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HOMECOMING
THE MADINAN SEERAH
Shaykh Abdulbary Yahya

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In the Name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah  the Lord of the universe. And peace and blessings be upon His beloved Messenger Muhammad  , his family, and his pious followers who follow his guidance.

By the grace and mercy of Allah  , we have compiled notes for Shaykh Abdulbary Yahya’s class “Homecoming: The Madinan Seerah.” These notes are student notes, and they have not been approved by AlMaghrib Institute or Shaykh Abdulbary Yahya.

Any benefit you obtain from these notes are from Allah  while any shortcomings are from ourselves. Please be aware that these notes have Arabic verses of Qur’an. If you are to print these and then dispose of them, we ask that you please do so appropriately.

You can message Shaykh AbdulBary through WhatsApp at: 1-206-588-6292.
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**Introduction**

**DEATH OF THE PROPHET**

The Prophet Muhammad fell ill, and Abu Bakr had been with him for the past three days. That morning, the Prophet’s fever subsided somewhat, so Abu Bakr sought permission to take care of some family affairs. It was then that the Prophet Muhammad passed away - when Abu Bakr was not there. Word of the death of Prophet reached the outskirts of Madinah.

When news of the Prophet’s death spread, some of the people could not say a single word. Some couldn’t stand up. They sat where they were. Others were in disbelief; in fact, they were in denial. They refused to accept the fact that the Prophet had passed away. It was too hard for them to handle, and they did not want to believe it. Umar stood up in the masjid, and he said, “Whoever has said that the Prophet has passed away, I will chop off his head. Nay he hasn’t passed away; he has only gone to meet Allah just like Musa did for forty days, and when he returns I hope he cuts off the hands and the tongues of the hypocrites who have said that he has passed away.”

And so Abu Bakr rushed back into the masjid and went into the room of Aisha. He saw that the Prophet had passed away, so he kissed him and said, “You are pleasant dead or alive, O Messenger of Allah.”

There was great tension in the masjid. Of course, there was an extreme amount of sorrow and sadness because this was the greatest calamity that had ever afflicted the Companions. Umar was standing up ready to use his sword, ready to strike anyone who would dare say ill words. Abu Bakr stood at the mimbar and said, “He who used to worship Muhammad, Muhammad has passed away. And whoever worshipped Allah, then Allah is alive and everlasting.”
ABU BAKR RECITES QUR’AN

Abu Bakr recited the same verse that was recited in the Battle of Uhud 7 years earlier when rumors circulated that the Prophet had been killed. At that time, the Companions couldn’t stand up. They were sick in their muscles and bones as they sat on the battlefield.

"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.” Surah Ale-Imran, 3:144

It was as though the Companions were hearing this verse for the very first time. Umar’s knees started to buckle, and he collapsed to the floor because he could no longer withhold the weight of his body. He had one last slither of hope that maybe the Prophet was still alive. He asked Abu Bakr, “Is that in the Book of Allah?” He had heard this verse many times before, but he almost didn’t want to accept it. Abu Bakr said, “Yes, it is in the Book of Allah.” Reality then seeped into his body, and Umar realized that the Prophet had indeed passed away. He broke down, and he cried.

It was very difficult for the Companions to handle this situation. If Allah did not give them the likes of Abu Bakr, the Companions most likely would not have been able to endure with such patience. Even though they lost the Prophet, they did not lose his character. His character was still found in Abu Bakr as he too embodied kindness, gentleness, courage, strength, sincerity, zeal, and concern for the ummah.

Whenever the Companions would face a calamity, they would reflect on the life of the Prophet. It would give them strength to carry on, to be the best that they could be. It also helped them realize that there wouldn’t be any greater calamity than the one they just endured: they had just lost the one whom they loved more than they loved themselves.

They would always concern themselves with the life of the Prophet as they yearned to be with him and emulate his example. They would follow in his blessed footsteps as they applied his teachings in their daily lives and increased in their acts of worship. His example strengthened and motivated them as they continued his mission of spreading Islam, so much so, that his message has reached us here in Chicago.
LET THEM CONSOLE THEMSELVES WITH ME

Studying the life of the Messenger of Allah ﷺ helps us persevere and stay strong as we realize the countless difficulties he endured. The Prophet said, “Whosoever is afflicted with a calamity, then let them console themselves with me.” (i.e. with his life and death- the latter serving as the greatest calamity in the lives of the believers)

As Muslims living in the west during these times, there will of course be challenges and struggles, but we must also realize that even more challenges await us in the future. Every year, it seems more difficult to hold onto la ilaha illa Allah, Muhammadur Rasullullah.

In Sahih Muslim, Prophet ﷺ said, “There will come a time, in which people will love me so much, [talking about the end of time, not during his time], they have never seen me, yet they will want and have a desire to see me. Their desire will be so much that they would trade all of their wealth and family just to be able to see me.” They would be willing sacrifice so much because they love him so much.

When we study the Seerah, we realize that the Prophet ﷺ endured so many more difficulties than we will ever have to endure. His example is one of patience. As a child, he was an orphan – being born without a father and losing his mother just a few years later was undoubtedly difficult. His years of youth in Makkah were also challenging; he did not grow up in a wealthy family, but rather his poor uncle Abu Taleb raised him. In today’s society, we may look down upon certain jobs such as a grocery store worker. This is akin to a shepherd in Makkah as he took care of another person’s flock of sheep. Every prophet was a shepherd, and Prophet Muhammad ﷺ was a shepherd. We realize his humble roots and what he was willing to do in order to help his family financially.

SANCTIONS PLACED ON BANU HASHIM

Allah ﷻ says, “We found you destitute, but we enriched you.” This refers to his marriage to Khadijah ﷺ. When the Prophet ﷺ started calling to Islam, the Makkans put a sanction on him and Banu Hashim. They did not trade with them, and nor did they visit them. They cut them off.

Banu Hashim had land in the outskirts of Makkah, behind Mt. Safa and Marwah. For almost 3 years, they were outside in camps where they didn’t have enough food to eat. Sa’d bin Abi Waqqas ﷺ said, “We used to resort to eating leaves because we didn’t have anything to eat.” Merchants would not sell them anything in the market place. He said, “One night, I was so hungry, that I walked and stepped on something wet, so I put it in my mouth. To this day, I don’t know what it was. I was just hoping it was edible; I didn’t want to know what it was.”
Sa’d bin Abi Waqqas also said, “I found a piece of leather and I boiled it. I was so hungry that I boiled it to soften it up to [eat it]. I was able to have enough energy for 3 days.” This was a pair of shoes he was eating!

Khadijah passed away immediately after the end of sanctions. Some scholars say that both Abu Taleb and Khadijah passed away due to the difficulties of such sanctions in which people did not have proper food to eat. People in Makkah heard the Muslims crying, but they were not allowed to visit them or witness their suffering. Such a strategy was part of the Makkah propaganda. History repeats itself, as we don’t see the suffering of Muslims in the media.

**THE MIRACLE THAT IS THE SEERAH OF THE PROPHET MUHAMMAD**

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

_Surah Al-Ahzab, 33:21_

One must realize that the Seerah is a miracle in and of itself. The Qur’an was revealed over 1400 years ago; it was practical during the time of revelation, it is just as practical today, and it will continue to be just as practical until the end of time. Likewise, the lessons of Seerah transcend time and are miracles that strengthen our faith. We extract benefits from the Seerah in our current times; it’s as if the Seerah was meant for us now in the 21st century. The more you study the Seerah of the Prophet, the greater your Iman becomes. You become more capable of dealing with the problems and difficulties you face in life.

We hear about Muslims being tortured and oppressed, and women and children having no place to live. We sometimes wonder, “Isn’t Allah merciful? Why are these things happening?” You might not understand why such events happen, but there is wisdom behind everything. As Allah says:

"أَوَإِذْ قَالَ رَبُّكَ الْمَلَائِكَةِ إِنيْ جَاعِلُ فيْ الْأَرْضِ حَليَّةً فَالْوَلَّوْا أَتْجَعِلُ فِيهَا مِنْ يَفْسِدُ فِهَا وَيَسْفَكُ الْدِّمَاءَ وَيُحْمِدَنَّكَ وَيَقِدِّسْنَهُ لِكَ قَالَ إِنَّ أَعْلَمَ مَا لَا نَعْلَمُْ

_Surah Al-Ahzab, 28_
"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." Surah al-Baqarah, 2:30

Allah knows what we do not know. We might wonder why such atrocities, hurricanes, and earthquakes are happening. Why are the people in Syria suffering? Wasn't Haiti just recently hit with an earthquake? And now a hurricane? Remember, Allah is All-Wise. There is also another side to humanity: the Muslims. We are from the ummah of Muhammad ﷺ.

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." Surah Ale-Imran, 3:110

When calamities and oppression are rampant, and politicians lie and deceive, there is a group of people who are the best of humanity. Allah created mankind - they will stand up for the worship of Allah. They are the most honest and most helpful. When people in Syria and Haiti are suffering, who are the ones that will be best of humanity? It should be us. We are the best. And if we do not embody the teachings of the Prophet ﷺ in our daily lives, then we will continue to be in the current state we find ourselves in. When we start following the example of the Prophet ﷺ and the teachings of the Qur'an, there will be no one better on the face of this earth than us.

**WHAT CHANGE DOES HUMANITY NEED?**

"Indeed, Allah will not change the condition of a people until they change what is in themselves." Surah Ar-Ra’d, 13:11

We need a la ilaha illa Allah change that will help us establish peace, justice, love, unity, and kindness. The change needs to start with us, here and now. And that change will start with this class because we will be speaking about the best of humanity: how he dealt with people, how compassionate he was, how honest and trustworthy he was, and how patient he was.
If we want to embody the teachings of the Prophet ﷺ in our daily lives, it will not matter what the media says. They can say anything they want, but our neighbors, coworkers, professors, and friends will know the true teachings of Islam based on our character. When they hear bias comments on TV, they will say, “Fox you are lying. I know a Muslim. He is the best person I’ve ever met. He is the most honest person. He is the most helpful neighbor. I live close to the masjid and Muslims are the friendliest people.”

There are two cities, one in the US, one in UK – in these two cities, there are many Muslims, more than 50%. The insurance rates in those two cities are higher than anywhere else in the whole country because that is where the majority of the insurance frauds occur. Muslims are always lying and stealing, thus, setting a bad example. All of that needs to change; but that change starts with us individually, and we can’t start blaming other people. Imam Ash-Shafi’i said, “We blame the times that we are living in, but there is nothing wrong with the times we are living in. The only thing that is wrong with the time we are living in is us.”

**SINCERITY WILL BRING SUCCESS**

Being sincere and trying to make a difference are great in the sight of Allah ﷻ, and He will reward you. Allah can even allow your actions to spread and benefit others in different areas. Whatever organization you help with, people will continue to benefit from it. The action will be successful based on your sincerity. Therefore, never belittle a good deed.

Allah will reward us even if terms of bathroom etiquette. When a Muslim leaves the bathroom, he or she should leave with a cleaner body in addition to a cleaner bathroom. Shaykh Abdulbary Yahya was in Florida giving a lecture, and he saw the janitor standing at the door, watching the Muslims and listening to the lecture. Upon finishing the lecture, he headed towards the bathroom and found the janitor inside. The janitor said, “I hate Muslims.” Shaykh Abdulbary turned around, and asked him why. The janitor said, “Do you see this bathroom here? There is water all over the place. Look at the toilet area, what are all these bottles doing here? We rent this place out to all kinds of groups from all kinds of denominations, religion, and race. No one leaves it as dirty as you Muslims!” The Shaykh talks about cleanliness in Islam, saying, “Please excuse us, we clean ourselves but we sometimes forget to clean what is around us.” Take home point: don’t leave a mess of water everywhere in the bathroom, but rather, clean up after yourself!
The above-mentioned story manifests the lack of knowledge we have at times. We may have lots of information, but where is the implementation of such information? Where is the true practice of Islam and character of Muslims? We teach our children high morals and standards, but it is very difficult for them to follow that example when they see the opposite in their lives. How many times have we quoted our parents? All the time: my dad used to do this, my mom used to do this. But when we were younger, we didn’t listen to them. We have a great influence over other people. Therefore, we have to be the best. And this requires us to learn from the best.

**PLANT YOUR SEED**

The beloved Prophet ﷺ said:

> إذا قامت الساعة وفي يد أحدكم فسيلة، فإن استطاع أن لا تقوم حتى يفرسها، فليفرسها

“If the Hour starts to happen and in the hand of one of you is a palm shoot or seedling; then if he’s able to plant it before the Hour happens, then let him plant it.”

Many of us may ask, “What difference can I make? I’m just one person.” This powerful hadith clearly cuts off such excuses! When you put that seedling in the ground, what will happen in the next few moments? It will be destroyed because the Hour is about to be established! Major lesson learned: don’t worry about the result because there is good whether you see it or not.

**TRY TO BE LIKE THE BEST**

Don’t just be better. Don’t compare yourself to someone who is good. Try to be the best – the example set by the Prophet ﷺ. When you make other people your example/role model, they are not perfect, and sometimes they will disappoint you. But you will not be disappointed with the Prophet ﷺ; in his character, there is not a smidgen that would be deemed unacceptable. We can learn about both his public and private life because there is no individual whose life has been recorded in more detail than his. We get the whole picture from beginning to end, even the thoughts that ran through his mind, which Allah mentioned in the Qur’an! He is Muhammad, the praised one. He is Ahmad. He is praised by Muslims and non-Muslims, whether they like it or not. No matter what race, language, or culture a people come from, they praise Muhammad ﷺ. He was the most honest, the most trustworthy, kind to orphans, kind to widows, and generous; this kind of character is praised by every culture. If you praise these attributes, you have ultimately praised the Prophet Muhammad ﷺ whether you like it or not. We can influence people’s opinion of Islam, and that change starts here with Homecoming.
WHAT ARE SOME OF THE MAJOR DIFFERENCES BETWEEN THE MAKKAN ERA AND THE MADINAN ERA?

We are studying the Madinan Seerah, the period of time after the hijrah of the Prophet ﷺ. The hijrah is the start of the Islamic calendar – the turning point in the Seerah. There are some differences between Makkah and Madinah:

What was the Makkah period like?
- In Makkah, the focus was on building individuals with a strong foundation in aqeedah.
- The Muslims were weak and a minority, living amongst the non-Muslim majority.
- The focus was on survival and conveying the message on an individual basis.
- In Makkah, fighting was forbidden, and it was a peaceful da’wah.
- Most of the ayat of Makkah Qur’an discuss the Hereafter. They focus on Paradise, Hell-Fire, faith, and the greatness of Allah.

What was the Madinan period like?
- Muslims were building a Muslim nation.
- From the very beginning, it was a nation and a state that was tolerant of other religious groups.
- People had rights based on justice and peace.
- People became united through the Constitution of Madinah.

When you study Seerah, you realize that battles were the last resort. Means were taken to avoid confrontation. In the battles of the Prophet ﷺ, from the beginning to end of Seerah, the amount of people killed on both sides was less than many of the battles that came afterwards. The whole Seerah had fewer casualties than almost all the major battles in the world. Even when Allah ﷻ sent down angels, He could have ordered them to kill the whole army, but He did not send down such a decree. Just enough people were killed to spare lives. This was to make an example so that the battle would not continue. It also allowed more lives to be saved since peace was the objective.

SEERAH ENCOURAGES MODERATION

The Prophet ﷺ left Makkah at a time in which many of the Muslims were greatly suffering. When we study the Seerah, we learn how to deal with people in a tolerant manner while overcoming differences. The closer you are to the Seerah, the more moderate you become. When you fall away from the Sunnah, you fall into extremism.

When people take a hadith out of context, they go astray. When people take part of the deen and equate it with the entire deen, they go astray. Even though that one aspect of the deen is very important, they ignore the other aspects, thus falling into misguidance.

