, he replied, “I laughed because when the servant said, ‘Are You, the Rabb of all the worlds, mocking me?’ the Rabb of all the worlds Himself laughed.”

Then Rasulullah (saw) continued the narration, stating that Allah, the Exalted, responded by saying, “I am not mocking you, but I am capable of doing whatever I will.”

THE MEDINA PERIOD

In the thirteenth year of the beginning of the propagation of Islam, our Master (saw) migrated to the city of Medina. The original name of this city was Yasrib. The name “Yasrib” was given in reference to a person named Yasrib from the Amalika tribe, who was one of the first settlers there. However, after the migration of Muhammad (saw) and by his command, the city’s name was changed to “Medina,” and it has been known by this name ever since. Medina has also been referred to by various other names such as “Haram-i RASUL,” “Tabe,” “Tayyiba,” and “Mahfuza” at different places and times.

THE FIRST FUNERAL PRAYER

In the Islamic religion, the first funeral prayer was performed for Bera bin Ma'rur by the Rasul of Allah (saw). Bera bin Ma'rur was one of the twelve people who initially pledged allegiance to our Master. After becoming a Muslim, when the Rasul of Allah ordered the performance of the prayer, Bera came to Medina. While all other Muslims were praying toward Jerusalem and the Al-Aqsa Mosque, he continued to pray in the direction of the Kaaba.

His practice was later brought to the attention of the Rasul of Allah (saw). In response, the Rasul instructed him to pray like everyone else, facing Al-Aqsa Mosque in Jerusalem. Bera then began praying in that direction as instructed.

About a month before our Master migrated to Medina, Bera passed away. Before his death, he made a bequest to his family, stipulating that one-third of his wealth should be given to the Rasul of Allah (saw) for charitable purposes. He also requested that his body be turned toward the Kaaba in Mecca upon his death, as he had promised to visit there.

Thus, he became the first person to face the Kaaba both in life and after death, marking his dedication to the Rasul and the principles of Islam.

THE CONVERSION OF ANAS BIN MALIK'S FAMILY

At the time when Ummu Sulaym accepted Islam, she was married to Malik bin Nadir. Anas bin Malik was born from this marriage. When Ummu Sulaym learned about the arrival of Muhammad, the Rasul of Allah (saw) she immediately went to him alone and accepted Islam at his hands. Later, Anas bin Malik learned that his mother had become a Muslim, and he expressed his disappointment and criticism:

“So, you have left your religion? You have gone astray now?”

His mother tried to explain the situation to him:

“No, my son, I have not left my religion, nor have I gone astray. But I have believed that the person who has come to our land is indeed the Rasul of Allah.”

At that time, Anas was about ten years old, and his mother's words had an impact on him. Ummu Sulaym insisted:

“Come on, say it, ‘There is no god, only Allah, and Muhammad is His Rasul.’”

Anas complied with his mother's request:

“There is no god, only Allah, and Muhammad is His Rasul.”

Just then, his father, Malik, entered the room and overheard their conversation. He wanted to warn his son not to believe his mother and not to follow her words. Later, he left the house. However, on the way, he encountered an enemy, and as a result of an argument between them, he was killed with a spear.

After Malik's death, Ummu Sulaym and her son Anas bin Malik were left on their own. Ummu Sulaym was sought in marriage by Abu Talha, a

polytheist from Medina, but she declined to marry him due to their different beliefs, despite his advances.

Ummu Sulaym addressed Abu Talha as follows:

“You, who are occupied with worshipping a stone that neither benefits nor harms, how can I marry you? Think about it, you are spending your life worshipping a piece of wood or stone carved by a carpenter or sculptor!”

Abu Talha couldn't provide a response and left Ummu Sulaym. After some time, he proposed to her a second time, but the answer was the same. However, his heart was now inclined more towards Islam.

Finally, after some more time had passed, he made a third proposal. Ummu Sulaym spoke even more firmly and gave him a clear answer:

“Oh, Abu Talha, is the idol you worship made by the slave of such and such sons?”

“Yes.”

“Then, aren't you ashamed to worship a piece of wood or stone that grows from the ground and is made by the slave of such and such sons? If you accept faith, declare your belief in Allah, confess your faith in the Rasul, and if I come to you on these conditions, what do you say? This way, you will have embraced faith, and we can be together.”

Upon hearing this proposal, Abu Talha hesitated for a moment and said, “Give me some time to think.”

After a short period, he returned to Ummu Sulaym's house and declared his decision, saying, “I believe in Allah and accept that Muhammad is His Rasul. On these terms, I request your hand in marriage.”

Ummu Sulaym's wish was granted, and they were married. During this time, Ummu Sulaym took her 10-year-old son, Anas (ra), by the hand and brought him to the presence of our Master (saw). She said, “O Rasul of Allah, the women and men of the Ansar have come to you with greetings and brought gifts, but my circumstances do not allow me to bring any gifts. Therefore, I present my son to you, and I leave him to serve you in any way you desire. He is yours, and he shall serve you as you wish.”

After the passing of the Rasul (saw), Anas (ra) made the following statement, which is considered significant by scholars of Islamic spirituality, as it points to a profound truth:

“There is no one among the Ansar who gave the Rasul a gift and sought his pleasure and intercession in return, except for my mother, Ummu Sulaym. She presented me to the Rasul of Allah, seeking his pleasure and intercession. Consequently, the Rasul prayed for us.”

This narration highlights the great act of devotion and faith of Ummu Sulaym and her family’s special connection to our Master (saw).

Anas (ra) describes the years he spent in the company of the Rasul as follows:

“I swear by Allah, I served Muhammad (saw) in various expeditions and during times of ease for about ten years. Not once did he say to me, ‘Why did you do this?’ for something I did, nor did he ask, ‘Why did you not do this?’ for something I did not do. He never questioned any of my actions or decisions.”

Anas’s words reflect how our Master (saw) perceived people in reality, and his remarkable tolerance, patience, and understanding.

In addition, I’d like to share a relevant couplet by İbrahim Hakki Erzurumi (may Allah sanctify his secret):

“Do not say, ‘Why is it like this?’ It is so for a reason. Look to the end, have patience! Let’s see what Allah does, Whatever He does is beautiful!”

Indeed, Ummu Sulaym held great significance among the early converts to Islam. Another significant incident in her life serves as a valuable lesson and example for all Muslim women and brothers.

Ummu Sulaym (ra) had a son named Abu Umayr who was ill. One day, while her husband Abu Talha was not at home, their son passed away. To prevent her husband from being suddenly saddened by the news due to his weak faith at the time, Ummu Sulaym washed and perfumed the body of their son, then laid him aside with a cloth covering, making it appear as if he was simply sleeping.

When evening came, Abu Talha returned home and inquired, “How is the child?” Ummu Sulaym replied, “The child’s suffering has ended. I believe he is now at ease.”

She then prepared dinner for her husband, ensuring he ate and was satisfied. She adorned herself in a way she had never done before, appeared joyful, and they slept together.

As morning approached, Ummu Sulaym addressed her husband, saying, "O Abu Talha, have you seen what our neighbors did to certain people?" Surprised, Abu Talha asked, "What did they do?"

She replied, "Those people were entrusted with something by others, but they didn't want to return the trust."

Astounded, Abu Talha exclaimed, "Is it possible to sleep on top of a trust? How wrong they were!"

Upon this, Ummu Sulaym explained the situation to Abu Talha, saying, "O Abu Talha, your son Ubayr was a trust given to us by Allah, and now He has taken him back. Do not oppose Allah."

Abu Talha was furious at his wife's composure and shouted, "If that's the case, why did you put me through all of this?"

He then got up, performed ablution, and went to the mosque to pray the morning prayer. After praying, he went to the Rasul of Allah (saw) and informed him of the situation.

Upon hearing what happened, the Rasul said, "*May Allah bless your night.*"

Ummu Sulaym later learned that she had become pregnant that very night and gave birth to a child whom they named Abdullah, by the blessing of the Rasul's supplication. With the barakah (blessing) of this prayer, they had seven children, all of whom became reciters and memorizers of the Quran.

ABDULLAH BIN SELAM'S ACCEPTANCE OF ISLAM

Abdullah bin Selam was the most knowledgeable and respected among the Jewish scholars in Medina. His lineage traced back to Joseph (pbuh). Among the Jews, he was known as Husayn, but after embracing Islam, he became known by the name Abdullah (the servant of Allah).

Abdullah bin Selam describes his conversion to Islam as follows:

“I had learned the Torah and its interpretation from my father. One day, the Rasul of Allah, in whom I found the descriptions, attributes, and signs of the awaited Rasul, came to me. He explained his qualities and the signs of his risalah (prophethood) one by one. Then he said: ‘If he is from the sons of Aaron, I will follow him; otherwise, I will not.’ Before the Rasul of Allah came to Medina, he passed away. When I heard that he had declared his risalah in Mecca, I knew his attributes, signs, and the time. I was even waiting for his arrival. Finally, when I heard that he had arrived at Quba and someone was announcing it loudly, a man from the sons of Amr bin Auf, who was called Nadir, was shouting, ‘Today, the awaited man of the Arabs has come!’

I involuntarily trembled and cried out, “Allahu Akbar! Allahu Akbar!” My aunt Halide was sitting under the tree at that moment. She was quite elderly. When she heard my words, she got very angry and said, ‘May Allah not grant you what you hope for! You will be disappointed! O vile one! If you had heard that the son of Imran, Moses, had come, you would not have been happier than this.’ I replied, ‘O aunt, believe me, he is Moses’ brother! Both of them share the same religion and have been sent the same way.’ My aunt then asked, ‘Is he the Rasul who is expected to come in the end times?’ I answered, ‘Certainly, he is the Rasul of the end times.’

Afterward, I tried to blend in with the people of Medina who had come to welcome him so I could catch a glimpse of him. When I saw his face, I realized that he was indeed the Rasul of the end times.

A few days later, I went to visit him and said, 'O Muhammad, now I will ask you three questions, the answers to which only a Rasul can know:

1. What is the first sign of the Day of Judgment?
2. When the people of Paradise enter Paradise, what will be the first meal they eat?
3. In what circumstances does a child resemble their maternal lineage, and in what circumstances do they resemble their paternal lineage?'

Upon hearing these questions, Rasulullah replied: 'Gabriel came to me before you and informed me about these questions. Here are the answers:

1. The first sign of the Day of Judgment is a fire that will drive people from the east to the west.
2. The first meal the people of Paradise will eat is the extra lobe of the fish liver.
3. Regarding the resemblance of a child to their parents, if the man's discharge precedes that of the woman during conception, the child will resemble the father. If the woman's discharge precedes the man's, the child will resemble the mother.'

After hearing these answers, I confirmed his risalah. I had not yet left when a group of Jews arrived at the scene. Upon this, I said to Rasulullah:

'O Messenger of Allah, the Jews are a deceitful and wicked people who tell incredible lies, make various false accusations, and are far from the truth. If they find out that I have become a Muslim, they will slander me with baseless accusations. Therefore, please ask them first about what kind of person I am, and then we can clarify that I have embraced Islam.'

After that, I hid in the adjoining room. Rasulullah welcomed the Jews into the room and asked them, 'What kind of person is Husayn bin Selam?'

The Jews, who were unaware of the situation, replied, "He is the son of our most knowledgeable scholar and is the most knowledgeable among us."

Rasulullah then asked, 'What if he has become a Muslim?'

They all immediately responded, 'God forbid! May Allah protect us from that!'

Then I stepped forward and openly declared, ‘There is no god or deity, only Allah, and Muhammad is His Rasul. O Jewish community, fear Allah and follow what comes from Him. He is the final Messenger mentioned in your Torah; you should have no doubt about it.’

However, my declaration surprised them, and they all attacked me at once, accusing me of various things.

‘Abdullah bin Selam is the most wicked among us, and he is the son of the most wicked among us’ they said, hurling numerous false accusations at me.

After this, I turned to Rasulullah and said, ‘Didn’t I tell you, O Rasul of Allah? Here, my fear has come true.’”

Following this incident, Abdullah bin Selam returned home, and his entire household embraced Islam along with him.

THE CONSTRUCTION OF THE MASJID AL-NABAWI

On that day, the city of Medina experienced unparalleled joy and excitement. Everyone hoped to host both Abu Bakr al-Siddiq and Muhammad (saw) in their homes. However, Rasul al-Ekrem mentioned that his camel, Kaswa, would stop and kneel down on its own wherever it wished, and that they should follow it. The camel led them to an empty plot of land across from the house of Zayd ibn Khalid, where it came to a halt and knelt down.

Upon this, our Master (saw) and Hadhrat Abu Bakr al-Siddiq dismounted from the camel. Rasul al-Ekrem then visited the home of Hadhrat Khalid.

Hadhrat Khalid, who is known today as Khalid ibn Zayd Abu Ayyub al-Ansari, is buried in Eyup Sultan district of Istanbul, a place visited by a vast crowd every day. He was an Ansari, the son of Zayd, and the father of Ayyub.

While Rasul al-Ekrem was the guest at Hadhrat Khalid's home, Hadhrat Abu Bakr al-Siddiq was hosted by Hadhrat Haritha ibn Harith, a prominent and wealthy figure among the local Medina residents.

It was the first morning after Rasul al-Ekrem's arrival in Medina and his first night at Hadhrat Khalid's home. Rasul al-Ekrem performed the morning prayer and engaged in conversation with his companions.

The truth was, Khalid (ra) could not sleep that night. He was worried that our Master might be disturbed since he had slept on the lower floor of the house. Therefore, the following morning, the family decided that Rasulullah would sleep on the upper floor.

In the morning, Khalid (ra) rushed to our Master (saw) and said, “O Rasulallah, we could not sleep last night because you were sleeping on the lower floor.”

“Why, O Khalid? Why couldn’t you sleep?”

“We were concerned that the children might make noise and disturb you as they moved around. That’s why we couldn’t sleep. Perhaps dust has fallen on you as well.”

Our Master (saw) reassured him, saying, “No, O Khalid, you did not disturb us. In fact, it is better for us this way. People may come and go, and perhaps they would disturb you.”

However, Khalid (ra) persisted, “But this arrangement contradicts the hospitality and respect we owe to you, O Rasulallah. Please accept our request to sleep on the upper floor.”

The Rasul of Allah (saw) agreed, and so he stayed on the upper floor of Hadhrat Khalid’s house. That night, our Master pondered over the piece of land where his camel had knelt down.

Hadhrot Khalid wondered aloud, “Whose land is it?” He then recalled, “Oh it belongs to the sons of Rafi, from the tribe of Banu Najjar. Two orphans, who have lost their father, own it. The head of our town, Abu Imame As’ad, is their guardian.”

The Rasul of Allah (saw) was deeply moved when he heard the word “orphans.” He knew that Allah, who had brought him to this situation, would also bestow numerous blessings upon these orphans.

Curious, our Master asked, “Who are these orphans?” Hazrat Khalid explained, “They are the sons of Rafi, Sehl, and Suheyf. They inherited this land from their father. Dates are dried here, and Muslims gather for congregational prayers. Imam As’ad leads our prayers.”

Rasulallah expressed his desire to meet the orphans, saying, “Can you bring these orphan children here, O Khalid?” Khalid agreed and summoned the two children.

In the late afternoon, the two children entered the presence of Rasulallah with joy, kissing his hands. It was a great honor for them to meet the Rasul of Allah. After caressing and showing affection to them, our Master spoke:

“O Sehl and Suhey1, I would like to purchase your vacant land. Will you sell it to me?” The children were surprised and replied, “Would that be acceptable, O Rasulullah?”

“Why not?”

“We don’t sell it for money, O Rasulullah.”

