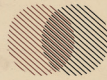
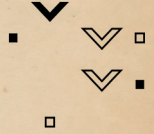




*The Life Of The*

# LAST PROPHET



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## CHAPTER ONE



“

# His Birth & Childhood

”



## Mecca before Islam

Prophet Muhammad (pbuh), the messenger of Allah and the last prophet, was born in the city of Mecca. Mecca is in the west of the Arabian Peninsula, which lies between Asia, Europe and Africa, within the Hejaz region. It is important to be aware of the history of Mecca, the Kaaba and the Quraishi tribe to understand the life of the Prophet.




The known history of Makka dates back to the time of Prophet Abraham. He brought his infant son, Ishmael, and his wife, Hagar, to Makka following a command from Allah.

After this, he left them there to return to Palestine.

The valley of Makka is a desert with a hot, dry climate.

Thus, Hagar and Ishmael soon grew thirsty. Hagar ran back and forth between the hills of Safa and Marwa in search of water. She grew desperate and gave up hope

 that her son would live. Then, a source of water sprang up from beneath her son's feet. This source of water was an abundant spring that was called Zamzam. Soon after, this location became a rest stop for caravans.

The Prophet Abraham lived in Palestine during this time, but paid occasional visits to Hagar and Ishmael. During his third visit, he began to construct the Ka'ba with his son, in accordance with an order from Allah.





The Ka'ba had existed before the time of Abraham. However, it had been destroyed and its location was obscured over time until the Prophet Abraham once again found its spot and rebuilt it. It is also narrated that the Ka'ba was originally built by the Prophet Adam. When the Prophet Abraham completed the construction of the Ka'ba, the Archangel Gabriel appeared to him and taught him how to perform the pilgrimage (hajj).



The administration of Makka and the Ka'ba, which had initially been Ishmael's duty, was passed on to different tribes. First the Jurhum tribe, and then the Khuda'a tribe took on the responsibility for administrating Makka and the Ka'ba. They broke with the tradition of monotheism and allowed for the emergence of idolatry





The people of the tribe known as the Quraysh were ancestors of Prophet Muhammad. They took over the administration of Makka in the first part of the fifth century after the Khuda'a. Accordingly, the services of the Ka'ba, which represented great honor and respect, passed to the Quraysh.

Hashim ibn Abdulmanaf, an ancestor of Prophet Muhammad, worked hard to provide food and water for both the pilgrims who came to Makka and the Quraysh tribe. Known for his generosity, Hashim contracted trade agreements with Byzantium, Yemen, Ethiopia and Iran.

They also signed nonaggression pacts with the tribes along the trade routes. Accordingly, trade in Makka gained international importance. The Quraysh were able to undertake trade journeys without threat.



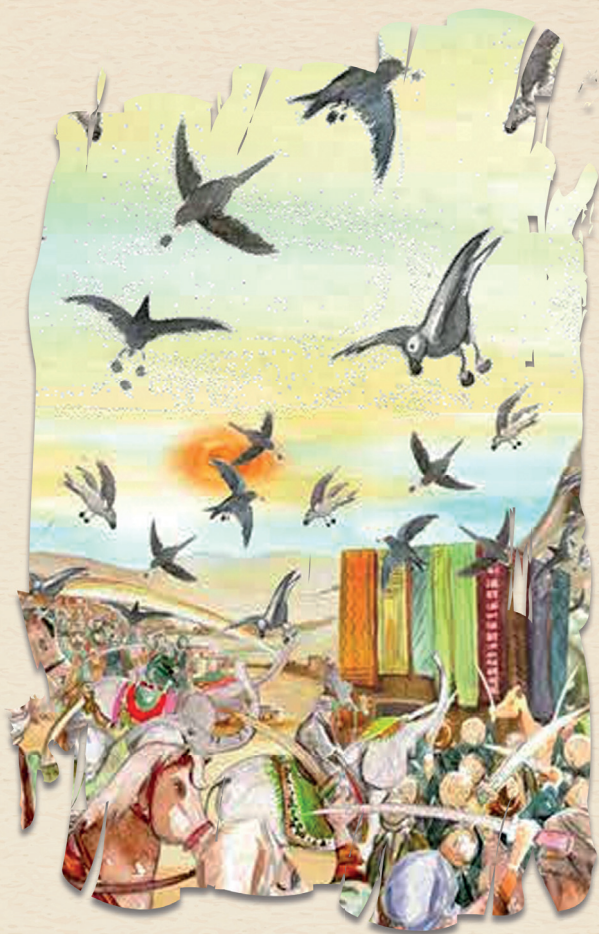




On his way to Syria, Hashim went to Yathrib (the former name of Madina) and stayed there for some time, marrying Salma. Abdulmuttalib, Prophet Muhammad's grandfather, was their child.

Abdulmuttalib stayed in Madina for eight years and after his father died, he was brought to Makka by his uncle Muttalib. Abdulmuttalib was raised by his uncle and his uncle transferred the leadership of the tribe to him before his death. After having a dream, Abdulmuttalib located the Well of Zamzam that had been covered by the Jurhum tribe before they left Makka. He reopened the well and undertook the duty of bringing food and water to the pilgrims.







## Abraha comesto destroy Kaaba


Mecca had commercial, geographical and religious importance. Many people from different parts of the world would travel to Makka in every season.

Abraha, the Yemeni governor of the kingdom of Ethiopia, built a church in Sana'a. He wanted to prevent the visits





of the Arabs to the Ka'ba. When this attempt failed, he decided to destroy the Ka'ba and abolish Makka's status as a religious center by invading it and stopping the trade activities of the people there.

 Abraha and his army came as far as the area surrounding Makka and stayed there. The Prophet's grandfather, Abdulmuttalib, who was the leader of the Hashimite branch of the Quraysh, met with Abraha. He reminded him that the Owner of the Ka'ba - Allah - would protect it. Despite this, Abraha ordered his soldiers to strike.





However, the elephant leading his army refused to take a single step toward the Ka'ba. His army was then destroyed by the small stones that were dropped by birds, sent by Allah, flying overhead. The fact that Abraha's attempt failed resulted in the Arabs attributing even more importance to the pilgrimage than ever before. As a result, the prestige of Makka and the Quraysh increased.





## Houses Full Of Idols

Makka was the leading city of the Hejaz region. It was located at an economically strategic point - at the intersection of major trade routes. Moreover, the Ka'ba was located in the city, therefore making Mecca the center of religion in Arabia. People from all across Arabia would come to visit the Ka'ba during certain months of the year. People would set up fairs and poetry competitions would be held. Trade constituted the essence of business life in Makka due to its location.





Like the rest of the Arabian Peninsula in general, idolatry was also prevalent in Makka. There were 360 idols in and around the Ka'ba. In addition to this, there were idols in most homes as well. Arabs accepted that Allah was the creator and ruler of the skies and the earth, but they also worshipped idols. They thought idols could bring them closer to Allah. There was also a group known as the Hanifs. Although their numbers were not great in Makka, they still practiced the monotheistic belief that had been introduced by the Prophet Abraham.










## The Blessed Couple



Abdulmuttalib, was the leader of the Hashimite branch of the Quraysh, and he was the chief of all the Meccan tribes. He had a son named Abdullah who was a handsome young man with beauty and brightness in his face. It was soon understood that this brightness was the “light of nubuwwah” (the light of Prophethood, Nur al-Muhammadi) that belongs to the Prophet Muhammad.



Abdullah refused many marriage proposals in his adolescence. Eventually, at the age of 18, he married Amina. Amina, held a place of respect among the women of the Quraysh. Her father, Wahb was a prominent member of the Zuhra tribe. It is believed that the light of Prophethood on Abdullah's forehead was passed to Amina after their marriage. They were a blessed couple.



Abdullah was a trader and used to travel with caravans. While on his way back from Syria, he stopped in Yathrib.





Abdullah grew ill and stayed with relatives living in the city. He died one month later. When Abdulmuttalib learned of Abdullah's condition, he sent his elder son Harith to Yathrib - but Abdullah died before Harith arrived. Abdullah was buried in Yathrib.








## Waiting For A Light

When Abdullah died, Amina was pregnant. The Prophet was thus born without a father. Amina would give birth to the most blessed of babies. She would be the mother of a Prophet, the Last Prophet...




Some extraordinary events took place during Amina's pregnancy. Amina had a dream in which she was told that she would give birth to an important person; in the dream, she was told to name this child Muhammad or Ahmad.<sup>(39)</sup> It was 50 to 55 days after the Incident of the Elephant in the month of Rabi' al-awwal. It was a Monday in the year 569. Amina felt no pain during delivery. The baby, for whom the entire universe had been waiting, had come into the world.

A light had been lit in Makka...





## In The Arms Of Grandfather



Abdulmuttalib was one of the happiest people in Makka. His grandson had been born. The baby couldn't see his father but he was smiling at his grandfather.







Abdulmuttalib held a banquet for his grandson. He invited many people from around Makka. The banquet was very crowded and people were curious about the baby. The baby had born with a seal on his back and he was born circumcised.

Everybody was confused.



Abdulmuttalib named the baby Muhammad. Abdulmuttalib said that he had named him 'Muhammad' so that people would remember him with kindness.







## Meeting With Halima, his Wet Nurse

After his birth Prophet Muhammad (pbuh) stayed with his mother Amina for a while. However, it was a tradition to hand over babies to wet nurses because desert would be a healthier place to grow up in comparison to the city . So that they would learn fluent Arabic in desert.



Halima was one of the women who earned their livelihood through nursing. She had traveled to Makka with her husband.





She was unable to find a child from a rich family to nurse, but when she learned that Muhammad had lost his father, she did not hesitate to take him. She agreed to be his wet nurse so that she would not return home empty-handed. And so the Prophet Muhammad (pbuh) was given to the care of Halima.







## Wealth And Peace Comes With Dear Baby

After receiving the care of Prophet Muhammad (pbuh), Halima and her husband Harith suddenly became wealthier. Halima had no difficulty in nursing her own children as well as the Prophet (pbuh). All babies were eating and sleeping well.









Everyone in the house was happy.  
This happiness had come to their house  
along with the blessed baby.

Even the animals had changed.  
The family's camels and sheep began  
to provide much more milk  
than ever before.







## Little Student Of Desert

The Sky was like a sea in the desert.

The Earth a limitless house...

Little Muhammad was walking, running freely

In this big, roofless house...





His only game was thinking  
Thinking deeply  
Watching animals,  
Listening to insects...  
Counting stars...

Sun and moon  
Day and night  
Hot and cold  
feeling deeply...

He had learned to feel;  
To be free,  
To be calm,  
To be strong.







The desert had taught him all;  
The desert was a tutor,  
Dear Muhammad was a student.


He was alone in the desert,  
He was alone in the world;  
Motherless and fatherless,  
He learned in the desert, limitless...





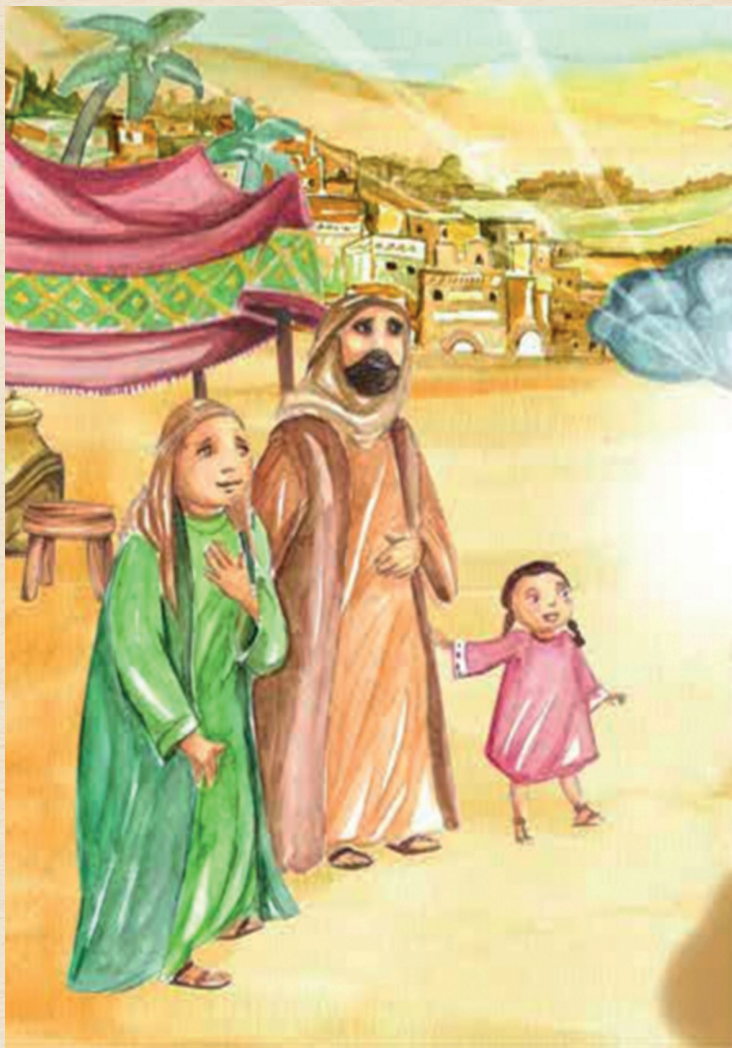


## His friends: Shayma and the cloud



The Prophet Muhammad had one foster sister Shayma. She was a good friend to him and soon grew used to her foster brother. He did not play as a child; his time was mostly spent thinking. But he had a good heart... Shayma noticed that a cloud was always following the Prophet as a child. The cloud that hovered above him would go wherever he did. Even though it was hot, he would not sweat because of the cloud.

Shayma and the others in their house had grown used to supernatural occurrences. The dear child Muhammad was not an ordinary child. One day, a most extraordinary event took place.







## The pure heart, the pure child

One day in Halima's village,  
The Prophet was sitting on a hill...

Two angels came down to earth,  
And opened his chest.

They took out his heart,  
Purified it from all evil.

Washing it with heavenly water  
And putting it back in its place...

He was purer than ever  
And he was purer than anyone .





Was Muhammad afraid?

No... The angels had said they would not hurt him.

He was in a state of deep calm,  
Although Halima was afraid for him.

This incident was called 'Shaq as-Sadr,'  
or the Splitting of the Chest.

When Halima and Harith learned about this event,



They were very anxious.

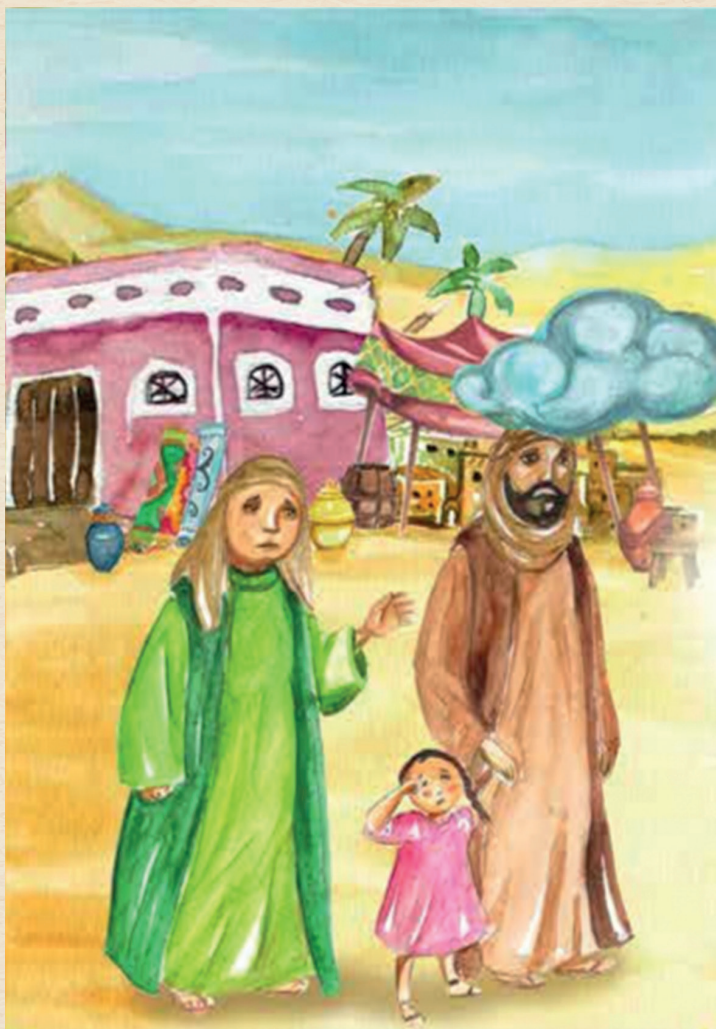
They were unable to explain some of  
Muhammad's extraordinary characteristics

That they had witnessed many times before;  
They now thought that

It would be better for the child  
To be back with his family...