For example, some people may be very passionate about da’wah, but they belittle other aspects of the deen. They look down on upon those who do not act like them, and this can lead to their misguidance. Other people may be very adamant about discussing the
establishment of the *khilafa* and *jihad*, but they mock scholars who discuss important aspects of *tahara* such as *wudu* and menses. They will mock them by saying, “They are the scholars of *hayd* and *nifas!*”

Some people may focus too much on spirituality whether through dancing or spinning. However, they may ignore the principles of Islam based on Qur’an and *Sunnah* in addition to the concept of *bid’ah*. Thus, the go astray. Some may focus on *Tawheed*, but when speaking to them, you realize they have the worst manners and character. They backbite other people and speak to you in a rude manner, saying that such things are from the *Sunnah*, when in reality they’re not. Overall, people can go astray when they may have information but not knowledge.

**KNOWLEDGE STARTS TO SHRINK**

Initially, AlMaghrib started with 2 weekend seminars. At the beginning, people were asking, only two weekends? That’s too minimal! Then two weekends became the norm. Later, it became too much, so they started offering single weekend seminars. Eventually, even that becomes too much, and Ilm Night was established. People started having a shorter attention span.

Imam at-Tabari has one vast book of *tafseer* - his *tafseer* is 36 huge volumes. When he finished those 36 volumes, he told his students that he intended to compile 100 volumes, but he saw that their zeal was not like his zeal when he was growing up. So, he decided to make it 36 volumes. That was the abridged version. Imam An-Nawawi has a book called *Riyadh as-Saliheen*, which is 2 volumes. He compiled this book because people complained about not having time to read all the other books. So, he summarized and compiled the important components of character and *Iman*-boosting pearls. Even that ended up being too much. So he compiled another summary: 40 hadith An-Nawawi.

When people seek knowledge these days, they may read articles and books. However, when people study and seek knowledge in an unstructured manner, they lack a strong foundation. In fact, they may be easily swayed, influenced, and deceived. There is a vast amount of information available in our times. Some may watch a few videos here and there and then give *fatawa* to people who ask about the *halal* and *haram*. They say that it’s *halal* because I got an email about it! Those videos and articles may be beneficial, but without a strong foundation, it is like junk food: it may fill you up, but it’s not good for you.
BE SERIOUS ABOUT SEEKING KNOWLEDGE

Be thankful to Allah for blessing you with the zeal to seek knowledge in a serious way, not just by picking and choosing here and there. That is true dedication. Ali bin Hussain (the great grandson of the Prophet) said, “We used to teach the Maghazi (battles and campaigns - this is what they called Seerah) like we teach people the Qur’an.”

Allah says in Surah Al-Ahzab, “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” (33:21) Part of studying the Seerah is considered remembrance of Allah; there will be peace amongst you when studying it. Allah has testified that it is the perfect example! Everyone has a dark past; when studying someone’s life, we may be impressed with some aspects but disappointed in others. Every pious person has a past, and every sinner has a future. Even before revelation, Allah protected the Prophet from doing things that would be deemed unacceptable.

BENEFITS OF STUDYING SEERAH

1.) The Prophet is a perfect example for all of mankind and jinn.

2.) His example is the middle path, the best path, the Straight Path.
   - The closer you are to the Sunnah, the more moderate you will become because ease is built into the Sunnah.
   - When you don’t follow the Sunnah, it makes your life difficult.

3.) It will help you understand the criterion between right and wrong.
   - You are able to differentiate between that which is good and that which is bad. You will not be influenced by society in an evil manner. In today’s times, there are certain beliefs that people deem as acceptable, but are they really? People may not have accepted such beliefs 15 years ago, but if you say anything against it now, then you are wrong. You don’t even have the right to say it is unacceptable.
   - In this country, people have the right to live any way they want as long as they are not harming other people. So, if a woman wants to marry another woman, or if a man wants to marry another man, that is their right. And they have a right to believe that is also correct. But don’t I have a right to say that is not correct? Don’t I have that right in the Constitution? It seems like we don’t anymore. Where does it stop? Five years from now, will we say it is ok for a man to marry a dog? Some European countries are getting there. They have places where a person can spend time with an animal - brothels for animals. Even according to their logic of right and wrong, don’t you at least need consent? That is rape!! Who is getting the money? The owners. Is that not oppression? Where does it stop?
Learning the criteria of right and wrong helps you stay on the natural state of *fitrah*.

4.) Helps us understand the teachings of Qur'an correctly.

- The main source of the *Seerah* is actually the Qur'an.
- This is why Aisha  said that the Prophet’s ﷺ character was the Qur’an.
- The verses of Qur’an were revealed in certain circumstances, and if we can understand the proper context, then we can understand and apply the verses appropriately.

> "Say O Muhammad, "He is Allah, [who is] One, Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him."

*Surah Al-Ikhlas, 112:1-4*

- When it says, “Say of Muhammad!”, what does this refer to? Say what? To whom? In what occasion? If we know the proper context, then we know how to use it. This *Surah* is in reference to the Makkans asking the Prophet ﷺ, “O Muhammad, describe your Lord to us.” So, Allah then revealed these *ayat*.

- There is wisdom in the Qur’an, and knowing how to appropriately use the *ayat* can help us in *da’wah*. So, when people say, “Describe your lord to us,” we know how to respond! These are all verses telling us how to deal with people in certain situations even in our modern times.
The Qur'an also helps us understand Islam's stance on same-sex marriage. In fact, the Prophet spoke about these individuals. We realize the importance of understanding Islam through a holistic perspective as we take into account Qur'an in addition to the Sunnah and Seerah. Those who do not want to follow the Qur'an will reject the Sunnah and Seerah, allowing them to misinterpret the Qur'an and follow their own whims and desires.

5.) Helps us increase our love for the Messenger of Allah .

- The more we learn about him, the more we will love him.
- The more we love him, the easier it will to follow his example.
- We are drawn to his generosity, kindness, and sacrifice.
- It helps us have the greatest blessing of Iman, and Islam, and la ilaha illa Allah. There is no greater blessing than that.
- We learn about the sacrifice the Prophet and the Companions made in order for us to have Iman in our lives.
- In general, people will emulate those whom they love. Corporations pay so much money to sports stars and celebrities to endorse their products.
  - E.g. Michael Jordan - he worked with Air Jordan Nike shoes. He was number 23 and 45. He ate Wheaties, and he wore Hanes underwear. We know this because he is paid millions of dollars to endorse products because people like him and want to be like him. When you like people, you want to follow them, wear what they wear, speak and play like them.
- In magazines, we see topics about celebrities such as their vacation, rehab, divorce, weight loss, and even their incident of falling down. We claim to love the Prophet more than anyone else, even more than ourselves, but we don't have the zeal to study his life. When society pays sports stars and celebrities more than teachers, there is something wrong, and priorities are mixed up.
- As Muslims, if we follow the Qur'an and Sunnah, we will be the best as Allah says:

\[ \text{ودَادُكَ لِجَعَلَنَّكُمْ أُمَّةً وَسُرُّأً } \]

“Thus We have made you a Wasat (just and the best) nation…”

Surah Al-Baqarah, 2:143
Allah made us the best *ummah* so that we can set an example for others to follow. On the Day of Judgment, people will make excuses. However, we are the example that is still strong on the teachings of Qur’an and Sunnah. When they say that everyone is corrupt, we won’t be.

6.) **Gives us hope and increase our Iman.**

7.) **Allows us to understand the deen as a whole.**

8.) **We learn how to convey this message to other people.**
   - We realize that *da’wah* is our responsibility, and we can all make a difference.

> "Say, ‘This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him.’"

*Sura Yusuf, 12:108*

- So, the path of the Prophet ﷺ is to call people to Allah.
- We don’t call to this Shaykh or that Shaykh or this organization or that organization. Rather we call to Allah, and that is success.
- When others mock the Prophet ﷺ, we take advantage of that opportunity to teach them true Islam.

If we claim to love the Prophet ﷺ while lacking the zeal to learn about him, we don’t truly love him as he should be loved. If it is important to us, we will make time to learn. It’s not that we don’t have time, it’s just not important enough for us to make time. Same with the Qur’an. People say, I don’t have time to read Qur’an; but if it’s important to you, you will make time for it.

Instead of focusing solely on events and information, we will focus on applying the *Seerah* to our current times. In order to show people that Islam is the true religion, we must prove that Islam is a practical religion in today’s time. And it is indeed the most practical religion, the Straight Path.
THE ARRIVAL OF THE PROPHET

When the Prophetﷺ arrived in Madinah on Friday, the 12th of Rabi’ al-Awwal 1 A.H. (September 27, 622 A.D.), it was very festive because the Companions were waiting for him. Most of the Arabs had already accepted Islam from both the Aws and the Khazraj. They were archrivals, and they had been battling each other for the last few decades. The Jews were also in Madinah because they were expecting the arrival of the final Messenger of God. They were given glad tidings and signs of the final Prophet by the previous Messengers of God such as Musaﷺ and Isaﷺ.

So, they knew of his arrival based on the Torah. They knew he was going to make his base in a land with palm trees between two lava fields and stony tracks – this is the description of Madinah. So, they lived in Madinah, waiting for the final Prophet to arrive. Every time there was a confrontation/battle between the Arabs and Jews, the Jews would always say to the Arabs (Aws and Khazraj), “The time is nearing of the arrival of the final Prophet, and when he comes, we will fight along his side and destroy you pagans.”

It was from the Jews that the Arabs knew of a final Prophet to come. Twenty years before the hijrah, the Khazraj went to Makkah for negotiations. When the Prophetﷺ met them, he called them to Allah. This small group of 5 people looked at each other and discussed how this is the man whom the Jews had been talking about for so many years, this is the man whom they have been threatening us with. They knew that whoever would be with him would be victorious. They said, “Let’s beat them to him!” They wanted to accept his message because if they chose him as their leader, they would be victorious.

THE DAY OF BU’ATH

This was at a time right after the major battle between the Aws and the Khazraj. Aishaﷺ said, “The day of Bu’ath was a day (i.e. battle) which Allah caused to take place just before the mission of His Apostle so that when Allah’s Apostleﷺ came to Madinah, they (the tribes) had divided (into hostile groups) and their nobles had been killed; and all that facilitated their conversion to Islam.”

This was the day in which the majority of the elders were killed, and only the youngsters remained. The young people in Madinah were tired of all the fighting, and they wanted a new leader. So, they found that leader in the Prophetﷺ. When the Prophet left from Makkah to Madinah, he was not escaping as a refugee, but rather he was invited to Madinah to be their leader. That was the agreement in the Treaty of Aqabah, specifically the 2nd bai’yah (pledge). The first agreement was that the people would agree to listen and obey their new leader. They were excited and happy; it was the most joyous day in their lives. Before his arrival, the Prophetﷺ sent the great Companion Mus’ab bin Umayr from Makkah to Madinah. Mus’ab had called most of the people in Madinah to Islam. So, when the Prophetﷺ arrived, by the help of Allah, most of the people were already Muslim.
ABDULLAH BIN UBAY – LEADER OF THE HYPOCRITES

Everyone had accepted Islam with the exception of a few who followed their leader, Abdullah bin Ubay bin Salul. They had a meeting before the arrival of the Prophet ﷺ, and they had chosen him as their leader and had made him a crown. When the Prophet ﷺ arrived, Abdullah bin Ubay hated him, and he did not want to follow him; so, he became the leader of the hypocrites. There were several different groups in Madinah: a group of Arabs who did not accept Islam (minority), the Jews, and the Muslims from Aws and Khazraj. The Aws and Khazraj would kill each other over many issues. The youngsters were seeking a new leader, but they could not choose someone from Khazraj; the Khazraj had lost the battle of Bu’ath to the Aws. The Khazraj were the majority and Aws the minority, but Khazraj still lost. They reluctantly chose Abdullah bin Ubay.

When the Prophet ﷺ reached Madinah, the Jews saw all the signs of Prophethood in him, but they did not accept his message. Let us analyze their though process: when people are expecting something and bragging about it, they want to be the first to have it. When someone else has it before them, they become mad and jealous, and they start disparaging it instead of praising it. For example if an Apple fan eagerly waits for the latest iPhone 8, but his friend gets it 2 days before the release date, the individual may say, “Oh well, I heard the iPhone 8 isn’t that great.” He wanted to brag about being the first to have it, but when someone else gets it before him, he becomes jealous and doesn’t want it anymore. Even if you give him the iPhone 8, he will say, “It is childish!”

So, the Arabs beat the Jews to the Prophet ﷺ even though the Jews bragged about him so much. Amongst the Jews, Saffiyah ﷺ said her uncle came, and he was very saddened after seeing the Prophet. His brother said, “Is it him?” He said, “Yes.” He said, “I will fight him until the day I die.” Weren’t they just waiting for him? The Prophethood was with the Arabs, which was a big test for the Jews – a test that they failed with the exception of a few.
Chapter One: Factors Affecting Unity and Disunity

How did the Prophet ﷺ unite the people of Madinah when they came from different religions, cultures, and tribes? These were people who used to hate each other. Aws hated everything about Khazraj and vice versa. But there was a change coming - la ilaha illa Allah. This change started in Makkah, but the strongest transformation in which Islam started to spread in all of Arabia and all over the world started in a small city called Yathrib. The name was later changed to Madinah Rasullullah (City of the Prophet ﷺ).

THE BUILDING OF A NATION
Unity and Co-existence: “One Nation Under God, with Liberty and Justice for All.” In Arabia, people used to look down upon others, such as those who had different color skin. After the Prophet ﷺ conquered Makkah, Bilal ﷺ was ordered to give the athan atop the Ka’bah. When people saw a black man standing on the Ka’bah, the new Muslims said, “Alhamdulillah my father died before seeing this.” The Prophet ﷺ heard what some people were saying, and he said to them, “There is no superiority of an Arab over a non-Arab, or a red-man (i.e. white, because when they blush they turn red) over a black man, except with taqwa.” He was uniting people who were racist. They united and held hands with people from Abyssinia who were former slaves.

The Prophet ﷺ was able to unite them all, and that change would later reach the rest of Arabia. But that change started in Madinah. A new nation was born which gave rise to a major transition. But keep in mind that this new nation was weak at the beginning.

THE HIJRAH (MIGRATION) TO MADINAH 1 A.H.
Aisha ﷺ narrated: “I heard the Prophet ﷺ say, ‘I have been shown the land to which you will immigrate: it has palm trees between two lava fields, two stony tracts.’” [Bukhari]

Al-Bara’ said, “The first ones who came to us of the Companions of the Prophet ﷺ were Mus’ab b. ‘Umayr and Ibn Umm Maktum. They started to teach us the Qur’an. Then ‘Ammar, Bilal, and Sa’d came, then ‘Umar b. al-Khattab came with twenty others. Then the Prophet ﷺ came, and I never saw the people of Madinah rejoice more than that. They rejoiced so much that I saw the girls and boys saying, ‘This is the Messenger of Allah ﷺ, he has come.’” [Bukhari]
THE MOSQUE
What is the role of the Mosques, Community Centers, and Islamic Schools in the West?
When trying to unite the community, we must ensure that the masjid is welcoming to all: men, women, children, new Muslims, and old Muslims. The masjid must have plenty of activities and resources that should attract people to the masjid. Never expand the masjid unless you don’t have enough space for Fajr.

You should spend any resources you have in order to bring people to the masjid. If half the community makes up youth, or half the community makes up women, then resources should be spent accordingly. Many of our masajid have activities and programs that are geared towards men over 40 years of age, but that has to change. Even during the time of the Prophet ﷺ, the masjid had activities for those other than older men. In fact, he even had specific days just for women, even though the women were free to come to any of those programs/lectures/prayers that the men attended.

The Prophet ﷺ taught us not to prevent the female servants of Allah from going to the masjid even though their houses are better for them. The son of Umar ﷺ prevented some women from going to the masjid. When Umar ﷺ heard him, he became so angry at his son that he refused to speak to him until the day he died. He wanted to make sure no one would do such a thing and to show people the importance of allowing women to attend the masjid.