Our Master inquired further, “Then what will you do?”

“We will give it as a gift, solely for the pleasure of Allah.”

Rasulullah (saw) was delighted with their behavior. However, he considered whether it would be just to take the land from these two orphans. He said to them, “May Allah be pleased with you! Still, I can buy your land for its worth.”

Then, our Master turned to Hadhrat Abu Bakr and said, “We are purchasing the land for ten mithqals. Pay the money to the children, O Abu Bakr.”

He then addressed those present, saying, “O my companions, I have bought this land to build a mosque. From today onwards, we must make preparations to start the construction of this mosque. With Allah’s grace, we will soon perform our prayers here, congregationally.”

The land contained some date palm trees and graves. Under our Master’s guidance, the trees were organized, the graves were arranged, and the land was quickly leveled, preparing it for the construction of walls.

Rasulullah (saw) first ordered bricks to be made and later procured timber. Finally, the day of laying the foundation stone arrived.

With the blessed words “Bismillah ar-Rahman ar-Rahim” the Rasul of Allah (saw) placed the first stone. Hadhrat Abu Bakr, Hadhrat Ali, Hadhrat Umar, and others followed suit. The companions, upon seeing the Rasul’s dedication, were inspired to work even harder. Some carried timber, some transported bricks, and some contributed to building the walls. Their common goal was to complete the first Muslim mosque in Medina.

During the construction of the Rasul’s Mosque (Mascid al-Nabawi), one of the most dedicated individuals was Ammar bin Yasir. While other companions carried one brick each from the Baqi’ul Habcebe pit, Ammar would carry two bricks at a time. When asked why he did so, he replied, “I carry this second brick for the sake of the Rasul of Allah.”

There were some who harbored ill feelings towards Ammar and even wanted to kill him. Ammar shared this concern with Rasulullah and said, “They want to kill me, O Rasul of Allah!” Upon hearing Ammar’s words, our Master wiped his sweaty and dusty face and said, “Woe to them for plotting against you, O Ammar! However, your life will not end at their hands; rather, a rebellious group will terminate your life, while you will be inviting them to Paradise at that moment.”

The words of the Rasul of Allah (saw) regarding Ammar’s future became a fulfilled prophecy. During the Battle of Siffin, where Ammar sided with Hadhrat Ali (ra) against the rebellion led by Muawiya, he was killed by the insurgents who were in rebellion against Hadhrat Ali (ra). At that very moment, Ammar was inviting them to unite under the banner of Hadhrat Ali (ra).

The construction of the Rasul’s Mosque took a total of seven months, during which time our Master stayed at Hadhrat Khalid’s house. Throughout these seven months, the Ansar, the Muslims of Medina, would take turns bringing food and drink for him, sparing no effort to serve him. Almost every night, they would rush to be in the Rasul’s blessed company, trying to gain as much knowledge and wisdom from him as possible.

Towards the end of this seven-month period, the families of both our Master, Hadhrat Aisha and Abu Bakr Siddiq were brought to Medina.

As the days passed, the construction of the mosque continued, and a sense of unity and devotion among the early Muslims continued to strengthen.

BROTHERHOOD

Before the Hijra, Rasulullah (saw) used to establish brotherhood bonds between some of the male converts. It all started when he saw Abu Bakr (ra) and Omar (ra) approaching him hand in hand. Upon witnessing this sight, our Master said:

“After the Rasuls and Nabis, among the believers, those who are the most perfect in faith are the ones who are the best in character. So, whoever among you wants to look at the most perfect believer in faith, let him look at these people who have come.”

With these words, Rasulullah (saw) was referring to those who were over the age of forty, as undoubtedly, Hadhrat Ali (ra), who had also received numerous great virtues and was honored with the Rasul’s statement “I am the city of knowledge, and Ali is its gate,” was among them.

After this, Rasulullah (saw) made Hadhrat Abu Bakr (ra) and Hadhrat Omar (ra) brothers. Then, he proceeded to make the following individuals, brothers in pairs:

1. Hadhrat Osman and Hadhrat Abdur Rahman bin Awf (may Allah be pleased with them).
2. Hadhrat Hamza and Hadhrat Zaid bin Haritha (may Allah be pleased with them).
3. Hadhrat Zubair and Hadhrat Abdullah bin Masud (may Allah be pleased with them).
4. Hadhrat Sad bin Abi Waqqas and Musab bin Umair (may Allah be pleased with them).
5. Hadhrat Abu Ubaidah bin al-Jarrah and Hadhrat Abu Hudhaifah

(may Allah be pleased with them).

6. Ubaydah bin al-Harith and Bilal bin Rabah (may Allah be pleased with them).

7. Sa'id bin Zaid and Ubaydullah (may Allah be pleased with them).

Immediately after this brotherhood was established, Hadhrat Ali (ra) went to our Master (saw) and asked, "O Rasulullah, you have made all the companions brothers with one another, but you have not made anyone my brother, leaving me alone. Why is that?" Rasulullah gave Ali the comforting answer: "*You are my brother in this world and the hereafter.*"

Following the establishment of this first brotherhood, the second brotherhood took place in the fifth month after the migration to Medina. The Muslims who had migrated to Medina had to leave behind many of their belongings in Mecca, and upon their arrival in Medina, they were facing extremely challenging circumstances.

Seeing the hardship endured by the Muhajirun (the emigrants from Mecca), Rasulullah devised a solution. The Muslims of Medina, known as the Ansar, would become brothers with the Muhajirun.

Following this decision, our Master established brotherhood bonds between the Ansar and the Muhajirun as follows:

Hadhrat Ali with Sehl bin Huneyf

Hadhrat Osman bin Affan with Evs bin Sabit

Hadhrat Abu Bakr with Harice bin Zeyd

Hadhrat Omar with Uveyym bin Saide

Hadhrat Talha bin Ubeydullah with Ubey bin Ka'b

Hadhrat Zubair bin Awwam with Kab bin Malik

Jafar bin Abi Talib with Muaz bin Jabal

Abu Darda with Salman al-Farisi

Hadhrat Hamza with Kulsum bin Hidm

Abu Ubaidah bin Al-Jarrah with Muhammad bin Maslama

Amir bin Fuheyre with Haris bin Aws

The brotherhood established among the Muslims was extremely beneficial and virtuous. None of them exploited this bond, nor did anyone

belittle their brothers. Each one placed everything at the disposal of their brother solely for the sake of Allah. They lived for Allah, spent for Allah, and maintained their brotherhood for Allah.

Abdurrahman bin A'waf (ra), who migrated from Mecca, narrated his experience of brotherhood in Medina as follows:

“After migrating to Medina, Rasulullah made me brothers with Sa'd bin Rabi. After this brotherhood was established, Sa'd said to me, ‘O Abdurrahman, I am the wealthiest among the Ansar in terms of wealth. I have decided to give you half of my wealth from this moment onwards. Additionally, I currently have two wives. Whichever one you choose, I will divorce her for you, and after her waiting period, you can marry her.’

Sa'd's words deeply moved me, and I thanked him, saying, ‘May Allah bless you and your wealth and family, O Sa'd. However, I have no need for any of these. Just show me the way to the marketplace tomorrow morning.’

The next morning, Sa'd took me to the marketplace, and I started trading a bit of pure butter and cheese there. Through Allah's grace, my situation improved rapidly. It didn't take much time before my circumstances became much better.

After some time had passed, I got married to a woman from the Ansar. The next day, I went to the presence of Rasulullah (saw). When he noticed the effects of saffron on me, which is typically used by newlyweds, he asked, “Have you gotten married, Abdurrahman?” I replied, “Yes, O Rasul of Allah.” He then asked, “Whom did you marry?” I answered, “I married a woman from the Ansar.” The Rasul inquired further, “How much dowry did you give?” I said, “I gave her a piece of gold weighing approximately five dirhams.”

Upon hearing this, Rasulullah advised, “Then, even if it is only with a sheep, make a feast for the people, O Abdurrahman.”

Afterward, I became quite wealthy in a short period. It seemed that wherever I lay down, I would find either gold or silver beneath me.”

During the establishment of brotherhood between the Muhajireen and Ansar, Rasulullah was in the process of completing the Masjid al-Nabawi. At that time, the mosque did not have minarets. The construction of the first minarets took place during the time of Omar ibn Abdulaziz.

While the construction of the Mosque was underway, another issue arose: how would the Muslims be called to prayer? Before the completion

of the mosque, Muslims would gather in the mosque when they estimated that prayer time had come. However, with the mosque's completion, the question of how to call people to prayer needed to be addressed.

Rasulullah (saw) asked the companions for their thoughts on this matter. Several suggestions were made, but our Master did not find them suitable. These included erecting a flag on the mosque when it was prayer time, blowing a horn similar to the Jewish Shofar, or using bells to announce prayer times. Rasulullah did not approve of these suggestions.

Indeed, a solution had to be found that was appropriate for Muslims. The next suggestion was:

“Let's light a fire on a high place! Everyone will see the fire and come!” Our Master again indicated that this proposal was not suitable for Muslims. Lighting a fire was the practice of the fire-worshippers.

Afterward, a decision was made based on the Rasul's command: When it's prayer time, people would ascend to a high place and call out “*As salatu jamiah!*” (i.e., “The prayer is ready to be offered, come together!”).

This arrangement continued for some time. Then, one day, Abdullah bin Zeyd from the Ansar came to the Rasul of Allah and shared a dream he had:

“O Rasulullah, I had a dream. In my dream, I saw a man wearing a green robe with two pieces, and he was holding a bell. I asked him:

“Will you sell me that bell in your hand? He asked me, “What will you do with that bell?” I explained, “I will use it to call people to prayer.” He then offered me an alternative: “Shall I teach you something better?” I asked, “What is it?” He recited:

“*Allahu Akbar, Allahu Akbar!* (Allah is Great, Allah is Great!) *Ashhadu an la ilaha illallah!* (I bear witness that there is no god, only Allah!) *Ashhadu anna Muhammadur Rasulullah!* (I bear witness that Muhammad is the Rasul of Allah!) *Hayya 'ala-s-Salah!* (Hasten to prayer!) *Hayya 'ala-l-Falah!* (Hasten to success!) *Qad qamatis Salah!* (The prayer is ready to begin!) *Allahu Akbar, Allahu Akbar!* (Allah is Great, Allah is the Great!) *La ilaha illallah!* (There is no god, only Allah!)”

Then, he stepped back a bit and said:

“*When you want to call for prayer, recite like this:*

Allahu Akbar, Allahu Akbar!

Ashhadu an la ilaha illallah!

Ashhadu anna Muhammadur Rasulullah!

Hayya ‘ala-s-Salah!

Hayya ‘ala-l-Falah!

Qad qamatis Salah!

Allahu Akbar, Allahu Akbar!

La ilaha illallah!”

Upon hearing this dream, our Master said: “InshaAllah, this is a true dream! Bilal, get up and let him teach you what he saw. Let Bilal recite the call to prayer, for his voice is louder than yours!” Bilal, the Abyssinian, followed the instructions and became the first Mu’adhin (the caller to prayer).

Bilal and our Master stood up together, and as Bilal recited the call to prayer, the melodious sound reached the ears of the Muslims who quickly gathered at the mosque. Even though they heard it for the first time, they were deeply moved by the call to prayer.

When Omar (ra) heard the adhan, he rushed to our Master and said: “O Rasul of Allah! I swear by the One who has sent you with the Truth, I saw the exact same thing twenty days ago.” Rasulullah replied: “Alhamdulillah! Why didn’t you mention it before, Omar?” Omar felt ashamed and answered: “I felt shy and embarrassed to speak about it.”

After this incident, Bilal would recite the call to prayer every morning. However, one morning, when Bilal called the adhan but did not see our Master rise for prayer, he added the following words to the adhan: “*As-Salatu Khayrun Minan Naum* (Prayer is better than sleep).” Hearing this addition, Rasulullah rose, and he was pleased with this modification. He instructed Bilal to include these words in the call to prayer, and this became a permanent part of the adhan.

Despite the acceptance of the adhan, some Jews and non-Muslims in Medina mocked it. Allah revealed the following verse in response to their mockery:

And when you call to prayer, they take ridicule and make fun of it... This is because they are people who are unable to use their intellect.⁸⁷

⁸⁷ Quran 5:58

THE ESTABLISHMENT OF THE ISLAMIC STATE & THE TRANSCRIPTION OF THE “WORLD’S FIRST CONSTITUTION”

When our Master (saw) arrived in Medina, the people of Medina were in a state of great turmoil. The members of the Aws tribe were living as a separate community and claiming to be the sole rulers of Medina. The Hazrajis, on the other hand, not only made the same claim but also sought to establish a state by placing Abdullah bin Ubeyy at its head and adorning him with the trappings of a ruler. Meanwhile, the Jews had formed a group and were hostile towards everyone.

In such a chaotic environment, Medina needed an outsider with complete authority who could take charge. The arrival of our Master in Medina had been eagerly awaited and well-received. Muslims from both tribes had gathered around him, and those who were not Muslims had no choice but to follow him due to their minority status.

Moreover, as if all of this wasn't enough, the Meccan polytheists had terrified the entire population of Medina with the threat of massacre, regardless of whether they were polytheists, Jews, or Muslims. They were forcing the Medinans to surrender the Rasul of Allah, and warning that they would kill anyone who did not comply. Under these circumstances, the members of the Aws and Hazraj tribes in Medina, along with the Jews and other non-Muslims, gathered around the Rasul of Allah and became a political and religious entity.

Following this, the first written constitution, which protected the rights of the people of Medina and can be considered as the earliest constitution in today's sense, was established. In summary, the first Islamic Constitution was as follows:

1. This document is organized by Muhammad, the Rasul of Allah, for the believers and Muslims from the Quraysh and the people of Yathrib (Medina) who have joined them, become associated with them, or will fight alongside them.

2. These individuals mentioned above constitute a separate community (ummah) distinct from other people.

3-11. The clauses numbered 3 through 11: The Muhajirun from the Quraysh, specifically the following clans: Banu Awf, Banu Haris, Banu Saide, Banu Ju'shem, Banu Najjar, Banu Arm ibn Awf, Banu Nabit, and Banu Aws, among themselves, are obligated to participate in paying blood money according to their customary practices. They will also join in ransoming war captives according to well-known and just principles of fairness among the believers.

12/a. The believers will not leave anyone burdened with heavy financial responsibilities in such a state. They will pay off their debts, whether it be a ransom for captives or blood money, in accordance with recognized and reasonable principles.

12/b. No believer shall make agreements against another believer or their protector...

13. The believers, whether it be against an aggressor among themselves, someone who seeks to create discord among them, or an individual plotting an unjust act or crime, even if it were one of their own, even if it were a child of one of them, will all collectively oppose such actions.

14. No believer may kill a fellow believer to assist a disbeliever or provide aid to a disbeliever.

15. The protection and guarantee of Allah is one and indivisible. The protection of even the lowliest among the believers carries the same weight as a verdict for all of them. This is because the believers, unlike other people, are protectors and allies to one another.

16. Those among the Jews who follow us, without committing wrongdoing or assisting those who oppose us, have the right to our assistance and protection without suffering injustice.

17. Peace is one and the same among the believers. No believer can enter into a peace agreement in a conflict for the sake of Allah while excluding other believers; such a peace agreement is to be made among them (the believers) on the basis of general principles and justice.

18. All military units participating with us in war will cooperate with each other.

19. The believers will seek revenge for the spilled blood of their fellow believers in the cause of Allah.

20/a. The believers who possess piety are on the best and most correct path.