## A difficult parting from his first family

Everyone in Halima's house loved the Prophet.

He was a good friend to his foster-siblings, Abdullah, Unaysa and Shayma. He was a good helper to his wet nurse, Halima. He was an obedient son to his foster father, Harith.




They were also a good family to Prophet Muhammad. It was really hard to part from one another.



When the Prophet was two years old, he was brought back to Makka by his wet nurse, Halima.

However, Amina wanted her child to stay with Halima for a little longer as she believed that the desert air was good for her child. Also, at that time, there was a plague in Makka.



The Prophet Muhammad stayed with his wet nurse until he was five or six years old. Halima went back home happily, because she had deep bond with this little boy. She didn't want to be separated from him.





But this time, it was time to give him back to his real mother. She brought him to Makka... She would return home without him...With eyes full of tears, Halima handed her dear foster son to his mother, Amina...









## Reunion with his mother

When the Prophet Muhammad reached the age of six, his mother Amina began to take care of him. They went to Yathrib with their helper, Ummu Ayman. While there, they visited the grave of Abdullah and the members of the Banu Najjar, relatives of Abdulmuttalib's mother.

After staying in Yathrib for a month, they were on the road back to Makka. Amina grew gravely ill in Abwa.





Amina looked at her little child and breathed her  
last words:

“All living people die.

Everything new gets old.

Everything that is in abundance decreases.

Everything large disappears and I too, will die; But

I will always be remembered,

for I leave my son to the world, for a fine future.”

And she died at a very young age...

The Prophet was motherless at a very young age...





Many years later, the Prophet Muhammad revisited Abwa, located 190 kilometers from Madina, in the sixth year after the Emigration (628 AD), and visited his mother's grave. During this visit, he repaired the grave with his own hands. He cried, remembering his mother's affection and compassion. Affected by his grief, the Companions were unable to hold back their tears and cried with him.





## Another Separation

After his mother's death, The Prophet was an orphan. He was brought back to Makka by Ummu Ayman, And was given to his grandfather Abdulmuttalib.

Abdulmuttalib took great care of Muhammad, As he was a precious gift from his son Abdullah Who had died at an early age.

The tender grandfather would sit at the table with his grandson.

He took him to the Ka'ba He took his grandson to the meetings in the Council Hall.

He tried to provide the child with a fatherly compassion and love.

So that he would not miss his parents...





When Abdulmuttalib was over eighty years of age.  
He handed the custody and protection of his  
grandson. To the little boy's uncle, Abu Talib. And  
then the old man passed away. Prophet Muhammad  
experienced separation again.

His grandfather had died...

He had just gotten used to him...

Maybe these separations were bringing  
him closer to Allah...







## Followed By A Cloud

Abu Talib was the brother of the Prophet Muhammad's father. He loved his nephew more than his own children. He believed that the child had brought fortune to the family, and took great pains to raise him well. He would take Muhammad with him on his journeys.





When Abu Talib decided to go to Syria on a trading mission, Muhammad was about nine (or twelve) years old and wanted to accompany his uncle. Upon his nephew's insistence, Abu Talib agreed to take the boy with him.







The caravan stopped in Basra, within the borders of Syria. A monk called Bahira, who lived in a monastery, stopped the caravan from afar and noticed a cloud above them. The cloud was the Prophet Muhammad's cloud, which continued to follow him. Bahira invited everyone in the caravan to a meal so he could meet them.







## The Seal of Prophethood

Bahira had known that a Prophet was about to come. When he saw the Prophet Muhammad, he asked him specific questions. The Prophet answered his questions just as Bahira had expected. Learning that he was fatherless and seeing the seal on his back, Bahira grew certain that Muhammad was the last prophet. He told Abu Talib that Muhammad could be the Prophet who had been described in the Bible.





Bahira drew attention to some of the dangers that the Prophet might encounter. He also advised Abu Talib to protect the boy well. Upon this, Abu Talib ended the journey and returned to Makka.





## CHAPTER TWO



“

His Youth and  
Commercial Life

”





## The Alliance of the Virtuous

Makka was a trade and pilgrimage center. Many people from different parts of the world would travel there. However, some acts of injustice would sometimes take place. To prevent injustice against the weak and weary, and to prevent the tribal wars that frequently broke out an alliance was formed. It was known as ‘Hilf al-fudul,’ meaning “the Alliance of the Virtuous.”





The Prophet Muhammad (pbuh) was 20 years old when he participated in this meeting, as its youngest member. Hilf al-fudul was drawn up under the supervision of Zubayr ibn Abdulmuttalib, the Prophet's uncle, and under the leadership of Jud'an at-Taymi, the richest, oldest and most influential tribal leader in Makka.







The people who joined this movement made the following vows:

- to protect everyone, be they natives or strangers, who encountered injustice and to act as one in so doing;
- and to assist each other financially to ensure that these people got what they deserved.



The Prophet Muhammad spoke in praise of the alliance, saying:

“I was present in Abdullah ibn Judan’s house when they concluded a pact so excellent that I would not change my part in it even for a herd of red camels; if I was asked now, in Islam, to take part in it, I would gladly agree.”







## Against injustice

During the Islamic period, Abu Jahl refused to pay for something that he had purchased from a man who was a member of the Arash. (25) A polytheist who knew of Abu Jahl's hostility toward the Prophet jokingly told the aggrieved trader that he could apply to the Prophet, who was in the Ka'ba, and that the Prophet would give him his money back. Upon hearing these words, the trader went to the Ka'ba, explained the situation to the Prophet Muhammad and asked for his help.

The Prophet went to Abu Jahl's house and retrieved the money without confrontation. Prophet Muhammad was just to everyone, even if they were not Muslim and even if they treated him with hostility...





## His First Job

When the Prophet Muhammad was about 10 years old, he worked as a shepherd for a while. He wanted to help his uncle Abu Talib, who had a large family.

After becoming a Prophet, he would refer to this time, saying,

“There has never been a Prophet who did not herd sheep”.

When the Companions around him asked,

“Did you herd sheep O Prophet of God?”

He replied,

“Yes. I herded the sheep of Makka”.



## The Reliable Young Man

Abu Talib was so proud of his young nephew. As his nephew was becoming a young man, he was growing older; his strength had decreased. Abu Talib had confidence in his nephew. He proposed that Muhammad work with him.

‘You have been a good shepherd--it is time to work in trade.’ Muhammad was also glad to hear this request and began working at his uncle’s side.








Prophet Muhammad lived an honest life, distanced from the wrongdoings of the Age of Ignorance. At the age of 25, he became known as Al-Amin (the Trustworthy) because of his decency, bravery, compassion and fairness, as well as his honesty and reliability when trading.

Prophet Muhammad earned his living through trade, like many of the Quraysh in Makka. He started out in his career of trade by helping Abu Talib, who was involved in trading in cloth and grain. Prophet Muhammad traveled to various places for trade purposes: the Hubasha emporium in Yemen, and the Mushakkar and Daba emporiums in eastern Arabia





A result of these journeys, the Prophet not only learned about the basics of commercial life, but also became acquainted with the people living in certain regions of Arabia. He learned about their languages, dialects, religions, and political and social conditions.

 Khadija was the daughter of Khuwaylid ibn Asad, a prominent member of the Quraysh. Her grandfather Qusay was related to ancestors of the Prophet Muhammad (pbuh).

Khadija made a living by trading with people whom she considered to be reliable. She was curious about this reliable young man whom everyone in Makka knew



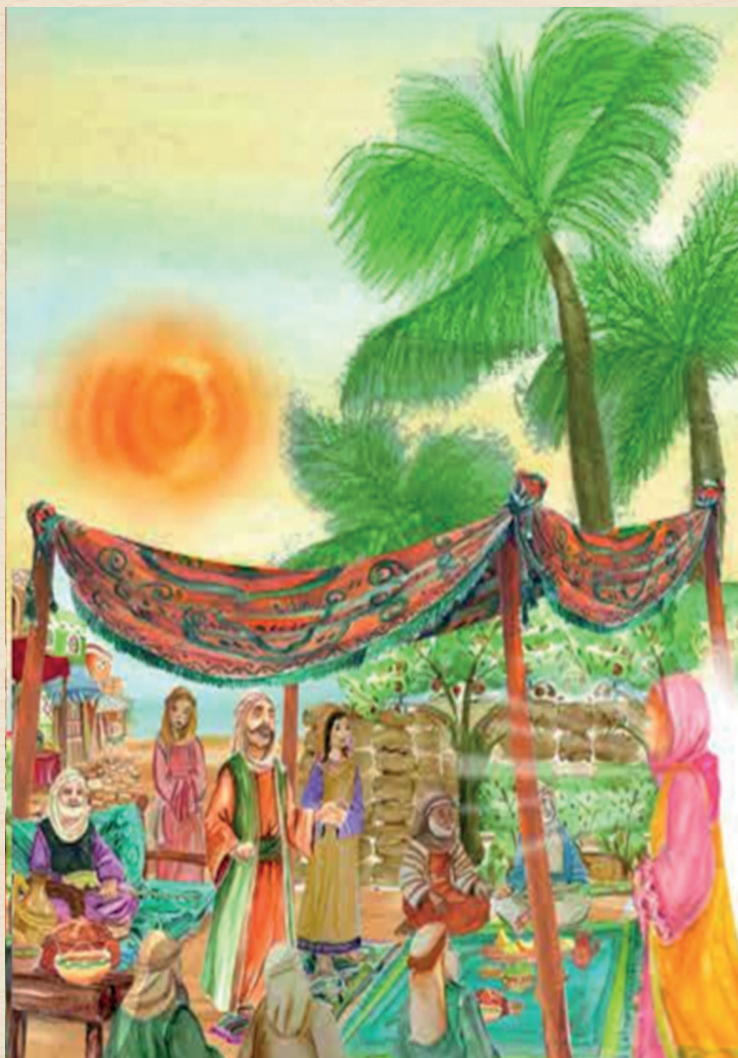




Following particular advice, Khadija contracted a partnership agreement with the Prophet Muhammad.

She asked him to go to Syria to trade for her, accompanied by her slave Maysarah. The Prophet accepted this partnership and went to Syria with her caravans.







## A Simple Wedding

This journey to Syria was very successful in terms of trade. Khadija was very pleased with this success, and realized that Prophet Muhammad was an honest and reliable man. Maysarah spoke to her about Prophet Muhammad's morality and attitude, praising and complimenting him. Upon hearing these words, Khadija trusted Muhammad even more, and her feelings of admiration for him grew stronger over time.





Affected by his morality, Khadija made a proposal of marriage to the Prophet. He was rather surprised, but accepted the proposal after thinking over it for a time.

Khadija, who had been married twice before marrying the Prophet, was a noble, beautiful and wealthy woman. She received many marriage proposals after the death of her second husband, but she refused them all.

Abu Talib and the other uncles of Prophet went to Khadija's uncle Amr ibn Assad to seek his permission for the union, as her father was no longer alive at the time. Upon receiving an affirmative reply from Amr ibn Assad the marriage was performed. They were a very compatible couple.



Prophet Muhammad moved from Abu Talib's house to Khadija's house, and thus a happy household was formed. It is known that Prophet Muhammad was 25 years old and Khadija was 40 years old at the time.







## Smiling windows of the home: The children

Soon after their marriage, Khadija and the Prophet Muhammad had a son. They named him Qasim. After him, Zaynab, Ruqayya, Umm Qulthum, Fatima, Abdullah (Al Tayib), and Al Tahir were born. The couple had seven children.



They had a peaceful home; they were so happy. The Prophet Muhammad was very pleased with his wife and children. Khadija always supported the Prophet morally and financially. She loved him for his own sake; she loved him completely...









## The Good Hearted Man

Prophet Muhammad was so good -hearted that he never treated anyone badly, and was kind even to slaves, who were treated very harshly at the time.





During those days, the captives taken in a war between tribes would be sold as slaves. One day, Khadija brought one of them to Prophet Muhammad. His name was Zayd. He was a clever young man. However, instead of taking him as a slave, Prophet Muhammad set him free, and later adopted him.



After a time, Zayd's father came to the Prophet Muhammad's house. He wanted to save his son from slavery - but Zayd didn't want to go with his father. He told his father that he had a deep love for the Prophet Muhammad.

He said:

"I am not treated as a slave. I am like a son of this house."



Hearing this, his father turned to his village without Zayd. After that, the Prophet Muhammad was like his father. Zayd joined the household of Khadija and Prophet Muhammad.







## The Arbitration at the Kaba

The Ka'ba had been damaged by fire and flooding. The Quraysh wanted to rebuild it. During that time, news of a Byzantine ship docking at a port near Jeddah had reached Makka. The ship had been sent from Egypt to Ethiopia upon the order of the Byzantine emperor, and it was filled with marble, wood and iron that were to be used to restore a church in Ethiopia. Walid ibn Mughira and his friends purchased the wood from the ship and invited its carpenters and construction workers to Makka to help repair the Ka'ba.


During the repair work, Prophet Muhammad worked alongside his uncle Abbas, carrying stones and helping him. However, a dispute broke out over the placement of Hajar al-Aswad, the Black Stone thought to have descended from heaven.





Each tribe wanted to have the honor of positioning the stone into its place. Some people even suggested fighting for the honor.

Finally, Abu Umayya ibn Mugira, a Qurayshi leader, had a suggestion:

 'The decision of the first person who enters through the Ka'ba's Banu Shayba gate should be binding.'

The Quraysh agreed, and began to wait. When the people gathered around saw that Muhammad was entering through the gate, they expressed their pleasure, saying:

"There he is, Al-Amin, there is Muhammad!"





The Prophet Muhammad brought a cloth; Hajar al-Aswad was placed upon on it and the leader of each tribe took hold of the cloth, from different corners, and together lifted the stone. When the stone reached the level where it was to be placed, Muhammad took it and put it in place. As a result, potential conflict among the Quraysh was prevented through a fair and sensible proposal. Everyone was pleased with this solution.



This arbitration incident, whereby the Prophet Muhammad (pbuh) moderated between the people of the Quraysh during the renovation of the Ka'ba when he was only 35 years old, is extremely important. It demonstrated his administrative ability, his intelligence and his justice.











## Friendship With A Mount: Mount Hira



The Prophet Muhammad was more inclined to think about Allah and to seek out ways to believe in and worship Him after the repairs of the Ka'ba and the placement of the Black Stone. He never showed any interest in the idols of the Makkan people or those of the many other Arab tribes. He came to the conclusion - using reason and sense - that worshipping idols was of no use.



Perhaps his thinking was similar to that of the small number of Hanifs who did their best to practice the monotheistic religion of Abraham. However, Muhammad was in agony because he did not know what to do about this issue. He began to withdraw into solitude.

 Beginning a few years before his Prophethood, like his grandfather Abdulmuttalib and some others among the Quraysh, he began to retreat to a secluded cave on Mount Hira. There, he would find peace and be safe from the wrong beliefs and customs of the Makkan people. He could think clearer in his solitude, with the friendship of Mount Hira alone.





When the Prophet ran out of food, he would go to the city, help the poor, circumambulate the Ka'ba, get food from his home and return to the cave. From time to time, he would take Khadija with him.





During this period the Prophet began having *sadiq*, or true dreams; these dreams would subsequently come true. He heard voices greeting him, saying:

“Assalamu alayka ya Rasulallah ”

(Peace be upon you O Messenger of Allah)

But when he turned and looked around, he grew terribly worried, as nobody was there. These voices seemed to come from trees and rocks.

As hard as it was, this was a process of preparation for receiving the divine revelation. The Prophet Muhammad suffered greatly during this six-month period. He was being prepared for his mission - the mission of Prophethood, the hardest duty in the world...





## CHAPTER THREE

“  
Meeting with the  
Archangel Gabriel  
”







## Read in the Name of your Lord

It was a dark night during the last days of the month of Ramadan, in the year 610. Prophet Muhammad (pbuh) was again alone in his cave in mount Hira. Suddenly he saw a thing, a face, someone or something. He saw something he hadn't seen before. Something very different - a tender image as much as it was fearsome...a smiling image...