We must first realize that everyone needs to support the masjid. Zakat money can even go towards Islamic centers and Islamic schools as this falls within the scope of the eight zakat recipients mentioned in the Qur’an. During the time of the Prophet ﷺ, people would give camels as sadaqah and zakah.
In Muslim countries, the government would establish many of these Islamic institutions. But in non-Muslim countries, the government does not support such causes. Thus, we must take care of our own community before we send our wealth outside, especially zakat. The majority of scholars say it is not permissible to send zakat overseas. In the Shafi’i’ madhab, one is not allowed to send zakat past the limit of a traveler (i.e. distance for shortening prayer). The Prophet sent Mu’adh bin Jabal to Yemen and said, “You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the la ilaha illa Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them zakat of their properties and it is to be taken from the rich among them and given to the poor.” The Prophet didn’t say he should take some of the money and send it back to Madinah (even though there were poor people in Madinah).

There is an exception for relatives such as aunts and uncles in need. Supporting them is also considered enjoining relations. If we send our zakat money to people we don’t know, it does not have the same effect of strengthening the community. We can still send money overseas, but we can use that sadaqah to help refugees. For example, we can send the money to countries such as Palestine, Jordan, Turkey, Somalia, and other countries that suffer from affliction. The money can be used to help orphans and build wells. We think globally, but we work locally as we first take care of those around us. If you have yet to take care of the people around you, then you cannot send your money overseas.

ARRIVAL IN QUBA’
A Mosque Founded on Righteousness
The hijrah of the Prophet took about 2 weeks (to go from Makkah to Madinah). When he first arrived, the Companions were waiting; he entered a town south of Madinah called Quba’, and he built a masjid for people to worship Allah. It also served as a gathering place where people would meet one another and ask about each other’s situation, an important concept in terms of establishing a community.
The masjid of the Prophet ﷺ and the masjid at Quba’ were both very simple. There were no domes; in fact, there were no domes during the time of Prophet ﷺ or the khulafa’ ar-rashideen. Domes came much later on. Many scholars say that it is not Sunnah, but you can have a minaret. Even though the masjid of the Prophet ﷺ was simple, it was very blessed.

The Prophet ﷺ said that whoever perfects his wudu, then goes to the Mosque of Quba’ and prays there, he will have the reward of an ‘Umrah.

\[ \text{“...A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.”} \]

Surah at-Tawbah, 9:108

ARRIVAL IN MADINAH – TALA’ AL BADRU ALAYNA

A Joyous Day for the People

Anas bin Malik ﷺ said that he never saw two more contrasting days: the day the Prophet ﷺ arrived in Madinah and the day he passed away. The day he arrived, people were very joyous. People started singing the nasheed “Tala’ al badru alayna”. Some scholars would say this incident is based on a weak opinion; the words mention a valley (thaniyyati ‘l-wada’), which the Prophet ﷺ came from, but this valley is in the north while the Prophet is coming from the south. Many scholars say that people sang this nasheed when the Prophet ﷺ returned from Tabuk. Ibn Qayyim says that the valley stretches from the north to the south, and thus there is no contradiction. Overall, the Companions were very happy to see the Prophet ﷺ as they had been eagerly awaiting his arrival.
Almost everyone in Madinah was Muslim, even though many people had not yet seen the Prophet. He was the most famous, well-known person in all of Arabia; he was the “crown prince”. On the day he was born, his lineage was the most noble: his father, grandfather, and great grandfather were like the royal family. Abdul-Muttalib, his grandfather, was very famous—many incidents occurred during his time, which raised his status. He was almost legendary because of the well of ZamZam and the slaughtering of his 10th son; in fact, people would even tell these stories to their children. The Quraysh were like the royal family. Allah protected the Ka'bah. He sent birds with stones that destroyed the huge army from Yemen. The noblest of Quraysh was Banu Hashim, and the noblest amongst them was the Prophet. They were known as the People of God and were very respected. When the Prophet was born, he was the son of Abdullah, the most famous son of Abdul-Muttalib.

Most people didn’t know what the Prophet looked like, so it was all word of mouth based on stories. When he came from Makkah, Abu Bakr was actually more well-known and recognized than the Prophet since he did not travel as much as Abu Bakr who was a merchant (specifically, the best merchant of Makkah). On their journey to Madinah, they passed by a caravan that was unaware of the bounty Quraysh had put on the Prophet and Abu Bakr. They asked Abu Bakr, “Who is that person with you?” He responded, “He is my guide, he shows me the way.” Abu Bakr was trying to protect the Prophet, making people think he was a hired guide.

**THE FIRST JUMU’AH SALAH**
The Prophet prayed his first Jumu’ah prayer in a valley between Quba’ and Madinah. After Jumu’ah, he entered Madinah on his camel (Qaswa). Everyone wanted to take the reign of his camel because they wanted to host him, including the Aws and the Khazraj.

The Prophet said to leave the camel alone because it is being commanded—wherever it settles, then that is where I will settle. He ended up in the Khazraj neighborhood with Zayd ibn Khalid, better known as Abu Ayyub al-Ansari, from the Najjari clan. They are amongst the people who are directly related to the Prophet. Hashim who was the great grandfather of the Prophet was married to the noblest woman of Madinah, Salma al-Najjari. She gave birth to Abdul-Muttalib in Madinah, and he was known as Shayba. Madinah was not a trading town because people didn’t go there for Umrah and Hajj; the major trading town in Arabia was Makkah. So, Al-Muttalib brought Shayba to Makkah to help him establish his nobility in Arabia based on his lineage. When the two entered Makkah, people did not know Shayba was the son of Hashim, so they thought Al-Muttalib had bought a slave (i.e. Abdul Muttalib). The Prophet first asked to meet the leaders of Banu Najjar because we have been ordered to enjoin relations and have strong family bonds.
BUILDING MASJID AN-NABAWI
The Prophet ﷺ stayed in the house of Abu Ayyub al-Ansari. They had not built a masjid yet, so he first looked for a piece of land close to Abu Ayyub’s house. He found a patch of land used to dry dates, and he was told that it belonged to two young boys who were orphans. The orphans wanted to donate the land to the Prophet ﷺ, but he refused to accept it as charity. Instead, he asked for their guardians and paid for the land with his very own money.

Any time a child under the age of puberty becomes involved with a financial transaction, he or she needs the approval of the guardian before buying or selling anything. In Islam, one cannot take advantage of people who don’t completely understand the value of money. The Prophet ﷺ did not accept the charity because the two orphan boys did not have full capacity over their wealth. For example, say a child inherits a BMW and a house, and his or her parents have passed away. Someone may offer them 2 bags of candy in exchange for the car keys—the child may give it away. So, because the child does not yet possess proper judgment, he or she needs the guardian’s approval.

The Prophet’s ﷺ masjid was very simple; it did not even have a roof. The area that was open had palm fiber leaves from date trees. Whenever it would rain, the water would seep through. If it rained on Friday, the Prophet ﷺ would order the mu’adhin to say: pray in your houses. So, if it there is a snowstorm, which makes it difficult and hazardous for us to attend Jumu’ah, it is permissible for us to pray at home.

AHLU US-SUFFA
The masjid of the Prophet ﷺ was a place where people gathered. It was not just for worship; it was also a place where people lived if they had nowhere else to go. These people became known as Ahl us-Suffa—they were the poor. In our times, they would be considered university students living in a dormitory. They were also the standing army; whenever the Prophet ﷺ wanted to send someone on a mission to investigate an issue, he would send Ahl us-Suffa. They were also students of knowledge.

The Prophet ﷺ would share whatever he had with the people living in the masjid. Many people coming from Makkah did not have anything except the clothing on their backs. The Prophet allowed the youngsters, those not married, and those who didn’t have a family to stay with him in the masjid. If food came as sadaqah (charity), the Prophet ﷺ would not eat from it but rather give it to Ahl us-Suffa. If food came as a hadiya (gift), he would eat from it too.
THE PROPHET’S INAUGURATION SPEECH

When he arrived, the Prophet came as their leader, not as a refugee. Any time you have a new leader, the first speech is very important. When the president of the U.S. delivers the inaugural speech, it is a very crucial moment because it will lay the foundation for the new administration.

Abdullah b. Salam narrated: “When the Messenger of Allah came to al-Madinah, the people rushed towards him and it was said, ‘The Messenger of Allah has come!’ I came along with the people to see him, and when I looked at the face of the Messenger of Allah, I realized that his face was not the face of a liar. The first thing he said was, ‘Oh people, spread (the greeting of) salam, offer food to people, and pray at night when people are sleeping. You will enter Paradise in peace.’” [Bukhari]

Abdullah b. Salam was one of the respected Jewish rabbis who was awaiting the final messenger. When the Prophet spoke the above words, he was addressing everyone: Muslims, non-Muslims, Arabs, and Jews. The words of the Prophet were very few, but they were very powerful and encompassed vast meaning.

SPREAD THE SALAM

This is often neglected in our times, as we don’t greet or visit each other. The specific wording in the speech encourages us to not only give salam, but also go out and make connections while strengthening bonds. We should visit people for the sake of Allah. We should also greet people whether we know them or not. In our times, people no longer give the salam, or sometimes they only give the salam when they need something. When Shaykh Abdulbary was walking in his village, he would spread the salam. People would say salam back, and then ask, “Abdulbary, do you need something?” He would say no. This is the same response he got from everyone! No one gives salam unless they need something.

The Prophet said that amongst the signs of the Last Day is that the salam will only be used for those whom you know or if you want to know something. For example, you may say, “Assalamu Alaikum. Do you know where the closest halal restaurant is?”

The Prophet said, “You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I show you something that, if you did, you would love each other? Spread salam between yourselves.” [Muslim]

ENJOIN RELATIONS

Make the effort to visit, as it is an act of worship. It will strengthen your family bonds when you visit your siblings.
OFFER FOOD TO PEOPLE
This is not restricted to giving food to the poor. In general, we should gift others. And the simplest gift to give is food. If you make soup or broth, make extra so you can give some to your neighbors. When the gift is not expected, it becomes even more valuable. Allah will increase the love between you and others: spouses, parents, children. Don’t forget, this is Prophetic guidance. When the family is disintegrated and destroyed, so is society.

PRAY AT NIGHT WHEN PEOPLE ARE SLEEPING
The Prophet also said to pray at night when others are sleep; this act of ibadah ultimately fosters sincerity and allows our masajid and Islamic schools to prosper. We would accomplish so much more if people didn't care who received credit. A community may be divided because an individual will refuse to accept an idea that he or she did not come up with. This is lack of sincerity. We need projects and programs that will build people’s sincerity. When was the last time you heard a khatib talking about Tahajjud prayer? It should be encouraged and spoken about very often! Fasting also builds sincerity, and we can even host iftars to encourage people to fast on Mondays and Thursdays. When there is food, it makes a difference! More people come to the masjid. Whenever food came to the Prophet , he would share it with other people, so it is part of the Sunnah.

WHAT WAS IT LIKE AT THE MOSQUE OF THE PROPHET ?
The Prophet would know if a Companion was sick or not from the Fajr salah. After Fajr, he would look to see who is missing because he was so concerned for his people. He would ask if they were ok, and he would visit them. Instead of constructing buildings, we need to build individuals.

During the time of the Prophet , the Muslims would sit and share stories after Fajr. They would laugh in the masjid while speaking about the dunya! On one occasion, the Companions ate watermelon and then started a food fight; they were throwing food at each other in the masjid of the Prophet ! We need to make the masjid not only a place for prayer, but also a meeting place where people meet each other and strengthen the community. In some masajid, the board is in control even though they never come to the masjid.

Some people will always like you. At least 10% will always hate you and criticize you. Do not let the loud minority stop you from benefitting the other 90%.
THE SOCIETY OF MADINAH

Madinah was comprised of both Muslims and non-Muslims. In addition to the *muhajirun*, there were also the *Ansar*. The social system was based on compassion and responsibility, as people would take care of one another. The *Ansar* were a very generous people, and they were known for their generosity even before Islam. A leader from Yemen once brought an army to attack Madinah due a conflict they had with the *Ansar*. During the day, the two parties would fight one another. But during the night, the people of Madinah would cook and bring food to their enemies because they considered them to be guests! They believed it necessary to treat their guests with nobility. The people of Yemen asked themselves: how can we fight a people who give us food in the night, which gives us energy to fight them during the day? So, the army of Yemen stopped fighting and left Madinah.

When people are known for their generosity, they try to live up to that reputation. As Muslims, we should always strive to have the highest standards and live up to the best reputation.

PAIRING UP THE MUHAJIRUN WITH THE ANSAR

When the *muhajirun* arrived in Madinah, the Prophet paired them up with the *Ansar* who agreed to give the *muhajirun* half of their wealth and land. However, the Prophet disapproved, explaining that such an offer will not work. After all, the people of Madinah were farmers while the people of Makkah were merchants. If a Muslim from Chicago moves to Kansas where he receives a large plot of land, he or she would lack the knowledge to properly farm it. He or she would naturally sell the land (and probably at a cheaper price than what it's worth!). Likewise, the people of Makkah were merchants and lacked the knowledge of farming.

The *Ansar* then agreed to totally support the *muhajirun* while they themselves work the land. When the *Ansar* harvest their crops, they will give the *muhajirun* half of their profits. But this method would make the *muhajirun* lazy!

The Prophet suggested that both the *Ansar* and the *muhajirun* work the lands together and that the *Ansar* ask them for help (instead of giving them half the land). That way, the *muhajirun* will start to learn farming. And when the profit comes, they would share it. The *Ansar* adopted this method, and thus, they started to support and teach the *muhajirun*.

ESTABLISHING BROTHERHOOD

From this incident, we realize how willing the *Ansar* were to help their brothers for the sake of Allah. These were people whom they did not even know, but they were still prepared to give. Our *deen* teaches us the importance of having a strong community based on compassion and generosity. We must learn to help the refugees in our communities; they will work hard and then give back later. Companies even offer scholarships because they know the students will naturally want to give back to the company in the future. We help others for the sake of Allah based on sincerity, and this makes us the best.
ARE WE FOLLOWING THEIR EXAMPLE?

During the first expansion of Al-Masjid Al-Haram, the Muslims were looking for a company to install air conditioning in the masjid. They agreed to hire a British company and told them to send their best employee to Saudi Arabia. The Muslims eagerly wait at the airport for the top engineer to arrive in Jeddah. Everyone has disembarked the plane, but they can’t find the engineer. They call the British company and ask about his whereabouts. The company explains that he was indeed on the flight. Eventually, a man comes up to the Muslims and asks, “Are you looking for the engineer? That’s me.” The Muslims’ faces change completely. Why? Because he was a Pakistani Muslim! And they wanted a white man! This mentality is not part of our *deen*. Instead of helping other Muslims and being proud of their accomplishments, we like to put others down because of their race.

This mentality is in stark contrast to that of the Companions. The Companions helped one another and were even willing to sacrifice half of their wealth for people from a completely different tribe. Bilal himself had different colored skin. Muslims today need to help one another. We often speak about empowerment and education that will help us become experts in different fields. We cannot take interest-based loans, yet we don’t offer scholarships for Muslim students. In terms of medical coverage, the Muslim community should help people cover their medical bills. Instead of relying on insurance companies, we can use the *zakat* money to cover these expenses.

There was a brother working in Saudi Arabia, and he was being paid very well. When he accepted Islam, the company actually lowered his salary because it no longer needed to force him to stay. Rather, the brother wanted to live in Saudi Arabia of his own accord.
The Constitution of Madinah

The first constitution in humanity was the Constitution of Madinah. It established the first Muslim nation, a new country based on *la ilaha illa Allah*. The Constitution of Madinah was based on justice and served as the backbone for other constitutions to follow, including the United States Constitution. Thomas Jefferson actually used concepts found in the Constitution of Madinah in order to establish justice and equality in the United States in which people are guaranteed religious freedom.

_In the Name of Allah, the Most Beneficent, the Most Merciful._

*This is a document from Muhammad, the Messenger of Allah, concerning Emigrants and Helpers and those who followed and strove with them.*

1.) They are one nation to the exclusion of other people.

This was to be one under God. Even though people belonged to different groups and tribes in addition to holding different beliefs, they were to form one country. This ideology contrasts the custom of each tribe serving as its own country. Such a diverse nation was not prevalent in those days.

2.) The Emigrants of Quraysh (according to their present custom) shall unite together and pay blood money among themselves, and shall ransom honorably their prisoners. Every tribe of the Helpers unite together, as they were at first, and every section among them will pay a ransom for acquitting its relative prisoners.