20/b. No polytheist can claim the protection of the life and property of a Qurayshi individual, nor can they prevent a believer from being associated with the Qurayshi (i.e., they cannot interfere in the affairs of a believer regarding the Qurayshi).

21. If it is proven with conclusive evidence that someone has caused the death of a believer, and the guardian of the deceased (i.e., the one seeking justice) does not consent to forgiveness, then the laws of retribution (qisas) will apply. In this case, all the believers stand against the offender. However, action is only permissible against them for the application of this principle.

22. If a believer who accepts the content of this document and who believes in Allah and the Day of Judgment, assists a murderer or provides them with a refuge, on the Day of Judgment, they will incur Allah's curse and wrath, and at that time, neither monetary compensation nor any other concession will be accepted from them.

23. Anything you disagree upon shall be referred to Allah and Muhammad.

24. Jews, like the believers, are obligated to cover their own war expenses as long as they engage in combat.

25/a. The Jews from the Banu Awf tribe form a community along with the believers. The religion of the Jews is for them, and the religion of the believers is for them. This includes both their protectors and themselves.

25/b. However, if anyone commits an unjust act or a crime, they only harm themselves and their family members.

26-27-28-29-30-31-32-33-34. The Jews from the Banu Najjar, Banu Haris, Banu Saibe, Banu Ju'shem, Banu Aws, Banu Salebe, Jafna, Banu Shuteybe, and Salabe tribes, who have protectors among the believers, will have the same rights as the Banu Awf Jews. However, if anyone

among them commits an unjust act, they only harm themselves and their families. (i.e., Their tribe is not held responsible for their actions).

35. Those who have sought refuge among the Jews (the Bitanas) are considered equal to the Jews themselves.

36/a. None of the Jews can embark on a military expedition (alongside the Muslims) without the permission of Muhammad (saw).

36/b. Seeking revenge for an injury will not be prohibited. If someone kills a man, ultimately, they will place their own family members under responsibility; otherwise, it would be an injustice. (This means that someone who does not adhere to this principle will be in an unjust position.) Allah is with those who adhere to this document the most faithfully.

37/a. The expenses of the Jews are their own responsibility, and the expenses of the Muslims are their own responsibility in the event of war. Indeed, those who wage war against the individuals mentioned in this document will be jointly fought by them (those mentioned). Goodwill and good behavior will prevail among them. They will adhere to these rules, and there will be no actions contrary to them.

38. The Jews will bear expenses as long as they fight together with the Muslims.

39. For the individuals mentioned in this document, the Yasrib Valley (Cevf) is a sacred and inviolable place.

40. A protected person (Câr) is treated just like the protector, and they cannot be subjected to injustice or commit a crime themselves.

41. Except with the permission of the individuals who have the right to provide protection, no protection can be granted.

42. Among the individuals mentioned in this document, any cases of killing or disputes that arise must be referred to Allah and Muhammad, the Rasul of Allah (saw). Allah is with those who adhere to this document most strongly and faithfully.

43. Neither the Quraysh nor those who support them will be granted protection.

44. They (i.e., the Muslims and the Jews) will cooperate against those who attack Yathrib.

45/a. If they are invited to make a peace agreement or participate in it directly by the Muslims, they will do so or participate in it. If they (the Jews) offer the same terms to the Muslims, they will have the same rights as the believers, except in matters related to religion.

45/b. Each group is responsible for its own territory (both in defense and other needs).

46. The conditions established for the individuals mentioned in this document will be applied with strict and complete adherence by the Aws Jews, both to their protectors and to themselves, as well as by the individuals mentioned in this document. They will unquestionably adhere to these rules, and there will be no actions contrary to them. Those who unjustly seek gain will only harm themselves. Allah is with those who adhere to this document most faithfully and perfectly.

47. This document will not intervene between one who commits an unjust act or crime and the punishment. Whoever attends war will be secure, and whoever stays in Medina will also be secure. Cases of unjust acts and crimes are excluded. Allah and Muhammad, the Rasul of Allah (saw) will uphold their protection over those who preserve this document with complete loyalty and diligence.

LEARNING A FOREIGN LANGUAGE

Zeyd bin Sabit (ra) was one of the most intelligent companions. His father had passed away when he was just six years old, and he was raised as an orphan by the Najjar tribe. When our Master arrived in Medina, Zeyd was eleven years old. He had already memorized all seventeen chapters of the Quran that had been revealed up to that day.

One day, he was brought to the presence of the Rasul of Allah (saw). He recited everything he had memorized in front of our Master. Upon hearing this recitation our Master was greatly pleased.

Several days later our Master summoned Zeyd again. When he came, the Rasul asked him:

“O Zeyd, can you learn the script of the Jews for me? I swear I cannot trust their writings.”

In response to this request, Zeyd (ra) learned to read and write in Hebrew within fifteen to twenty days. He became one of the best in this field in Medina. From then on, he was the one who wrote down the writings of the Rasul (saw).

After this, our Master asked Zeyd once again:

“O Zeyd, can you also learn and write in Syriac? I receive writings in Syriac as well. Can you read and write in it?”

Zeyd once again took on this task with great determination and, according to reports, learned to read and write in Syriac within twenty days.

From then on, Zeyd managed the written correspondence of the Rasul of Allah (saw), in both Hebrew and Syriac. Islamic scholars have used this as a basis for encouraging Muslims to learn foreign languages as much as possible.

THE SCRIBE REJECTED BY THE SOIL

There was a man from the Najjar tribe who was a Christian. Later, he converted to Islam and partially memorized Surah Al-Baqara and Surah Al-Imran. He eventually started working as a scribe for Rasulullah (saw).

Then, one day, he apostatized, renouncing Islam, and returned to Christianity. After accepting Christianity, he began to boast, saying, “I know what was revealed to Muhammad. Whatever I say will take place. What he had written down is what I desired.”

Shortly after, he passed away. When the Rasul of Allah heard of his death, he said, “The earth will not accept him.”

The Christians held their own funeral ceremony and buried him. However, the next morning, it was observed that the man’s body had come back to the surface, as if the earth had rejected him.

The Christians, baffled by the situation, believed it was the work of the Muslims and said, “This must be the work of these Muslims.” So they buried the man again, this time much deeper. However, the next morning, they found the man’s body had surfaced once more.

They were astonished and again, believed it to be the Muslims’ doing. This time, they dug a grave so deep that it couldn’t be unearthed in a single night. They placed the body inside and buried it. But to their surprise, the next morning, they discovered the man’s body, without its shroud, lying on the surface.

They concluded that it couldn’t be the work of Muslims or people anymore. They believed it was a divine act. The earth had refused to accept the body of a person who had made false accusations and lied so egregiously.

It was the second year of the Hijrah (the migration to Medina). During this time, while the people of Mecca made every effort to prevent the spread of Islam, they also spared no expense to expand their financial resources.

To achieve this goal, they sent a caravan of a thousand camels to Sham (Syria) with a substantial capital of fifty thousand dinars. This caravan was led by Abu Sufyan and proved to be highly successful in its business ventures.

However, the situation had now become even more dangerous. The Quraysh feared that the Muslims would retaliate due to their disruption of the Muslim pilgrimage route, so they were taking various precautions.

For this reason, they hired a guard of seventy men to accompany the caravan. Even so, as they approached the vicinity of Badr, their fears intensified. Badr was a place where the Muslims could potentially intercept them and seize their goods as a response to the Meccans' interference with their journey.

The Muslims in Medina had received news of this caravan, and they were eagerly awaiting the day of its return. The caravan's successful interception would be a significant event during that time.

Even those Meccans who had as little as five dirhams had contributed to this caravan, making it seem like all of Mecca's capital had been invested in it. Striking the caravan would serve as a strong response to the persecutions carried out by the Meccan polytheists against the Muslims. Therefore, the Muslims were determined to intercept the caravan.

On the eighth day of Ramadan, the Rasul of Allah (saw) set out from Medina with over three hundred Muslims. They had two horses and seventy camels with them. Many of those who joined the expedition believed they were heading to intercept the caravan. Some Medina Muslims even decided not to participate in the expedition, as they thought the force accompanying the caravan was already too formidable for a successful attack, and they felt their participation was unnecessary.

Hadhrat Osman (ra) was unable to participate in the Battle of Badr due to the necessity of taking care of his ailing wife. Many of those who joined the expedition were also reluctant participants. Their reservations stemmed from the fact that they wanted the expedition to target the caravan.

In their view, the Muslims' current resources were not strong enough for a direct confrontation with the polytheists. Such a battle, especially if it

ended in defeat, could mean the end of Islam. On the other hand, they believed that a raid on the caravan had a high likelihood of success. This way, the Muslims could significantly improve their financial resources.

After these deliberations, our Master led an expedition with over three hundred Muslims, under the leadership of Hadhrat Ali, Musab bin Umair, and Sa'd bin Muaz.

The expedition set out towards the Makkah route through a mountain road. About a mile out of Medina, the caravan reached a place called Buyut-us-Sukya. Our Master stopped the entire group, provided them with rest, and allowed them to have a meal. During this break, he took the opportunity to individually inquire about the condition and well-being of his companions.

Among the group was Umayr (ra), who was the sixteen-year-old brother of Sa'd bin Abi Waqqas (ra). As our Master began to assess the Muslims, Umayr started looking for ways to avoid being noticed. This was because Rasulullah would separate the younger individuals and send them back to Medina. While they had been allowed to join the expedition, it was mainly to give the impression of a caravan raid.

At the same time, younger individuals like Abdullah bin Umar, Usama bin Zaid, Zaid bin Erkam, Rafi bin Hadic, Berc bin Azib, and Zaid bin Sabit had already been excluded. When it was Umayr's turn, Rasulullah ordered him to return to Medina. Umayr, upon hearing this decision, started to cry.

Umayr implored our Master: "O Rasul of Allah, I desire to participate in this battle because I hope that Allah will grant me martyrdom. Please don't prevent me." Upon this earnest plea, our Master paused for a moment, then granted him permission to stay with the group.

Umayr's desire to participate and the potential for martyrdom reminded Abdullah bin Amr (ra) of a previous expedition against the Jews, which had taken place not long ago. He went directly to the Rasul of Allah (saw) and informed him of his concerns.

He said: "O Rasul of Allah, I hoped that by stopping here and reviewing the condition of the companions, it would lead to great benefit. Back then, we came to these people, the Banu Salim, and we examined the condition of our men. We assessed those who were capable of bearing arms and checked their weapons. We identified those who were too young or incapable of fighting and separated them from our group. Then we attacked the Jewish tribe of Banu Qainuqa. At that time, they were much stronger

and in a superior position compared to us. Nevertheless, we defeated them. Subsequently, all the Jewish tribes submitted to us. Now, O Rasul of Allah, I hope that we can defeat the Quraysh in the same way.”

After this, our Master appointed Kays bin Sa’sa as the leader of the group and requested a full assessment of the situation. After excluding the children and those who couldn’t participate in combat, their numbers, according to various narrations, were 313.

Meanwhile, the caravan returning from Syria was getting closer to the location of Badr. The caravan’s leader, Abu Sufyan, had stopped the caravan at a considerable distance from the Badr well and proceeded directly to the well. At the head of the Badr well, there was a man named Majdi bin Amr, to whom he inquired if he had seen any of Muhammad’s scouts. Abu Sufyan continued, “I swear, there is no one in Mecca who has twenty dirhams without using it for trade and selling it to us. If you’ve seen one of them and keep it a secret from us, the Quraysh will never forgive you, and no Quraishi will make peace with you as long as water moistens your hair.”

When faced with such a bold question, Majdi spoke, “I swear, I haven’t seen a single enemy between you and Yathrib. However, I did see two men on camels who rested their camels on that hill, filled their water containers, and then returned.”

Upon hearing this information, Abu Sufyan quickly left and went to the spot where the camels were seen. All that was left of the camels was a few pieces of dung. For someone as astute as Abu Sufyan, there was only one thing left to do. He dismounted his camel and hurried to the dung left by the camels that had arrived before him. He crushed the dung with his foot and stirred it with the tip of his staff. Inside the dung were two or three undigested grains of fodder. He picked them up and examined them. These grains were fodder from Yathrib. It meant that the two camels that had come here were from Yathrib. So, two scouts from Muhammad’s army had arrived there some time ago!

Indeed, with this remarkable investigation, Abu Sufyan had managed to confirm that Muhammad’s army had arrived at the head of the well of Badr. Now there was only one thing left to do: quickly return to the caravan and guide it onto the coastal road. This way, he might be able to save himself.

Muhammad (saw)

And the caravan turned onto the coastal road... The caravan people couldn't understand why this route was taken and why they were traveling at such speed...

GAZA, OR RAID ON THE CARAVAN?

In Islamic terminology, a battle fought in the path of Allah for the sake of His pleasure is called “Gaza.” Those who participate in this battle are called “Ghazi,” and those who die as heroes during this battle are called “Shahid.”

Islamic terminology does not categorize battles that do not serve the purpose of obeying Allah’s commandments as Gaza. Similarly, individuals who do not participate in battles that do not serve the purpose of obeying Allah’s commandments cannot be called Ghazi. The title of Shahid is only given to those who participate in battles with the intention of obeying Allah’s commandments...

However, in different times and places, various individuals have been given these titles based on their proximity to the above-mentioned purposes, as seen from an Islamic perspective.

With this explanation in mind, let’s turn our attention to the discussion between our Master and his companions about whether the incident should be considered a “caravan raid” or a “battle.”

After the return of the scouts, Rasulullah (saw) gathered his companions and asked them:

“O my companions, what do you say? The Quraysh tribe is coming out of Mecca, filled with anger and hostility towards us. They are approaching us with all their rage. Should we go after the caravan or confront the Quraysh army?”

Some of the companions believed that engaging in battle with the Quraysh polytheists under these circumstances would not be favorable. They expressed their opinion:

“From our perspective, it would be more appropriate to track the caravan rather than facing the enemy.”

Rasulullah then felt the need to provide further clarification:

“The caravan has moved towards the coastal area, while Abu Jahl and his army are coming towards us. In this situation, should we go to battle or continue pursuing the caravan? What do you think?”

A few of the companions reiterated their preference for going after the caravan:

“O Rasul of Allah, we do not have the strength and resources to engage in battle with the Quraysh. Therefore, we are more inclined to pursue the caravan.”

This insistence greatly saddened our Master. He fell silent for a moment...

At this moment, Hadhrat Abu Bakr as-Siddiq (ra) stood up and expressed his opinion about the situation. He strongly believed that under the current circumstances, engaging in battle with the Quraysh polytheists would be the most appropriate course of action, emphasizing that there should be no turning back from this decision, no matter the cost.

Following Abu Bakr (ra), Omar (ra) also rose to his feet. He stated that fighting the Quraysh polytheists was the right choice, firmly believing that this action would undoubtedly result in victory for the Muslims. He argued that the defeat of the Muslims would mean the end of Islam on Earth, and he firmly believed that Allah would never allow this to happen.

The speeches by Abu Bakr and Omar greatly comforted the heart of Rasulullah (saw)...

Then, Mikdad bin Amr (ra) stood up and delivered a beautiful speech, summarizing his thoughts with the following words:

“O Rasul of Allah, if Allah has given you a command, you should fulfill it! We are with you, and, Allah willing, we will continue to stand with you! We will not say to you what the Israelites said to Moses: “Go, you and your Rabb, and fight them. We are staying right here waiting for the outcome.” Instead, we will say: “Go, you and your Rabb, fight against the polytheists, and we are with you!” Even if you were to lead us to fight all the way until the valley of Bir Kul Gmad, we will fight alongside you!”

After this speech, the face of our Master was filled with joy.

But what were the Ansar thinking about this discussion?