It was the Archangel Gabriel.

Gabriel appeared in the cave and said to Prophet Muhammad:

'Iqra' (Read!)

The Prophet responded in confusion:

'I cannot read.'





Prophet Muhammad was right - he couldn't read. He had never learned how to read till that day. He had read unwritten things: faces, eyes, hearts, people, the desert, nature...But he hadn't read anything written.

Upon this, the angel took him, pressed him until it was almost too much to bear. Then he released him and said insistently, 'Read!'.

He responded again, trembling:  
'I cannot read.'

Angel Gabriel embraced him again firmly and said:  
'Read!'

Then the Prophet responded:  
'What shall I read?'

The angel embraced him till he had no more strength left.







After releasing him the angel read these verses  
from Sura Alaq:

'Read in the Name of your Lord,  
Nourisher and Sustainer  
Who created man from a clot.

Read!

And your Lord is the Most Generous

Who taught by the pen,  
taught man that which he knew not.







## Cover me

After this incident, Muhammad became anxious and fearful. He left Hira and went to his home. He was alone for days in the cave, but now he wanted to be with people.

He went to bed and told his wife Khadija to cover him. He was afraid of what he had seen; he couldn't understand what had happened in the cave. The smiling image told him that he was an angel of Allah. He told Prophet

Muhammad that Allah had assigned him as a Prophet.

How could he be a Prophet?

Who was Gabriel?

How could he read?







Thinking over these questions and the voice of the  
Archangel Gabriel ringing in his ears,  
he wanted to be covered...

‘Read!

And your Lord is the Most Generous  
Who taught by the pen,  
taught man that which he knew not.”

After Muhammad woke up, he told his wife what he  
had experienced. Khadija told Muhammad that she  
believed in him and reassured him by saying:

“Allah will never disgrace you.  
You maintain good relations with your relatives,  
You bear the burden of the weak  
You help the poor and the needy,  
You serve your guests generously,  
And assist those who are in suffering.”







Then she took Prophet Muhammad to Waraqa ibn Nawfal, her cousin. Waraqa was an old Christian who knew the Holy Bible. After listening to Muhammad, Waraqa said:

‘Dear Muhammad, what had appeared to you was the angel who brought revelations to all the Prophets .

You are one of those Prophets. You are the awaited Last Prophet. They will call you a liar; they will treat you badly. They will wage a war and drive you out. If I can live until then I will help you for the sake of Allah.”

After Waraqa stopped speaking, he leaned towards Muhammad and kissed him on the forehead.

Both the Prophet and Khadija were quite relieved by the explanations of Waraqa and returned back home.









## **Your Lord has not a bandoned you**

The revelations stopped for a while after the first one. The discontinuance of the revelations caused Prophet Muhammad great anxiety. The worry and difficulty of the first revelation had not been completely eliminated.





He would frequently go to the Hira cave and wait for Gabriel to come, yet the angel would not appear. The Prophet experienced days of apprehension as he thought that his Lord had forsaken him.

One day when Prophet Muhammad was returning back from the cave of Hira, he saw Gabriel. He was again filled with fear and concern and returned home and slept. Gabriel appeared to Muhammad in his house and read these verses:





'By the morning brightness,  
And by the night when it covers with darkness,  
Your Lord has not leave of you, nor is He  
displeased.

And the Hereafter is better for you than  
the first life.

And your Lord will soon give you so amply  
that you will be satisfied.

Did He not find you an orphan and give  
you a shelter?

Did He not find you lost and guide you?  
And did He not find you poor and give you wealth?  
Therefore, do not be harsh with the orphan, do not  
oppress him who asks.

And explain the bounty of your Lord.”

(Al-Duha 93/ 1-10)







## The Invitation

From that day on, Prophet Muhammad invited the people who were close to him to the religion of Islam.

The first person and the first woman to believe in Prophet Muhammad was Khadija. She remained with him through difficult times until the end of her life.

After Khadija, Prophet Muhammad invited his close friend Abu Bakr to believe in Allah. Abu Bakr had deep confidence in his friend. Abu Bakr accepted Islam too. (54)

The youngest one to accept the new religion was Ali ibn Abu Talib. He was the son of Prophet Muhammad's uncle Abu Talib. Ali was five years old when he joined the Prophet's household. Prophet Muhammad had taken in Ali in order to help his uncle when a drought occurred in Makka.







One day, Ali saw Prophet Muhammad and Khadija praying in the house. He asked his cousin what they were doing. Prophet Muhammad explain the revelations and told him that Gabriel had taught him how to perform the ablution and prayer.

They were praying to the Creator, Allah. Ali thought about these throughout the night and then decided to become a Muslim himself. He was only twelve years old when he accepted to change his life via a new religion.

The first slave to accept Islam was Zayd ibn Haritha. He was set free and adopted by Prophet Muhammad. Prophet Muhammad called him 'my son' although he was a black slave. How could Zayd not believe in Him?





Prophet Muhammad was constantly inviting new people to the religion. People, who gave place for reality in their hearts free of prejudice, were becoming Muslim one by one.

Zaynab, Ruqiyya and Umm Qulsum  
(the Prophet's daughters)

Uthman ibn Affan

Zubayr ibn Awwam

Abdurrahman ibn Awf

Talha ibn Ubaydullah

Sa'd ibn Abu Waqqas

Uthman ibn Maz'un

Sa'id ibn Zayd

Ayyash ibn Abu Rabea and his wife

Asma bint Salama


Abu Ubayda ibn Jarrah

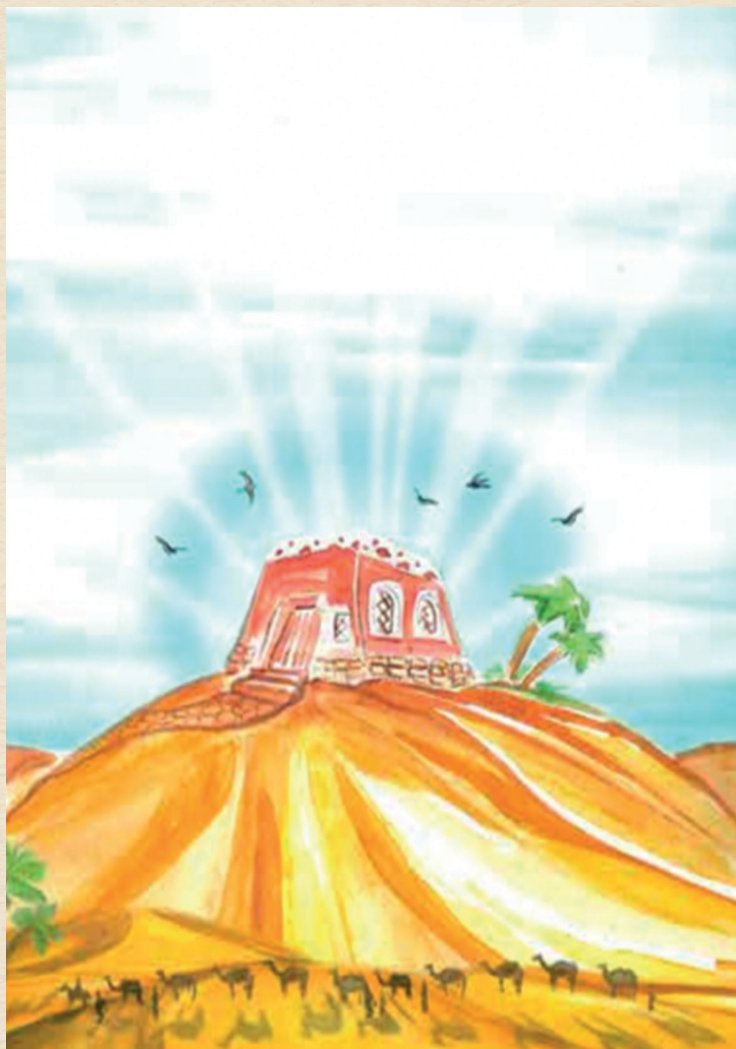
Arqam ibn Abu'l-Arqam

Abu Salama

Ja'far ibn Abu Talib

Ubayda ibn Harith










## The House of Arkam

Arqam ibn Abu'l-Arqam, who had accepted Islam, was a very altruistic person. Arqam knew the importance of knowledge. He wanted people to learn new things - everything there was to know about their new religion. With this aim, he let his house be used as a space where people could secretly gather and listen to God's Messenger.




So his house was like a school now, in which Islam had been taught. Dar al-Arqam, the name given to Arqam's house, is a phrase used for the period when the Companions first embraced Islam and the spread of Islam.





During this period of secrecy, the Prophet and the Muslims assembled on the outskirts of the Safa Hill and in the house of Arqam. His house was a location where they could easily meet those who were coming to Makka for pilgrimage. In addition to this, it was also a place where Muslims acted with solidarity and met Prophet Muhammad.

 Other than Arqam's house, Prophet Muhammad performed the prayer in his own house, on the outskirts of the mountains and in the Haram when it was not crowded. He sometimes had the opportunity to perform these practices together with other Muslims.





Meanwhile, he recited the Qur'anic revelations that had been imparted to him to other people. He spoke about the belief of tawhid, or the Oneness of God, and obedience to Him.

He also explained issues related to morality and Judgement Day on which people will be held to account for all their actions on earth. He was careful not to convene and worship together with the Muslims when there were many Makkan polytheists around.

This period of secrecy lasted for as long as three years. Such activities in this house continued until 'Umar ibn al-Khattab became a Muslim.








## The acceptance of Hamza and Umar

The acceptance of Islam by two people during the effort to convey God's message in the early Makka period is of particular importance. One of these was Hamza, the uncle of the Prophet (pbuh), and the other was 'Umar ibn al-Khattab.

 One day, Abu Jahl and his men were insulting Prophet Muhammad in the street. A servant who had witnessed these spoke of what she had seen to Hamza. Hamza had come to circumambulate the Ka'ba after a hunt. Hamza was so angered upon hearing of the insults heaped upon his nephew. He sought out Abu Jahl and struck him on the head with his bow.





He angrily said:

“I too have become a Muslim. Come and fight me if you have the courage.”

The Prophet was in Dar al-Arqam at that time, and he was very pleased that his uncle had accepted Islam. The Prophet remembered his prayer to Allah. He wanted some influential and prosperous people to embrace Islam and be guided to the straight path, thus enabling the victory of Islam. Hamza was one of these.

The other was ‘Umar, for whose acceptance of Islam Prophet Muhammad prayed. ‘Umar was a righteous, brave and strong man. He was not glad of the change in Makka, which would affect the positions of people in society. He was blindly bound to the belief of his ancestors.






He felt that he had to do something to hinder this new religion because of his strong loyalty to his past.

One day 'Umar left his house to kill the Prophet Muhammad.

On his way, a man crossed his path and said:

 I know where you are going; you are going to kill the Prophet Muhammad. But before him, do you know about your family?

What happened to my family?

Do you know that your sister and brother-in-law have also become Muslim?










‘Umar was confused. He furiously went to his sister Fatima’s house. He hit the door in anger. He beat his brother-in-law and his sister when he saw them reading Surah Taha. When he saw Fatima’s determination despite her bleeding he was deeply moved and regretted his actions. ‘Umar asked to see the pages they were reading. He was influenced by the verses of Q’uran.

 He went to Dar al-Arqam directly. Muslims were anxious, because ‘Umar could do anything to Prophet Muhammad. But their anxiety was in vain.

‘Umar had become a Muslim in front of Prophet Muhammad . The Prophet said the takbir (“God is Most Great!”) in response to ‘Umar’s acceptance of Islam. The people around him also said the takbir and they all left the secrecy of Dar al-Arqam and went to the Ka’ba together.







## The value of the invitation

The public invitation to Islam started in Makka after the fourth year of Prophethood. The first and most important respondents to Prophet Muhammad were the Qurayshis.

The Qurayshis had placed their idols inside and around the Ka'ba and directed the practices of both the hajj and umra pilgrimages, practices which had been continuing since the time of Abraham and Ishmael. It was for this reason that the Qurayshis had power and eminence among the other tribes. They had erected idols of various tribes around the Ka'ba in order to attain full benefit from those who visited the Ka'ba.





Difficult times were about to come for Prophet Muhammad because he was now asked to openly convey the truths that were revealed to him without keeping his activities secret from the idolaters.

His mission was declared with these verses: Therefore declare openly what you are bidden And turn aside from the polytheists.

(Al-Hijr 15/94)

Warn your nearest relations (Ash-Shuaraa 26/214).



The Prophet began this difficult task by inviting his close friends to a feast. About forty-five people, members of the Hashimite and Muttalibi branches of the Quraysh, attended this feast.

However, after the feast, without giving the Prophet a chance to talk, his uncle Abu Lahab said:

“I have never seen a person who has brought such a bad thing to his tribe” and the guests left the feast.





Saddened by this result, Prophet Muhammad organized a new meeting a few days later. During his speech at the meeting he stated the following:

Allah is one;  
He has no equal;  
I trust in Allah

I will never lie to my guests.

I am God's Messenger who has been sent specifically to you and to all of mankind.

I take an oath before Allah that you will die

Like you fall into sleep

And become resurrected like you awake

You will be held liable for your deeds

You will gain goodness for your good deeds

And be punished for your bad deeds.

Heaven and Hell are eternal.

You are the first people that I have warned.”



Abu Talib, the Prophet's uncle said to him:

“Your words are beautiful and I will support you  
But I will not abandon the religion of my ancestors.”

His other uncle, Abu Lahab, on the other hand told  
his relatives to prevent Muhammad, saying:






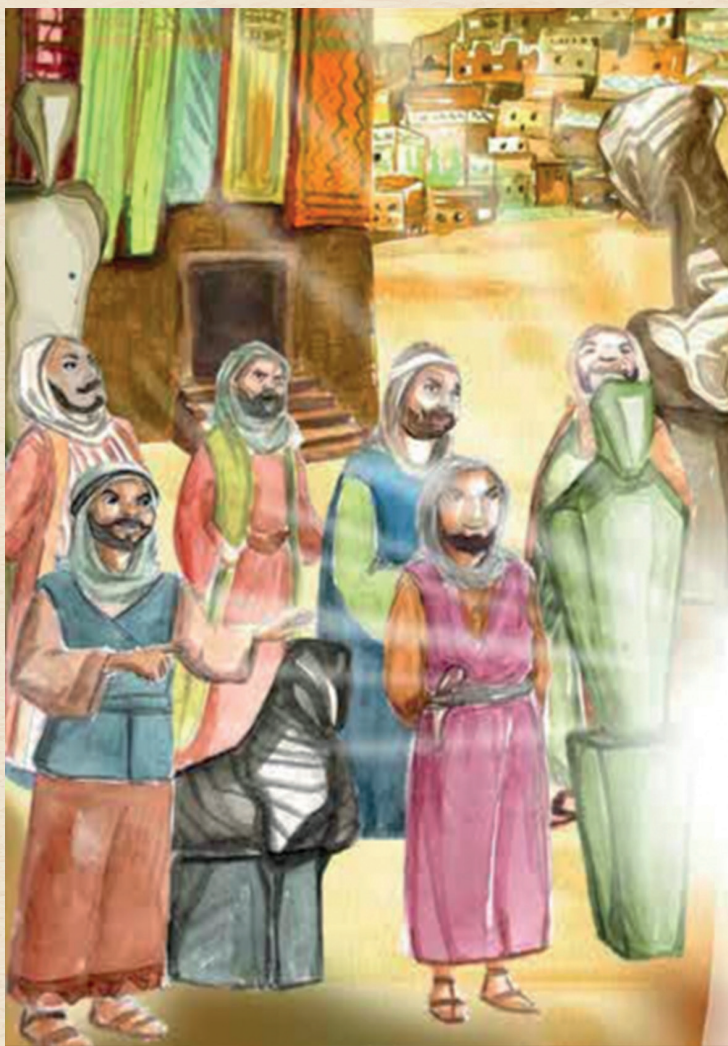
“You will fall into evil if you accept his invitation  
You will be killed if you protect him.”

Upon this Abu Talib announced:

‘As long as I am alive, I will protect my nephew.’”

 Abu Lahab and his wife personally persecuted the Prophet after he gave a speech to people who came from outside Makka. They said that his words were not true and told everyone that Muhammad was a wizard who was causing conflict in the tribe.









## Opposition of the Quraysh

On another day, Prophet Muhammad decided to go up to the Safa Hill and inform all the people of Makka about Islam. To the people who were gathered there he said:

“O Quraysh! Would you believe me if I told you that there is an enemy squad behind that mountain ready to attack you?”