The Helpers refers to the *Ansar*. Let us analyze the custom of Arabia at that time: each tribe would take care of its own people. If someone from tribe X accidentally kills someone from tribe Y, all of tribe X would collect money on behalf of the person to pay the blood money. Blood money was very expensive during the time of the Prophet ﷺ. The one who kills by mistake must pay 100 camels to the family of the deceased. In our times, regular cars such as Sedans would be like donkeys. Luxury cars such as BMWs and SUVs would be like camels. Sports cars like Ferraris would be like horses. So, how much would 100 SUVs cost? It would be in the millions! Most families would not be able to afford it. So, the tribe comes together to help its own people. This was a concept present during the time of *Jahiliyyah*.

In Islam, the Prophet ﷺ teaches us to continue this custom of helping one other. If the custom did not contradict the teachings of Islam, it was affirmed in the Constitution of Madinah.
A student from Cambodia was driving, and he hit a pedestrian and killed him. He was required to pay the blood money, which was hundreds of thousands of riyals, but he came from a very poor family. His scholarship money was barely enough for himself, and he was saving up money for his family. So, all of the teachers in Madinah started to collect money and contribute to the cause. The university itself wasn’t paying, but the teachers gave the student money to pay off the blood money. Some even gave him their entire month’s salary. Even to this day, the people of Madinah are very generous.

3.) Believers shall not leave anyone destitute among them by not paying his redemption money or blood money in kind.

This clause stresses the importance of equality and justice regardless of social status. When someone is in need of assistance, everyone should help.

4.) Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslims shall be against him, even if he be his son.

Everyone is equal in regards to the law. It does not matter who you are or whether you are related to someone noble.

This clause was in contrast to the customs of Jahiliyah, which espoused the concept of “help your brother (i.e. tribesman) whether he is oppressing or whether he is being oppressed.” This means that you should always take the side of your tribe and defend your tribesmen, even if they are wrong.

The Prophet repeated this statement one day as he said, “Help your brother whether he is the oppressor or the oppressed.” The Companions were astonished as they asked, “Oh Messenger of Allah, we help the one being oppressed but how do we help an oppressor?” The Prophet gave this saying an Islamic meaning: if your brother is an oppressor, help him by preventing him from oppressing. The slogan was previously used in a negative manner to affirm tribalism, but the Prophet used it to prevent injustice.

When the Prophet called the tribes of Arabia to Islam, he would ask them for help in establishing a base for the religion. Almost all of the other tribes, with the exception of Madinah, refused. It was customary in the times of Jahiliyah for your own people to help you, even if you were wrong. So, the other tribes told the Prophet, if your own tribe does not help you, why should we come forward to help you? We can’t accept you.
5.) A believer shall not kill another believer, nor shall support a disbeliever against a believer.

6.) The protection of Allah is one (and is equally) extended to the humblest of the believers.

7.) The believers are supported by each other.

8.) Whosoever of the Jews follows us shall have aid and succor; they shall not be injured, nor any enemy be aided against them.

The Jews have freedom of religion. People say that the Shariah is not tolerant to other religions and non-Muslims, but the Prophet gave Jews the right to worship as they please, as long as they agreed to live at peace with the Muslims.

9.) The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allah. Conditions must be fair and equitable to all.

10.) It shall not be lawful for a believer, who holds by what is in this document and believes in Allah and the Day of Judgment, to help a criminal nor give him refuge. Those who give him refuge and render him help shall have the curse and anger of Allah on the Day of Resurrection. Their indemnity is not accepted.

11.) Whenever you differ about a matter, it must be referred to Allah and to Muhammad.

12.) Killing a believer deliberately with no good reason entails killing the killer unless the sponsor deems it otherwise.

Rights of Non-Muslims

1.) The security of God is equal for all groups.

2.) Non-Muslim members will have the same political and cultural rights as Muslims. They will have autonomy and freedom of religion.

Many of the Jews were much more prosperous in Muslim lands than they were in Christian lands. They had more freedom in Muslim countries.
3.) Non-Muslims will take up arms against the enemy of the nation and share the cost of war. There is to be no treachery between the two.

- Refers to protection of the country.
- They should come to protect and support each other.

4.) Non-Muslims will not be obligated to take part in religious wars of the Muslims.

**DIFFERENT GROUPS IN MADINAH**

The Constitution of Madinah was an agreement by which the Jews also agreed to live in peace. The political system of Madinah was similar to that of a united country with different states; in addition to the federal government, each state has its own rules.

The two main Arab tribes in Madinah were:

- **AWS**
- **KHAZRAJ**

The Khazraj were the majority, and they also possessed the strongest fort from the Jews of Madinah. Even though the Khazraj had alliances from two major Jewish tribes, they lost the Battle of Bu’ath to the Aws. The Aws were known for their fighting and bravery, and this would come into play in the battle of Badr. The history of Madinah affected the Muslim wars to come.

In addition, there were three Jewish tribes that existed when the Prophet arrived in Madinah:

- **BANU QAYNUQA’**
- **BANU NATHEER**
- **BANU QURAYDHAH**

*Bunu Qaynuqa’* was very wealthy and consisted of merchants who controlled the marketplace. These Jews specialized in jewelry, and this tribe was closest to the masjid.
These three tribes were not always united. In fact, when the people of Madinah would be at war which each other, the Jewish tribes would ally themselves with certain groups. The Jews of Banu Quraydah would ally themselves with the Aws, while the Jews of Banu Qaynuqa’ and Banu Natheer would ally themselves with the Khazraj.

DECLARATION OF WAR

When the *muhajirun* arrived in Madinah, the Makkans sent a letter to Abdullah bin Ubay bin Salul, who was considered to be the most influential person in Madinah at that time. He was chosen as the leader before the arrival of the Prophet ﷺ. This letter ordered the people of Madinah to expel the Muslims. If they don’t, they should consider themselves to be at war with the Makkans. If you are not with us, then you are against us. The Makkans were already at war with the Muslims; now they are taking it further by threatening any of their supporters with war.

The Prophet ﷺ heard of a caravan that was coming from Makkah that carried the wealth of Quraysh. Most of this wealth was taken from the Muslims when they left Makkah. This caravan possessed 100 camels and merchandise from Makkah. One may ask, where is the merchandise of Makkah coming from? Most of its products came from Africa and India, which was ultimately traced back to Yemen. Yemeni traders would travel by ocean to Sri Lanka and India to obtain spices and produce. Makkans would travel to Yemen. In the summers, they would travel north. In the winters, they would travel south. Allah praised them and reminded them of the trading route to Yemen He blessed them with, ultimately allowing the Makkans to become very wealthy.

Allah ﷺ swears by the trading route of the Quraysh:
“For the accustomed security of the Quraysh -Their accustomed security [in] the caravan of winter and summer -Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.”

Surah Al-Quraysh, 106:1-4

The Makkans would obtain their products from Yemen (these products ultimately came from India, Sri Lanka, and Africa). The Abyssinian Empire controlled Yemen at this time, and Abraha was the governor. There was much interaction between the Horn of Africa and Yemen, and this interaction continues today as the culture is very similar.

The caravan that was leaving from Makkah was larger than usual because it contained the wealth of the Muslims. When the Muslims left for Madinah, they were not allowed to take anything with them. Some of them only had the clothes on their backs. The Makkans would prevent the Muslims from leaving if they took their wealth with them.

TRYING TO AVOID CONFRONTATION
The Prophet wanted to weaken the Makkans economically. After all, they are at war. He is trying his best to avoid confrontation/battles that would result in bloodshed. Throughout Seerah, we always see that causalities were kept to a minimum.

A caravan of 100 camels would usually necessitate about 30 people protecting it. So, the Muslims needed around 200 people to take the caravan while avoiding causalities (the Muslims wanted a large number so the Makkans would not fight back). The Prophet told his Companions to prepare themselves. The Muslims took a long time to get ready, and by the time they arrived at the anticipated location of the caravan, it was 1 day ahead on its way to Sham.

The Prophet used this opportunity to speak to the tribes in the area along the path in an attempt to start diplomatic connections. He wanted the new Muslim nation in Madinah to have a peace treaty with them. The Prophet taught us the importance of having good neighbors since they can help you in many ways. In Makkah, the Prophet had the worst neighbors including his uncle Abu Lahab in addition to Uqba ibn Abu Mu’ayt. Uqba hated the Prophet so much that he poured camel intestines upon him during sujud. He also tried to strangle him, but Allah sent Abu Bakr to save him. Uqba tried to kill the Prophet on multiple occasions.

THE NAKHLAH MILITARY MANEUVERS
The Prophet was unable to meet the caravan. During this time, he was planning, waiting for them to return. He would always send people to check the caravan routes. On one such mission, the Prophet sent Abdullah bin Jahsh and a group of men. This was considered a sariyah (campaign) because the Prophet did not actually join them. When the Prophet joins them, it is known as a ghazwa.
The Prophet ﷺ did not tell them immediately where to go. Rather, he sent them out with a letter that contained written instructions (it was written by a scribe because the Prophet did not know how to write). The Companions were very trustworthy, but certain matters must be kept secret in dire circumstances.

Abdullah bin Jahsh went out with his group of 8 men, and they continued for 3 days. Most of the people were from Ahl us-Suffa, which was similar to a standing army. They did not have any families or children, and they were generally very strong and healthy. After 3 days, they opened the letter:

“When you have read this letter, proceed to the oasis of Nakhlah between Makkah and Ta’if. Install your tents there to find out the movements of the Quraysh and send the information to us.”

They were to investigate the movements of Quraysh and gather information about the caravan going in and out of Makkah. The mission did not entail fighting, but rather surveillance.

THE FOUR SACRED MONTHS

The Prophet ﷺ understood that the Makkans had just declared war, and he understood that they were in the month of Rajab. In Arabia, there were 4 holy months in which fighting was prohibited from the time of Ibrahim  and Ismael . In a tribal community in which people are always fighting each other, they cannot survive if there are no periods of peace. The hiatus in fighting allowed people to focus on business instead of war.

The 4 holy months were:

1.) Dhul-Qa`dah
2.) Dhul-Hijjah
3.) Muharram
4.) Rajab

The Prophet ﷺ sent Abdullah bin Jahsh and his men for surveillance on the last day of Rajab. The men saw a caravan about to enter Makkah with only 4 individuals. Abdullah bin Jahsh saw this as a perfect opportunity to overtake the caravan since he had 8 people. However, it was the last day of Rajab, and fighting was not allowed. So, Abdullah consulted with his companions: if they wait until tomorrow, the caravan would have entered Makkah, so now would be the opportune moment to take the caravan. They deviated from the instructions of the Prophet ﷺ and fired the first shots. Ibn Hadrami was killed, and 2 captives were taken back to Madinah. One of the captives fled to Makkah and spread news of the Muslims’ attack. Word spread that the Muslims no longer respected their way of life in the month of Rajab (in reality, the Makkans wanted an excuse to attack). In our times, this would be an excuse to call them terrorists.
The drums of war were beating, and since Makkah was an economic and religious center, everyone heard about the incident. The Makkans easily spread propaganda, telling people to return to their tribe and explain what the Muslims have done. All of Arabia heard of the incident at Nakhlah.

**SIMILAR INCIDENTS HAVE OCCURRED IN THE PAST:**
- The sinking of the *Lusitania* ship resulted in America’s involvement in WWI.
- The attack on Pearl Harbor was used to beat the drums of war in WWII.
- The 9/11 incident was used in our current times.
- Likewise, the event at Nakhlah was the 9/11 during the Seerah of the Prophet ﷺ.

Word spread that “Muslims do not respect our way of life.” When Abdullah bin Jahsh returned with the prisoners, the Prophet ﷺ was so angry, his face was red. He refused to accept the spoils from the caravan as he waited for revelation. He was angry because Abdullah and his men went against his orders. Sometimes, Muslims make mistakes that the religion does not condone. It is a mistake of the individual, not Islam itself. However, non-Muslims will use such events to put Islam on trial. This happened during the time of the Prophet ﷺ, and it still occurs to this day.

**FIGHTING DURING THE SACRED MONTHS**

Allah ﷻ revealed the following verse:

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"They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally." Surah al-Baqarah, 2:217
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Allah says that fighting in the holy month is considered a big sin; we do not belittle the situation. The Makkans had their own set of principles and rules; one of the rights that everyone in Arabia had was the right to enter Makkah at any time to perform ‘Umrah (after all, it was a sacred city). Additionally, anyone in Makkah was not to be oppressed.

**HILF AL-FUDUL**

When the Prophet was a teenager, a merchant was once oppressed in Makkah. The merchant was from the Zubaydi tribe, and he sold his merchandise to one of the noble aristocrats of Makkah. However, this aristocrat refused to offer payment for the goods. The merchant was a stranger who had no help or support since Makkah was not his hometown.

During those times, in the Arabian culture, poetry was like the media; it was powerful, influential, and had the ability to change people’s perception. If an individual were to disrespect or insult a tribe through verses of poetry, the reputation of that tribe would be affected, possibly even centuries to come, whether the poetry was accurate or not.

So, this merchant stands up on Safa and disparages the Quraysh through verses of poetry. The Quraysh could not bear to have their reputation tarnished, so they agreed to establish *Hilf Al-Fudul*. This oath was similar to the Bill of Rights as it empowered people with rights: anyone who needs help in Makkah will be helped, and anyone who oppresses others will be opposed. *Fudul* means extra (i.e. people will have extra rights in addition to their regular rights).

The Prophet was invited to the meeting in which this oath was established. Even though he was young, he sat with the elders because he was considered wise, respected, and honest. That was his character even before revelation. The Prophet said that if he were to be given a red camel in place of the oath, he would not give up *Hilf Al-Fudul*. Helping those who were oppressed was more important to him. When people use the expression “red camel”, it is a figure of speech as red camels were very valuable to the Arabs. In our times, it is similar to someone saying, “If I were given a million dollars, I would not give it up.”

The Prophet refused to accept the maneuver at Nakhlah. In the above-mentioned *ayah*, Allah says that the Makkans are worse in their treatment of Muslims. They are the worst perpetrators since they did not give Muslims their rights simply because they said *la ilaha illallah*. 
When the Prophet \( \text{PB} \) went to Ta'if, he was forbidden to return to Makkah. His actions were considered treasonous because he was seeking “help” from another tribe. The Prophet could only enter Makkah again if someone from amongst the Quraysh sponsored and protected him. The Makkans had a concept similar to citizenship: “visas” are not given unless people have a sponsor.

Mut'im ibn ‘Adi sponsored the Prophet \( \text{PB} \) and helped him return to Makkah. Mu'tim even had his sons stand at the corners of the Ka'bah with their swords drawn out in order to protect the Prophet. Abu Jahl came to the Ka'bah and asked Mu'tim if he has apostated (i.e. become Muslim). Mu'tim said no. Abu Jahl said that in that case, they would recognize his protection. So, if Mu'tim had accepted Islam, he would not have been given the right to offer protection to the Prophet \( \text{PB} \).

If Abu Taleb had embraced Islam, the Prophet \( \text{PB} \) would have been tortured and harmed even more. But because Abu Taleb was a non-Muslim, the Quraysh recognized his right to protect his nephew. If someone says la ilaha illa Allah, they would have lost certain rights.

The Geneva Conference established human rights, but we often see that people change the terminology for Muslims. For example, they are not called prisoners of war, but rather, enemy combatants. If a 12 year old is captured, you usually cannot keep him until he turns 25. However, because he is an enemy combatant, the universally accepted rules can no longer be applied to him.

The disbelievers will be the worst perpetrators when it comes to violating human rights. They bomb cities, kill people, and violate all UN resolutions. When the established rules work in their favor, they use them. But when the rules work against them, they will change the terminology.

When Allah \( \text{PB} \) revealed ayah 217 in Surah Al-Baqarah, the Prophet \( \text{PB} \) accepted the prisoners and the spoils of war. One must realize that the Prophet was not inherently violent. In fact, he never struck anyone whether man, woman, or child. The only time he would strike someone was in the battlefield. The Prophet \( \text{PB} \) tried to weaken the Makkans while avoiding confrontation and causalities.