Sa'd bin Muaz (ra), who was someone to express the mindset of the Ansar, stood up and spoke: "O Rasul of Allah, we have believed in you, we have affirmed what you have brought. We have promised to listen to you and obey your commands. O Rasul of Allah, you decide as you wish, and we will be with you. You have our allegiance. You have our promise. We swear by the One who sent you with the Truth that if you were to show us the sea and dive into it, we would dive in with you, and not a single one of us would stay behind. InshaAllah, by the grace and favor of Allah, He will lead you to great heroics. With the bounty and grace of Allah, march us upon them."

Upon this, our Master gave the first good news to those present there, saying, "Come, let's march forward! I bring you glad tidings that Allah has promised me victory over one of the two groups. I swear by Allah, I can now see the very places on the battlefield where many of the Quraysh will be struck down."

And thus, the decision to embark on this great battle was made. The companions who were preparing to join the battle included Hadhrat Ali, Hadhrat Hamza, Hadhrat Zayd bin Haritha, Hadhrat Anas, Hadhrat Abu Qubays, Hadhrat Abu Marthad Kenanah bin Husayn, (Hadhrot Osman bin Affan remained in Medina upon the orders of our Master due to the illness of his wife Rukayyah, who was the daughter of our Master), Hadhrot Abu Bakr as-Siddiq, Hadhrot Bilal bin Rabah, Hadhrot Osman bin Mazun, Hadhrot Sa'd bin Muaz, and Hadhrot Amr bin Muaz (may Allah be pleased with them all).

After the Muslims set out towards the vicinity of the Badr well, they faced a difficult situation for about two days as they were fasting. Despite all the challenges, they were reluctant to break their fasts because it was Ramadan. In response to this situation, our Master had to intervene and ordered the fasting participants in the expedition to break their fasts. The Muslims, due to their strong religious commitment, initially considered the Rasul's command as a form of leniency, and they hesitated to open their fasts. Finally, our Master firmly stated: "O disobedient ones, I have broken my fast! Come on, you should also break your fast!" Not wanting his companions to suffer further, our Master himself had to break his fast as well.

On the fourteenth night of Ramadan, they arrived at the Rawha well. After offering his prayers here, our Master prayed to Allah:

“O Allah, do not grant Ebu Jahl, the Pharaoh of my ummah, an opportunity to escape!”

Following the prayer, our Master walked among the Muslims. Meanwhile, two companions, Rifaa bin Rafi and his brother Hallad, were sitting by the head of a camel which they were taking turns riding, contemplating... Their camels had seemingly refused to move further despite the long road ahead, and they were now facing the prospect of a significant battle.

In these circumstances, Hallad spoke angrily to his brother: “I vow that if Allah returns us to Medina, I will slaughter this animal.”

While Hallad was expressing his frustration, they suddenly noticed our Master standing nearby listening to them... When they saw the Rasul, they expressed their concern: “O Rasulullah, our camel can no longer walk.”

Rasulullah paused for a moment and then requested some water to be brought to him. He immediately performed ablution (wudu) with the water. Then he said, “Open the camel’s mouth.”

They complied, and our Master poured the water from his ablution into the camel’s mouth. Afterward, he used the remaining water to rub the camel’s back, neck, and sides. Following this treatment, the camel became one of the leading animals in their journey. This intervention proved to be highly beneficial during the Battle of Badr.

However, upon their return, the camel briefly went astray, and when it was found again, it could no longer walk as it did before. Eventually, the camel was slaughtered, and its meat was distributed to the poor upon their arrival in Medina.

BY THE BADR WELL

When the Muslim army, under the leadership of Muhammad, the Rasul of Allah (saw), arrived near the Badr well on Friday night at the time of the Isha (night) prayer, they preferred to stay a bit away from the wellhead instead of entering it directly. This allowed them to better assess the situation.

Our Master (saw) instructed some of the strongest companions, such as Hadhrat Ali, Hadhrat Zubair, Hadhrat Sa'd bin Abi Waqqas, and Bays Bays (may Allah be pleased with them), to carry out reconnaissance near the wellhead. He told them, "Conduct an investigation near the well around that small hill. I believe you will gather some valuable information there."

At that moment, water carriers from the Quraysh army who had arrived from Mecca were drawing water from the well. When the companions, along with Hadhrat Ali reached them, they immediately charged and managed to pass through a large part of them. However, one of the water carriers named Ujai saw an opportunity and managed to escape during the chaos.

Ujair, shortly after, reached the Meccan camp a little further away. He entered excitedly, shouting:

"O Meccan warriors... Ebu Kebsha's son and his companions caught us while we were drawing water from the well. They must have all come here together!"

This news quickly spread throughout the camp. Among the furious pagan warriors who were about to eat, Hakim bin Hizam, without even taking a bite, jumped to his feet and began discussing with other Meccan leaders who had joined the expedition. They needed to decide how to respond to this situation.

Meanwhile, Hadhrat Ali and those with him had returned to the Islamic camp with their captives.

Among those captured were Eslem, a slave of the Hajjaj family, and Ariz Ebu Yesar, a slave of the As bin Said family. They were pulled aside, and their interrogations regarding their affiliations began.

The captives responded to the questions they were asked:

“We are water carriers for the people of Mecca.”

“They brought us with them to carry water”

“We had come to Badr well to fetch water for them.”

“We do not know what their intentions or plans are....”

The companions had their doubts about whether the captives were telling the truth. It was possible that these individuals were indeed part of Abu Sufyan’s caravan, and thus, they needed to extract the truth and obtain relevant information. With this thought in mind, they persisted in pressuring and even resorting to physical force, trying to make the captives confess. When faced with the pressure, the captives eventually revealed:

“We are from Abu Sufyan’s caravan. When those in the caravan ran out of water, we came here with the camels to bring them water. The caravan is right behind that hill!”

Upon hearing these words, the companions posted guards to watch over them and left them to their own devices. Meanwhile, our Master (saw) was praying the evening prayer in a nearby area. After completing his prayer and giving the salutation, he summoned those who had interrogated the captives and said to them:

“The prisoners you have taken have told the truth; then you began to beat them. When they lied to you because of the beating, you released them. They initially spoke the truth. These men are indeed water carriers for the polytheists who have come from Mecca...”

“How many people have come from Mecca?”

The captives replied:

“A great number!”

Our Master (saw) then indirectly asked:

“How many camels are they slaughtering each day for food?”

The men quickly answered this question without thinking about where it might lead:

“They are slaughtering nine camels one day and ten camels the next!”

This answer was sufficient for our Master to estimate the number of the Quraish community. He then explained:

“The Quraish community consists of approximately 950 to 1000 people.”

Following this, our Master asked the captives once again:

“Among those who have come from the Quraish community, who are the notable figures from Mecca?”

The captives listed some of the notable figures among the Meccans who had arrived:

“Abu Jahl ibn Hisham, Utbah ibn Rabi’a, Shaybah ibn Rabi’a, Umayya ibn Khalaf, Munabbih ibn Hajjaj, Hakim ibn Hizam, Suheyl ibn Amr, Abu al-Bakhtari ibn Hisham, Nufayl ibn Huwaylid, Harith ibn Huwaylid, Harith ibn Amr, Nubayh ibn Hajjaj, Nadr ibn Harith, Zama ibn Aswad...”

Upon hearing these names, our Master (saw) turned to his companions and said:

“O my companions, here are Mecca’s most prominent individuals, and Mecca has sacrificed all of its dearest ones.”

Then he turned back to the captives and asked:

“On your way here, did anyone among you turn back?”

The captives informed him:

“Yes, Ahnes ibn Abi Shareek from Banu Zuhra and his companions turned back.”

Upon this, our Master made the following statement regarding Ahnes:

“Although he was not on the right path, did not know about Allah, the Hereafter, or the Book, Allah guided the Banu Zuhra towards the right path.”

Then he asked again:

“Were there any others who turned back?”

“The sons of Adiy ibn Ka’b also turned back!”

At that moment, Abu Sufyan had successfully managed to navigate his caravan through the outskirts of Badr and entered the road to Mecca without any incident. They had secured their position, and the danger was now behind them. After ensuring their safety, Abu Sufyan sent a messenger to warn the Quraysh polytheists:

“You had set out on this expedition to defend your caravan, your people, and your goods. We have rescued your caravan from the Muslims. Waste no time and return immediately!”

However, when this warning reached the ears of Abu Jahl, it faced strong objections from him. Abu Jahl vehemently disagreed with his companions who favored returning and argued as a reason for not turning back:

“We will not turn back until we go to Badr and stay there for a few days! We will celebrate, host a feast, and display our power there. Then, we can return. This way, we will send a clear message to the Muslims, and they will not be able to call us cowardly Quraysh!”

When the messenger heard Abu Jahl’s words, he hurried back to the caravan and reported what he had heard among the Quraysh army to Abu Sufyan. Upon learning that the Meccans were determined to proceed to Badr, Abu Sufyan felt dismayed. He shared his thoughts with those around him:

“Our people have made a mistake! Abu Jahl is leading us to disaster! He wants to go to Badr, fight the Muslims, and gain victory to establish his leadership in Mecca. But overstepping one’s bounds always brings misfortune. If they encounter Muhammad and his companions, it will undoubtedly not end well for them.”

Yes, while Abu Jahl and other Quraysh leaders continued their journey towards Badr, we learned that some of them turned back on the way, heading back to Mecca. Let’s explore the reasons for this return...

Ahnes bin Shurik was an ally of the Banu Zuhrah tribe. He appeared continuously deep in thought on the journey, something was weighing on his mind. Eventually, he privately shared his thoughts with his fellow tribesmen:

“O people of Banu Zuhrah, you heard that your wealth has been saved from Muhammad and his companions... You had embarked on this expedition to rescue your property, and it seems like you have achieved

that goal. My proposal is that you pin the label of cowardice on me, and together, we return. Abu Jahl's words are nothing but empty dreams.

Moreover, he is your nephew, the son of your sister. If he is indeed a Rasul, we will all attain happiness when we recognize it. But if he is a liar, let others deal with him, and our hands will stay clean from bloodshed."

Upon this, they discussed how to come up with an excuse to return. Ahnes suggested:

"We'll set out with the Quraysh. When evening comes, I will fall off my camel. They will come to you and say, 'Let's go!' Then, you can put me forward as an excuse. Say, 'Ahnes was bitten by a snake! We don't know if he'll survive, but we can't leave without seeing him recover. If he lives, we'll continue; if he dies, we'll bury him, and then set out.' After that, they will continue on their journey, and we will turn back."

The sons of Zuhrah accepted Ahnes's proposal. After all, Ahnes had consistently led them with wise decisions, always ensuring their safety. Following this decision, Ahnes and a hundred men from the Quraysh polytheist army turned back.

THE ESTABLISHMENT OF THE BASE AT BADR

When our Master arrived near the Badr well, he wanted to consult with his companions about where to establish their base. He asked them for their opinions on the most suitable location. At that time, Hubab ibn Munzir, who was thirty-three years old and a skilled warrior, responded:

“O Rasul of Allah, we are both warriors and experienced in tribal affairs. If you ask me, I would suggest that we close off all the water sources in this area, except for one, and then establish our base at the source that remains.”

After making this suggestion, Hubab worried that he might appear to interfere in the Rasul’s decision. So, he added:

“O Rasul of Allah, I hope you won’t consider me as if I’ve intervened. First, I want to ask you whether this location is the place where Allah ordered you to camp, or is it a location you personally determined for a strategic purpose? If it’s by Allah’s command, please disregard my suggestion. However, if it’s a matter of consultation, my suggestion stands.”

Our Master responded to Hubab’s question, explaining that they had temporarily arrived at that location and that it was subject to change. After this clarification, Hubab once again expressed his opinion regarding where they should establish their base:

“O Rasul of Allah, in my opinion, this place is not suitable for setting up our base. I suggest that we should establish our camp near a well with plenty of sweet water, which I expect the Meccans will choose for their camp. By blocking other wells, they will suffer from a lack of water during the battle, while we will have an abundant supply of water.”

While Hubab was presenting this idea, Gabriel (pbuh) confirmed the suggestion as appropriate. Rasulullah then conveyed this decision to his companions:

“O Hubab, the plan you have suggested is indeed the right one. We will proceed accordingly.”

After establishing their camp near the well, the Muslims, led by the guidance of Hubab, began filling the wells with stones. Once the wells were filled, Sa’d bin Muaz (ra) made a proposal to our Master:

“O Rasul of Allah, we would like to set up a shade for you here, made of palm tree branches. We also wish to provide you with a means of transportation, a riding animal. If we are granted victory with Allah’s help in the battle, that would be wonderful. However, if it is decreed that we are to be defeated, then you can ride the animal and return to the brothers we left in Medina. Know that those who remain in Medina love you more than we do. If they are not here, it’s because they did not know you would be fighting, and they stayed to protect you. They will obey your orders and sacrifice their lives for your comfort and success...”

After receiving such thoughtful consideration from Sa’d bin Muaz, our Master expressed his gratitude through supplication and permitted the construction of the shade.

After swiftly constructing the desired shade made from palm tree branches and leaves, our Master sought some privacy for contemplation and discussion about the upcoming events. He entered the shade along with his close companion, Abu Bakr and started considering the unfolding situation.

Another important precaution our Master took was to send one or two scouts or spies to gather information about the current situation of the Quraysh tribe, who were approaching. Ammar bin Yasir and Ibn Mas’ud (may Allah be pleased with them) were selected for this task among the companions...

Ammar and Mas’ud came close to the camp of the Quraysh pagans under the light of the stars and the moon’s glow. They observed the movements of the Quraysh forces diligently. As the time for the morning prayer approached, having completed their scouting duties, they returned to the camp and found our Master waiting for them. They immediately informed him of what they had seen and shared their assessment:

“O Rasul of Allah, they are gripped by a tremendous fear. They are doing their best to keep their horses calm and not make any noise. Furthermore, they are preoccupied with drinking and gambling...”

After the morning had come and the Sun had risen a spear’s length or two, some of the Qurayshi polytheists went on a reconnaissance mission around their camp. When they noticed footprints in the vicinity, they immediately informed their expert, Nubayh bin Hajjaj, who, upon reaching the footprints, examined them and then revealed to those around him who they belonged to...

“Those who came to spy on us during the night are Ammar, the son of Sumayyah, and Mes’ud, the son of Ummu Abid. This means that the Muslims are nearby, and they sent these two as spies to monitor us. It appears that Muhammad has gathered all the simpletons among us and the people of Yathrib and brought them here...”

We will easily win the victory, but be extremely cautious of this: When you encounter Muhammad and his companions, do not kill their young ones. Kill only the people of Yathrib so that they may not dare to confront us again. As for our ignorant youth, we will publicly shame them in Mecca to discourage others from following in their footsteps...”

THE POLYTHEISTS ARE GIVEN A FINAL WARNING

Both armies were positioned near the well of Badr. It seemed like a battle was inevitable. However, even though it had been revealed to him through a verse that they would win, our Master did not want to fight his own people, the Quraysh. He still had hope that they might find guidance.

With this intention, he sent Omar (ra) as an envoy to the pagans, offering them a proposal: “Give up this battle and go back. Fighting against someone other than you would be better for us.”

Hakim bin Hizam among the polytheists responded positively to this proposal, expressing his opinion to his people: “O my people, you see that Muhammad is dealing fairly with us. We should consider what he is proposing. If we refuse, he might not be as fair with us in the future.”

However, Abu Jahl strongly opposed this request: “We must not miss this opportunity. God (!) has prepared an opportunity for us to take revenge on them. If we miss this chance, we will undoubtedly be ungrateful. Now we must make their place clear to them in such a way that they can never send a scout or intercept our caravans again in the future.”