Members of the Quraysh responded:

“Yes, we have never witnessed a time when  
you have lied.”

And the Prophet continued:

“Then, I inform you that you will be subjected  
to great agony...”

 Allah commanded me to warn my closest relatives.  
Unless you accept that ‘There is no Lord but Allah’  
You will not gain any benefit from me in this  
world or in the afterlife...”





The leading figures of the Quraysh opposed Prophet Muhammad's invitation to Islam. When the Prophet began to read revelations that criticized idolatry and announced that the idolaters would go to hell, these people understood that his message was a great risk to their way of life. They began to act with animosity, doing anything they could to prevent him.





Moreover, the possibility that this monotheistic faith could prevail, leading to the abolishment of the idols made them concerned for the loss of their duties and benefits which ensured their superiority over the other Arabian tribes.

On the other hand, the Quraysh, who possessed a traditional culture that entailed tribal rigidity, attached high values to the traditions inherited from their ancestors. They saw idolatry almost as a cult that needed to be preserved. They were frequently announcing that they would never forsake the beliefs and practices of their ancestors.

The morality of the Quraysh was not at a level that would have made it easy for them to accept the invitation of the Last Prophet.

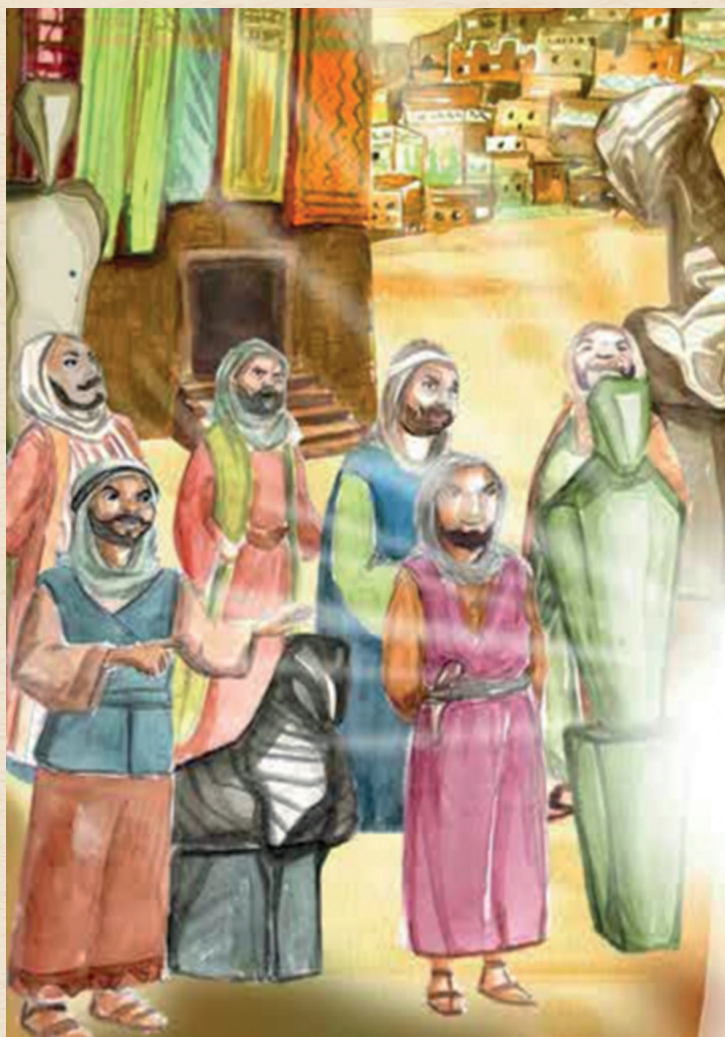




Within Makka society, where the mentality of the Era of Ignorance was prevalent, there were many bad habits such as drinking alcohol, gambling, adultery and lying. There also existed support for illicit gains, exploitation and suppression of people, fueled by the perception of their tribal superiority.

The Qur'an criticized these attitudes and announced that superiority among people could only be acquired through closeness towards the Creator and compassion towards humanity. It stated that people who exhibited attitudes contrary to these would be subject to punishment in the afterlife.








## Difficult Days

Muslims were faced with many obstacles in performing their duties of living Islam. The Quraysh tribe began to humiliate and insult Prophet Muhammad when they saw that he was gaining support with his criticism of their beliefs and attitudes. After a certain time they did not abstain from resorting to violence. Idolaters inflicted ruthless torments on the Muslims. These were some of the notorious idolaters, who tortured the people only because of their religion:



Abu Jahl

Abu Sufyan

Abu Lahab

Umayya ibn Khalaf


Walid ibn Mughira

Uqba ibn

Abu Mu'ayt

Hakam ibn Abu'l-As

The people who were most affected by this torture were slaves and people who came from outside Makka. They were left hungry, laid out on the hot sand with rocks being piled upon them.









## The First Martries

The Yasir family experienced the harshest of tortures. Yasir, who came to Makka to look for his lost brother, came under the protection of Abu Huzayfa. He was from the Banu Mahzum tribe and married Sumayya. ‘Ammar ibn Yasir was the child of this marriage.




Yasir, Sumayya and ‘Ammar were among the first Muslims. They responded to the tortures of idolaters with patience. As a result, Sumayya died from the brutal tortures of Abu Jahl and gained the title of the first martyr in Islamic history.





Yasir was also martyred on the same day. 'Ammar, who survived, was forced to speak in favor of Lat and Uzza and against the Prophet as he could no longer bear the harsh torture. As soon as he escaped from the idolaters, he went to Prophet Muhammad and told him about the situation.

 The Prophet, seeing that 'Ammar was greatly distressed, asked him what he had felt while he was saying those words. 'Ammar replied that there was no change in his faithful heart. Upon this, the Prophet told him that as long as he kept his faith it was not wrong to act in such a way, and advised him to act the same if he were subjected to the same treatment again. Prophet Muhammad's advice was confirmed with the verses of An-Nahl:



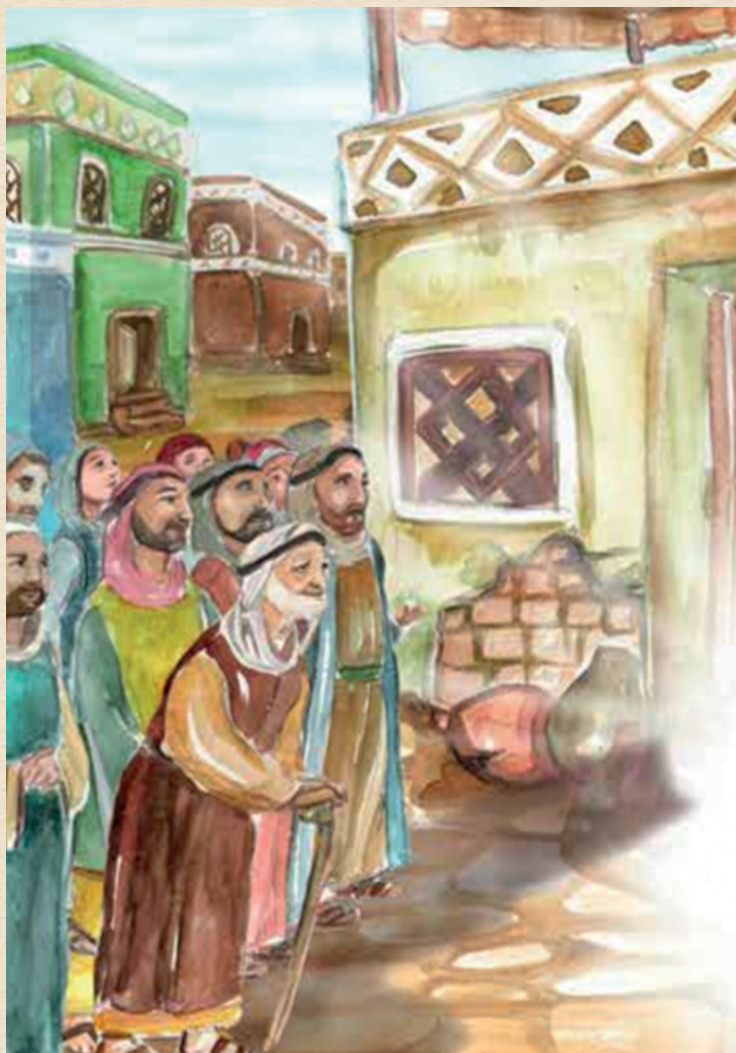


“He who disbelieves in Allah after his having believed, Not he who is compelled while his heart is at rest on account of faith, But he opens (his) breast to disbelief, On these is the wrath of Allah, And they shall have a grievous punishment.”

Slaves such as Bilal al-Habashi, Suhayb, and Habbab ibn Arat, as well as Zinnira, Umm Ubays, Nahdiya and Lubayna also faced great difficulties for the sake of their beliefs.


Among the slaves, Bilal al-Habashi became subject to severe tortures by his master Umayya ibn Halaf. A rope was put around his neck and he was dragged through the streets of Makka by the children.







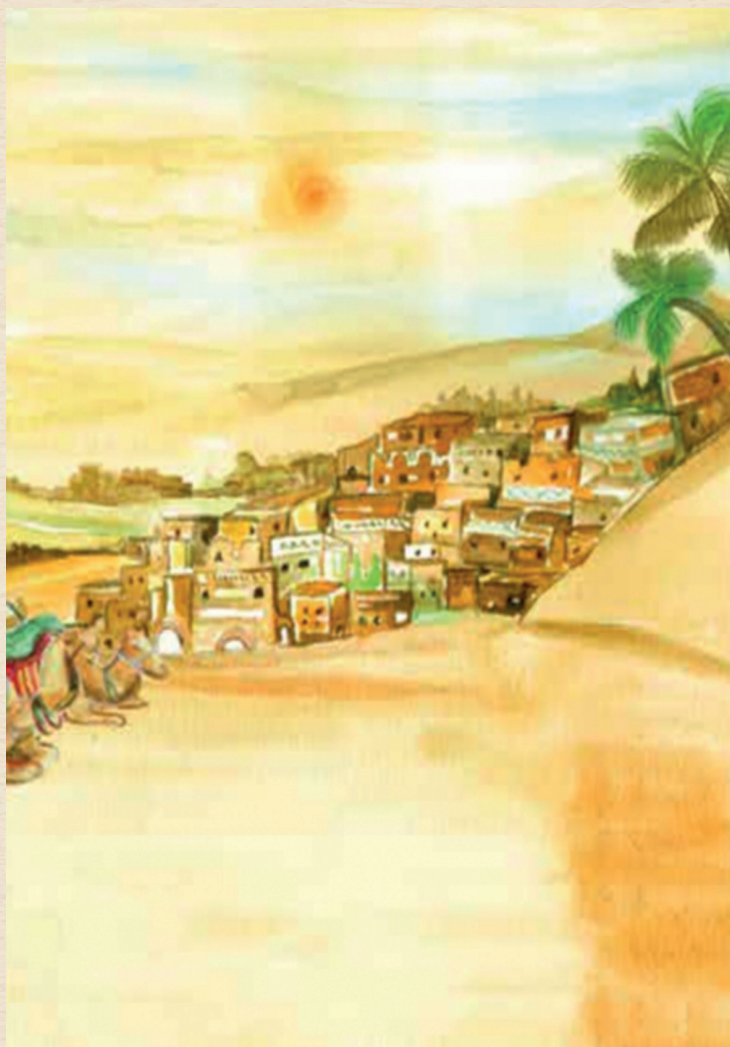
At noon, Umayya ibn Halaf laid him out on hot sands, put huge scorching stones on his chest and ask him to abandon belief in Allah and to have faith in the idols Lat and Uzza. Despite all these hardships, Bilal, who could hardly breathe, remained firm in his faith, saying  
“Ahad!” “Ahad” (Allah is One).



On the other hand, wealthy Muslims were also exposed to various torments and tortures. For instance, Uthman’s uncle, Hakam ibn Abu’l-As, exerted pressure on him by cutting off his financial support and tried to influence him in this way.

Sa’d ibn Abu Waqqas faced the resistance of his mother. A revelation of Surah of Luqman was even imparted for this reason, and it ordered that obedience to mothers and fathers was not required if they urged their children to deny Allah.








## Social Positions Sacrificed For Religion

Muslims who were not tortured were punished by being deprived of positions in society. After becoming a Muslim, Abu 'Ubayda ibn al-Jarrah faced great animosity from his father. Because Abdullah ibn Mas'ud publicly recited the revelations of Allah, he was beaten in the yard of the Ka'ba.



As a result, he was covered with blood and fainted.

Mus'ab ibn Umayr, a son of a rich family who grew up in prosperity, became a Muslim and faced strong reaction from his family; his financial needs were not met and even his clothes were taken from him.

When Abu Dharr from the Ghifar tribe announced that he had become Muslim, he was beaten until he passed out. Since reciting or reading the Qur'an in public was forbidden by the Quraysh, Abu Bakr, who had a good reputation in Makka, built a masjid in the garden of his house. The garden was protected by thick walls and he was able to carry out his Islamic practices there.



In addition to the behavior listed above, people threw filth and thorns on the road used by Prophet Muhammad. They threw stones at his house and they even attempted to strangle him when he was praying.





In particular, his uncle Abu Lahab and his uncle's wife Ummu Jamil, the sister of Abu Sufyan, exhibited great cruelty to Muhammad. They had always been opposed to the Prophet and displayed animosity against him.

Ummu Jamil forced her two sons to divorce their wives, both of whom were Muhammad's daughters. Upon this, the following surah named Al-Lahab was revealed:

“The hands of Abu Lahab will perish, and they will!

His wealth and gains will not exempt him.

He will be plunged in flaming fire.

And his wife, the wood-carrier will have

Upon her neck a halter of palm-fibre.”





The torture, threats, unjust treatments and cruelty exhibited by the idolaters did not turn the Muslims to other religions; instead these actions strengthened their faith.

The hardships that were experienced by the Muslims in the name of Allah increased their determination to struggle. It showed people that faith was a precious treasure.





Unable to decide what to do in response to the impressiveness of the Qur'an which addressed the minds and hearts of humans, the Quraysh started to speak against it.

They claimed that Prophet Muhammad was a clairvoyant, madman or a poet, that he had learned the Qur'an from a Christian, and that this book was a spell or tales of ancient times.

However, the false claims that were continuously made against the revelations and divine messages sent to the Prophet were always confuted.







## The Dear Uncle: Abu Talib

The Quraysh met with Abu Talib, the uncle of the Holy Prophet, three times to try to prevent Prophet Muhammad inviting others to Islam. Abu Talib deflected the first request with calming and kind words.



When the Quraysh used threatening words at the second meeting, Abu Talib called Prophet Muhammad and said that he could not resist his tribe anymore.




When the Quraysh used threatening words at the second meeting, Abu Talib called Prophet Muhammad and said that he could not resist his tribe anymore. Thinking that his uncle would no longer protect him, the Prophet said:





“O uncle, if they were to put the sun in my right hand And the moon in my left hand to stop me from preaching Islam, I would never stop. I will keep preaching until Allah makes Islam prevail or I die.”

Upon hearing these words, Abu Talib comforted Muhammad with the following words:

 “Say whatever you please; for by Allah I shall never desert you.”

When the Quraysh met with Abu Talib for the third time, they proposed the following:

“Give us your nephew, and we will give ‘Umarah, son of Al-Walid ibn Al-Mughirah, as a son.”

Abu Talib refused this offer and he did his best to protect Prophet Muhammad until the end of his life.










## A Ridiculous Offer

In the meantime, some of the Quraysh met with the Prophet and tried to dissuade him from his mission. For instance, Utba ibn Rabia said to the Holy Prophet:

 “If your intention is to become rich, we will give you goods and property.

If you ask for a position and prestige, we will make you our ruler.

If you are acting like that as a result of mental illness, we will cure you.”





After Utba completed his speech, the Prophet read the first verses of Surah Fussilat:

‘And they say: Our hearts are under coverings from that to which you call us, And there is a heaviness in our ears, And a veil hangs between us and you, so work, we are working.

Say: I am only a mortal like you;

It is revealed to me that your Lord is one Lord,

Therefore follow the right way to Him and ask

His forgiveness; And woe to the polytheists;

Those who do not give poor-rate

And they are unbelievers in the hereafter.”

Although Utba was influenced by the verses and the words of the Holy Prophet, he did not accept Islam.