When the month of Rajab ended in the 2nd year of Hijrah, and the month of Ramadan started, the Prophet \( \text{PB} \) waited for the arrival of Abu Sufyan's caravan. The Prophet sent out two people to assess how close the caravan was. Abu Sufyan saw these two people in the distance, so he headed in that direction and saw some camel dung on the ground. After observing the camel dung, he said, “Muhammad knows our position.” Abu Sufyan was
aware of the Prophet’s strategy, and he knew that the camels were from Madinah based on the date seeds present in the dung (Madinah is full of dates).

The Arabs were very good at tracking, an important skill to possess when travelling in the desert. They could tell whether a man or woman left a footprint in the sand. They could even tell if the woman was pregnant and whether she was thirsty or not! In order to survive in the desert, you must be able to find the wells. When the Arabs would see animal footprints, they must know whether the animal has finished drinking or is looking for water – and they knew this based on how the camel places its feet in the sand.

THAMTHAM IS SENT TO MAKKAH

Abu Sufyan knew that the Prophet and the Muslims were coming, so he sent ThamTham bin ‘Amr Ghafari to alert the Makkans. Many of the people who worked the caravan were not originally from Makkah but rather men Abu Sufyan hired along the way. So, when ThamTham arrives in Makkah, the people did not know him. He desperately tries to explain that Abu Sufyan’s caravan is in danger and that they need to send help, but he does not know the leaders of Quraysh. It is similar to a Russian man coming into your office and telling you that Russia is going to take down the Internet. You may ask, “Why are you telling me? This doesn’t concern me.”

So, ThamTham rides his camel up a mountain that overlooks Makkah and cuts his camel’s nose with his sword. The camel screams and ThamTham tears his shirt, crying out, “We have a calamity! Abu Sufyan’s caravan is in danger, help!” At last, the leaders of Makkah pay attention to ThamTham.

At that exact moment, Abu Jahl and Al-Abbas, the uncle of the Prophet, were discussing the dream of Atika bint Abdul Muttalib. Atika was the aunt of the Prophet, and she had seen a dream 3 days prior to the arrival of ThamTham of a man standing on a mountain. This man pushed a huge boulder down, and it started to break apart into small pieces. An announcement was made: come to your death, come to your death at Badr! And the pieces of the boulder entered every house in Makkah. Atika started to tell the women of Makkah about this dream, and word spread that Makkah would face a calamity. If the dream comes true, every household would be afflicted by death! At Badr!

It was at that time that Abu Jahl was scolding Al-Abbas for all the problems that Banu Hashim has caused. Abu Jahl said, “You already have a man amongst you playing the role of a prophet, and now you have a woman claiming to be a prophetess amongst you as well?” And it was at that moment that ThamTham made his announcement.
THE MAKKANS GATHER AN ARMY
The Makkans consulted with one another and decided to set out. They mustered 1300 well-armed soldiers and countless camels, and they headed towards Madinah in order to protect Abu Sufyan’s caravan. Abu Sufyan realizes that the Prophet knows his position, so he decides to take the coastal route. Between Badr and the Red Sea, there is a mountain range. Normally, a person coming from Sham would take the interior route directly to Makkah, not the coastal route.

When news arrived in Medinah that the caravan is headed their way, the Prophet ordered the Companions to prepare themselves. He decided that they would not wait for anyone. Any individual not ready at that moment would be left behind. The Prophet made that decision because the previous delay made them miss the caravan earlier.

Abu Sufyan sent another messenger to Makkah to inform the people that they no longer need to send an army. Because he had taken the coastal route, he and his caravan were safe, so Abu Sufyan did not intend on fighting. However, Abu Jahl refused to return. 300 of the men wanted to return to Makkah since the entire objective was to protect the caravan. If the caravan was safe, then why continue? Abu Jahl insisted on marching forth even if there was no danger; he wanted to spend 3 days and 3 nights in Badr as the slave-girls and women sang to them. He wanted to send a message to all of the people of Arabia: the Quraysh do not tolerate attacks on their caravans. They had the resources and the willingness to fight.
**Chapter Two: Consultation, Leadership, and the Help of Allah**

**THE BATTLE OF BADR**

Friday the 17th of Ramadan 2 A.H. (March 7, 623 A.D.)
The Quraysh chose Badr as their location because of the wells, and a large army needs plenty of water for survival. The area of Badr also hosted fairs, similar to today’s state fairs with competitions. At these fairs, people would gather and recite poetry.

The Muslims did not intend to fight since they intended to merely take the caravan by surprise. However, they did not know the caravan had taken another route. So, they were on an unexpected collision course.

The army in Madinah was already coming out. The first time they came out, they had about 200 people. The second time they came out, they had about 313 or 317 fighters total:

- 82 or 86 from the muhajirun
- 61 from the Aws
- 170 from the Khazraj

The smallest group was the Aws because they were further away from the Prophet in terms of physical distance. The Prophet’s mosque was in the Khazraj neighborhood, and thus the Khazraj were ready to leave sooner. Since the Prophet insisted on leaving at the moment while leaving behind people who were not ready, many of the Aws were unable to make it in time. The majority of the people who joined the expedition were from the Khazraj and the muhajirun who lived closer to the masjid.

The Prophet left with 70 camels and only 2 horses. The Makkans had over 100 horses and many more camels than the Muslims. Neither group is expecting a battle. When the Muslims set out, they would take turns riding the camels. When the Prophet came down from the camel to give Ali bin Abi Taleb and Abu Lubaba their turn, they would refuse. They said, “We will walk while you continue to ride.” The Prophet said, “Neither one of you is stronger then me, and I am just as in need of reward as both of you.” We recognize the humility, kindness, and true leadership the Prophet possessed.
THE PROPHET EARNS OF THE MAKKAN ARMY
The Prophet was unaware of the army approaching from Makkah. He was also unaware that the caravan had taken a different route. In order to obtain information, he sent out scouts; eventually, the Prophet learns of an army coming from Makkah, and he begins to consult with his Companions. Even though the Prophet received revelation from Allah, he still wanted the opinions of those around him. We realize that transparency and consultation are very important elements of a project’s success. People are more willing to help and donate if they know how the money will be spent. Even if we do not act upon other people’s advice, we should still listen to their input. Consultation encourages participation; the more people are involved, the more willing they are to help.

CONSULTING WITH THE COMPANIONS
The Prophet explains to the Companions that an army is coming from Makkah, and he asks for their opinion. Abu Bakr stood up and assured the Prophet of their obedience: whatever you do, we are with you all the way. You make the decision, and we will follow you. Umar then stood up and said something similar. And then Al-Miqdad bin ‘Amr stood up and spoke: “O Messenger of Allah! Proceed where Allah directs you to, for we are with you. We will not say as the Children of Israel said to Moses: ‘Go you and your Lord and fight and we will stay here’. Rather we shall say, go you and your Lord and fight and we will fight along with you! By Allah! If you were to take us to the coast, we will still fight resolutely with you against its defenders until you gained it.” Theses words could be written in gold!

The Prophet was very pleased with the response of Al-Miqdad, but he wanted to ensure that there were no misunderstandings. He kept on saying to the Companions, “Oh people, advise me.” The Companions were wondering, what else is there to say after those beautiful words of Al-Miqdad? Sa’ad bin Mu’adh, one of the leaders of the Ansar, realized what the Prophet wanted. He said, "By Allah, I feel you want us (the Helpers) to speak.” The Prophet replied, “Yes, of course!”
The Prophet did not want to point a finger at the Ansar, but he still wanted to hear from them. At the Treaty of ‘Aqabah, the people agreed to protect, defend, and obey the Prophet; they were to protect him just like they would protect their own family members.

When the Prophet arrived in Madinah, the Companions took out their swords and donned their armor to show their readiness to protect him. This act became tradition; even today, when a person of nobility or a great leader visits Arabia, the people welcome him with their swords.

The Muslims are now outside of Madinah, and the Treaty of ‘Aqabah did not bind the Muslims to fight beyond their territories. The Prophet wanted to ensure that there was no misunderstanding (i.e. people would not say: we agreed to protect you inside of Madinah, not outside of Madinah). When consulting with others, one should not assume everyone agrees just because the decision is obvious. For example, if you choose to sit in the emergency row on an airplane, the crew will ask if you are willing to help in case of an emergency. They ask for a verbal confirmation, not just a nod of the head. In South East Asian culture, one may think a person’s smile indicates agreement while in reality it is simply a way to avoid offending you. This person may not agree with you at all. In important decisions, you never assume. Make sure you hear it from people’s mouths!

**RESPONSE FROM THE ANSAR**

Sa’d bin Mu’adh said: “We believe in you and we swear before all men that what you have brought is the truth. We have given you our word and agreement to hear and obey. So go where you wish; we are with you even if you should lead us into the sea!”

Forget about the coast! He is saying that they will tread into the ocean itself! The Arabs in general were afraid of the oceans; Muslims did not have any ships for battle until the time of Uthman, and even then, he was very reluctant. Sa’d bin Mu’adh is saying that even if they were to enter the water, not a single one of them would hold the Prophet back. Rather, they will be firm and truthful when they meet the enemy, and it may be that Allah will show the Prophet what is pleasing to him. Whatever you decide, we are with you all the way.

**ONWARDS TO BADR**

The Prophet was very happy with the response, so he continued towards Badr. The Makkans also continued towards Badr, unaware that the Prophet was headed there as well. The Prophet sent out more spies to check the routes; he himself went on one occasion and met someone at a well in Badr. The Prophet asked the man if he had heard about an army that left from Makkah, agreeing to disclose his identity if the man spoke. The man responded that based on his calculations, the army should be right behind the mountains. The Prophet thanked him and left.
The man asked, “Who are you? The agreement was that you would tell me who you are.” So, the Prophet responded, “We are from liquid/water (nahnu min maa).” The man asked, “From the waters of Iraq (i.e. the water of Tigris and Euphrates)?” The Prophet continued walking away because did not want to disclose his position to Abu Sufyan. So, he spoke in an ambiguous manner to conceal his identity while giving an honest response (water is referring to sperm in this context).

**PRISONERS CAPTURED AT THE WELL**
The Prophet sent out Ali, Al-Zubayr, and Sa’d bin Abi Waqqas to the wells where they spotted two people collecting water. The Companions captured them and brought them back to the Muslim camp. While the Prophet was praying Asr, they interrogated them. The prisoners explained that they were from the Makkan army, but this answer did not please Ali who beat them. He demanded the truth, and again they explained they are from the Makkan army. Ali beat them again. This continued until at last, they lied and said they were from the caravan of Abu Sufyan. When the Prophet finished praying, he asked, why do you hit them when they tell you the truth and then stop hitting them when they lie to you? From this incident, we learn that when we torture someone, we will not obtain the truth. People will only tell you what you want to hear, so you stop torturing them.

**KIND TREATMENT OF PRISONERS**
The Prophet asked the prisoners about their numbers. They did not know. He then asked them, “How many camels do you slaughter?” They responded, “10 camels.” The Prophet then concluded that the army comprises 1000 soldiers. In order to feed 100 people, one must slaughter 10 camels. 10 X 100 = 1000.

We learn that Muslims need to treat their prisoners very well. Most of the prisoners captured at the Battle of Badr eventually became Muslim.

**CHOOSING A LOCATION TO SET CAMP**
The Prophet and the Muslims arrived at Badr before the Makkans. He chose to camp at the foot of the mountain before the wells. Whenever you are outnumbered, you want to avoid a two-front battle; you don't want to fight an enemy front the front and the back. The rear should be protected, especially if you don’t have a cavalry, and the mountain offered this protection.

A Companion by the name of Al-Hubab bin Al-Mundhir said, “Has Allah inspired you to choose this very spot or is it stratagem of war and the product of consultation?” If Allah told you to take this position, then I will not say anything. But if this decision is just your personal opinion and strategy of war, I would like to say that this is not the right place. Rather, go a bit further where we will have the wells at our backs instead of having them in front of us. If the wells are in front of us, both the Muslims and the non-Muslims can benefit from them. But if the wells are at our backs, we can take our share of water and the non-Muslims will not have enough for their army of 1000 soldiers.
The Prophet ﷺ heeded the advice of the Companion. When it comes to issues pertaining to *halal* and *haram*, he does not say anything of his own desire. Allah ﷻ says:

![Surah An-Najm, 53:3-4](image)

“Nor does he speak of (his own) desire. It is not but a revelation revealed.”

**Surah An-Najm, 53:3-4**

But in issues not pertaining to *halal* and *haram*, the Prophet ﷺ has his own opinions since he is a human being. In these matters, he can heed the advice of his Companions. The Prophet ﷺ followed Al-Hubab’s advice and put the wells of *Badr* behind them.

The Prophet ﷺ once saw a Companion pollinating his date tree, and he asked him why he does that. The Companion descended from the tree and walked away, thinking that the Prophet was saying his actions are unnecessary and that he needs to put his trust in Allah instead. He thought the Prophet ﷺ was scolding him with a rhetorical question. When the time for harvest came, the Companion did not have as many dates as others. He addressed the issue with the Prophet who explained that he was merely asking a question because he himself was not a farmer. The Prophet ﷺ was a merchant from Makkah, so the Companion would have more knowledge in farming. The Prophet was asking the Companion about an affair of *dunya*. In other issues pertaining to guidance, Allah sends direct revelation to him.

**INCITING PATRIOTISM IN THE QURAYSH**

When the Makkans arrived, they were forced to camp in the low-lying area away from the well while the Muslims had all the water of *Badr* to themselves. Some of the Makkans, including ʿUtbah bin Rabiʿ, wanted to return upon seeing the Muslim army. They were coming to *Badr* merely to send a message, not to fight. Abu Jahl did not want to return, so he decided to incite patriotism in the Quraysh by reminding Al-Hadrami about his son’s death at *Nakhlah*. Abu Jahl said, “Your son Ibn Hadrami was killed at *Nakhlah*. Are you going to let your son die in vain? Will you let these people return to Makkah?” Upon hearing this, the father falls to the ground and says, “I might as well just die if you people will not die for our way of life!” The Makkans decided to stay firm and stay for the battle.

“The Arabs will hear how we marched forth and of our mighty gatherings, and they will stand in awe of us forever.” **Abu Jahl**
RAIN AND SLEEP – MERCY FROM ALLAH
It rained that night, and because the Muslims were located in a higher area, all the water came down the mountain and flooded the camp of the non-Muslims. Allah also aided the Muslims by making them fall asleep.

“It [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.”
Surah Al-Anfal, 8:11

Imagine how one would sleep the night before a great battle. He would probably have troubles falling asleep because of fear and stress, knowing that the next day may possibly be his last. He mind will be racing with thoughts about his family and the legacy he will leave behind. One needs to sleep well before battle in order to have strength and energy. So, Allah covered the Muslims with slumber. While the Muslims were sleeping safe and sound, the non-Muslims were unable to sleep because their camp had become so muddy. Sleep is a kind of minor death, and thus we say when we wake up:

“All praise is for Allah who gave us life after having taken it from us and unto Him is the Resurrection.” [Al-Bukhari]

The earth beneath the Muslims was firm from the water, but it was not muddy because the water had rolled down the mountain. The Prophet stretched forth his hand and supplicated to Allah until his cloak fell off his shoulders. Abu Bakr came up to him, picked his cloak, and put it back on his shoulders and said, “Oh Prophet of Allah! You have cried out enough to your Lord. He will surely fulfill what He has promised you.” [Al-Bukhari] The Prophet was promised victory.
WHAT DOES IT MEAN TO TRULY PUT YOUR TRUST IN ALLAH?

You prepare as much as you humanly can, you make *dua* with all of your heart, and then you put your trust in Allah ﷺ. We learn this lesson over and over again throughout the *Seerah*. The Prophet ﷺ did all that he could, and he always trusted Allah. He said, “If you truly put your trust in Allah, he would provide you (sustenance) as He provides the birds; where they leave in the morning with empty stomach and return back with full stomach.” He didn’t say, the birds wake up in the morning, make *dua*, then a worm came up, and the bird said *alhamdulillah*. Rather, the bird must leave the nest and exert effort while relying on Allah. When we have true *tawwakul*, Allah promises us *rizq*.