Abu Jahl’s speech convinced the pagans to abandon their plan of returning. It is noteworthy that Abu Jahl was consistently the one encouraging the pagans to fight the Muslims and preventing them from turning back. His actions will continue to be observed as the story unfolds, leading to his ultimate fate...

The next step for the Quraysh pagans was to determine the true strength of the Muslims. To achieve this, they assigned the task of reconnaissance to Umair bin Wahb, an expert in gathering intelligence. Umair would approach the Muslim camp as closely as possible and gather extensive information about their numbers, equipment, and morale.

Umair quickly mounted his horse and headed straight for the Islamic camp. He circled around the Muslims without revealing himself and carefully observed their situation. When he returned to his companions, he provided the following information:

“Their numbers are approximately around three hundred, perhaps three to five less or more. They have about seventy camels and two horses. I don’t think their food supplies are abundant. Their biggest advantage, from our perspective, is that they are stationed near a water source. If the battle doesn’t end quickly, we will suffer from severe thirst, which would be a significant disadvantage for us.

As for their warriors, their morale is very high. They are thinking about dying, not losing. For this reason, I don’t foresee us defeating them unless we kill at least as many of their men as we have. After losing this many men from our side, the victory, in my opinion, will taste bitter.

If you ask me, I suggest not to fight with these people who have high morale and little war equipment... Even if we defeat them, this victory will come at a very high cost, which is not worth it. “

Umair’s report made the Quraysh deeply contemplate their decision. If what Umair described was accurate, then engaging in battle did not seem like a wise choice. However, any decision regarding this matter needed to be made after careful consideration. Following a meeting, there was consensus to send a second scout for reconnaissance, and the final decision would be made based on the information brought back. Subsequently, Abu Usama al-Jushmi was sent to scout around the Muslim camp.

Jushmi quickly completed his reconnaissance and returned to his comrades, summarizing what he had observed:

“I swear, these people are not fit for battle. They lack proper horses, equipment, or even a proper rear guard. All they have are a few camels, two horses, and their weapons. However, their morale is incredibly high; they are determined to either die or win. Engaging in battle with them would only result in severe losses for us. Now, you should make the final decision accordingly...”

Utba, who was already inclined towards turning back, heard these reports and decided to act.

Hakim bin Hizam, upon hearing this information and being in favor of turning back, immediately stood up and went directly to Utba, one of the leaders among the pagans, and made him the following offer:

“O Utba, you are one of the respected and influential leaders of the Quraysh. Do you wish to remain so in the future as well?”

Utba asked in amazement:

“Of course, I do, Hakim. What is the offer you have in mind?”

Hakim bin Hizam explained what he wanted Utba to do:

“Prevent the people from engaging in combat against the Muslims! By doing so, no one will have shed any blood, and you will always be loved and respected for thinking about your people!”

Utba found the offer appealing, as he had carefully listened to the reports from the two scouts and concluded that it might be better to follow this course of action. However, there was a problem - Abu Jahl, who was like a constant thorn in their side. What would he say?

Utba communicated his decision to Hakim with a suggestion:

“Let’s do as you proposed. After all, the caravan has already been saved. However, you should go to that son of Hanzala (referring to Abu Jahl), and try to convince him as well. Otherwise, we can’t manage this alone. I’m making the same offer to the others here as well...”

Utba then stood up and began to explain his thoughts:

“O people of Quraysh, if you listen to me, let’s reconsider fighting against Muhammad and his companions. For every one of them that you kill, you’ll be killing your own uncle, your cousin, or someone from your tribe. Whom will you face after that? In my opinion, we should withdraw and leave him to deal with the other tribes. If he loses to them, we’ll be rid of him. But if he wins, we can make peace and maintain our relations with him...”

While Utba was speaking, Hakim went directly to Abu Jahl for a second time and repeated exactly what Utba had just said to the people. Then he waited for Abu Jahl’s response.

Abu Jahl, as he listened to what was explained to him, became increasingly angry and agitated. His anger flared up, and he spoke vehemently:

“You and Utba have swollen with fear! Furthermore, his son is among Muhammad and his companions, so he doesn’t want to fight against them. I swear we won’t return without fighting!”

Meanwhile, among the Quraysh polytheists, these kinds of debates were intensifying.

During this time, Huzeyfah al-Yamani (ra) known as the confidential secretary of Rasulullah (saw), was on his way to join the Muslim forces in Badr along with his father. Their intention was to join the Muslims and participate in the battle against the polytheists. However, as they were traveling, by a twist of fate, they were captured by the polytheists while attempting to pass through the vicinity of the Quraysh camp.

Huzeyfah (ra) was well-known among the Quraysh polytheists, and they chose not to harm him. Instead, they released him on the condition that he would not join the forces of Muhammad (saw) and the Muslims. According to the agreement, Huzeyfah was to return directly to Yathrib without participating in the battle.

Following his release, Huzeyfah and his father made their way to the presence of our Master (saw) and recounted their experiences. Upon hearing the agreement, they had made with the Quraysh, our Master advised them to keep their promise and return to Yathrib. This decision aimed to prevent them from being subjected to any harm or backlash due to the terms they had accepted.

Huzeyfah and his father obeyed our Master’s counsel and headed back to Yathrib as instructed.

THE NIGHT OUR MASTER SPENT IN PRAYER

The evening before the Battle of Badr passed with a drizzling rain. Most of the Muslims had found their positions in the battlefield and were resting to prepare for the battle the following day.

As the night progressed, only a few people remained awake at the camp, and one of them was our Master (saw). After finishing his prayers, he fervently prayed to Allah:

“O Allah, if this small group of Muslims is destroyed in this battle, there will be no monotheist left on Earth to worship You. Grant Your support to this army of Islam!”

THE SPEECH DELIVERED BY OUR MASTER BEFORE THE BATTLE OF BADR

As the day broke, the Muslims rose and gathered for the morning prayer. Everyone had a different air about them compared to their usual demeanor. After the prayer, our Master (saw) gathered the Muslims and addressed them with the following speech:

“Praise belongs to Allah, the Rabb of the Worlds, to whom we are incapable of rendering full praise. O Muslims, I convey to you all that Allah has commanded and forbidden. Verily, Allah rewards the good with good according to His eternal knowledge.

Indeed, Allah does not accept deeds done for any other purpose than His pleasure. When patience is shown for the sake of Allah in times of distress and hardship, He removes all affliction, sorrow, and grief. In the Hereafter, He grants eternal serenity and salvation.

Know that the Rasul of Allah warns you against Allah’s punishment, advises you, and issues commands. Avoid, today as well, any actions that would lead to Allah’s displeasure.

Allah says, ‘The hatred of Allah is greater than your hatred of yourselves...’⁸⁸

So, turn to the commandments of Allah and fulfill them. Cling to Allah’s book and His commandments. Seek Allah’s pleasure, for it is He who will bring you honor after disgrace.

⁸⁸ Quran 40:10

Do not forget Allah's promise of mercy and forgiveness. On this day, stand firm in your place and pass the test, for Allah's promise is true, and His punishment is severe.

Indeed, we belong to Allah, the Ever-Living (Hayy) and the Sustainer of existence (Qayyum⁸⁹). We have sought refuge in Him, clung to Him, and placed our trust in Him. Ultimately, our return is to Him.

May Allah forgive us all."

This sermon greatly inspired the Muslims, and they were eager to face death, ready to sacrifice everything to fulfill Allah's commandments.

Afterward, our Master asked them, *"How will you fight against the polytheists of the Quraysh?"* One of his companions, Asib bin Sabit, stood up, took a bow and arrow, and demonstrated what they would do.

"O Rasul of Allah, when the Quraysh come within bowshot range, I will rain arrows down upon them. Then, as they come closer and enter the range of stones, I will begin to pelt them with rocks. Finally, as they come within spear range, I will try to incapacitate them by thrusting with my spear until my sword is needed. And when my sword is needed, I will engage with it, whether it means I die or kill my opponent."

Our Master approved of this response, saying, *"This is exactly what should be done during the battle. Those who engage with the Quraysh should act just like this."*

⁸⁹ The meanings of the names can be found in our book "The Power of Prayer."

AND THE BATTLE OF BADR BEGINS...

It was a Friday morning. The 17th day of Ramadan. The Muslims were heading for a battle. They were going to fight for their faith, and the outcome was uncertain. They might be victorious, and Islam would spread further, or they might die, and their deaths would become a testimony to their faith, but Islam would suffer...

Knowing the gravity of the situation, our Master (saw) stood on the battlefield, looking at his small army of 314 Muslims, facing over a thousand Quraysh fighters. He raised his hands and began to pray:

“O Allah, fulfill Your promise to me. O Allah, grant victory to this small group of believers. If this group is destroyed, undoubtedly, the religion of Islam will disappear!”

At this point, Abu Bakr as-Siddiq (ra) was with our Master (saw). When he saw our Master’s persistent supplication, he couldn’t hold back and said, “O Rasul of Allah, indeed Allah will fulfill His promise to you.”

After these words from Hadhrat Siddiq, a sense of tranquility came over our Master... When he regained his composure, he said to Hadhrat Siddiq, *“Good tidings, O Abu Bakr! Allah’s help has indeed arrived! That figure you see is Gabriel. He stands upon the sand dunes, holding his horse’s reins, armed, and awaiting orders.”*

Then, he put on his armor and recited the 45th verse of Surah Al-Qamar as he left his tent...

“Soon that community will be defeated and they will turn their backs and flee!”

Omar (ra) later recounted this moment with the following words:

“When this verse was revealed, I thought to myself, ‘I wonder who will be defeated and who will be victorious?’ Finally, on the day of the Battle of Badr, when I saw the Rasul of Allah (saw) recite this verse, I understood that the Almighty Allah intended to defeat the Quraysh polytheists.”

Meanwhile, among the polytheists, Utbah bin Rabi’ah was still working to prevent going to battle, and this led to constant conflicts with Abu Jahl. Utbah’s efforts were in vain as Abu Jahl consistently opposed him. The Battle of Badr was destined, and one cannot change what is meant to be...

And thus, the Battle of Badr began. During the start of this battle, Allah had given orders to the angels as mentioned in Surah Al-Anfal:

“Indeed, I am with you, so secure the believers... I will cast fear into the hearts of the deniers... Strike them upon their necks (anchor the deniers upon their delusion) and strike all their fingers.”⁹⁰

Allah had also revealed to our Master:

“Remember when you asked for help from your Rabb and He answered you, “Indeed I will reinforce you with a thousand angels in succession.”⁹¹

Upon this revelation, our Master sought Divine aid: *“O Allah, grant us assistance and support!”* In response to his plea, three thousand angels were sent to provide support...

Nearly every companion who was present in the Battle of Badr told in various places that Allah had reinforced them with angels, and that this was clearly visible... As a side note, which I find necessary to mention here... As our older readers will know, in our recent history, during the defense of Gallipoli against the British and their allies, Muslim soldiers who defended the Bosphorus Strait with great sacrifice also saw angels among them in traditional Islamic attire. In fact, later, a British author wrote:

“That day, within the Turkish army defending Gallipoli, there were people with attire and bags that we had never seen before... and the assistance of these individuals greatly contributed to their defense, and some of them captured some of us...”

⁹⁰ Quran 8:12

⁹¹ Quran 8:9

The Battle of Badr began with isolated skirmishes. Utba bin Rabi'a, who was in command of the Quraysh, challenged the Muslims. He took his brother Shaybah and his son Walid with him and challenged the Hashim clan, asking for opponents from them.

In response to this challenge, Utba's Muslim son, Abu Hudhayfa, wanted to oppose them. However, Rasulullah prevented him. Then, the Ansar - Mu'adh, Mu'awwidh, and Abdullah bin Revaha - expressed their desire to go out and fight the Quraysh.

However, our Master did not want the first to engage in battle to be from his own side, so he prevented them as well.

“O Ali! O Hamza! O Ubayd ibn Haris! Show these people the strength of Islam... Make it clear to those who seek to extinguish the light of Allah with falsehood where their limits are!”

During those times, it was customary for individual champions from opposing armies to come forward before the regular battle commenced. A brave warrior from one army would challenge an equally skilled counterpart from the opposing side, and they would engage in combat. Sometimes, this process was repeated two or three times to heighten the excitement.

So, Ali and Hamza (may Allah be pleased with them) confronted the polytheists. They had helmets on their heads and armor on their backs. Utbe initially couldn't recognize them due to their helmets and asked, “Identify yourselves so that we can know who you are. If you are like us, we will fight you. Who are you?”

Our side introduced themselves:

“I am Ubeyd ibn Haris!”

“I am Ali ibn Abdulmuttalib!”

“I am Hamza!”

These names were among the most courageous within the Quraysh, so the polytheists accepted them as worthy rivals and said, “Yes, you are our equals! Show yourselves!”

And they then attacked...

Ubeyd ibn Haris (ra) engaged in combat with the elderly Utbe ibn Rebia. Ali (ra) confronted Velid ibn Utbe and Hamza (ra) faced off with Sheybe ibn Rebia.

Hadhrat Ali defeated Velid, and Hadhrat Hamza quickly overcame Sheybe... Both opponents were killed...

Ubeyd and Utbe, due to their old age, couldn't easily achieve a result, yet they had wounded each other to a point where they couldn't stand anymore. Ali and Hamza quickly reached them and killed Utbe. Thus, three of the most stubborn Meccan polytheists had met their fate at the beginning of the Battle of Badr.

Because Ali (ra) was the first to appear in the battle, he later said, "On the Day of Judgment, I will be the first to kneel for judgment with the polytheists in the sight of Allah."

During the first encounter, Utbe had severely wounded Ubeyd in the leg, cutting his ankle and causing him to lose a significant amount of blood. Ali and Hamza carried him back to the presence of our Master (saw). Ubeyd, in his wounded state, asked "O Rasul of Allah, am I a martyr or not?" Our Master replied, "Yes, you are a martyr."

Shortly after the battle had ended Ubeyd (ra) succumbed to his wounds and passed away... He returned to Allah as a martyr.

Now it was time for the full-scale battle to begin.

The polytheists underestimated the believers and wanted to eliminate them as quickly as possible. In response, Allah made the polytheists appear insignificant in the eyes of the believers to encourage them for the battle. This matter is described in the following verse:

"And remember when you met them in opposition, He showed them to you as few and made you appear to them as few... Thus, Allah accomplished a matter already destined! All things will eventually return to Allah."⁹²

On the other hand, Satan, who incited the polytheists to go to war, eventually abandoned them and fled. Satan had succeeded in his deceptions by taking on the appearance of a human, pitting the polytheists against the Muslims. In the end, as he always does, he deserted his allies. This situation is described in Surah Al-Anfal:

"Satan made their deeds appear alluring to them and said, "No one can overcome you today! Indeed, I am with you" ... But when the two armies sighted each other, he turned on his heels and

⁹² Quran 8:44

said, “Indeed I am not with you! Indeed, I see what you do not see... And indeed, I fear Allah... Allah is Shadid al-Iqab (severe in enforcing the due consequence of an offence).”⁹³

As mentioned above, the angels came to assist the Islamic army, numbering over five thousand. During the battle, our Master assigned specific angels to accompany certain companions. He told Ali and Abu Bakr (may Allah be pleased with them) that one of them had Gabriel, and the other had Michael and Israfil besides them.