## First Migration

The attitudes of the idolaters towards the Muslims became crueler and crueler. The Muslims were not only physically prevented from imparting their religion, but they also encountered verbal opposition while Islam gradually spread in Makka.



The Prophet was very saddened that he was unable to prevent the cruelties and tortures experienced by his Companions. As a solution, he advised them to go to Ethiopia where they could practice their religion and lead a secure life.





The Christian king of Ethiopia, Ashama Negus, was a just ruler who treated his people well.

Knowing this, the Prophet said to his Companions:

“Go to Ethiopia if you wish.

There is a ruler there who does not torment anyone.

It is a country of truthfulness and honesty. Stay there as long as Allah allows.”



Upon this advice, the Muslim convoy, composed of eleven men and four women, set out for Ethiopia from the port of Shuayba in the year 615.

In the convoy were included important names:

Uthman and his wife, Prophet Muhammad's  
daughter Ruqqaya

Zubayr ibn Awwam

Mus'ab ibn Umayr

Abdurrahman ibn Awf

Abu Salama and his wife Umm Salama



This incident, which bears importance as the first emigration in Islam, also enabled Prophet Muhammad to spread the message in Africa in the first years of his Prophethood.

The Muslims had been well received there. For that reason, a second convoy emigrated to Ethiopia under the leadership of Ja'far ibn Abu Talib. With this convoy, the number of people who immigrated to Ethiopia reached 108





In response to the increase in the number of Muslims in Ethiopia, the Quraysh sent a delegation to Ethiopia to request the return of the people who had emigrated there. Negus called the Muslim representatives so that he could hear the claims of both sides.

Ja'far ibn Abu Talib spoke on behalf of the Ethiopian immigrants:

“O King! We were in a state of ignorance and immorality, Worshipping idols, eating carrion, committing all sorts of iniquity.

We honored no relative and assisted no neighbor.

The strong among us exploited the weak.

Allah sent us a prophet, one of our own people, whose lineage, truthfulness, loyalty, and purity were well known to us. He called us to worship Allah alone and to repudiate all the stones And idols which we and our ancestors used to worship.

He commanded us always to tell the truth,








to remain true to trust and promise,  
to assist our relatives, to be good neighbors  
to abstain from blood and things forbidden,  
to avoid fornication, perjury and false witnessing.  
So we believed in Him.”

After hearing both sides, the Ethiopian King refused the request of the Quraysh that the Muslims be returned.

 The Muslims stayed in Ethiopia for a while. Thirty-three people from the Ethiopian emigrants returned to Makka after the end of the boycott in 620. Some of the remaining emigrants willingly returned to Makka after the emigration to Madina, and some of them returned in the 7th year after the emigration to Madina.

In the meantime, the Quraysh sent a new delegation after the Battle of Badr to request the return of the Muslims. However, this request, as before, was rejected








## The Boycott

The Quraysh decided to try to neutralize the power that Prophet Muhammad had gained after the conversion of Hamza and 'Umar to Islam. They said that they would act in accordance with existing laws and kinship of the Hashimite and Muttalibis.





However, they declared that these two tribes were enemies; they stopped conversing with them and stopped trading with them. They wrote the terms of the boycott and hung it on the wall of the Ka'ba.

 In response to this social and economic boycott, Abu Talib brought his nephew and the Companions to the neighborhood of Abu Talib in order to protect them. The Prophet moved there from Dar al-Arqam, where he had continued conveying the religion.



Except for Abu Lahab and his sons, who preferred to stand beside the idolaters, all the Hashimites and Muttalibis, whether Muslim or not, moved there and lived under boycott for as long as three years.





Khadija and Abu Talib spent all their wealth during these harsh times. Except for the pilgrimage season and the sacred months it was not possible for these people to perform trade activities or to go out shopping. Idolaters caused problems when the Muslims went shopping by increasing the prices.



Finally, some conscientious people, such as the son of Abu Talib's sister Zuhayr ibn Umayya and Hisham ibn Amr, spoke to Mut'im ibn Adi and Zam'a ibn Aswad, both of whom were prominent members of the Quraysh.





After gaining the support of these two, they went to the Abu Talib neighborhood and released the Muslims, putting an end to the boycott.








## The Year of Sadness

It was the tenth year of Prophethood Prophet Muhammad (pbuh) was very worried about the suffering of Muslims. In addition to these, he would also be worried about two great losses...





The Prophet's uncle Abu Talib had become old. In the year of boycott, they suffered from hunger. He had also weakened. And that year, he passed away.

 Only a few days after his death, Khadija, Prophet Muhammad's wife, passed away too. She was also ill. Prophet Muhammad was so worried. They had shared a happy life for twenty-five years; they had six children. Their children were left motherless; their home became dark.





Their deaths saddened the Prophet and the Muslims greatly. Thus, this year is known as the year of sadness. They were his life Companions with whom he shared difficulties, worries and happiness. They had always supported him with their strength and closeness.

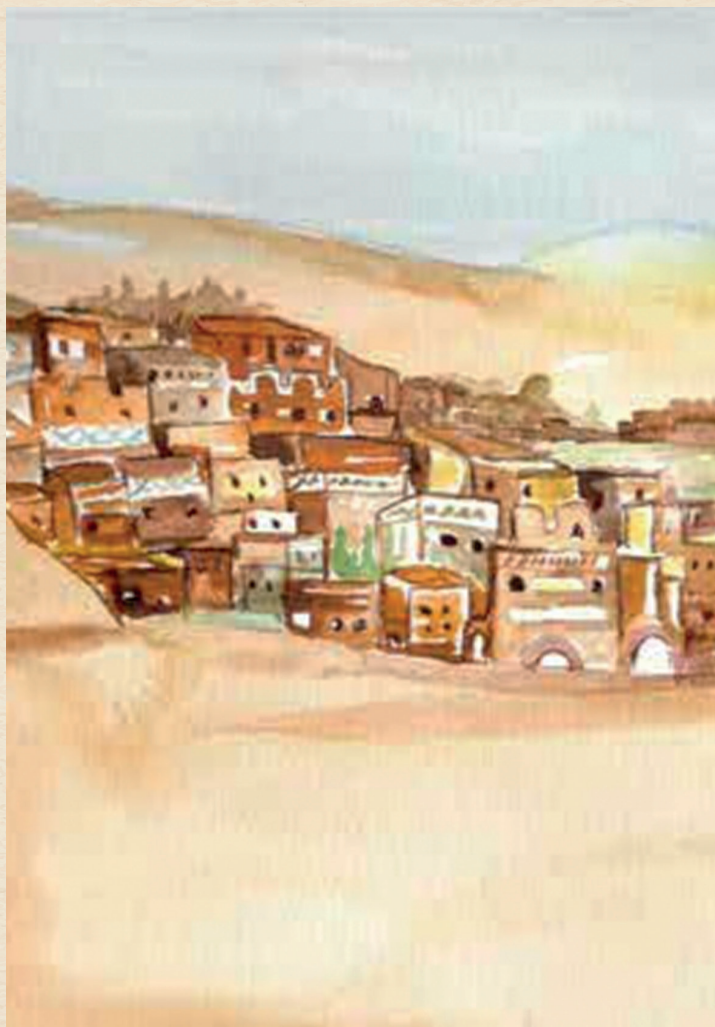




He was deprived of the closest two people in his life. He was bound to his uncle by blood and he was bound to his wife with his heart. Now, he was deeply alone and his only bond was with Allah...









## A Visit to Ta'if

Over the course of time, the harsh treatment of the Prophet Muhammad by the Quraysh increased. There was nothing to be done with the Quraysh; they would not believe in the Prophet Muhammad's message. So, the Prophet turned to places outside Makka in order to reach out to other people and continue conveying his message.





Ta'if was the first place he went. Taking Zayd with him, the Prophet went to Ta'if, the home of the Thaqif tribe. He first visited prominent figures of the tribe. He invited Abduyalil, Mas'ud and Habib, the three sons of Amr ibn Umayr, and some other important tribe members to Islam. Unfortunately, their reply was not positive.




The people Banu Thaqif, who were related to and had trade relations with the Quraysh, did not accept his invitation and did not respect the confidentiality of what he said. They even incited the vulgar mobs of the city to stone him and Zayd.









The Prophet's feet were bleeding and while trying to protect the Prophet, Zayd's head was also injured. The physical and verbal torment continued until the Prophet entered the orchard of Utba ibn Rabia and his brother Shayba, who were members of the Quraysh.

 During this difficult time, the Prophet sought shelter in Allah, declaring his submission and asking for Allah's consent and help.








Meanwhile, Addas, a slave belonging to the orchard's owners, brought the Prophet a plate of grapes. When the Prophet began to eat the grapes, he said:

“In the Name of Allah.”

This phrase attracted Addas' attention, and they began to speak. Addas said:




“I am a Christian from Ninova.”  
Prophet Muhammad replied:

“Ninova is the home of Prophet Jonah.”

Addas was surprised by this answer and asked him how he knew this. The Prophet Muhammad replied:

“He is my brother and a Messenger of Allah. I too am a Messenger of Allah.  
I am the Last Prophet”





Affected by his speech, Addas accepted Islam.  
After resting for a while, the Prophet left Ta'if in  
order to return to Makka.





Makka was his hometown. Before his Prophethood, he was one of the most respected people of the city. However, now, he was unable to enter his own hometown. In order to enter Makka, he needed to find a member of the Quraysh who would take him under his protection. While he was waiting at the Cave of Hira, he continued to receive news that nobody he had asked would accept his request.

At last, he was able to enter Makka under the protection of Mut'im ibn Adi, a relative of Khadija. He was also the leader of the Nawfalīs, a branch of the Quraysh.








## A Heavenly Ladder    Mi raj

In those days, Makka was in complete darkness. The nights were so long that it was as if the sun would rise no more. These were hard days for the Prophet Muhammad and all the Muslims in Makka. After the death of his relatives the Holy Prophet was in a state of deep loneliness...



The cruelties inflicted by the people of Quraysh and Ta'if worried him. After these difficulties, Allah gave the Last Prophet the blessing of being able to travel to the spiritual worlds through Isra and Mi'raj.








One night, as the Prophet Muhammad lay sleeping next to the Ka'ba, he heard the voice of the Archangel Gabriel...

"Muhammad, You are invited to your Lord. Allah has admitted you to see you."

 Al-Buraq, was waiting for him. Al-Buraq was a swift, winged white horse; when he ran, it was like flying. The Prophet Muhammad, atop Al-Buraq, traveled through the heavens behind Gabriel....

First, the Prophet met with other Prophets. They had experienced the same difficulties as the Prophet Muhammad. They were not respected by their peoples, and some had even been killed by them. It was good to see them.





The Prophet Muhammad and the Archangel Gabriel ascended to a point that was like a border in the sky. Suddenly, Gabriel stopped, saying,

“I can’t come with you any further. If I take another step, I will burn...Only you are invited for the rest.”



The Prophet Muhammad stepped forward and heard the sounds of pens writing judgments about people.


The place was like a central office...





After there, Prophet stopped at the border of Allah. Here was the holy place, Sidrat al-Muntaha...

“All compliments, all prayers and all monetary worship are for Allah!”

 “O Prophet, Peace and My mercy and blessings be upon you!”

“Peace be upon us and all Your righteous slaves...”








One night, as the Prophet Muhammad lay sleeping next to the Ka'ba, he heard the voice of the Archangel Gabriel...

“Muhammad, You are invited to your Lord.  
Allah has admitted you to see you.”

 Al-Buraq, was waiting for him. Al-Buraq was a swift, winged white horse; when he ran, it was like flying. The Prophet Muhammad, atop Al-Buraq, traveled through the heavens behind Gabriel....

First, the Prophet met with other Prophets. They had experienced the same difficulties as the Prophet Muhammad. They were not respected by their peoples, and some had even been killed by them. It was good to see them.








## Presents of the Mi raj

That night, Prophet Muhammad  
was the guest of the sky...

The Creator of the Universe was the host...



After the greeting, it was time for  
presents...

Allah gave His Prophet new principles  
as a gift for that night....



- To worship none other than Allah,
  - To treat one's parents well,
- To give what is deserved to relatives,  
the poor and travelers,
  - Not to be mean and not to waste,
- Not to kill children out of fears over poverty,
  - To avoid prostitution and adultery,
    - Not to commit murder,
  - Not to seize the wealth of orphans,
    - To keep promises,
    - To be careful in measurement,
- Not to pursue something if its permissibility  
is unknown,
- Not to walk on the earth with pride or  
arrogance, and not to patronize others.







In addition to these principles, the five daily prayers (salah) were a present of this night. For the believers, a door had been opened in the sky. A ladder between Allah and us was settled into place that night.

A Muslim can perform the salah under all conditions and circumstances - it is a joyful journey which leads to Allah. It brings the believer nearer to the blessings of Allah. Any believer, young, old, poor, rich, male or female, is able to draw closer to Allah, without exception. All can converse with their Lord... Salah shows us that every Muslim can meet with Allah whenever and wherever he wants, like the Prophet Muhammad did during the Mi'raj. Our Prophet said' ' Salah is the Mi'raj of the Believers."





Another present of that night was the gift of the last verses of Surah al-Baqarah. And it was reported that those who did not associate partners with Allah would be forgiven.

Before his departure, Heaven and Hell were shown to Prophet Muhammad. Then, they were taken to Masjid al-Aqsa in Jerusalem. All the other Prophets greeted him there. Prophet Muhammad served as leader for the other Prophets, and he stepped out in front of all the Prophets and led them in prayer.

When this spiritual journey came to an end, the Prophet Muhammad was in the same place he had been laying... He would tell the believers about the presents of Mi'raj.





The Mi'raj increased the holiness of the Prophet, reinforcing the faith of the believers, while also increasing the hostilities of idolaters. When the Prophet reported this incident to the people of Makka, they found it to be fictitious - they did not believe him. To try to prove that the Prophet was not telling the truth, they asked questions about a caravan that was returning from Jerusalem to Makka. The Prophet Muhammad gave them the correct information about the caravan. They had no way of confirming this until the caravan arrived later that day. Still, they refused to believe.



Although the idolaters wanted to embarrass Abu Bakr by reporting this incident in a mocking way, he only said: "If Muhammad said that, then he is telling the truth". He supported the words of the Prophet with all his heart. It was because of this that Abu Bakr is said to have received his famous title *As-Siddiq* (The Truthful).







## Calling to Islam in Mina

Makka was an important center even before Prophet Muhammad's birth. It had commercial and religious significance because of the Ka'ba. As huge fairs were held during the month of pilgrimage, merchants in particular used to benefit from the trade with travelers. The Prophet Muhammad seized this opportunity too. He wandered between the caravans, meeting with new people who had come from outside Makka and told them about Islam. He made great efforts to invite the pilgrims who had come to Makka to Islam, as well as those who traveled to the emporiums for trade purposes.





Prophet Muhammad used to meet with different clans, especially with their leaders.

He thought that if a leader accepted a new religion, the entire tribe would follow him.

Often, he didn't receive a warm welcome, but even if the response he got as negative, he did not despair.





The most prolific contacts among these were the Prophet's contacts with the people of Yathrib. He came across a delegation of six people from Yathrib in Aqaba, a desolate place in Mina.

The Prophet told them about Islam. This was his sixteenth meeting. Thankfully, this time, these people accepted Islam.





One of them, As'ad ibn Zurarah promised that he would return to Yathrib and convey the new religion to both his tribe and to the Aws, and that he would meet with the Prophet again in Aqaba one year later. These six people, who formed the core of the Ansar, carried out great services to Islam and as a result, many people became Muslim.





## CHAPTER FOUR

“

# The Emigration to Madina

”





## Madina Gets Ready for Islam

Yathrib was located at a strategic point that could have led to encounters with the Quraysh; caravans traveling to Syria, Palestine and Iraq from the north had to pass through this area.





The people of Madina comprised Arabs and Jews. The Arabs were divided into two families, named Banu Aws and Banu Hazraj. They had been fighting each other for years. The Jews were supporting their fight. However, the members of Banu Aws and Banu Hazraj were not pleased with this situation.





In Madina, there was a rumor over a new prophet. The Jews expected that the new prophet would be one of them. The people of Aws and Hazraj hoped that the new prophet would bring peace between them. They were tired of their feud. This hope would be realized with Islam. New Muslims returning from Makka were telling people about Islam. Every day, many people in Madina accepted the new religion...