So, Abu Bakr is telling the Prophet ﷺ, didn’t Allah already promise you victory?

“[Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers.”

*Surah Al-Anfal, 8:7*

This *ayah* refers to the promise that Allah made to the Prophet ﷺ in the *Sunnah*: he would either be given the caravan or victory over the disbelievers. Allah says that they wanted the one with no *shawka* (strength). In other words, they did not want to fight. Earlier, Ali kept torturing the prisoners because he didn’t want to hear that they were from the Makkan army. Rather, he wanted them to be from the caravan.

The Prophet ﷺ taught us to ask Allah ﷺ for *‘afiya* (i.e. to be saved from trials, tribulations, hardship, difficulties, etc.). So, we should not desire to meet the enemy. But if we must, we need to be firm. Allah wanted to establish the truth and cut off the disbelievers. The Muslims were much fewer in numbers and resources, but with the help of Allah, they were able to literally outnumber the disbelievers and crush the Makkans. If Allah and the Prophet ﷺ had desired, not a single person amongst the disbelievers would have lived. However, only enough disbelievers were killed so that they would turn back and flee.
LINE UP THE SOLDIERS IN ROWS

The Companions woke up for the major battle well rested. The Prophet ﷺ ordered them to line up in rows, a tactic not used by the Arabs in warfare. Instead, they would send one group forward to fight; when they needed reinforcements, they would return and have a new group go forward and fight. They continued this tactic until one group defeated the other. But the Prophet ﷺ ordered them to all line up in straight rows. Armies would actually emulate this tactic later on in Europe and the Middle East. It was even used in the Civil War and Revolutionary War, as the soldiers would march in straight rows.

SAWAD IBN GHAZIYA – LOVING THE PROPHET ﷺ WITH ALL HIS HEART

One Companion by the name of Sawad ibn Ghaziya ﷺ was standing out of line in front of everybody. The Prophet ﷺ took his stick and poked him in the belly to put him back in place. Sawad said, "Oh Messenger of Allah, you have hurt me. I want to retaliate." If this had occurred with any other general in the world, the soldier would have been done for!

The Prophet ﷺ lifted up his garment to expose his stomach, and he said, "Go ahead and retaliate." Sawad embraced him and kissed his belly. When the Prophet asked him why he did such a thing, Sawad responded, "O Messenger of Allah, you see what is before us and I may not survive the battle, and as this is my last time with you, I want my skin to touch yours." His action was one of true love for the Prophet ﷺ. The Companions loved their leader because he was kind, compassionate, loving, and sincere.

THROWING SAND AT THE DISBELIEVERS

When the battle began, the Muslims marched forward together. The Makkans also marched forward, tired due to lack of sleep in addition to a long trip. The earth beneath them is very slippery, and they are walking in mud. The Prophet ﷺ took a handful of dust and sand, and he tossed it in the direction of the disbelievers. Allah ﷻ says:

"And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing."

Surah Al-Anfal, 8:17

Allah sent the particles of sand into the eyes of the disbelievers. So, by the help of Allah, not only were they slipping in the mud, but their eyes were also irritated by sand. They could not see clearly even though they were running forward. The Makkans were also surprised by the Muslims’ tactic; they were expecting the Muslims to come forward as one group and fight, but rather they saw rows of Muslims!
The Prophet invoked Allah for help: “Oh Allah, here comes the Quraysh full of vanity and pride, who oppose You and call Your Messenger a liar. Oh Allah, if this little band (of Muslims) perishes today, there will be none left on Earth to worship You.”

The first row of Muslims came down on its knees. The second row was comprised of archers. While the Makkans ran towards the Muslims, arrows started raining down upon them! They were slipping! Their eyes were irritated! The Muslims came forward for hand-to-hand combat, but the Makkans started to flee in confusion. And then the Muslims started to hear horses.

THE HELP OF ALLAH IS ALWAYS NEAR

Allah sent down 1000 angels on horses led by Jibril.

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“[Remember] when you asked help of your Lord, and He answered you, ‘Indeed, I will reinforce you with a thousand from the angels, following one another.’ And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.”

Surah Al-Anfal, 8:9-10

The Messenger of Allah, in his tent, dozed off a little and then raised his head joyfully crying and said, “Oh Abu Bakr! Glad tidings are there for you. Allah’s victory has approached. By Allah, I can see Jibril on his mare in the thick of a dust of sand.” Then he came out of his tent and sad, “Their multitude will be put to flight, and they will show their backs (al-Qamar, 54:45).”

Umar said, “When this verse was first revealed, I asked the Messenger of Allah about its meaning. What multitude? What defeat? And the Messenger of Allah didn’t answer me. But when I saw him recite it on that occasion, I then understood.”
For every disbeliever there was an angel. The Muslims would witness the heads of the disbelievers being cut off even though no one was hitting them. The Companions continued to fight, and many of the disbelievers were captured. Just a little over 20 of the Muslims were killed.

The Companions would know if a disbeliever was killed by an angel or by a Muslim. If there were burn marks and very clean cuts on the disbeliever, the soldier was killed by an angel. In fact, the angels' swords inspired George Lucas with the idea of Lightsabers!

The Battle of Badr was the only battle in which the angels actively participated, and they achieved a very high status. This battle was a major victory that marked a revolution in the Arabian Peninsula. The Muslims were there to stay as they had just defeated the strongest tribe in Arabia.

**ABU JAHL IS KILLED**

After the battle, the Muslims captured 70 of the disbelievers. Amongst those captured was Al-Abbas, the uncle of the Prophet. Abu Jahl was killed, and he was struck by 3 people.

Narrated ‘AbdulRahman bin ‘Awf: “While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, ‘Oh Uncle! Do you know Abu Jahl?’

I said, ‘Yes, what do you want from him, oh my nephew?’

He said, ‘I have been informed that he abuses Allah’s Apostle. By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate.’

I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), ‘Look! This is the man you asked me about.’ So, both of them attacked him with their swords and struck him to death and returned to Allah’s Apostle to inform him of that.

Allah’s Apostle asked, ‘Which of you has killed him?’

Each of them said, ‘I have killed him.’
Allah’s Apostle asked, ‘Have you cleaned your swords?’

The said, ‘No.’

He then looked at their swords and said, ‘No doubt, you both have killed him and the spoils of the deceased will be given to Mu’adh b. ‘Amr b. al-Jamuh.’

The two boys were Mu’awwidh b. ‘Afra and Mu’adh b. ‘Amr b. al-Jamuh.” [Bukhari]

One of the boys struck Abu Jahl in his upper body, while the other struck him in his lower body. The Prophet ﷺ wanted to verify that Abu Jahl had indeed been killed, so he asks for his body to be brought forth. Abdullah ibn Mas’ud sets out to find him. This was a very short Companion, so much so, that when the taller Companions would be sitting down and ibn Mas’ud would be standing up, they would be the same height. His lineage was not very well known, and he did not have the protection of a very strong family. Nevertheless, he was incredibly brave. He openly recited the Qur’an for the first time in front of a large crowd at the Ka’bah. Ibn Mas’ud was one of the most well versed Companions of the Qur’an as he memorized 70 surahs directly from the Prophet ﷺ.

“Allah’s Most Merciful, Taught the Qur’an.” Surah Ar-Rahman, 55:1-2

As ibn Mas’ud continues to recite from Surah Ar-Rahman, Abu Jahl comes and asks, “Who is that reciting?” People explained that the recitation is gibberish that Muhammad is teaching his followers. Abu Jahl slaps ibn Mas’ud so hard that his ears start to bleed, and he sits on him. Keep in mind that ibn Mas’ud is a young boy. He goes to the Prophet ﷺ who felt very sad from him as he was crying and injured. Jibril ﷺ then comes with a big smile on his face. The Prophet asked him, “Why are you smiling?” He responded, “An ear for an ear, and the head is extra.”

We understand these words form the Battle of Badr. Ibn Mas’ud finds Abu Jahl on the ground injured, breathing his last breath. He sits on his chest, and Abu Jahl says, “That is a very high position for a little shepherd like you.” Ibn Mas’ud slaps him, takes off his head, and brings the head to the Prophet ﷺ who proclaimed “Allahu Akbar! Every ummah has a fir’aun, and the fir’aun of this ummah is Abu Jahl.”
**AL-ABBAS BIN ABDUL MUTTALIB**  
**Captured and Not Killed**

Al-Abbas bin Abdul Muttalib was spared because he was helpful to the Prophet in negotiating with the Ansar about the Prophet’s arrival to Madinah.

An Ansari Companion brought him to the Prophet. Al-Abbas told the Prophet that it was not the Companion who had captured him, but rather a very big and strong man with a turban. It was actually an angel who captured him, and this angel was ordered not kill Al-Abbas.

**Truly Muslim?**

The Muslims had captured 70 prisoners from Quraysh. The Prophet decided to ransom the prisoners, Al-Abbas being one amongst them. When Al-Abbas was ordered to pay the ransom, he said that he is Muslim. The Prophet, however, told him that if he were truly Muslim, then Allah would pay him back. Why didn’t the Prophet accept Al-Abbass’ words that he was Muslim? People can say that they are Muslim but if their actions totally contradict their words, we deal with those people based on their actions, not based on what is in their heart or on their tongue.

**Iman has 3 components:**

1. Belief in the heart  
2. Speech with the tongue  
3. Action of the limbs

All three components of Iman are vital. For example, the Prophet’s uncle Abu Taleb helped the Prophet and the Muslims more than anyone else in Makkah, protected the Prophet, defended the Muslims, and was always on the side of the Muslims. He, however, never said *la ilaha illa Allah*, though deep down in his heart he had truly believed that the Prophet was a messenger. His actions of the limbs were upright, but the speech with his tongue was missing. On his deathbed, he was planning on saying the testament of faith, but Abu Jahl knew that there was one person that Abu Taleb loved more than the Prophet, and that was Abdul Muttalib. Abu Jahl asked Abu Taleb, “Are you going to abandon the way of Abdul Muttalib?” So Abu Taleb died without saying the *shahada*. Therefore, he was not Muslim.

Al-Abbas said that he was Muslim and that he helped the Muslims, but he contradicted such a claim when he fought against the Muslims in the Battle of Badr. Anyone with one ounce of faith in their heart would not fight against the Muslims. The Prophet thus dealt with him based on his actions and ordered Al-Abbas to pay ransom.
PRISONERS OF WAR

When the battle was over, most of the leaders of Quraysh were killed. The Prophet ﷺ returned to Madinah and even the Muslims were shocked to hear that they defeated the Quraysh. It sent a message to all of Arabia that Muslims were here to stay.

If you captured fighters from the other side, there were a couple of options:

1. Execute all of them
2. Free them
3. Enslave them (especially women and children because they were not allowed to be killed)

Slavery in Islam was a way of taking care of the prisoners and teaching them Islam. In those days, the slaves of the Companions became scholars of the next generation, being the best students of the best teachers. The prisoners were treated very kindly and the slave was not financially responsible for anything. When you have a slave in Islam, you are ordered to give them whatever you eat and dress them with whatever you wear. If they become Muslim, it is recommended that you free them.

Abu Hurayrah ﷺ said if it were not for jihad fisibillilah, Hajj, and being kind to one’s parents, he would have wanted to be a slave. The Prophet ﷺ said the slave gets 2 rewards: a reward for obedience to Allah and a reward for obedience to his master.

DECISION ON WHETHER TO RANSOM OR EXECUTE

After consulting with the Companions, the Prophet ﷺ and Abu Bakr ﷺ were of the opinion that ransom was the better option. Muslims were from a poor nation and did not have resources like the Makkans, so it would increase the Muslims’ wealth.

Umar ﷺ believed the Muslims had to set an example and make a statement by executing every single one of them. Furthermore, the prisoners’ relatives amongst the people of Madinah should be the ones to do so. Therefore, people would think twice before attacking the Muslims.

The Muslims began taking ransom for the prisoners. For those who could not pay the ransom, they were offered the chance to teach ten of the Ansar how to read and write proficiently in exchange for their freedom. These prisoners would then become the teachers of the youngsters in Madinah. While most of the Makkans knew how to read and write in order to deal with customers, the people of Madinah were farmers and less educated. So, teaching young people to read and write revolutionized the culture of Madinah. And of course, prisoners wanted to teach their students very quickly, since the faster they learned, the faster the prisoners could return home.
Allah ﷻ revealed the following *ayah* concerning the decision:

> مَالَكَ الْقُلُوبُ أَن يَكُونَ أَشْرَى أُمَّةٌ حَتَّى يُجْرِي في الأَرْضِ نَزْعًا عَرْضَ الْأَنْبَأٍ
> وَاللَّهُ تَرَبِّضَ اللَّهُ عَلَى الْأُمَّةِ إِلَّا أَن يَفْتِنَهَا لِيَقُولَ الَّذِي لَا يُقْسَمُ فِيهِ اللَّهُ الْحَقَّ عَلَى الْمَقْدُومَ.

“*It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah ’s enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.*” *Surah Al-Anfal, 8:67*

When this verse was revealed, both the Prophet ﷺ and Abu Bakr ﷺ sat down and cried on the side of the road, knowing that Umar ﷺ was indeed correct. They could not retract their decision because they had to fulfill their promises of accepting ransom.

Taking a ransom would cause more problems and more causalities. A new nation must assert its authority, and if these prisoners were killed, people would not dare to fight or oppose you. They will think twice before fighting you. However, once a nation's authority is established, it is okay to take prisoners.

**THE HYPOCRITES OF MADINAH**

After *Badr*, the hypocrites began showing up in Medinah and the Jews of *Banu Qaynuqa’* started to become rebellious. These hypocrites were non-Muslim Arabs who believed that the Makkans would eventually come and crush the Muslims, allowing them to take back Madinah and make it how it was before. Though they pretended to be Muslim, they were hoping that the Muslims would be defeated. There were no hypocrites in Makkah, however, because you do not pretend to be someone who is oppressed.

One such hypocrite was Abdullah Bin Ubay. Every Friday before the *khutbah*, Abdullah bin Ubay would stand up and announce that the Prophet ﷺ was about to come out and that the people should obey him. He pretended to be Muslim, though he hated Islam.

**THE JEWS OF BANU QAYNUQA’**

*Banu Qaynuqa’,* the Jewish tribe in Madinah, had control of the marketplace at the time. When the Prophet ﷺ defeated the Quraysh, they said, “O Muhammad do not be deceived by the fact that you have defeated the Quraysh who are inexperienced and unskilled in war. Were you to fight us, you would come to know that we are in fact the people [who are unyielding in fighting], and you would never meet the like of us.”

Though the people of Madinah agreed to fight a common enemy, this tribe was showing enmity towards the Muslims by trying to instigate another fight with the Makkans. This is treachery. The Prophet ﷺ overlooked it and continued to call them to Islam, but they were still free to practice their religion.
INCIDENT IN THE MARKET OF BANU QAYNUQA’

In the market of Banu Qaynuqa’, a Muslim woman squatted down to rest and inspect the jewelry. While she was squatting, a shopkeeper pinned the lower part of her dress to the neck area without her knowing, so when she stood, her awra showed. Embarrassed, the Muslimah screamed. A Muslim who happened to be walking by saw what the Jewish shopkeeper did, so he punched him. The shopkeeper punched back. The rest of the shopkeepers ganged up on the Muslim man and killed him.

There was great tension following this incident. The Prophet asked only that they pay blood money and that they come forward with the person responsible for the death of the Muslim man. One of the agreements in the Constitution of Madinah was to bring a criminal to justice; however, all the Jews refused to come forward. Instead they said, “O Muhammad, do you think we will tell on our own people?” They knew who did it, but they refused to cooperate and bring forth the man. So, the Prophet was given no option except to implement the last clause in the treaty: appropriate measures can be taken against anyone who refuses to abide or breaches the conditions of the agreement.