In the heat of battle, many times, the Muslims witnessed the death of their opponents even before they could strike their swords. As the Muslims and the polytheists were fully engaged in combat, our Master (saw) took a handful of sand, threw it towards the enemy, and prayed, “*May their faces be blackened! O Allah, cast fear into their hearts and make their feet tremble.*”

During the battle, Abu Eyyub el-Ansari, Khalid bin Zeyd (ra), was assigned to be the guard of our Master (saw). When our Master saw him on the battlefield, he called him to stay close to him throughout the battle. Thus, Hadhrat Khalid, who is still known as Eyup Sultan in Istanbul, was assigned to protect the Rasul of Allah (saw) during the battle.

The battlefield was a chaotic scene, with the two sides so intermingled that it was difficult to distinguish one from the other. As time passed, the Muslims gained the upper hand, and they began to kill or capture the leaders of the Quraysh polytheists one by one.

However, Sa’d bin Muaz (ra), who also stood by our Master (saw) to defend him during the battle, was not pleased with the situation. Our Master asked:

“O Sa’d, by Allah, it seems to me that you do not approve of what your companions are doing.”

Sa’d then explained his thoughts:

“Yes, O Rasulullah, indeed! In this first battle where Allah has confronted us with the polytheists, it is better to kill them and inflict a severe defeat upon them from which they will never recover, rather than capturing them alive and letting them go.”

⁹³ Quran 8:48

KILLING ABU JAHL

As a greater menace to Islam than Pharaoh and Nimrod, the most significant enemy of Islam, Abu Jahl, who betrayed Islam in a grand manner and continuously conspired against our Master (saw), met his end in this battle. The killing of Abu Jahl unfolded as follows:

Muaz bin Amr (ra) describes that day:

“The polytheists had surrounded Abu Jahl, and they were shouting that no one could reach him. From their shouts, I understood that Abu Jahl was the person behind them, so I headed in that direction, searching for an opportunity to get close to him. Finally, the chance I had been looking for came. I immediately approached and swung a sword! The swing of my sword, along with his leg, cut off half of his leg. As a result, he fell to the ground like a log.

Just as I was about to fall on him to finish him off, Abu Jahl’s son Ikrima caught up with me from behind and, with a sword strike, cut off my arm. My hand dangled by a piece of skin on my arm. In this state, I took my sword into my other hand and continued to fight. I didn’t feel the pain of my arm due to the intensity of the battle. At one point, when my dangling hand became too bothersome, I used my foot to kick it off and, after that, I fought with one hand until the end of the battle. At this point, I had no choice but to leave Abu Jahl to his fate.”

Yes, after Muaz bin Amr had left Abu Jahl wounded, Muaz bin Afra came to him this time. Seeing him in a wounded state, Muaz bin Afra struck him with his sword until he could no longer move. Abu Jahl seemed almost lifeless. Then, Muaz bin Amr and Muaz bin Afra went straight to our Master and recounted what had happened:

“O Rasul of Allah, I killed Abu Jahl.” Upon hearing both of them claiming responsibility, our Master asked them, “Did you wipe your swords?” They replied, “No, O Rasul of Allah, we did not wipe them.” Our Master then examined their swords and eventually made his decision, clarifying who had actually killed Abu Jahl: “Both of you have killed him, but the true right belongs to Muaz bin Amr.”

After this, our Master (saw) asked those around him: “Does anyone know the current state of Abu Jahl? Who can find him for me? If you don’t recognize him by his face, look at his knee! You can identify him by the scar on his knee. You see, when we were young, we once attended a feast at Abdullah bin Judd’a’s house. I was a bit older than him, and when the crowd got too tight, I pushed him. He fell on both knees and was wounded on one of them. The scar from that wound has never disappeared. You can recognize him by that mark!”

Upon hearing this, Ibn Mas’ud (ra) went to search for Abu Jahl. Abu Jahl was on the verge of his last breath. When Ibn Mas’ud found him in this condition, he asked in astonishment: “Are you Abu Jahl?” Abu Jahl nodded in agreement. Ibn Mas’ud then said: “O enemy of Allah, has Allah finally humiliated and debased you?” Abu Jahl was not willing to accept the humiliation.

“Could there be someone superior to the man you killed?” Abu Jahl retorted. “What should I be humiliated and debased for? Tell me, who has won today’s victory?”

Ibn Mas’ud replied, “The victory is with Allah and His Rasul.”

Then, while taking off his helmet to behead Abu Jahl, he said, “O Abu Jahl, I will kill you with my own hands!” For one last time, Abu Jahl spoke, “You are not the first slave to kill his master... But it is very painful for me to be killed by your hand today. I wish someone other than the farmers (the people of Yathrib) had killed me.”

After this, Ibn Mas’ud attempted to behead Abu Jahl with his sword, but he failed. His sword had dulled from the battle. So, he took Abu Jahl’s own sword and used it to behead him.

Then, carrying the head of Abu Jahl, Ibn Mas’ud went directly to the presence of our Master (saw) and said, “O Rasul of Allah, here is the head of the enemy of Allah and His Messenger!” Due to the wounds, it had sustained, Abu Jahl’s head was hardly recognizable. Our Master (saw)

asked, “Can you swear that this is the head of Abu Jahl?” Ibn Mas’ud swore that the head he held was indeed that of Abu Jahl:

“I swear by Allah, Who has no partner, that what you see is the head of Abu Jahl, O Rasul of Allah!”

After this, our Master (saw) expressed his gratitude and praise to Allah for the death of Abu Jahl and other ardent polytheists like Ubayd ibn Sabit, Nawfal ibn Huwaylid, and Umayyah ibn Khalaf, who were also killed in the battle. While those who did not wish for the battle to take place, such as Hakim ibn Hizam, and those who had tried to prevent the polytheists from attacking and had supported our Master (even though they were not Muslim at the time), like Ubayy ibn Hizam, were spared from death or capture.

Before the battle began, Hakim bin Hizam, in the Halas Valley, had witnessed the emergence of a magnificent road extending towards them, and along that road, he saw a multitude of horsemen forming an army, poised to attack the polytheist army. At that moment, he said to those around him, “I knew all these signs were confirming the truth of Muhammad from the heavens!”

Soon after, the battle commenced, and signs of defeat became evident. The polytheist army was in disarray. When Hakim bin Hizam saw this, he immediately turned and began to flee. Relentlessly and without rest, he fled the battlefield. Finally, after covering some distance, he came across two Meccan polytheists riding on camels. He asked them to take him along on their camels, and they agreed, giving him their camels. In this way, Hakim escaped from the Battle of Badr, avoiding being killed or captured.

This situation was an expression of his proximity to Islam. At the end of the Battle of Badr, the Muslims had suffered fourteen martyrs, six of whom were Muslims who had migrated from Mecca to Medina, and eight were Muslims from Medina.

The Muslims who became martyrs in the Battle of Badr were as follows:

From the Muhajireen: Ubaydah bin Harith, Umair bin Abi Waqqas, Akil bin Abi Bukair, Safwan bin Bayda, Mihja, Zush-Shimalain bin Abd’i Amr.

From the Ansar: Awf bin Harith, Muawwaz bin Harith, Haritha bin Suraqa, Yazid bin Harith, Sa’d bin Hisham, Umair bin Humam, Rafi bin Mu’alla, Mubashir bin Abdul Munzir.

After the death of these noble companions, the 154th verse of Surah Al-Baqarah was revealed:

“And do not say “They are dead” about those who are killed in the way of Allah (because they were believers and they strived for their faith). On the contrary, they are alive, though you lack the capacity to perceive it.”⁹⁴

In the Battle of Badr, some of the polytheists who were killed included:

1. Abu Jahl bin Hisham 2. Utbah bin Rabi'a 3. Shaybah bin Rabi'a 4. Walid bin Utbah 5. Hanzala bin Abu Sufyan 6. Ukba bin Muayt 7. Zama'a bin Aswad 8. Nawfal bin Huwaylid 9. Abu'l-Bakhtari bin Hisham 10. Nadr bin Harith 11. Amr bin Sufyan 12. Jabir bin Sufyan 13. Munabbih bin Haccac 14. Umayyah bin Khalaf 15. Muawiyah bin Amir 16. Amir bin Zayd 17. Ukba bin Zayd 18. Yazid bin Tamim 19. Abdullah bin Munzir 20. Nubayh bin Haccac...

In addition to these, another fifty polytheists were killed by the Muslims during the battle.

During the Battle of Badr, Hadhrat Ali, who was around 25 years old at the time, is reported to have personally killed approximately twenty polytheists...

After the Battle of Badr, approximately twenty-four of the slain polytheists were thrown into a nearby well. Upon learning this, Rasulullah (saw) went to the well where these bodies were placed, and some Muslims followed him, assuming he had some need...

When our Master reached the well and saw the bodies of the deceased polytheists, he addressed them saying, *“O people in the well! O Utbah bin Rabi'a! O Shaybah bin Rabi'a! O Umayyah bin Khalaf! O Abu Jahl bin Hisham! You were indeed the worst among my people. You denied me while others believed in me. You expelled me from my home, but others gave me refuge. You fought against me, but others supported me. Have you now found the punishment your Rabb promised you? I have indeed found my Rabb's promise to be true.”*

⁹⁴ Quran 2:154

At that moment, Hadhrat Omar and some other companions who were with the Rasul (saw) were surprised and asked, “O Rasul of Allah, why are you addressing these corpses as if they can hear you?”

Our Master (saw) replied, ***“I swear by the Rabb in Whose hand my life is, they can understand what I have said to them better than you... However, they cannot respond.”***

After the Battle of Badr, the Muslims began to distribute the spoils of war. However, a dispute arose during the distribution process. Some Muslims had remained with Rasulullah (saw) for protection during the battle, while others had fought on the front lines, and some had collected the spoils. This led to disagreements, with some arguing that they deserved a larger share of the spoils.

Before Islam, the concept of distributing spoils of war was not established, and it was considered forbidden. In those times, any spoils acquired in battle would be gathered in one place and then burned. Islam, however, introduced new rules regarding the distribution of spoils and made it permissible for the first time.

During the collection of the spoils of war, Sa’d bin Abi Waqqas (ra) asked our Master (saw) about the reason for this change:

“O Rasul of Allah, will you distribute the rights of the weak to the strong and the cavalry who protect them?”

In response, our Master gave a profound reminder that applies to all times and situations: ***“Are you not aware that you are provided for, sustained, and helped through the weak among you?”***

The spoils acquired at the end of the Battle of Badr included 150 camels, 10 horses, various weapons and equipment, clothing, and a significant amount of red velvet.

Among the spoils, our Master took Abu Jahl’s camel and the sword Zulfiqar, which was owned by Munabbih bin Hajjaj. He later gifted the Zulfiqar sword to Hadhrat Ali (ra).

THE DECISION REGARDING THE PRISONERS OF WAR

After the Battle of Badr, our Master (saw) sought the advice of his companions on how to treat the prisoners of war. Hadhrat Abu Bakr as-Siddiq (ra) shared his opinion:

“O Rasul of Allah, the prisoners are our cousins. They are from our tribe and our brethren. My suggestion is to take a ransom from them. With the ransom we receive, we can become stronger in dealing with the disbelievers. Additionally, we hope that Allah may guide them to the right path and that they might become supporters of the Muslims...”

Following this, our Master asked Hadhrat Omar al-Faruq (ra) for his opinion: “What do you think, O son of Khattab?”

Omar (ra) expressed his viewpoint:

“By Allah, I do not think Abu Bakr’s opinion is quite right! In my view, first, you should grant me permission to behead such and such a person (referring to his own relative) ... You should allow Ali to kill Akil, and then you should permit Hamza to kill his brother Abbas. This way, it will be known that we have no weakness or leniency when it comes to the polytheists. It should not be forgotten that they are the elites and leaders among the polytheists!”

Following this, Abdullah bin Revaha shared his perspective in response to the question: “O Rasul of Allah, let us find a valley with many trees, put them in it, and then set the trees on fire to burn them.”

Upon hearing these suggestions our Master (saw) remained silent for a while... He then stood up and entered his tent, where he remained for some time. During this period, the Muslims were discussing and debating these

proposals, with some supporting the viewpoint of Abu Bakr as-Siddiq (ra) and others endorsing Omar's (ra) perspective...

Finally, our Master (saw) emerged from his tent and addressed his companions:

“Allah, the Mighty and Majestic, has endowed certain individuals with exceedingly gentle and tender hearts, softer and more delicate than milk. Allah, the Exalted, has also given hardness to the hearts of some, harder than stone...”

O Abu Bakr, your disposition is like that of Abraham, peace be upon him. He said to Allah, “My Rabb... whoever follows me; then indeed he is of me... And whoever disobeys me, then indeed You are the Ghafur, the Rahim.”⁹⁵

O Abu Bakr, your disposition is like that of Jesus, peace be upon him. He prayed to Allah, “If You cause them suffering, indeed they are Your servants! If You forgive them, indeed it is You who are the Aziz, the Hakim.”⁹⁶

O Omar, your character is reminiscent of Noah, peace be upon him. He prayed to his Rabb, “My Rabb... Do not leave upon earth anyone from among those who deny the knowledge of the reality!”⁹⁷

O Omar, your disposition also resembles that of Moses, peace be upon him. He implored to his Rabb, “Our Rabb! Obliterate their wealth and give distress to their hearts! For they will not believe until they see a painful suffering.”⁹⁸

“Now, I will explain the plan: Do not release any of the prisoners until they pay the ransom. If they refuse to pay the ransom, execute them.”

Among the seventy prisoners captured, only those like Ukbe bin Muayt and Nadr bin Haris, who were among the atheists or the “Godless” of the Quraysh, had their heads struck, even though they wanted to pay the ransom...

⁹⁵ Quran 14:36

⁹⁶ Quran 5:118

⁹⁷ Quran 71:26

⁹⁸ Quran 10:88

ABU LAHAB'S DEATH

Our Master's uncle, Hadhrat Abbas (ra), had actually embraced Islam along with his wife, Ummu Fazl, and his freed slave, Abu Rafi, before the Battle of Badr. However, he had difficulty openly declaring his faith because of his considerable wealth and the fact that a significant portion of his money was with the Meccan polytheists. Openly declaring his conversion would make it impossible for him to recover the money he had lent to them. Therefore, he couldn't reveal his faith, and he was ultimately compelled to participate in the Battle of Badr due to the insistence of the polytheists. As it is well known, he later became a prisoner.

Hadhrat Abbas (ra) had a freed slave, Abu Rafi, who did not participate in the expedition and remained in Mecca. Let us hear what happened during that time from his perspective:

“Abu Lahab had not gone to Badr for various reasons and had sent Asi bin Hisham in his place. A considerable amount of time had passed. One day, we were in the Zamzam room, making wooden water cups, when Abu Lahab arrived, dragging his feet... Ummu Fazl was also with me. Abu Lahab sat down with his back to me...

At that moment, the people outside began shouting, “Sufyan bin Haris has arrived! Sufyan is here!” Upon hearing this news, Abu Lahab immediately exclaimed, “Quickly, bring him to me! I swear that the latest news from Badr is with him!”

Sufyan came before Abu Lahab, and people gathered around them. Abu Lahab, filled with curiosity and excitement, asked, “My nephew, tell me, what has happened? What did they do?”

Sufyan calmly recounted the events, saying, “I swear that when we encountered them, we surrendered ourselves to their mercy. They could

have killed us or taken us as prisoners as they pleased. But I must say, I don't blame our people. We were confronted by a multitude of people with white, well-bred horses, and it was impossible for anyone or any force to stand against them..."

When Abu Sufyan made this statement, I couldn't contain myself, and I blurted out, "They are indeed angels!" Hearing my words, Abu Lahab became furious and raised his hand to strike me fiercely across the face. I leaped at him in response, but being a weak man, he quickly overpowered me, threw me to the ground, and began to beat me mercilessly.