## The Pledge of Aqaba

In the following year, twelve people secretly met with the Prophet Muhammad at Aqaba.

The people of Yathrib affiliated themselves with him. They made a promise to the Prophet Muhammad (pbuh) to remain firm in these principles:

- 
- Not to associate any partner with Allah
  - Not to steal or perform adultery
  - Not to kill their children
  - Not to slander each other
  - To obey the orders of Prophet Muhammad.

This pledge (oath) is called  
“The first Pledge of Aqaba.”





The Prophet sent Mus'ab ibn Umayr with them to teach the Qur'an and Islam. He would invite non-Muslims to Islam, and lead them in prayer. In one year, the activities of Mus'ab ibn Umayr, who was staying at the home of As'ad ibn Zurarah, ensured the acceptance of Islam by leading figures of Yathrib, including the leaders of the Aws tribe, Sa'd ibn Mu'adh and Usayd ibn Hudayr. The number of Muslims in Madina increased and the city became suitable for emigration.



As a matter of fact, in the pilgrimage season of the 622, seventy-five Yathrib Muslims (two of them women) came to Makka with the pilgrimage caravan. Again, they secretly met the Prophet at Aqaba. The people of Yathrib invited the Prophet to their city. He read some verses from the Qur'an, and reminded them that they must devote themselves to Islam.







Then he listed the terms of the Second Pledge of Aqaba:

- were he to come to their city, they would protect him and all the Makkan Muslims as if they were protecting their own children, wives or property;
- they would remain obedient to the Prophet during good times and bad times,
- they would provide financial help during both times of affluence and times of hardship,
- they would enjoin what is good and prevent what is evil,
- they would fear none and remain righteous.

All of the people of Yathrib accepted these terms and gave their pledges. The Prophet chose twelve representatives among them, and assigned As'ad ibn Zurarah as the head of other eleven representatives.







## The first Emigrants

After the second Aqaba pledge to the Prophet Muhammad (pbuh), he gave permission to his Companions to emigrate to Yathrib.

This emigration was called the Hijra. The Muslims were leaving their own city because they could not live according to their beliefs. They had to leave their hometown just to be able live Islam freely. They left behind their city, their homes, their jobs, and their relatives.





They were not allowed to live as Muslims.  
They chose to live as Muslims despite this and  
their decision required another - leaving their  
hometown...

Generally speaking, the Hijra was performed in  
secret, because the Makkan polytheists did not want  
the Muslims to leave Makka. They therefore made  
it difficult for the Muslims, attempting to prevent  
the Hijra and even imprisoning some of the  
Muslims.





After permission to perform Hijra had been granted, most of the Companions emigrated to Yathrib over a relatively brief period. (The first ones to emigrate were Amir ibn Rabia and his wife Layla bint Hasma.)

Only the Prophet, his family, Abu Bakr and his family, Ali and his mother, and people who did not have the strength to undertake the Hijra or who had been stopped from leaving, remained in Makka.

In the meantime, Abu Bakr repeatedly asked the Prophet for permission to make Hijra. The Prophet always answered him with the following words:

“Don’t rush! Allah Almighty will give you a Companion.”







## Anxiety in Makka

Seeing that the Muslims were abandoning their homes, possessions and assets for the sake of their beliefs, the idolatrous Quraysh began to grow anxious. On the other hand, they also acted as thieves, stealing the possessions in the empty houses.





They thought that the Prophet might one day pose a hazard and threat to them together with his Companions, and so they gathered in Dar al-Nadwa to discuss what kind of a strategy they should follow.







Sending the Prophet into exile or imprisoning him were the first suggestions put forward. Upon the proposal of Abu Jahl, it was eventually decided that the Prophet should be killed. To avoid a blood feud with the Hashimites, of which the Prophet was a member, they decided that the Prophet would not be killed by one person, but by a group of people composed of one person from each tribe.







## The Prophet s preparations for Emigration

The Prophet was informed of this assassination plot through revelation, and he took action to counteract the attempt.





The Prophet went to the Abu Bakr's house and began to prepare for the Hijra with him.

They hired Abdullah ibn Urayqit as a guide to show them the way. Although he was an idolater, Abdullah ibn Urayqit was a trustworthy and honest man. Abu Bakr gave the two camels that he had allocated for the Hijra to Abdullah ibn Urayqit in advance, and they agreed to meet at the outskirts of Mount Thawr in three days.





The Prophet gave Ali the duty of preventing the idolaters from suspecting his departure. He told him to return those things that had been given to him as trusts back to their owners. The owners were mainly from among the idolaters. They were planning to kill the Prophet Muhammad but they had still given their possessions to him, because he was the most trustworthy person in Makka.







## The Hijra

That night was darker than ever...

The Prophet and Abu Bakr set out at nighttime.

Ali lay in the Prophet Muhammad's (pbuh) bed

while the two exited the house from

the back door.





They went to a cave on Mount Thawr and hid there. Abdullah, Abu Bakr's son, spent his day in Makka listening to what the Quraysh were saying and plotting about the Prophet. Then he reported what he had heard to the pair at their hideout under the cover of night, for three consecutive nights. Also, Amr ibn Fuhayra, the shepherd of Abu Bakr's flock of sheep, brought them milk and food by walking his flock through the cave. Amr ibn Fuhayra undertook the Hijra with them later.











## The Quraysh search for the Prophet

The Makkan polytheists went to Prophet Muhammad's house. They were surprised to find Ali instead of the Prophet.

They asked Ali where the Prophet and Abu Bakr were.





Ali refused to reveal their hiding place, and so they beat and arrested him; he was later released. The Makkan polytheists also tried to get information from Asma, the daughter of Abu Bakr. Abu Jahl tortured Asma when he did not get the answers he wanted.






When the idolaters did not find the Prophet in Makka and realized he had left the city, they launched a search of the surroundings areas and sent messengers to communities nearby.







## Sadness of Separation from Makka



One day, Quraysh came near Mount Thawr but upon the order of Allah, the cave's entrance was covered with a cobweb and there was a pigeonhole there. Those searching for the Prophet saw the cobwebs and assumed that nobody could be in the cave, and so left the area. At the moment when the idolaters were at front of the cave's entrance, Abu Bakr became alarmed, worrying that they would be found. The Prophet calmed Abu Bakr saying, "Grieve not; Allah is with us" (9:40).



As was agreed upon beforehand, their guide Abdullah ibn Urayqit, came to Mount Thawr with camels after three days. They set out from Mount Thawr to Yathrib along the coast. Lest the Quraysh find them, they took an alternative route to their destination, avoiding the more traveled roads and sometimes choosing to travel through steep mountain crossings or through the middle of the desert.



The Quraysh resorted to all manner of strategies to find the Prophet and his Companions. They promised 100 camels to whoever could find them - but nobody was able to. Surqaqa ibn Malik, who was an excellent tracker, wanted to win the 100 camel prize.







When he sighted the travelers and realized he could capture them or kill them, his horse fell to the ground in a miracle. Surqaq discontinued his tracking after that.

The Prophet and his Companions experienced a similar threat when they passed through the lands of the Aslam tribe. Burayda ibn Husayb, the chief of the tribe, stooped the convoy. After a short talk with the Prophet, Burayda ibn Husayb and his tribe accepted Islam and became Muslim. Burayda accompanied the convoy until it left the lands of his tribe.





A number of positive developments also took place during the Hijra. For instance, Abu Bakr and the Prophet stopped at the tent of Umm Mabad Atiqa bint Khalid, a woman of Khuza'a, to buy something to eat. She had an ewe, but its udder had dried up due to a drought. The Prophet wiped the sheep's udder with his hand, and, mentioning the name of Allah, he prayed that Umm Mabad might be blessed with her ewe.





It then flowed with milk. He first gave Umm Mabad and the others the milk to drink, and only drank after they were all full. He milked the ewe a second time and, when the vessel was full, he left it with Umm Mabad. When Abu Mabad came back and his wife told him about the extraordinary event and the angelic stranger, she described the Prophet in flowery language.



When they came to the spot called Juhfah, the Prophet Muhammad remembered the road to Makka and was stricken with sadness in his longing for the city. In response to this, the 85th verse of Surah of al-Qasas was revealed, stating that the Prophet would return to Makka after defeating his enemies in the city where he experienced cruelty and from which he was forced to make Hijra.







## Waiting for Prophet Muhammad in Madina

The news about the Prophet's departure from Makka had already spread rapidly. The people in Yathrib started to worry about Prophet Muhammad, as he had not yet arrived





Eagerly expecting his arrival, people would go out after the morning prayer to the outskirts of the city, to Harra, and await his arrival until the shade was gone and the sun's heat became unbearable. They were returning to their homes on the 8th of Rabiul-Awwal - September 20, 622 - as they had on previous days, when a Jewish girl on the roof of a three-storey house saw the convoy approaching.



She realized that it was the Prophet's convoy and cried out loudly, announcing their approach. Upon hearing this, the Muslims rushed to Harra to greet Prophet Muhammad







## Meeting in Quba

The Prophet stayed at the home of Qulsum ibn Hidm, which was located an hour away from Yathrib. He stayed in this town for several days, and he built a masjid there.

In the meantime, Ali had returned to their owners the items that the Prophet had specified and himself departed Mecca, hiding by day and traveling by night until he finally arrived in Quba and met the Prophet there.

Accounts state that Ali's mother, Fatima bint Asad, Sawda bint Zam'a - the Prophet's wife - the Prophet's daughters Fatima and Umm Qulthum, and Abu Bakr's family also traveled to Quba. Apart from this, it is stated that the families of the Prophet and Abu Bakr performed Hijra later with Zayd ibn Harith and Abu Rafi, who had come from Madina. The Prophet set out from Quba to Yathrib with his convoy on Friday the 12th of Rabi'ul-Awwal -September 24, 622. The Prophet stopped at the location of the Salim ibn Awf tribe in the Ranuna valley when it was time for the Friday prayer.







There, he read his first Friday khutbah, or sermon, and led the prayer. In his sermon, he first praised Allah. Then Muhammad asserted that people would certainly be judged in the afterlife, that everyone would be held accountable for those in their employ, and that nothing could help people after death except for the good deeds that they committed while on Earth. He advised that everyone prepare for the afterlife by competing with each other in the performance of good deeds.







## A Blessed welcome

The Prophet set out for Yathrib after the prayer, and he was welcomed with great enthusiasm by the people of the city. There was an atmosphere of celebration and festival in Yathrib, to be given the name Madina, the likes of which had never before been seen. People lined up on both sides of the road; men, women and children joyously greeted the Prophet Muhammad. All the while, tambourines were being played and the following words were sung:





All the while, tambourines were being played and  
the following words were sung:

“Oh the white moon rose over us,  
from the valley of al-Wada  
And we owe it to show gratefulness,  
where the call is to Allah  
O you who were raised among us, c  
oming with a word to be obeyed

You have brought to this city nobleness Welcome,  
best caller to Lord’s way.”





The Prophet entered the city on his camel, Qaswa, greeting the people and thanking them.

Everyone wanted the Prophet to stay in their house, but Muhammad said that he would stay wherever his camel decided to rest. The camel came to a stop in front of Abu Ayyub al-Ansari (Khalid ibn Zayd)'s house.





Now the Makkan period, a time of suffering and pain, had come to an end, and a new period in Islamic history had begun. Yathrib was now known as Madinat ar-Rasul or Madina al-Munawwara, meaning the City of the Prophet.



## CHAPTER FIVE

“

Life in Madina


”







## The First Activities of the Prophet in Madina



The Emigration was an important event that enabled the Prophet to fulfill his prophetic duties under better conditions and to aid the spread of Islam.



The Last Prophet's greatest goals were to convey the revealed verses of the Holy Qur'an, to teach the religion while practicing it himself, and to increase the number of believers, which would enable the preservation of the religion and its transmission, unchanged, to future generations. He therefore decided to make certain arrangements and take a set of precautions. He encouraged the Muslims to become good worshippers and strive to earn Allah's approval.





He presented both commands and recommendations to them, encouraging them to perform activities that would create social solidarity and inner unity among the believers. He gave hints as to acts that would enable this:

- people should greet one another
- they should protect the poor
- they should not neglect visiting relatives
- they should wake up for prayer during the night when others are still sleeping

The Prophet promised heaven for those who did all of these.







## Need for a Masjid

The people of the period needed a mosque that would be the center of Muslim society. In the Makkan period, Muslims had limited opportunities to worship together or to listen to the Prophet Muhammad.

When the number of Muslims increased, particularly after the first Aqaba Pledge, As'ad ibn Zurarah built masjid near the area where dates were dried, with the qibla (the direction in which Muslims pray) facing the direction of Jerusalem. Later, Masjid al-Nabawi, the Mosque of the Prophet, was built upon this spot.





The Prophet decided to build a mosque near the place where his camel had sat on the ground. He purchased the land, which belonged to two orphaned children whose names were Sahl and Suhayl. During the construction of Masjid al-Nabawi, which lasted about seven months, the Prophet stayed at the home of Abu Ayyub al-Ansari and met with men from Madina there, and with women in another house. Although the Companions tried to stop him, the Prophet himself also worked on the masjid's construction. In accordance with verses revealed in the sixteenth or seventeenth month after the Hijra (al-Baqarah, 149-150), the prayers that until then had been performed facing Jerusalem were redirected toward the Ka'ba.

Masjid al-Nabawi was first and foremost a place of worship. In the Age of Happiness, it became the center of nearly all of the Prophet's activities, especially those pertaining to education.





Inside Masjid al-Nabawi, political and military developments were discussed and various decisions were made; the wounded were treated; prisoners of war and criminals were held in custody; the bounty won during battles was kept; delegations of Muslim tribes, emissaries and guests were accommodated; judicial trials were conducted; marriages were announced; and various demonstrations and ceremonies were held. The Prophet fulfilled all the requirements of his prophetic duties in either the masjid or his home, which was next to the masjid, and there he conveyed and taught the verses of the Qur'an which had been revealed. The Prophet built a veranda behind the Masjid al-Nabawi for homeless Muslims and Companions who wanted to study, known as the Suffa; the roof was made of date leaves. People who took shelter here or studied here were called Ahl al-Suffa or Ashab al-Suffa. The Prophet chose people from the Ahl al-Suffa when creating advisory committees or diplomatic committees.









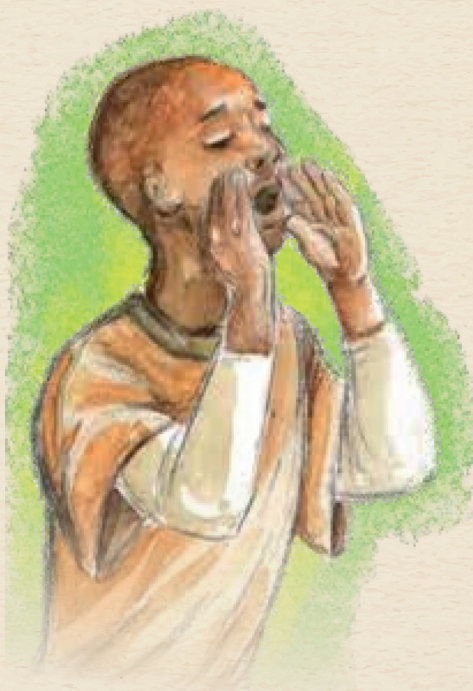
## The First Adhan

They had constructed a masjid; their qibla had been redirected toward the Ka'ba. Now, a method of notifying the believers of the time for prayer needed to be found. The conditions in the Makkah period were not suitable for any such method. However, the Muslims in Madina had an environment in which they could openly perform their acts of worship, and their numbers were increasing daily.

The Prophet discussed with his Companions what could be done to notify Muslims of the prayer times. Many opinions were set forth in the talks, but no agreement was reached.



One day, Abdullah ibn Zayd came to Prophet Muhammad and told him that he had been taught the dhan in his dream. The Prophet Muhammad wanted Abdullah to teach the words of the adhan to Bilal al-Habashi, who had a loud voice.





Bilal al-Habashi climbed up the roof of a tall house and called the morning adhan.

Allahu Akbar '

Allah is Most Great"

Ashhadu an la ilaha illa Allah ,

"I bear witness that

there is no God except Allah."

Ashadu anna Muhammadan Rasulallah

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

Hayya 'ala-s-Salah

'Come to prayer'

Hayya 'ala-l-Falah '

Come to salvation'

Allahu Akbar '

Allah is Most Great'

La ilaha illa Allah

'There is no God except Allah'





Later on, a special place was built behind Masjid al-Nabawi for calling the adhan. Consequently, the adhan became the distinct feature of Islam and a symbol of Muslim presence. And Bilal al-Habashi became a muazzin, although he had once been a slave.