SIEGE OF BANU QAYNUQA’

The Prophet gathered the Muslims at the fortress of Banu Qaynuqa’, where they were given the chance to accept Islam or bring forth that man and pay the blood money. They refused. Therefore, the Prophet laid siege to their fortresses. Having no food, they surrendered within 2 weeks.

Anytime there is a siege and a side surrenders, that side is deemed to be a prisoner. They can either take ransom or be executed, except if they are women (unless they joined the fight), below the age of puberty, or elderly.

The Prophet started to consult with the Companions, but Abdullah bin Ubay came running towards him. He feared that the Prophet was going to execute them based on the ayah in Surah al-Anfal. Abdullah bin Ubay was from Khazraj who was allied with Banu Qaynuqa’ and Banu Natheer. He said, “O Muhammad, I won’t let you do it. I fear the changing of the tides. These were a people of 400 men, and I protected them when you were not here. I am not going to let you wipe them out in one day.”

The Prophet told him to go away and let them consult. Abdullah then grabs the Prophet by the upper garment until his neck was red. The Prophet again says to get away, but Abdullah puts his hand in the pocket of the Prophet. Umar offers to kill Abdullah, but the Prophet says no. Abdullah again insists. So, the Prophet then decides that Abdullah can choose the Jewish tribe’s fate. Even after their disobedience, they were let free by Abdullah. Some say that the Jews of Banu Qaynuqa’ were exiled. However, Ibn Qayyim says the correct opinion is that they were not exiled because 300 of them came to offer help in battle of Uhud, but the Prophet sent them back.
CHANGING OF THE QIBLAH
The two other Jewish tribes of Madinah were given many chances to embrace Islam, but they still constantly tried to instigate another fight with the Makkans.

At the beginning of Islam, when the Muslims were still in Makkah, Allah ordered the Companions to pray towards Jerusalem. However, in Medinah, Allah sent down revelation, changing the Qiblah from Jerusalem towards Makkah.

“We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.” Surah Al-Baqarah 2:144

When the Prophet came, the Jews did not accept him as a messenger and thus did not accept the rituals of Islam. When they saw the Muslims now praying toward Makkah, it made them angry even though it was such a small detail of a ritual that is not even theirs.

The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path." Surah al-Baqarah 2:144

Jews objected because switching the capital of the religion from Jerusalem to Makkah meant that Allah favored another people. Though they were given the chance to be the chosen people, they dropped the ball and did not fulfill their duties. Allah gave the Israelites prophet after prophet to guide them and lead them. Now things have changed; now the capital is no longer Jerusalem, it is Makkah! This is the new state. This is the new nation.
Chapter Three: Success and Failure, the Lessons of Life

REVENGE? WHAT WERE THE REASONS FOR UHUD?
The Makkans wanted to avenge themselves after their defeat at the Battle of Badr. Also, since Muslims were standing in the way of their trade, they wanted to reopen the trade routes. Makkans would suffer financially if the trade routes were not open to them. Therefore, the Prophet tried to put blockades along the way and sent Companions to stop the caravans that left Makkah.

The Makkans were so angry after Badr that they collected all the profits from Abu Sufyan’s caravan to fund a return trip to Madinah. They wanted to wipe out the Muslims once and for all. They also wanted to gain back their reputation among the Arabs.

The Muslims heard about a large army coming their way, not 1000 but over 3000! And it was not only the Makkans who were coming; some of the Arabs in the surrounding area who were allied with the Quraysh were also coming to wipe out the Muslims.

THE DECISION TO STAY IN MADINAH OR GO OUT TO FIGHT
When the Prophet heard about the Makkans heading toward Madinah, he consulted with the Companions and the whole community - young, elderly, rich, poor, people from both Makkah and Madinah, everyone.

The Prophet described a dream to them, in which cows were being slaughtered. He also saw that the blade of his sword was cracked but his hand was safe, protected and covered by his armor. The Prophet said that he interpreted the armor to be Madinah. If they stayed in Madinah, the Muslims will be safe if the enemy entered the city, and they would have fighters on the streets and the rooftops. Dreams of Prophets and Messengers are always truthful. His opinion was to stay in the city and defend it from within its borders.

The Prophet also saw the zeal of youngsters who wanted to shows their courage and skills, especially the Aws, since they did not have the opportunity to participate in the Battle of Badr. The Prophet did not make it obligatory on the Muslims to come. In the Battle of Badr, most fighters were from Khazraj and the status of those who fought in Badr was very high. Even the Prophet said, maybe Allah is looking down upon the battle of Badr: do what you please- a blanket statement that whatever sin they committed, they will be forgiven.
When the Prophet said they would defend Madinah from within its borders, the youngsters objected and believed it was a weak position. Abdullah bin Ubay wanted the Prophet to stay in Madinah so that the hypocrites could hide and avoid fighting. The elders also agreed with the Prophet.

The Prophet recognized the zeal of the youth and their readiness to fight. He said, if that is what you want, we will go out and fight the enemy. He then went home and put on his armor. While he was in his house, Abdullah bin Ubay and the elders scolded the youngsters and tried to convince them that fighting from within Madinah was of the sounder opinion. But the youngsters feared that the enemy wouldn’t come into the city, and they would not have the chance to prove their courage.

A CHANGE IN OPINION

When the Prophet came out of his home, the people were not ready because they were still discussing the issue. The Companions told him they wanted to follow the original plan of staying in Madinah; they wanted to fight from the streets and rooftops of Madinah. However, he said that it is not appropriate for a Prophet to take off his armor after he has put it on until Allah decrees.

Why did the Prophet not change his mind? There is an important lesson in leadership to be learned from this incident: once you make a decision, do not waver. There will be those who object to that decision and try to change your mind, but if you are not firm and allow yourself to waver back and forth, that is a sign of weakness in leadership. If you change your mind and the variables in the decision did not change, you can lose control of the situation. If variables change, then you can change your mind.

Since no variables changed, the Prophet stayed firm in his decision and would go out to meet the enemy. After shura (consultation) and once the decision is made, stay firm.

HYPOCRITES’ RESPONSE TO FIGHTING IN UHUD

When the Companions arrived at the foothill of Uhud, the Prophet chose an area that was surrounded by mountains. The Muslims initially were 1000, but Abdullah bin Ubay convinced 300 of his men not to risk their lives since the Prophet listened to the youngsters over the elders. Some of the Companions started chasing after Abdullah and the hypocrites, telling him to come back.
“What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].” Surah An-Nisa 4:88

When the Prophet ﷺ marched out to Uhud, a rowdy group of 300 people came to join the battle. They were very disorganized, and they were the Jews of Banu Qaynuqa’. The Prophet sent them back, saying they don’t need help from the disbelievers.

While the Muslims were initially 1000, the non-Muslims were over 3000 in addition to 200 horses headed by Khalid bin Walid and Ikrimah bin Abi Jahl. A camel was like a tank while a horse was like an airplane. The Prophet ﷺ chose to have the mountain of Uhud at their backs so they wouldn’t be attacked from that direction. The Muslims would use their archers to take down the horses; otherwise, the cavalry would split up the ranks of the Muslims.

WHO WILL TAKE MY SWORD?
During battle, the Prophet ﷺ asked, “Who will take my sword and fulfill its rights?” Hamzah ibn Abdul Muttaleb ﷺ raised his hand, but the Prophet said no. Then Ali bin Abi Taleb ﷺ raised his hand, but the Prophet said no. Then Abu Dujana ﷺ puts on his red bandana, raises his hand, and then offers to take his sword. He takes the swords, and when the soldiers meet, he walks in front of the lines. He struts back and forth in a boastful manner. The Prophet ﷺ said that Allah hates this kind of arrogance except on the battlefield.

In any battlefield, you can gain a quick victory if you cut off communication. The flag-bearers were the communicators in those times, and they must be surrounded by people protecting them. Every battalion had its own flag, so the Ansar, muhajirun, Aws, and Khazraj all had their own flag. The Muslims kept taking down the flag-bearer among the disbelievers. 8 flag-bearers were killed in a row. No one wanted to be the 9th!

During the Battle of Uhud, the Muslims were initially winning and the disbelievers started to flee. However, when the archers left their post to collect the spoils of war, Khalid bin Walid went around the back of the mountain to attack the Muslims. So, the Muslims became sandwiched between the cavalry of Khalid and Ikrimah as mass chaos ensued.
Narrated al-Bara’ b. Azib: “The Messenger of Allah said, ‘Man your post, and don’t leave it until I send for you, even if you see birds snatching us, don’t abandon your post; and if you see that we have defeated the enemy and made them flee, even then you should not leave your post until I send for you.’

When the disbelievers were defeated, by Allah, I saw the women fleeing lifting up their clothes revealing their bangles and legs. So the companions of Abdullah b. Jubayr said, ‘The spoils! Oh people, the spoils! Your companions have achieved victory, what are you waiting for?’

Have you forgotten what Allah’s Apostle said to you?

They replied, ‘By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty.’

But when they went to them, they were forced to turn back defeated. At that time, Allah’s Apostle in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us.”

RUMORS THAT THE PROPHET ṢAUDY HAD BEEN KILLED

The disbelievers started to attack the position of the Prophet ṢAUDY. 7 of the Ansar defended him, but the Prophet fell into a ditch. When the Companions looked around, they didn’t see him, so rumors spread on the battlefield that he had been killed. Some Companions sat down, some fought even more bravely than before, and some just walked back to Madinah.

The Muslims were scattered all over the place. The Prophet ṢAUDY got up, and some of the Companions like Abu Bakr ṢAUDY and Umar ṢAUDY came to protect him. A woman from the Ansar named Umm Ammarah ṢAUDY also protected him with a sword. The Prophet said that when he looked to his right, he would see her defending him. And when he looked to the left, she was there again to defend him. She herself was struck on the shoulder and wounded. The Prophet ṢAUDY was struck in so many places; his helmet was crushed, his teeth broken, and his face cut. He and the Companions retreated to the mountain. When he lead salah, he had to sit because of his injuries.

When Aisha ṢAUDY saw him, she asked if the Battle of Uhud was the most difficult day in his life. He replied, no. It was the day your people rejected the message at Taif and stoned me.

The Companions who returned to Madinah started to spread rumors that the Prophet ṢAUDY had been killed. One Sahabiyya came forward and asked if the Prophet was ok. They responded by saying that her husband was martyred. She again asked about the Prophet. They responded by saying that the Prophet was ok, and that it was just a rumor. They then explained that her father, uncle, son, and brother had all been martyred. But the only words that came out of her mouth were, “How is the Prophet?” When she saw him with her own eyes, she said, “Every calamity is minute as long as your still alive, oh Messenger of Allah.”
RETURNING FROM BATTLE

During the battle, 70 Muslims were martyred. The Muslims came back in a saddened state, so the elders and hypocrites said that heeding the advice of the youngsters was a mistake. We should have stayed in the city! Allah revealed the following ayah in order to teach the Prophet how to deal with such friction:

\[
\text{فيما رحمه من الله لبكم ولوكنت فطأ عذاب القلب لأفستن من حولك فأعف عنهم واستغفر لهم وشاورهم في الامر } \\
\text{إذا عزمت فتتولى } \\
\text{على الله إن الله يحب المنكوبين.} \\
\text{Surah Ale-Imran 3:109}
\]

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

The ayat of Qur’an revealed after Uhud had a very kind and gentle tone. It reminded the Muslims that they should still consult with one another even if there were mistakes and to avoid blaming people. The ayat of Qur’an revealed after Badr had a tone reminding people to be grateful and humble.

The Messenger of Allah said, “She (Madinah) is Taybah, and she expels filth, just as the billow expels rust from iron.”

WHO WON?

When the battle was over and the Prophet was on the mountain of Uhud with the Companions, a conversation took place between him and Abu Sufyan.

Mountains

- Abu Sufyan yelled, “Is Muhammad still alive?” There was silence because the Messenger of Allah asked the Companions not to respond.

Mountains

- Abu Sufyan then asked, “Is the son of Abu Quhafa (Abu Bakr) alive? Is Umar ibn al-Khattab alive?” There was silence yet again. He then said, “It looks like they have been killed!”

Mountains

- Umar ibn al-Khattab couldn’t restrain himself and said, “No, oh enemy of Allah! Allah has kept us alive for your torture and your destruction!”
Abu Sufyan then said, “Glory be to Hubal!” (Hubal was the first idol that was put in the Ka'bah).

The Messenger of Allah said, “Why don't you respond, Umar?” Umar said, “What should I say?” He told him, “Say: Allah is the greatest and Allah is our protector!”

Finally, Abu Sufyan said, “Today we are even. This day for the Battle of Badr.”

Umar ibn al-Khattab then said, “We are not even! Those who have died amongst us are in Paradise and those who have been killed amongst you are in Hellfire!”

While Abu Sufyan did leave with consolation, the battle was actually not a defeat from the Muslims’ point of view. The objective of the Makkans was to wipe out the Muslims and to wipe out the city of Madinah, but they did not achieve that goal. The Muslims were able to protect themselves and Madinah. Allah chose 70 Companions and gave them martyrdom.

**MUTILATION OF THE BODY OF HAMZAH**

Jubayr Ibn Mut‘im from the Quraysh promised his slave Wahshi Ibn Harb freedom if he could kill Hamza bin Abdul Muttaeleb. So, Wahshi struck Hamzah in the back with his spear and killed him. The chip of the sword of the Prophet symbolized a loss from his family. The cows being slaughtered represented the Muslims who were martyred.

To avenge the death of her father, Hind had the body of Hamzah mutilated. His ears, lips and nose were removed and his liver cut off. Hind made jewelry from the parts of Hamzah which she wore back to Makkah and she tried to eat the liver, but couldn’t.

When the Prophet heard what she tried to do, he said the Hellfire would not have been able to touch her if she were able to put the liver in her body. When he saw the body mutilated this way, he said if he were to get his hands on them again, he would mutilate them the way they mutilated the body of Hamzah. However, Allah forbade mutilation of bodies, and so the Prophet said not to mutilate the bodies. The Messenger of Allah was very emotional. He said, “I would have called Safiyyah (the aunt of the Prophet) to see her brother, but I did not want her to see her brother in this state.”

Later on when Wahshi accepted Islam, he would sometimes walk towards the Prophet while he was talking to the Companions. Then the Prophet would be silent as tears ran down his cheeks as he remembered the death of his beloved uncle. So, the Prophet told Wahshi to come from behind, not from the front. The Prophet forgave Wahshi, but he still felt pain about the memory. Wahshi wanted to redeem himself, so later on, he killed Musaylamah the liar.
THE MARTYRS AT UHUD

70 Companions were martyred at the Battle of Uhud. Because digging that many graves is difficult, the Prophet ordered the Companions to bury three bodies per grave. The bodies were buried in accordance to how much of the Qur’an they had memorized. Those who memorized the most Qur’an were put in the front and those who memorized less were buried accordingly.

Every time the Prophet asked how much Qur’an a Companion memorized, the Companions knew how much that person had memorized. How did the Companions know how much Qur’an each person had memorized? Because they used to recite to each other, they would learn from each other, and they would teach each other the Qur’an. This is a Sunnah that has been abandoned. Scholars have said that seeking knowledge is a bond that connects all of us together. We should try to find a partner to recite Qur’an with.

REASON FOR THE SETBACK AT UHUD

The hypocrites and the elders who disagreed with the Prophet believed that the reason the Muslims suffered such great losses at the Battle of Uhud was because the he listened to the youngsters and went out to meet the enemy at Uhud. However, that was not the reason for the setback. The Messenger of Allah chose to fight the disbelievers outside of Madinah at Uhud and this strategy would have given the Muslims victory. A lesson to be derived: one of the reasons for the “defeat” of the Muslims was their disobedience to the Prophet and their love for the dunya. Abdullah ibn Mas’ud said he didn’t realize that any of the Companions of the Prophet loved the dunya until Allah said:

منحكم من يرَيد الدُنْيَا وَمِنَكم مَن يَرِيد الأَخَرَى

“Among you are some that desire this world and some that desire the Hereafter.”

Surah Ali-Imran, 3:152

MOTIVATED ARAB TRIBES

The Quraysh were considered almost invincible because of the well-known incident of the Elephant. When Abraha came with his army of elephants to destroy the Ka’bah, Allah sent birds to throw stones at the army, turning them to ash immediately. So when the Muslims defeated the Quraysh during the Battle of Badr, it sent shockwaves throughout the Arab tribes.