Seeing the situation, Ummu Fazl, who was Abbas (ra)'s wife, grabbed a large piece of wood and struck it against Abu Lahab's head. The blow opened a wound, and blood began to flow. Ummu Fazl rebuked him, saying, "Did you think that it would be an easy meal when you attacked him away from his master?"

Abu Lahab, with his bleeding head, struggled to get up and staggered home. No one dared to speak up. After this incident, Abu Lahab lived for only seven more days. On the seventh day, news of his death spread throughout. Allah had caused him to die from a severe illness known as "Adese," sometimes referred to as "Black Death."

After Abu Lahab's death, his body remained at home for two or three days without being buried... They didn't bury him... His body began to emit a foul odor, but they couldn't bury him out of fear of "Black Death" which the Quraysh feared as they feared the plague. After a few days, someone confronted one of Abu Lahab's sons and reproached him, saying, "Shame on you, your father's corpse is rotting at home, and you still won't go near it. Aren't you ashamed of what you're doing?"

Abu Lahab's son replied, "We are not afraid of him but of his disease..."

The person offered to help them remove his body, and they went back home. However, they couldn't get close to him... they didn't even wash his body. They just sprinkled some water from a distance. Then, they wrapped him in a thick cloth and took him to a rocky area outside of Mecca. They placed his body there, covered it with stones to prevent animals from reaching it, and left him there..."

THE HIDDEN TREASURES OF HADHRAT ABBAS

When Hadhrat Abbas (ra) was captured, as mentioned above, he had not openly embraced Islam. As a result, to secure his release, he had to pay ransom. After arriving in Medina with other prisoners, our Master (saw) summoned him and said:

“O Abbas, you, your nephew Akil bin Talib, and Nafel bin Haris must pay a ransom to secure your release, as you have the means to do so.”

Abbas (ra) claimed he was a Muslim and hesitated to pay the ransom, saying, “But O Rasul of Allah, I am a Muslim. The Quraysh polytheists forced me to join this expedition against my will.”

Our Master did not accept this excuse: “Only Allah knows if you are truly a Muslim. If you are indeed among the believers, then Allah will reward you for the difficulties you endured. However, since your situation appeared to be against the Muslims externally, you must pay the ransom to secure your release...”

Abbas (ra) requested that the gold seized from him during his capture be considered as part of the ransom. However, it had been confiscated as part of the war spoils. Our Master explained that the gold was considered war bounty, and Hadhrat Abbas was still required to pay the specified ransom.

Abbas (ra) then claimed that he did not have any other money to pay the ransom and asked if the Rasul expected him to beg the people of Makkah. At this point, our Master miraculously inquired, “What happened to that gold, Abbas?”

Abbas was astonished and asked, “What gold, O Rasul of Allah?”

Rasulullah responded, “The gold you entrusted to your wife, Ummu Fazl, on the day you left Makkah... At that time, there was no one with you. You said to Ummu Fazl, “I don’t know what will happen to me on this journey. If I encounter a disaster and don’t return, this portion is for you, this portion is for Fazl, this portion is for Abdullah... Aah and this portion is for Ubeydullah, and finally, this portion is for Kusem,” referring to the gold you left?”

Abbas (ra) was speechless... He asked in astonishment, “Who told you about this, O Rasul of Allah? I swear no one knew about this except for Ummu Fazl and me!” Rasullullah replied, “Allah informed me, O Abbas.” Abbas, still in the same state of amazement, declared the Shahada: “I bear witness that there is no god, only Allah, and you are indeed His Rasul... You speak the truth!”

Upon this incident the 70th verse of Surah Al-Anfal was revealed:

O Nabi! Tell the captives in your hands, “If Allah knows good (faith) is in your heart, then He will give you something better than what has been taken from you, and He will forgive you! Allah is the Ghafur, the Rahim.”⁹⁹

Hadhrat Abbas later said about this incident, “Allah replaced the gold taken from me with twenty slaves who, due to their partnerships, earned me twenty uqiyahs of gold each. With them, I became even wealthier...”

Under the orders of our Master (saw) Hadhrat Abbas did not openly declare his conversion to Islam for a long time after returning to Mecca... Thereby he covertly supported the Muslims there...

⁹⁹ Quran 8:70

THE PASSING OF OUR MASTER'S DAUGHTER RUKAYYAH

While returning victorious from the Battle of Badr brought immense joy to Rasulullah (saw) what he encountered on his return was a deeply saddening event that grieved him... This distressing incident was the passing of his daughter Rukayya, who was born from his marriage to Khadijah...

Once she reached the age of marriage, Rasullullah (saw) arranged her marriage to Utbah, the son of Abu Lahab, as per the wish of Hadhrat Khadijah... Rukayya converted to Islam some time after the engagement, together with her mother. At that time, there was no prohibition against marriages between Muslims and non-Muslims, so there was no need for their separation.

However, as the enmity between Abu Lahab and our Master (saw) escalated and chapter "Al-Lahab" was revealed, Abu Lahab's wife, along with the insistence of some polytheists, set the condition for her son Utbah to separate from Rukayya. Consequently, even before their wedding was held, Rukayya and Utbah were separated.

In response to this situation, our Master arranged for his daughter Rukayya to be married to Osman bin Affan (ra)...

As the persecution of Muslims in Mecca intensified, Hadhrat Osman, along with his wife Rukayya, decided to migrate to Abyssinia to seek refuge and protection.

Regarding their migration, our Master made the following statement: "*Osman, since the migration of Lot (pbuh), is the first to migrate with his family for the sake of Allah.*"

During this migration, Rukayya had a miscarriage. Later, she had another child named Abdullah, but he passed away at the age of two...

During the Battle of Badr, Rukayya fell seriously ill, and our Master (saw) ordered Hadhrat Osman not to join the battle and stay with his daughter. Unfortunately, shortly after the expedition, Rukayya passed away... May Allah have mercy on her.

Her body was washed by Umm Ayman, and Hadhrat Osman led the funeral prayer and burial. While Osman was starting the prayer with the takbir, at the same moment, Zaid (ra), who had brought the news of victory and return, was also pronouncing the takbir...

THE MARRIAGE OF HADHRAT ALI & HADHRAT FATIMA

Now, I'd like to talk a little about Fatima (may Allah be pleased with her), the youngest and most beloved daughter of our Master (saw). In doing so, we may also gain some insight into what Islamic marriage was like...

Hadhrat Fatima was born, according to one narration, during the year of the reconstruction of the Kaaba. At that time, our Master was either 35 years old (as per one narration) or 41 years old (as per another narration).

However, according to a narration from Abbas (ra), Ali (ra) was approximately three years older than Fatima...

When Fatima reached the age of marriage, the first person among the companions who expressed interest in marrying her was Abu Bakr as-Siddiq (ra)...

However, our Master gave him the response: "O Abu Bakr, I am waiting for the divine decree regarding her marriage."

When Abu Bakr later shared this with Omar he said: "O Abu Bakr, the Rasul has turned you down!"

In response, Abu Bakr said to Omar: "Why don't you try requesting Fatima's hand in marriage from the Rasul of Allah?"

When Omar went to the Rasul (saw) to propose to Fatima, he received the same answer: "I am waiting for the divine decree to marry Fatima, O Omar."

When Omar told Abu Bakr about his unsuccessful proposal to marry Fatima, he received the same response: "The Rasul has turned you down, O Omar..."

Following Abu Bakr and Omar, they suggested Ali to propose for Fatima's hand in marriage. However, Ali hesitated and expressed his concerns, saying, "After the rejection of companions like Abu Bakr and Omar, how can I muster the courage to do so? I have no guarantee that I won't be rejected..."

At this point, they presented the argument of family ties. Among the Arab tribes, marrying one's paternal cousin was a widely respected tradition.

"Fatima is your cousin's granddaughter... We hope that the Rasul will grant Fatima to you!"

After these discussions, Ali went home and confided in his slave. The slave said to him:

"What's holding you back from asking for Fatima from the Rasul?"

Ali replied:

"I have nothing to offer for her hand in marriage..."

The slave insisted:

"If you go and ask for her from the Rasul, he won't reject you..."

Encouraged by this conversation, Ali gathered his courage and went to the presence of the Rasul... However, when he entered and saw the Rasul's majestic presence, he was left speechless and stood there in awe...

This time, the Rasul spoke:

"Why have you come, Ali? Do you have a request?"

Ali could only manage to utter a single word:

"Yes..."

The Rasul continued:

"I suppose you've come to ask for Fatima's hand in marriage?"

Once again, Ali could only repeat the same word:

"Yes..."

Upon this, the Rasul asked again:

"So, what do you have to offer as a dowry for Fatima?"

"I have nothing as a dowry, O Rasul of Allah..."

The Rasul asked:

“What about the armored shirt that was made for me by Hutami? What happened to it?”

“It is at home, O Rasul of Allah...”

The Rasul then said:

“Then give that shirt as a dowry for Fatima...”

After this, Ali left, and when the Rasul asked Fatima for her opinion, she remained silent. Later, when she realized that Ali was to marry her, she began to cry. In response to her tears, our Master said:

“O Fatima, why are you crying? I am marrying you to the most knowledgeable among those who seek knowledge, the gentlest and wisest among them, and the one who first embraced Islam by following me...”

Following this conversation, Ali left and went straight home. He took the thick and heavy armored shirt made by Hutami and then went to Osman. Hadhrat Osman had also learned about the marriage proposal by this time...

When Osman saw Ali with the armored shirt, he asked, “What are you going to do with that shirt?” Ali explained, “The Rasul of Allah (saw) has allowed me to marry Fatima, and I want to sell this shirt to provide a dowry for her.”

Osman, who was already aware of the situation, immediately offered, “Will you sell it to me, Ali?” Ali’s intention was already aligned with this, so he agreed and said, “Of course.”

Osman generously purchased the armored shirt for 480 dirhams, which was a little above its value...

“I can give you 480 dirhams in exchange for that armor. Do you accept?”

Indeed, it was a generous offer...

“Accepted!”

Osman (ra) immediately counted the money, placed it in the hand of Ali (ra), and took the armored shirt. Just as Ali was about to leave, Osman said:

“Ali, your marriage is now considered official... Therefore, I would like to give you a gift.

“...?”

“Please accept this armored shirt as a wedding gift!”

And with these words, he extended the armored shirt that Ali had brought to sell. Ali (ra) was greatly surprised. He couldn't say anything for a moment. He was extremely touched...

He managed to say, “Thank you, Osman!”

Later, holding the dirhams and the armored shirt in his hand, Ali returned to the presence of our Master and told him about what had transpired... Rasulullah (saw) was very pleased... He prayed for Osman many times in appreciation of this act of goodness...

When the news of the marriage between Hadhrat Ali and Hadhrat Fatima (may Allah be pleased with them) spread, not everyone was pleased with it. Our Master silenced those who were not in favor with the following words: “I did not marry her to Ali, but Allah married her to him.”

After that, preparations for the wedding began immediately. Our Master (saw) ordered that two-thirds of the 480 dirhams should be spent on food, decorations, and perfumes, while one-third should be used for clothing. He also instructed Esma Hatun to prepare Hadhrat Fatima's house.

Hadhrat Fatima's dowry and household items included three pillows, a pillow stuffed with palm fibers, a fringed carpet, two hand mills, a water bag, an earthenware jug, a water cup made from palm leaves, a towel, a sieve, an untreated ram's hide, a striped Yemeni mat, a palm-leaf mat, a wooden cot, a velvet blanket, and a Yemeni dress with red and white stripes...

MARRIAGE CEREMONY

Dear readers, after briefly discussing an important issue, I will attempt to describe how the marriage ceremony is conducted...

Today, many Muslim families, both men and women, unknowingly or knowingly, wear a gold ring or a marriage ring, even though there is no legal obligation to do so, just to conform to social norms...

Similarly, some families argue that gold is forbidden for men in Islam, so they have silver rings made and wear them instead...

However! In Islam, there is no tradition of wearing a ring in the context of marriage. The practice of wearing a wedding ring has been entirely adopted from Christians by us Muslims. In other words, the tradition we Muslims follow today is entirely a Christian custom...

Christians dress brides in white gowns and take them to the church. In the church, the priest announces that their marriage is solemnized, offers prayers, and after that, he places a ring, known as an alliance, on the bride and groom's fingers, wishing for them to live together forever...

With the ring placed in the church, women and men are supposedly entirely bound to each other, and this marriage lasts until death. It should be remembered that they do not have the concept of divorce.

However, as mentioned earlier, Rasulullah (saw) foresaw these practices that we have entirely fabricated today, 1400 years ago and said:

“You will follow the practices of those before you, even if they enter the hole of a lizard, you would follow them.” When asked, “Do you mean the Christians and Jews, O Rasul of Allah?” He replied, “Clearly! Who else can it be?”

As seen in this hadith, we have completely adopted Christian customs today, attaching a man's loyalty to a woman and a woman's commitment to a man to a circular piece of metal. This is why we say that there is no custom of wearing rings in Islamic marriage. This is a tradition of the Church.

Now, let's move on to how a marriage is conducted...

Finally, the wedding night had arrived, and the invited guests had gathered for the marriage feast...

The Rasul of Allah (saw) made a speech:

“Praise belongs to Allah, and He is praised for His bounties. Worship is offered to Him because of His power and might. He is the One to whose dominion and authority everyone submits, the One whose punishment is feared, and His rule prevails in the heavens and on earth. Allah the Almighty has commanded the joining of kinship and made it obligatory, thus eradicating sins through these means... Allah the Almighty has commanded me to marry Fatima to Ali, and I have married them with a dowry of four hundred miskal of silver. Are you pleased with this, O Ali?”

Hadhrat Ali nodded, and then Rasulullah (saw) said:

“Rise and make a speech, Ali.”

Ali (ra) stood up and made a speech after praising and thanking Allah. He said, “I have married the daughter of the Rasul of Allah, Fatima, with a meher of twelve uqiya, in the presence of Allah and the witnesses.”

This completed the marriage ceremony. Afterward, a large tray of dates was brought, and everyone was offered dates...

Our Master instructed Ali not to enter Fatima's room until he himself joined them that night.

After the marriage ceremony, once everyone had dispersed, our Master got up and made his way to the bride's house. Inside the house, our Master's foster mother, Ummu Ayman, was present. When he reached the door, he sought permission to enter, and upon being granted permission, he walked in and asked, “Is my brother here?”

Ummu Ayman was quite surprised and replied, “May my parents be sacrificed for you, O Rasul of Allah, but who is your brother?” Rasulullah responded, “It is Ali ibn Abi Talib.” Ummu Ayman was even more puzzled

and asked, “Since you married your daughter to him, how can he be your brother?”

Our Master then explained;

“He is my brother in religion, O Ummu Ayman!”

Then he asked, “Is Esma binti Umays here as well?”

Ummu Ayman confirmed that Esma was present and mentioned that she had come to serve the Rasul’s daughter. Our Master then entered the house, sat down, and asked for a bowl of water. He used the water for ablution and added some musk to it.

Next, he called Ali to sit in front of him, and with the water, he washed Ali’s chest, arms, and waist. Following this, he offered a prayer:

“Allahumma barik feema ve barik alayhima ve barik lehuma fiy naslihima!” which translates to;

“O Allah, bless this marriage, bless them, and bless their offspring.”

Next, our Master summoned Fatima to join them. Fatima, blushing with shyness, approached her father with her head bowed. As he sprinkled water over her from the bowl, he said, “O Fatima, know that I have married you to the best member of my family.”

Then our Master recited Surah Al-Ikhlās and “*Kul audhu*” prayers. He beseeched Allah for their safety and protection from the evil of Satan. Then, he instructed Ali, saying;

“Approach your spouse in the name and with the blessings of Allah.”