The adhan is still called all over the world,  
throughout the day, to remind people to worship  
Allah.





## The disturbance of the Quraysh

A new life named 'The Age of Happiness' had started in Madina. Just after the Emigration, the Prophet Muhammad announced that every Emigrant (Muhajirun) was a brother or sister to someone from the Aws tribe or Khazraj tribe who were the residents of Madina (the Ansar). The unification of Islamic society was greatly enabled through this directive. By forming this bond of brotherhood, the Prophet not only provided for the needs of the muhajirun, but also created a bond of religion that took the place of the bond between tribes. Apart from the positive environment during the early years of the new period in Madina after the Hijra, many hardships were also experienced. The Makkan polytheists were determined to disturb the Muslims living in Madina as well





The Quraysh began to impose economic sanctions on Madina. The news of the emigration of Prophet Muhammad and his Companions had spread throughout nearly the entire Arabian Peninsula. Many tribes followed the actions and message of the Prophet; those unable to emigrate or who had to hide their Islamic faith waited for new developments.

Over the course of nearly one year, the Prophet Muhammad conducted some military operations to protect the Muslims from the threat of the Quraysh. He also wanted to intimidate the idolaters of the Quraysh and show them that the Muslims were also strong. Muslim soldiers traveled along the paths used by Qurayshi caravans, but they did not strike at any point, nor did they disturb the caravans of other tribes or groups





The Prophet and the Muslims of Makka had been subjected to hostilities and torture at the hands of the Quraysh for ten years. They had eventually fled, bringing along only some of their belongings. With the addition of the assets that the Muslims had left behind in Makka, the Quraysh were able to form trade caravans to the south and north of the Arabian Peninsula. The Prophet did not attack the Makkan polytheists who displayed hostile attitudes toward him and the other Muslims.

The Prophet was informed that a large Qurayshi caravan, led by Abu Sufyan, was on its way back from Syria. The Prophet planned to attack the Qurayshi caravan at Badr, and set out from Madina. This battle was waged in self-defense; the Muslims were not the raiding party.







Meanwhile, Abu Sufyan received information about the Prophet's preparations when he entered the Hejaz region, and sent a messenger to Makka with an urgent request for reinforcements. He traveled a path away from Badr to avoid any ambush. The Quraysh hastily formed an army, even though they learned that Abu Sufyan's caravan had not been attacked. In fact, the Prophet and his Companions were not aware that the Qurayshi army had set out from Makka and were approaching Badr. Badr was a small town 160 kilometers southwest of Madina and 30 kilometers from the Red Sea; it was located at the point where the road between Madina and Makka road joined the Syrian caravan road. Both of the armies set out for Badr in the morning hours





The Prophet reached the wells in Badr before the Quraysh, but allowed the idolaters to draw water from an open well.

Before the battle, Prophet Muhammad had sent 'Umar to the Quraysh, proposing that they return to Makka without engaging in battle; but the Quraysh insisted on the battle. In the battle, the Muslims were victorious by the afternoon of the same day.

The victory of Badr was achieved with the help of Allah. Miraculously, during the battle, the Islamic army was supported by angels.





As a result of the Battle of Badr, the young Islamic society earned great respect in the Arabian Peninsula, and the Prophet gained extensive opportunities to convey the message of Islam.

The people of Makka, who had lost the battle of Badr, swore an oath to seek revenge on the Muslims; from this date, they endeavored to find ways to achieve that goal.





## The Battles

The Quraysh, who suffered a major defeat at the Battle of Badr, were pressuring their leader, Abu Sufyan to begin battle preparations at once. Apart from feelings of vengeance, the Quraysh were worried about the Muslims' blockage of the Syria-Egypt trade routes and their attacks on caravans. One year after the Battle of Badr, the Quraysh set out to Madina with an army of 3,000 men assembled from the neighboring ally tribes and related tribes. The Prophet Muhammad (pbuh) did not want to fight the Quraysh, who wanted revenge for Badr and nursed feelings of hostility and hatred from the Age of Ignorance, outside of Madina.





However, he decided to go to Uhud, located at a distance of 5.5 km from Madina, taking with him an army of 1,000 men upon the insistence of some youths who had not participated in the Battle of Badr and some of the Companions that were angered by the destruction of their land and gardens by the enemy army. On their way, Abdullah ibn Ubay ibn Salul withdrew from the army with about 300 men, and returned to the city. The Prophet arrived at the outskirts of Mount Uhud with his 700 remaining Companions.

The Prophet placed 50 archers on Aynayn Hill to guard the rear, and he ordered the men not to abandon their positions without his command, regardless of what happened during the battle.





The two armies met, and the Muslims pushed the Quraysh back at first, forcing them to retreat. The archers saw that the army of the Quraysh was breaking apart and abandoned their positions to collect the booty. When the commander of the Qurayshi cavalry unit saw that the Muslim archers were abandoning their positions, he attacked the Islamic army from the rear in a move that changed the course of the battle. Seventy Muslims, including the Prophet's uncle Hamza, Abdullah ibn Jahsh, Mus'ab ibn Umayr and Abdullah ibn Jubayr, were martyred after this attack.

The Prophet was wounded on the face when the rings of his helmet pierced his temples; his lower lip bled, and one of his teeth was broken





The pace of the battle slowed when a false report that the Prophet had been killed began to spread. The Muslims retreated to the outskirts of Mount Uhud, and the idolaters gathered around Abu Sufyan; the two armies separated and the battle ended. The Quraysh were said to have lost either 37 or 23 men in the battle, and they felt that they had taken revenge for the Battle of Badr. They had been able to kill the Prophet's uncle Hamza.





The Prophet Muhammad never forgot the martyrs of Uhud or the events there; he visited the graves of the martyrs every year, and again during the last days of his life. The Battle of Uhud was commemorated by Muslims in the later periods to remind them not to make the same mistakes again. Members of different tribes, after being expelled from Madina, called upon the Quraysh of Makka and invited them to annihilate the Muslims together. An alliance was thus formed, and they created a large army by allying with the surrounding tribes.

When the Prophet learned of this development, he conferred with his Companions over how to address the threat. Salman al-Farisi, a Persian Companion, suggested: "How about digging a trench alongside Madina? It would then not be open to any cavalry attack."









The Prophet and his Companions agreed on this. The Prophet Muhammad also participated in the digging of the trench. The trench was completed in several weeks thanks to the great efforts of the Muslims. The trench was 5.5 km long, 9 meters wide and 4.5 meters deep.

After the Muslims had finished digging the trench, the enemy units reached Madina and set up camp at a spot to the city's north, where the Battle of Uhud had taken place earlier.

The number of Muslim soldiers was about 3,000. The Quraysh were surprised when they saw the trench, as it was an unknown defensive tactic in Arabia at the time.





The Battle of the Trench was the last attack of the Quraysh on Madina. The name of this battle comes from the trenches that were dug around Madina to prevent an enemy attack. The Battle of the Trench differed from previous battles in terms of politics, strategy and tactics. It was a battle fought not against a single and specific enemy, but was rather a defensive battle fought against all enemy groups in the Arabian Peninsula. During the siege, both sides shot arrows and hurled stones at each other. The Islamic army not only tried to prevent the enemy army from infiltrating the city at other points, but they also tried to weaken them along the trench. The enemy units attacked in turns. One day, the Prophet's tent came under heavy attack by archers, but this attack failed when the Companions counterattacked with arrows and stones.





Although there were some skirmishes during the siege, which lasted about twenty days, the allied forces did not achieve any results. Due to the fact that the idolaters had prepared for a short battle, their food supplies soon ran out. Meanwhile, the food and feed carried by twenty camels sent by the Khaybar Jews were intercepted by the Muslims. During a rainstorm, the people of Makka underwent difficult times; their tents were destroyed by the storm and they panicked. And also, the hajj season was closed. Due to all these factors, Abu Sufyan lifted the siege and returned to Madina, realizing that he would not be able to score any significant gains. Six Muslims were martyred and eight enemy soldiers were killed in the Battle of the Trench, which was a turning point in Islamic history. The Muslims suffered many obstacles during the battle, and they were worried about the large enemy army







The Prophet Muhammad never missed any prayers during any of the confrontations, and the fact that he now had to perform the noon, afternoon, evening and night prayers together shows that he and his Companions were fighting under very harsh conditions.

Undoubtedly, Allah supported the Muslims with unseen armies. With the Battle of the Trench, the idolaters' last attempt to kill the Prophet and the Muslims failed.





## CHAPTER SIX



“

# The Conquest of Makka

”







## **Demands to Visit the Ka ba**

Prophet Muhammad (pbuh) and the emigrants missed their homeland, which they had left five years before to protect their religion and to save their lives. They greatly desired to visit the Ka'ba, the sacred site of the divine religion based on monotheism.

Eventually Prophet Muhammad decided to go to Makka and perform a lesser pilgrimage after having a dream in which he was circumambulating the Ka'ba.(24) He ordered his Companions to prepare for the umrah. He set out for Makka from Madina with 1,400 Companions.





The Muslims intended to perform the umrah wearing their ihram clothing and they took 70 camels for sacrifice. They were equipped only with their traveling swords as weapons, as their intentions were peaceful.

The Prophet and his Companions camped in Hudaibiya, which was 17 kilometers outside Makka. Upon being informed that the Muslims were approaching, the Quraysh dispatched a 200-man cavalry unit led by Khalid ibn al-Walid to the region, even though they knew that Muslims only intended to visit the Ka'ba.



Prophet Muhammad sent an emissary to the Quraysh to explain the purpose of their arrival. However, Hirash ibn Umayya was not welcomed and the Quraysh wanted to kill him. Upon this, the Prophet sent Uthman as an emissary, as Uthman was related to many among the Quraysh including Abu Sufyan. Uthman entered and told the Quraysh that their purpose was to perform the umrah, not to fight. The Quraysh told Uthman that they would not allow the Muslims to enter Makka, but that he could circumambulate the Ka'ba if he desired



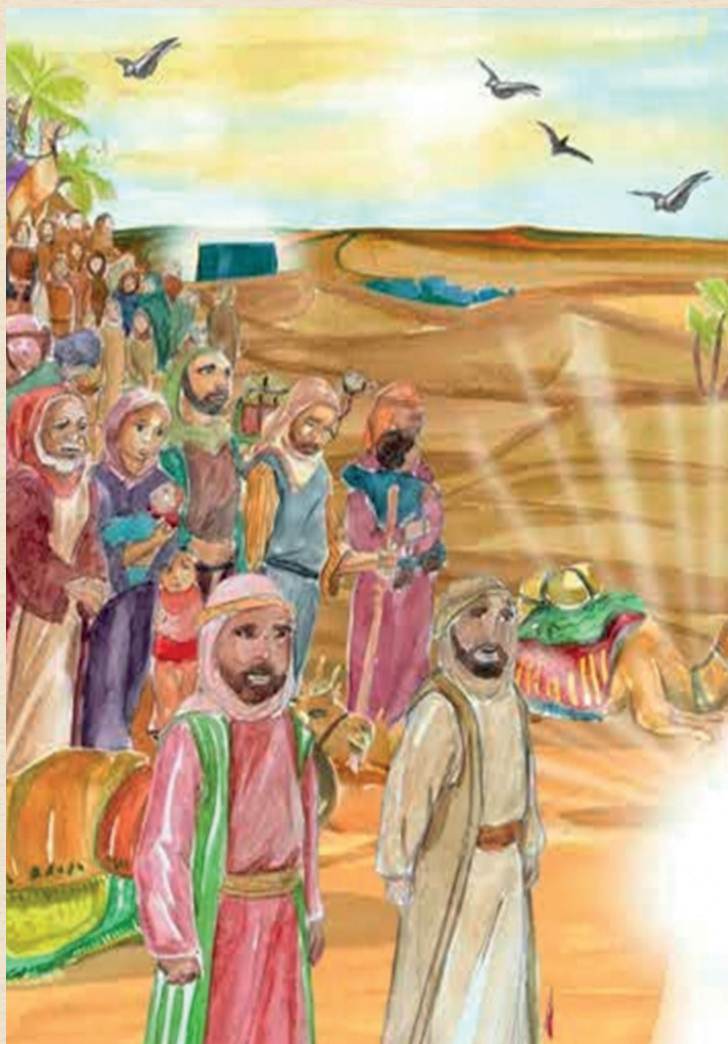


Uthman said;  
“I will not circumambulate the Ka’ba unless the  
Prophet does so first.”  
He thus refused their offer. Upon hearing these  
words, the Quraysh arrested Uthman.

When there was a delay in Uthman’s return from  
Makka, a rumor spread through the Muslim camp  
that Uthman had been killed by the Quraysh of  
the city. This considerably upset the Muslims. At  
this juncture, the Prophet asked his Companions  
to make a pledge along with him to fight in the  
way of Allah to the bitter end.

All the Muslims responded enthusiastically to the  
call. Prophet Muhammad sat under a tree and all  
the Muslims in the camp took the pledge, one by  
one. After everybody had taken the pledge, the  
Prophet placed his own right hand on his left  
hand, and took the pledge on behalf of Uthman.  
Uthman thus secured the unique honor of having  
the Prophet take the pledge on his behalf.







After this ceremony at Hdaybiya,  
it was revealed:



“Surely, Allah was pleased with the believers  
when they took the pledge under the tree.

Allah knew what was in their hearts.


He sent down tranquility upon them,  
And rewarded them with near victory.” (48:18)

The Quraysh were worried when they saw the  
loyalty of the Muslims toward the Prophet and  
their determination to fulfill his orders, even to  
the death. First, they released Uthman, and then  
they sent a delegation to the Prophet to  
make peace.





After the negotiations, Ali wrote the text of the treaty and it was signed by the Prophet and Suhayl ibn Amr. These conditions were written into the treaty;

- 
- Both parties agreed to lay down the burden of war for 10 years
    - Each party was to be safe
    - Neither was to injure the other
    - No secret damage was to be inflicted
    - Uprightness and honor was to prevail between them.
  - The Muslims were to return this year without performing pilgrimage
  - The following year, they were to enter
  - They would stay for three days at that time
  - They would bear no arms, except the arms of the traveler.

It was hard to turn back, but patience was again required of the Muslims.







## The Desired Hajj

Prophet Muhammad (pbuh) and his Companions returned to Madina without even seeing the Ka'ba.

This was really hard for them.

On the surface, the Treaty of Hudaibiya appeared to be tilted in favor of the Quraysh. Some of the Muslims, particularly 'Umar, felt dissatisfied with the terms of the treaty and gave expression to their dissatisfaction.





However, they pronounced their loyalty when the Prophet stated that he had accepted the terms of the treaty. The Prophet Muhammad (pbuh) and his Companions stayed in Hudaibiya for twelve or twenty days. After signing the treaty, they sacrificed the camels they had brought, as they had come to perform umrah, and they later returned to Madina. The Prophet Muhammad took care to comply with the terms of the treaty.





The Treaty of Hdaybiya is a turning point in Islamic history. The Prophet Muhammad's aim was to dissolve the enemy alliance that had staged a siege on Madina during the Battle of the Trench. With this treaty, the Quraysh became neutral, enabling the Muslims to march on Khaybar after Hdaybiya.

Moreover, the hostility of the Quraysh against the Muslims ended; the Makkan polytheists, who did not accept the Muslims, now accepted them as equals.

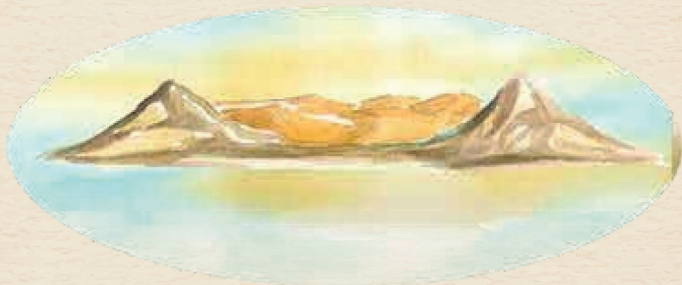




This result paved the way for both idolatrous tribes and Muslim tribes to contact the Prophet easily, and the invitation to Islam reached them freely. As a matter of fact, Islam spread rapidly in the Arabian Peninsula after this date; the number of people who became Muslims in the two years between the Treaty of Hdaybiya and the Conquest of Makka exceeded the number of people who had become Muslims in the previous eighteen years.