With these words, our Master left the couple to begin their married life and returned to his own home.

After the wedding ceremony, Rasulullah (saw) did not visit the newlyweds for three days.

Fatima had a profound love for her father, and due to this deep connection, she could only live for six more months after his departure to the realm of truth before she rejoined her father.

Now, I would like to share with you the Salawat that Fatima recited for her father during a “Divan”¹⁰⁰ gathering. This Salawat is from Seyyid Abdul Aziz ed Debbag’s book “EL IBRIZ”:

“Allahumma salli ala men ruhuhu mihrabul erwahi wel melaikati wel kewn. Allahumma salli ala huwa imamul anbiyai wal murseleen. Allahumma salli ala men huwe imami ehlil jannati ibadullahil mumineen.”

This Salawat al-Sharif, along with an explanation of how it was obtained, can be found in our work THE POWER OF PRAYER...

Two months had passed since their marriage. Ali was busy grinding wheat and handling household chores. Fatima, with her delicate and graceful figure, also worked tirelessly. She was responsible for grinding the wheat at the mill.

One day, Ali proposed, “Fatima, grinding the wheat is causing pain in my chest. Your father has many slaves and servants. Why don’t you go and ask him to assign one of them to assist you?”

Fatima, who was exhausted from her work, agreed, saying, “You’re right; my hands are also sore from grinding flour. I will talk to my father...”

With that, she went directly to her father, the Rasul of Allah (saw)...

When Hadhrat Fatima arrived at her father’s presence, she was welcomed with a smile. Our Master asked her, “Welcome, my daughter! Is there something you wish to discuss?”

Feeling a bit embarrassed about revealing her concerns, Fatima lowered her head and replied, “I just came to see you, my father...”

She stayed with her father for a little while longer before returning home...

¹⁰⁰ Divan: It is the decision-making body responsible for determining major events to take place on Earth, guided by divine decree. It convenes on a specific day each month, with Muhammad (saw) as its leader, or in his absence, Ghaus-ul-Azam Abdul Qadir Gilani. In addition to these two, other members of the Divan include Seyyid Ahmed Rufai, Seyyid Ahmed Badawi, Seyyid Ibrahim Dusuki, and Shah Bahauddin Naqshband. The Divan consists of several groups, including the 4’s, 5’s, 7’s, 11’s, and 40’s. There are a total of 66 members in the Divan, with around one-third of them being living saints and the rest being from those who have passed on... Fatima, occasionally, participates as a guest in these gatherings. Khidr (pbuh) commonly attends these meetings...

When she arrived home, Hadhrat Ali was curious about the outcome and asked, “What did you do, Fatima?” She replied, “When I went to my father, I felt too embarrassed to ask for a servant, so I didn’t say anything and just left. If you want, we can go together.”

So, they went to the presence of our Master, together...

When our Master noticed Fatima came back, this time with Ali, he asked them, “What’s the matter? What’s troubling you?” Ali explained the situation, saying, “O Rasulullah, my chest aches from grinding wheat.” Fatima chimed in, “Father, my hands swell from grinding flour. Is it possible to have one of the servants that Allah has blessed you with to assist us?”

Our Master shook his head thoughtfully and replied;

“I swear by Allah, I cannot provide you with a servant. I have been trying to sell those slaves and use the proceeds to support the people of Suffa who are in dire need of bread and sustenance. However, I can teach you something better than your request. When you lie down to sleep at night, say ‘Subhanallah’ 33 times, ‘Alhamdulillah’ 33 times, and ‘Allahu Akbar’ 33 times...”

HADHRAT ALI'S NICKNAME: 'ABU TURAB'

Some days after their marriage, one day, the Rasul of Allah (saw) visited Ali and his daughter Fatima. That night, as fate would have it, Fatima and Ali had a disagreement over a certain matter. When our Master noticed that Ali was not inside, he asked his daughter, "Where is Ali, Fatima?" she replied, "We had an argument, and he got upset with me, so he decided to take a nap outside..."

At that moment, our Master (saw) asked Sehl bin Sad (ra), who happened to be passing by, "Check and see where Ali is..." After a brief search, Sehl bin Sad returned and said, "He is sleeping in the mosque, O Rasul of Allah..."

Upon hearing this, our Master went straight to the mosque. There, he found Ali asleep with his upper garment removed, his body covered in dust and dirt. Rasulullah sat beside him, gently wiping away the dust with his own hand, and called out, "Wake up, O Abu Turab (*father of dust*)! Wake up, O Abu Turab!"

After that day, Hadhrat Ali used to say, "For me, there has been no name better than 'Abu Turab' since that day. Whenever someone called me by that name, it brought comfort to my heart, and I felt great ease..."

THE ASSASSINATION PLOTTED BY THE JEWS

There were two Jewish tribes, known by the names Banu Nadir and Banu Qurayza. Their settlements were located a two-hour distance from Medina. As mentioned earlier, upon his arrival in Medina, the Rasul of Allah (saw) had made agreements with these tribes, which included provisions for mutual protection and support to each other.

One day, our Master visited the land of Banu Nadir, accompanied by Abu Bakr, Omar, Ali, Zubair, Talha, Sa'd bin Muaz, Sa'd bin Ubade, and Usaid bin Hudeyr (may Allah be pleased with them), to settle the blood money for two individuals from Banu Amir.

After discussing with their leaders, our Master was told, "You are right, we will support you, O Father of Kasim!" However, right after this agreement, they conspired to assassinate the Rasul...

Among them, a Jewish man named Amr bin Hijash planned to take a large stone and, while Rasulullah was sitting behind the wall, he would drop the stone onto his head. However, the plan for this assassination was conveyed to our Master through the angel Gabriel...

Upon learning of this plot, Rasulullah immediately rose and informed his companions about the danger. He then warned Banu Nadir:

"Leave this land within ten days and depart from Medina. Anyone found here after the specified period will face execution!"

When the news of this ultimatum reached Banu Nadir, they were filled with fear and began preparing for their departure. However, the Jewish tribe led by Abdullah bin Ubay, who was in Medina, was not idle. They sent a secret message to Banu Nadir, saying, "Stay where you are! We will help you, and Banu Qurayza will also assist you."

Upon receiving these promises of aid, the Jews of Banu Nadir decided not to leave and cancelled their departure preparations. In response, our Master declared war to the Jews of Banu Nadir at the end of the promised ten-day period.

The Muslims organized a significant military campaign, and for twenty days, they laid siege to the territory of Banu Nadir. During this period, neither the hypocrites in Medina nor the Banu Qurayza Jews dared to provide them with any assistance.

Under the siege, Banu Nadir was eventually forced to seek peace. Their plea for peace was accepted, and they were allowed to leave with as much of their belongings as they could load onto their camels. They sang songs as they departed from inside the city to conceal their defeat. Their defeat was later described in two verses of Surah Al-Hashr in the Quran.

Not long after this, Banu Qurayza also violated their agreement. In response, the Rasul organized an expedition against Banu Qurayza. The men of Banu Qurayza were executed, and their women and children, along with their possessions, were distributed among the Muslims, as they had openly declared war... This marked the expulsion of all Jewish tribes from Medina...

THE KILLING OF THE JEWISH POET

Ka'b bin Ashraf was the most hostile of the Jewish poets in Medina. He used to compose and mock Muslims and the Rasul of Allah (saw) with unfounded accusations and verses. After the Battle of Badr, he became even more defiant, composing long elegies and lamentations in deep sorrow for the defeat of the polytheists.

With Kab's growing hostility, our Master one day asked his companions, "Who among you will rid me of Ka'b bin Ashraf? He has harmed Allah and His Rasul." Muhammed bin Maslama volunteered and said, "O Rasul of Allah, would you like me to kill him?" The Rasul agreed, saying, "Yes, I would like that."

After this bin Maslama left and spent several days preparing for the mission with his foster brother Abu Na'il and Ubad bin Bishr. They needed a reason to get close to him; an excuse to gain access to him without raising suspicion. So, they went to the presence of our Master to seek permission and explained their plan:

"O Rasul of Allah, Ka'b would be pleased if we said something favorable to him, but it would involve saying things against you. Would you allow us to do so?"

Our Master granted them permission: "Say whatever you need to."

Muhammad bin Maslama then went to Ka'b and initiated a conversation: "This man (referring to Rasulullah) has imposed heavy taxes on us and sought significant amounts of charity. I came to borrow something from you because of this!"

Ka'b seizing the opportunity, responded, "For sure! Believe me, your difficulties and problems will increase even more..." Muhammad bin Maslama continued, "What can we do? We have already committed

ourselves to follow him. We'll wait and see how it all ends. Now, we need to borrow from you about a couple of camel-loads of dates. Can you lend us this amount?" Ka'b, not wanting to miss the opportunity, asked, "Sure, but what will you leave as collateral for me?" Ibn Maslama and his companions inquired, "What do you want as collateral from us?" Ka'b made a heavy demand, "Your women."

How can this be?

"Our women? How can we leave our women as collateral for you? Today, you have the most handsome face in all of Arabia. If our women's hearts turn toward you, we could be in trouble."

Ka'b made another heavy demand, "Then leave your sons as collateral."

This was also an awful proposal.

"How can we leave our sons as collateral for you? And then, if they're ridiculed for being held as collateral for a couple of camel-loads of dates, it will forever tarnish our reputation. But, how about this, if you like, we can leave our weapons and armor as collateral. How about that?"

Ka'b agreed to this proposal.

"Fine, I accept," Ka'b said, "Ibni Mesleme can come the next night and collect the dates by leaving the collateral behind."

At the appointed time, Ibni Mesleme, accompanied by Ka'b's milk brother Naile, arrived at the house or rather the fort where Eshref bin Ka'b lived, surrounded by walls. When they arrived at the fort, they called from outside. Upon hearing their voices, Ka'b granted them permission to enter.

He then came out of his room and walked down to greet his guests. His wife called after him, "Where are you going at this hour of the night?"

Ka'b replied, "I am going to assist these visitors, Ibni Mesleme and my milk brother Naile."

His wife had a strong intuition and said, "I'm sure I heard a wicked voice from Ibni Mesleme, and it sounded like it was dripping with blood."

Ka'b objected, "No, it is Ibni Mesleme and Naile. Besides, you should know that a generous person, even if called to a sword strike at night, will undoubtedly answer and not flee."

Then Ka'b came down to greet the visitors. Ibni Mesleme had brought Ebu Abs bin Cebr, Haris bin Evs, and Abbad bin Bishr inside the fort. He

had instructed them as follows: “When Ka’b comes, I will tell him how beautiful his hair smells, and I will smell his hair. Then I will want you to smell it too. When I hold his head, you should draw your swords and attack Ka’b. Strike your swords onto his head and back.”

Indeed, when Ka’b approached them, he was emitting a pleasant scent. As he got closer, Ibni Mesleme walked up to him and said, “I have never smelled such a beautiful fragrance in my entire life. What a wonderful scent!”

Ka’b, who was deeply interested in women, paid great attention to such matters. He explained proudly to Ibni Mesleme, “What do you think? The most noble and beautiful women of Arabia live in my lap!”

Ibni Mesleme approached him and asked, “May I be allowed to smell your hair up close?” Ka’b proudly extended his head, saying, “Of course! Smell it and see for yourself.” Ibni Mesleme smelled his hair, and then he let his friends smell it. And in the meantime, he shouted, “Now! Draw your swords!”

Before he even finished his sentence, his friends had already begun to strike. In the midst of it all, Ka’b let out a horrifying scream when the swords struck him. Then he fell to the ground with a groan.

As the women and some servants rushed out of the house, the Muslims had already finished their task, having taken care of the worst of the Jews. With great speed, they severed Ka’b’s head and brought it before the presence of the Rasulullah (saw).

Later, the Jews came before the Rasul and complained about Ka’b’s killer, demanding the culprits be punished. However, Rasulullah (saw) explained to them one by one what Ka’b had done and how he had been warned multiple times not to engage in such behavior...

Thus, the Jewish poet Ka’b, one of the greatest enemies of Islam, was also eliminated...

THE WOUNDED POLYTHEIST'S ATTEMPT ON THE LIFE OF RASUL OF ALLAH

Umeyr bin Wahb was a man who fought on the side of the polytheists in the Battle of Badr. He was known for his sharp intellect and on the day of the battle, he had even estimated the number of the Muslim army from a distance. He was a fierce fighter during the battle and had taken multiple blows from swords that had left him on the ground. After the battle, the Muslims had left him among the dead, assuming he was killed. Little did they know that his fate had something different in store for him...

Once the Muslims had departed, Umeyr managed to crawl away from the dead and, with great effort, made his way back to Mecca. His son, however, had been captured by the Muslims and held as a prisoner. When he had healed from his injuries, Umeyr made his way to the Harem in Mecca, where he met with his cousin Safwan bin Umeyye.

Umeyr couldn't help but talk about the Battle of Badr and how it continued to haunt him, as the events from that day had a profound impact on him.

Safwan interrupted him, saying, "By God, there's no value in living like this after losing our dear ones. Such a life is accursed!"

Umeyr agreed: "You're absolutely right. There's no benefit in living after their loss. But what can I do? I have numerous debts on my head, and I don't even have five pennies worth of possessions to pay them off. If I were sure that my wife and children wouldn't be left destitute, starving, and in misery after me, I would have known what to do to Muhammad. But anyway, he should pray and be thankful that I have so many debts!"

Safwan asked, "What would you do?"

Umeyr replied, “I would take my sword, mount my horse, and head straight for Medina to kill him.”

Safwan inquired, “How would you get close to him?”

Umeyr answered, “The reason is already there for me. My son is their captive. I would pretend to go to rescue him.”

Safwan didn’t want to miss this opportunity and asked, “What if I take on all your debts and the livelihood of your family? Would you then do what you just mentioned? You know that I keep my word, and I have the means to fulfill what I promise. What do you say?”

Umeyr paused for a moment, pondered, and then made his decision clear, “If that’s the case, let’s keep what we just discussed between us, and don’t disclose it to anyone.”

“Agreed.”

Umeyr rose from his seat, went home, sharpened and poisoned his sword, mounted his horse, and set off on the road to Medina....

ABOUT THE AUTHOR

Ahmed Hulusi (Born January 21, 1945, Istanbul, Turkey) contemporary Islamic philosopher. From 1965 to this day he has written close to 30 books. His books are written based on Sufi wisdom and explain Islam through scientific principles. His established belief that the knowledge of Allah can only be properly shared without any expectation of return has led him to offer all of his works which include books, articles, and videos free of charge via his web-site. In 1970 he started examining the art of spirit evocation and linked these subjects parallel references in the Quran (smokeless flames and flames instilling pores). He found that these references were in fact pointing to luminous energy which led him to write *Spirit, Man, Jinn* while working as a journalist for the Aksam newspaper in Turkey. Published in 1985, his work called *The Human Enigma (Insan ve Sirlari)* was Hulusi's first foray into decoding the messages of the Quran filled with metaphors and examples through a scientific backdrop. In 1991 he published *The Power of Prayer (Dua and Zikir)* where he explains how the repetition of certain prayers and words can lead to the realization of the divine attributes inherent within our essence through increased brain capacity. In 2009 he completed his final work, *'Decoding the Quran, A Unique Sufi Interpretation'* which encompasses the understanding of leading Sufi scholars such as Abdulkarim al Jili, Abdul-Qadir Jilani, Muhyiddin Ibn al-Arabi, Imam Rabbani, Ahmed ar-Rifai, Imam Ghazali, and Razi, and which approached the messages of the Quran through the secret Key of the letter 'B'.