Furthermore, it became possible to send invitational letters about Islam to the leaders of neighboring states. The Treaty of Hudaibiya was not seen as a favorable treaty at the beginning, but it was the Prophet's greatest political success. The Prophet came to Makka one year later and performed the lesser pilgrimage with his Companions.







## Letters of Invitation

Islam was not a religion sent for Arabs alone.

Since it had been accepted in the Arabian Peninsula adequately, it was time to invite other people throughout the world. The Prophet Muhammad (pbuh) had his scribes write six letters of invitation to Islam in 628. He sent these letters via his emissaries to prominent state leaders of that time. The Prophet carefully selected emissaries from among those who knew the region and the people that they would address. He had a seal made, which read "Muhammad Rasulallah" - Muhammad, God's Messenger. The letters were closed with this seal.







Two of these letters were sent to the Byzantine Empire and the Sassanid Empire. Seeing that his name had been written after the Prophet Muhammad (pbuh)'s name, Khusraw Parviz, the Sassanid emperor, became incensed and tore up the letter. The Prophet grew sad and asked Allah to punish him for this shameful act. Not long after, this Bazan, the governor of Yemen, sent two men to Madina. The Prophet learned through a revelation that Khusraw Parviz had been killed by his son. He told Bazan that if he became Muslim, he would be able to continue his governorship.

Upon this, Bazan and the people of Yemen became Muslims. Islam began to spread to Yemen through Bazan, the first Muslim governor of the region. Many Arabian tribes informed the Prophet that they had accepted Islam, sending delegations at different times








The letter to the Byzantine emperor, Heraclius, was composed of the following words, and is an example of other letters of invitation.

“In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad, servant and Messenger of Allah, to Heraclius, Emperor of Rome:



Peace upon those who follow the Guidance. I invite you to Islam; accept Islam, you will be safe. Allah will grant you a two-fold reward; if you turn away, the sin of the wrong doings of all the people will be upon you.”

Heraclius gave presents to the emissary after welcoming him in accordance with diplomatic protocol.



The third letter was sent to Negus Ashama ibn Abjar, the king of Ethiopia. Ashama gave an affirmative answer to the invitation letter and accepted Islam. He sent various gifts to the Prophet Muhammad (pbuh).

Prophet Muhammad (pbuh) sent the fourth letter to the high governor of Egypt, Muqawqis Jurayj ibn Mina. Muqawqis did not accept Islam, but treated the envoy with respect and honor, sending some presents to the Prophet Muhammad (pbuh) with a letter.



The fifth letter was sent to Harith ibn Abu Shamir Al-Ghassani, the king of Ghassanis. Harith grew angry at the letter and threw it on the floor, also threatening to attack Madina. The sixth letter was sent to the ruler of the Banu Hanifa in Yamama. He treated the emissary with respect and gave him presents. However, he wrote a letter explaining that he did not accept Islam.








## The Conquest of Makka

The Prophet Muhammad (pbuh) decided to organize a campaign to Makka. He asked the Muslims to begin making preparations for an expedition, but also told them to keep it a secret, so that they could avoid bloodshed and catch the enemy unaware.



He ordered some tribes to join the army along the way, thus disguising the army's true power.



The Prophet set out from Madina on January 4, 630. He continued on his journey without donning the ihram, because he wanted to keep the military operation's secret. The number of soldiers in the Islamic army reached 10,000 with those who joined them on the way. The Prophet advised every Muslim to burn a light. In this way, they would seem stronger and larger in number.



The Quraysh panicked when they saw the Islamic army had reached the gates of Makka. They sent a delegation, led by Abu Sufyan, to the Prophet Muhammad (pbuh). The Prophet Muhammad (pbuh) welcomed the delegation at his headquarters and then decided to demonstrate the power of Islam to Abu Sufyan. He took Abu Sufyan to a place where he could view the marching squadrons.







The Prophet Muhammad (pbuh) invited the members of the delegation to accept Islam. Not wanting to risk fighting against such an army, Abu Sufyan and the members of the delegation accepted Islam and returned to Makka. Upon this, the people of Makka realized that they could no longer resist the Islamic army. Abu Sufyan told the Quraysh who had gathered in the courtyard of the Ka'ba that he had accepted Islam. He stated that there was no option but to surrender, and told them to take shelter in Masjid al-Haram, or in their houses.

This essentially meant the surrender of Makka







Prophet Muhammad (pbuh) granted the right of protection to the people of Makkah, including Abu Sufyan and all those who had sought shelter in their homes. He honored these people and wanted to show them the true light of Islam.

The Prophet's uncle Abbas came to Madina after Abu Sufyan, and he said the same things to people of Makkah. As a result they all went to Masjid al-Haram or went home.



The Prophet ordered that the army enter Makka from four directions. He ordered that his commanders not to fight as long as there was no need to fight; they were not to pursue those who fled, or kill the wounded or those taken as prisoners of war; they should meet him at Mount Safa.

Prophet Muhammad (pbuh) went to Masjid al-Haram. There he saluted Hajar al-Aswad and circumambulated the Ka'ba. In his speech, Prophet Muhammad (pbuh) said that the Ka'ba was a sacred place whose holy status would continue to exist, that he had lifted all duties related to the administration of Ka'ba except for its protection and providing water to the pilgrims.






Then, he announced a general amnesty. He stated that those who had taken shelter in their homes and who had given up their weapons would be safe, that prisoners would not be killed, and that nobody would undergo criminal prosecution.





Prophet Muhammad (pbuh) displayed an example of forgiveness uncommon in human history by forgiving the Quraysh, who had been hostile against him and the Muslims for twenty years, despite the fact that he could have easily punished them. The day of conquest became a “day of mercy” as well.

 Nobody’s personal property was touched and the prisoners of war were released. Only about ten people were excluded from the general amnesty, as they were known for their extreme hostility to the Prophet and the Muslims.





Prophet Muhammad (pbuh) performed a short prayer in the Ka'ba after the idols and other figures had been removed from in and around the building. Then, the Prophet ordered Bilal al-Habashi to climb atop the roof of the Ka'ba and call the adhan. Following the adhan, the Quraysh came before the Prophet Muhammad (pbuh) and accepted Islam







## The Ka ba, Freed of Idols

Prophet Muhammad (pbuh) stayed in Makka for a while after the conquest. With the conquest of Makka, the hostility of the Makkan polytheists against the Prophet and the Muslims came to an end. The obstacles before the spread of Islam in the Hejaz region were removed.

During his stay in Makka, the Prophet assigned some Companions to destroy the idols belonging to the tribes around the city. Among these idols were those of Manat, Suwa and Uzza.





They never belonged in the Ka'ba. The Ka'ba had been a symbol of the belief in Tawhid since the time of the Prophet Abraham. The years of exile from the Ka'ba at the hands of idolaters had drawn to a close through the Prophet Muhammad (pbuh).







## CHAPTER SEVEN



“

Reuniting with  
The Beloved

”





## The Farewell Sermon

The Prophet Muhammad (pbuh) met Gabriel during the months of Ramadan. He recited the verses that had been revealed to him until that point. In the month of Ramadan, during the 10th year of the Hijrah, Gabriel said that they would recite the Holy Qur'an aloud twice.

The Prophet Muhammad (pbuh) understood that this meant his time on earth was coming to an end.





In a verse revealed to the Prophet Muhammad (pbuh), it was stated that the religion had been perfected and completed, and that Islam was the religion in alignment with the will of Allah:  
“This day I have perfected your religion for you and completed My favor unto you, and have chosen for you as religion al-Islam” (5:3).



Now, he was sure that the time to leave had come. He told this to his daughter fatima. fatima was very worried, but when her father told her that she would be the first to meet with him again, she smiled. His love was so unique that one could even wish for death for the sake of this love.





The Prophet normally performed itikaf for 10 days during the month of Ramadan. That meant being secluded in one place while fasting, for the sole purpose of worshipping Allah. But he performed itiqaf for twenty days in the last Ramadan of his life.

The Prophet Muhammad (pbuh) started to prepare for the Hajj in the same year, in 632.

He told everyone to join him. Along with his wives and his daughter Fatima, he set out with a group of Muslims, who consisted of the Muhajirun - the Companions and the tribes that had come to Madina.





He made his famous speech, known as the Farewell Sermon, to a crowd of over 120,000 Companions in the valley of Arafat one afternoon.

The Prophet Muhammad (pbuh) began his words with this sentence, "I may not be able to meet you here again after this year." Hearing this, the people in the crowd began to cry...



The Muslims, his loyal friends and his family were so grieved at the prospect of this separation from their beloved Prophet. They were listening to him while weeping...









In his speech, after praising and thanking Allah, the Prophet Muhammad (pbuh) said the following:

‘ All people are servants of Allah, They all descended from the same mother and father, All people are equal, regardless of their race, color, language and class; The measure of superiority is their piety before Allah.’”



The Prophet Muhammad (pbuh) made a general mention about human rights during his speech. He emphasized the security of life, property and chastity.






He ordered:

“You should take care with regard  
to human rights

Avoid cruelty and haram (religiously forbidden)  
food. Protect that which has been entrusted (to  
you). Don't forget your duties to your  
husbands and wives.



All Muslims are brothers and sisters; Perform the  
prayer, fast, pay the zakat, and perform the Hajj;  
Obey the moral rules. After me, don't return to  
your habits in the Age of Ignorance;  
Interest and blood feuds are now forbidden.”





He frequently asked,

“Have I conveyed the message?” to his  
Companions, in order to confirm his words.

The Prophet ended his sermon by saying;

“O Allah, be my witness!

O Allah, be my  
witness!”







## The Farewell of A Dear Friend


Prophet Muhammad (pbuh) fell ill after returning to Madina from the farewell Pilgrimage.

During these days, he visited the martyrs of Uhud and the Jannat al-Baqi graveyard, and requested Allah grant them forgiveness.



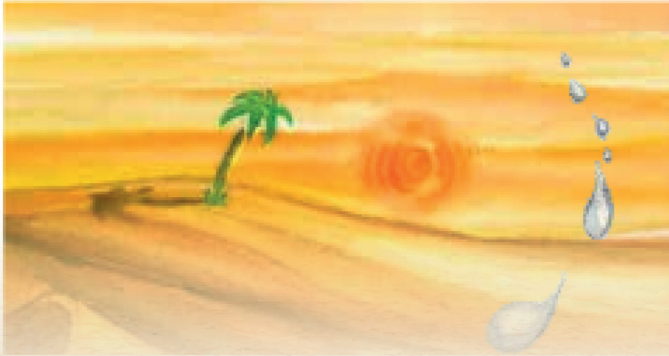


The Prophet was suffering from headaches that sometimes became unbearable, and a high fever. He led the prayers at Masjid al-Nabawi during his sickness with the help of his Companions. One day, he climbed up to the pulpit and said:

 “Behold, Allah gave to one of His bondmen the choice between this world and that which is with Him; he chose that which is with Allah.”

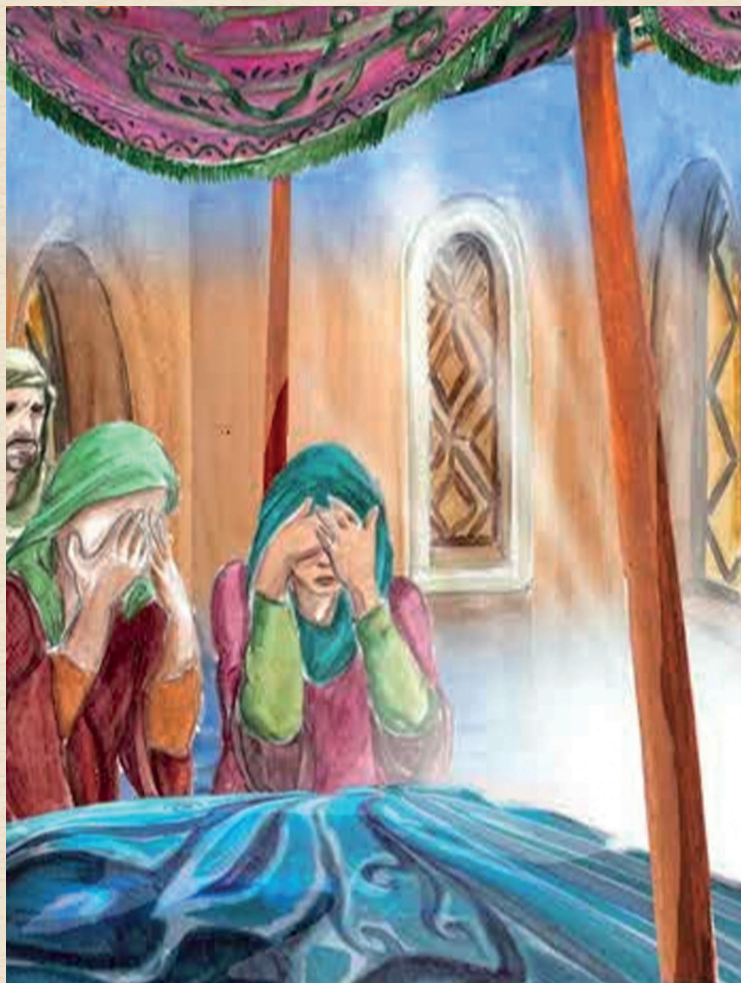
His dear friend Abu Bakr understood the significance of the Prophet Muhammad (pbuh)’s words, for he knew that it was the Prophet Muhammad (pbuh) himself who had been given this choice.






Abu Bakr broke into tears and exclaimed,  
“May our own fathers and mothers be your  
ransom!”









 The Prophet Muhammad (pbuh) calmed Abu Bakr and told him that he was pleased with him. It was hard for the two dear friends to separate.

They had been together since the beginning of the hardest days. But Prophet Muhammad (pbuh) was to leave all his friends in the world to meet with his Divine friend: Allah...





## Reuniting with the Beloved

Prophet Muhammad (pbuh) spent his final days with his wife Aisha. His health deteriorated considerably three days before his death, when He commanded Abu Bakr to lead the prayers.

When he felt a bit better, he went to the masjid with Ali's help. When Abu Bakr, who was leading the prayer, saw the Prophet he wanted to retreat and make way for the Prophet Muhammad (pbuh).

However, the Prophet nodded toward Abu Bakr, signaling that he should continue, and stood next to him during the prayer.







After the morning prayer of the next day he passed away; Abu Bakr had visited him, and when he saw that the Prophet Muhammad (pbuh) was getting better, he asked for permission to go home. But the Prophet's health suddenly deteriorated. According to Aisha, the Prophet Muhammad (pbuh) said "La ilaha illallah, how hard it is to give away your soul!" in a low voice, and then he surrendered his soul in her arms, saying, "Ila'r-rafiq al-A'la" (To The Beloved Friend/ To The Most Exalted Friend)

The death of the Prophet Muhammad (pbuh) deeply saddened all the Muslims; some of the Companions, like 'Umar, felt that the polytheists would be happy to hear this news, and for this reason said that the Prophet had not died.





After Abu Bakr received news of the Prophet's death, he came to his body, lifted the veil that was over his face and kissed the Prophet, saying:

“O Messenger of Allah, may my own father and mother be your ransom! You were beautiful when you were alive; You are still beautiful, though you are dead”. Then, he went to the masjid

and said the following: “O People! If there is anyone who wants to worship Muhammad, He should know that Muhammad has died. He who

worships Allah should know that Allah is immortal” Then he recited the following verse:

“Muhammad is but a Messenger; Messengers have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back on his heels will not be able to harm Allah, and Allah will reward the

thankful.” (3:144). “





Prophet Muhammad (pbuh) lived a simple life, spending his wealth in the way of Allah. He left behind an extremely modest inheritance.

The spiritual legacy of the Prophet Muhammad (pbuh) is great, of value both for his umma (community) and, indeed, for all mankind. As he stated in his farewell sermon, the Prophet Muhammad (pbuh) left us the Qur'an and the Sunna. He was the last Prophet to convey messages from Allah. He was Khatam al-Anbiya. (the Seal of the Prophets).

He had completed his duty, to the utmost degree..

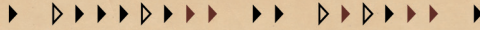
He left this world and went to join  
his Divine Friend...





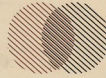
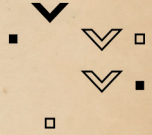
**The End**





*The Life Of The*

# LAST PROPHET



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