The Quraysh were split. There were the elders who insisted their way of life was correct, but there were also the youngsters who were calling to the Oneness of God. The Arabs did not know who was on the right path and were waiting to see who would be victorious. The Quraysh wanted to come back with a victory over the Muslims to retain their position as the chosen people of Arabia. When the Quraysh were victorious at Uhud, many of the tribes felt motivated because now they knew that the Muslims could be defeated.
Chapter Four

Success in Da’wah

EVENTS FOLLOWING UHUD 4 A.H. - MASSACRE AT THE WELL OF MA’UNA

The people of Najd were now motivated to wipe out the Muslims and what they did next was a greater calamity for the Muslims than what happened at the Battle of Uhud. They sent a representative, Abu Bara’, to the Prophet ﷺ.

Abu Bara’ said, “Muhammad, this matter of yours to which you call me is good and beautiful. If you were to send some of your Companions to the people of Najd to call them to your religion, I would hope that they would respond to you.” The Messenger of Allah said, “I fear that the people of Najd would do them some harm.” Abu Bara’ replied, “I will guarantee their protection, so send them to call people to your religion.”

The Messenger of Allah ﷺ did not trust the people of Najd; however, he did choose 70 Companions known as al-Qurra’ (those who memorized the Qur’an and were the teachers and students of knowledge) on a mission of da’wah to Najd. The people of Najd were waiting at the well of Ma’una to ambush al-Qurra’. All 70 of them were killed except for two. One Companion was let go because his mother owed a debt to the mother of the Najdi who was about to kill him. And the other Companion was saved because he was simply lagging behind.

OTHER INCIDENTS AROUND THE AMBUSH

One of the Companions killed at Ma’una was Haram ibn Milhan ﷺ. When he was stabbed in the stomach with a spear and saw blood coming out, he said, “By the Lord of the Ka’bah, I have succeeded!” He said so because he died in the way of Allah. We learn an important lesson from this incident: if you are always on the path of Allah, you will be successful no matter when you die.
The two Companions who were free to return to Madinah were traumatized by the slaughter they had just witnessed at Ma’una. They were approached by people from Banu Kilab (who happened to be allies of the Muslims). The two Companions mistook them as Najdi and they killed two of them by mistake. The Muslims now owed 200 camels to Banu Kilab as blood money.

THE PITFALLS IN DA’WAH
Making da’wah was dangerous back then in the Arabian Peninsula. When the representative of Najd came, the Prophet knew the danger. He weighed the pros and cons and decided to move ahead with doing da’wah to the tribe because of the possibility of a great number of people accepting Islam.

Removing danger from society is important, because Islam prospers in peace, not in war. Da’wah prospers in peace, not in war. When the Prophet received the opportunity for a peace treaty (Treaty of Hudaybiyya), he immediately took it even though it had some clauses that were not favorable for the Muslims.

Making da’wah can be dangerous today as well. However, we have the truth, so we should not be afraid. Those who lie are the ones who are afraid. So we stand up to pray when it is time to pray. When you practice your deen and go outside with your hijab on, there is a possibility that someone may harm you. But if the possibility is not high, then it should not hold you back from practicing Islam. Fear Allah as much as you can and Allah will protect you! If anything does happen to you along the way, then you die as a shaheed (which is a blessing and not a tragedy).

QUNUT AN-NAWAZIL
Anas ibn Malik reported that the Messenger of Allah invoked curse in the morning (prayer) for thirty days upon those who killed the Companions (of the Holy Prophet) at Bi’r Ma’unah. He cursed (the tribes) of Ri’il, Dhakwan, Lihyan, and Usayya, who had disobeyed Allah and His Messenger.

At the end, Allah guided the people of Najd and they eventually accepted Islam. The practice of this dua is known as Qunut an-Nawazil and it needs to be revived in our ummah. We make this dua during times of calamity, which affect a group of people in the ummah.
Anas said, “Allah the Exalted and Great revealed (a verse) regarding those who were killed at Bi’r Ma’unah, and we recited it, till it was abrogated later on (and the verse was like this): convey to it our people the tidings that we have met our Lord, and He was pleased with us and we were pleased with Him.”

During the Battle of Uhud, when the Prophet was struck and injured, he said, “How can a people who strike their prophet be successful when all he is doing is calling them to Allah?” Allah at that moment revealed:

“It is not up to you, oh Muhammad, whether Allah guides them or punishes them, for indeed, they are wrongdoers.” Surah Aal-e-Imran, 3:128

After having been scolded by Allah in this position, the Messenger of Allah then made dua for his people saying, “Oh Allah, guide my people for they do not know.” The Prophet was human and Allah corrected him immediately whenever he said or did anything that was considered unacceptable, so that we Muslims know what to do and what not to do.

Whenever we see a disbeliever or we see someone doing wrong, it is permissible for us to make dua that Allah guides them. It is not up to us to say who will end up in Hellfire, because no matter how evil we think people may be, there is always a chance for them to seek forgiveness and turn back to Allah. Abu Sufyan, Khalid ibn Walid, and Ikrimah ibn Abi Jahl fought against the Muslims, yet Allah guided them to Islam and made them benefit the Muslims later on.

When we see someone committing a sin, we must not belittle him or her. First, we must thank Allah that He did not test us with that sin. Second, we should make dua that Allah keeps us guided and firm. Third, we should make dua for that person’s guidance and forgiveness.

Qunut an-Nawazil keeps the Muslims aware and concerned about the suffering of Muslims in different parts of the world. Also, we Muslims are brothers and sisters, and we cannot claim to love people if we don’t make dua for them.

TREACHERY OF BANU NADIR
The Muslims needed to pay blood money in the form of 200 camels to Banu Kilab after a couple of Companions mistakenly killed two men from Banu Kilab after the incident at Ma’una. The Prophet wanted to ask for help from the Jewish tribe Banu Nadir because they were wealthy, even though this tribe was trying to incite the Makkans against the Muslims. The Prophet knew what they were trying to do, and yet he ignored it for the sake of peace.
Banu Nadir tried to assassinate the Prophet \( \text{مُصَدِّقُهُ} \). They planned to have a debate and they told him to send 30 Companions. They planned on sending 30 people from their tribe as well. The Muslims had already lost 70 people of knowledge at the massacre at Ma‘una, so they asked for 30 Companions just to instigate the Muslims. In reality, Banu Nadir were not planning to debate the Prophet \( \text{مُصَدِّقُهُ} \), but they were planning to kill him. There was a Companion among Banu Nadir who was secretly Muslim, and he informed the Messenger of Allah what the Jews were planning, so he cancelled the meeting.

Part of the Constitution of Madinah stated that every group should take care of its own group in terms of paying blood money, but asking for help was still permissible. The Prophet \( \text{مُصَدِّقُهُ} \) wanted to give Banu Nadir one more chance and ask them for help again. The Prophet went to discuss with them the blood money the Muslims owed to Banu Kilab and to see how many camels they would be able to contribute. Banu Nadir tried to take advantage of the situation. They prepared the area where the meeting was to take place and they placed a boulder on the roof near the place where he \( \text{مُصَدِّقُهُ} \) was going to sit. They planned to drop the boulder on him.

"Never would we get such a golden chance. If one of us drops a rock on him from the top of the house, we shall all get rid of him."

The Messenger of Allah \( \text{مُصَدِّقُهُ} \) came and sat down, but then he immediately stood up and went to the masjid because Jibril \( \text{مُصَدِّقُهُ} \) came to him and told him what Banu Nadir was planning. The Prophet gathered the Companions and laid siege to the fortresses of Banu Nadir. The tribe surrendered after two weeks.

**BANU NADIR EXPELLED**

Banu Nadir was treacherous to the Muslims. Until this point in time, they collaborated with the Makkans, they sent delegations to instigate wars to finish the Muslims, and they tried to kill the Messenger of Allah \( \text{مُصَدِّقُهُ} \). So when they surrendered after the siege, they could all have been executed (their males of fighting age). The Prophet \( \text{مُصَدِّقُهُ} \) consulted with the Companions and Abdullah bin Ubay was among them. Abdullah bin Ubay had previously saved Banu Qaynuqa’, and now his advice was to let Banu Nadir go as well. Banu Nadir was the first group that was expelled from Madinah. Even in the process of expulsion, the Prophet \( \text{مُصَدِّقُهُ} \) showed leniency by allowing them to take whatever they could fit on the backs of their camels (with the exception of weapons). Many of the Jews were angry and did not leave the area even though they were expelled.

Even expulsion did not prevent Banu Nadir from doing more harm. Because of their hatred of the Muslims, they went to the Quraysh and other tribes around the Arabian Peninsula to gather a force to surround and attack Madinah. They convinced the tribes to come together by saying, “Muhammad and his men are threatening your way of life, and you must gather your resources against the Muslims and destroy them before they destroy you.” This is how Al-Ahzab (The Allied Forces) was formed.
Chapter Five: The Principles for Successfully Working Together

PRINCIPLES OF TEAM WORK

➢ Participation of Leaders
➢ Delegating and Dividing Work
➢ Leniency and Seriousness in Administration
➢ Keeping Aspirations High and Determination Strong

THE BATTLE OF THE TRENCH (SIEGE OF MADINAH) 5 A.H.

Weathering the storm: the virtues of faith, prayers, and patience

There was now an army of 10,000 soldiers from different tribes around the Arabian Peninsula marching towards Madinah to destroy the new nation of Muslims. A force this large was unheard of before.

The Prophet gathered the Muslims and he consulted with the elders, the youngsters, and everyone in the masjid after prayer. There is a lesson to be learned here for us. When we have a project, there will of course be board members and a certain team responsible for it, but it would be a good idea to consult with the community at large after Jum’ah prayer. Such a setting is an opportune moment to brainstorm ideas. Even if not all ideas are implemented, consultation encourages active participation. We should try to listen to as many people as we can. A decision doesn’t have to be made right then and there, but the ideas can be heard and the leaders can later decide the best way forward in a private meeting.

Salman al-Farisi stood up and said, “Oh Messenger of Allah, whenever we were greatly outnumbered in Persia, we used to dig trenches around our towns and this would help us keep our enemies away from us.” The Prophet heard this idea and immediately implemented it. He ordered all of the men in Madinah to help dig the trench, because a force of 10,000 from all over Arabia was coming to destroy the Muslims once and for all. The trench had to be deep and wide enough that horses couldn’t jump over it, so it was nine feet deep and seven feet wide in most areas with archers stationed in strategic positions. The trench didn’t need to be all around Madinah. The city was protected from the South by date trees through which an army couldn't penetrate, but individuals could come through. The city was also protected from both East and West because of the solidified lava, which
prevented horses and camels from riding over. The North was the only portion that needed a trench. Such a large area required much manpower, but it was feasible.

**DELEGATION**

The Prophet ﷺ participated in the digging of the trench and he divided the work among the Companions. When working together as a team, we have to learn how to delegate. A leader needs to help out, but shouldn’t burn himself or herself out. When delegating tasks to others, it is important to keep in mind that the Shaytan doesn’t like people to work together. The Shaytan wants people to forget about their responsibilities so that people lose trust in each other and avoid working together. We find the solution to this challenge in the story of Prophet Musa ﷺ when Yusha bin Noon said:

\[
\text{\textit{ومَا أَنْسِينُ نَيَةً إِلَّا الْشَيْطَانُ أَنَّ أَذَكَّرُهُ.}}
\]

“Nobody made me forget except for the Shaytan.” Surah Al-Kahf, 18:63

It’s a good practice to remind others. It might seem like nagging, but that is better than losing trust in each other. People want to help out and get the reward from Allah ﷻ, so we should give them that opportunity. So go ahead and delegate tasks to them, but make sure to remind them well ahead of the deadline, so that someone else can fulfill the duties if that individual isn’t able to. For example, if flyers need to be printed out before Friday, give the task to someone on Monday and call them on Wednesday and ask them about it. This would leave enough time to find someone else to print the flyers in case the first person isn’t able to do so.

**GLAD TIDINGS**

When the Prophet ﷺ and the Companions were working on the trench, they didn’t have much food to eat because everything came to a standstill. People stopped doing business and they were running out of food. They dug the trench for weeks and were trying to do it as fast as possible. There were times when the Prophet ﷺ was being called to break huge boulders that they couldn’t dig through. He was the strongest of them all, and he would strike the boulders with an axe, and each time he would say “\textit{Allahu akbar!” and there would be a flash under the axe.
The Prophet ﷺ struck the boulder the first time and said, “I can see the palaces of Persia!” He struck it a second time and said, “I can see the palaces of Sham!” He struck it a third time and said, “I have been given the keys of Yemen, I can see the gates of San’a!”

He was given glad tidings in the most difficult time that they will be successful not only over the Arab tribes, but also the Persian, Roman and Abyssinian Empires, the three strongest empires at the time. It was like saying today that Haiti will conquer China, Russia, and the U.S. The Muslims had very little resources and yet the glad tidings came that they would conquer the three strongest empires of the region.

When working in da’wah, the realization that this deen will eventually be successful will keep us motivated. Know that your efforts will make a difference. The end result in the future will be a great success, and you can still be a part of it by contributing: teach Islam to other people and be the best Muslim you can be. There will come a time that the adhaan will be called in Chicago, New York City, and Paris, and people will stop and everyone will pray, in sha Allah. Islam is the only religion that will truly be successful.

When the hypocrites heard the Prophet ﷺ was given glad tidings to conquer the empires, they started making a mockery of him. They thought him delusional, because they weren’t sure that they would even survive that week.

After the Prophet ﷺ finished the digging of the trench, he placed Companions at strategic locations to defend Madinah. When the disbelievers came, they were surprised to see a trench, which prevented them from just entering and ransacking Madinah. In addition to the trench, there were also arrows coming from the other side.

Some of the attacks were so intense that one day, the Prophet ﷺ said he was approached by Umar ibn al-Khattab ﷺ who said, “Oh Messenger of Allah, I barely prayed Asr on time.” It was Maghrib time, and the Prophet replied, “I haven’t even prayed Asr. May Allah fill their graves with fire; they made me miss the Asr prayer!” The Muslims were tired, hungry, and they didn’t have enough manpower, but the trench kept the disbelievers from attacking all at once.
BANU QURAYDHAH BREAKS OFF
The Jews of Banu Quraydah did not break off from the Muslims. They were inside Madinah and were at peace with the Muslims. They didn't send any help during the Battle of the Trench, but they didn't go against the Prophet either, until the leader of Banu Nadir, Huyayy ibn Akhtab, entered Madinah through the palm trees in the South and approached the leaders of Banu Quraydah saying, “The Muslims will eventually be defeated, there is no way they'll be victorious over such a large force. And when they lose, you will also be destroyed because you are with them. You have to save yourselves now. If you do not break off from the Muslims, you will also be destroyed when the Muslims lose.” Even though Banu Quraydah was reluctant, they eventually did decide to break off from the Muslims.

ENEMIES FROM WITHIN
The Muslims were able to stop the invaders from outside, but now their own neighbors became their enemies. The attacks could now come from the inside as well. The Messenger of Allah sent the cavalry towards Banu Quraydah to keep them in check. They didn't do anything in the beginning. But when the cavalry was called back to the borders of Madinah, Banu Quraydah came out and went to attack the fortress of the women, children and the elderly. They climbed up the fortress; the first person to reach the top was met by Safiyyah. She looked around for the strongest person and saw Hassan ibn Thabit, the poet of the Prophet. Safiyyah told Hassan to take his sword and finish the intruder off. He looked at her and said, “If I could do such a thing, do you think I would be with you women?” Hassan was there not because he lacked bravery, but because he was paralyzed on one side and couldn't lift a sword. However, his tongue was very beneficial. He wanted to help Islam; if he couldn't help through his hands, then he would help through his tongue. Safiyyah said, “I will take care of this but I need you to at least throw this head out so they see the head of a man.” She took the sword and killed the intruder and then Hassan threw the head. The Jews thought the fortress was protected by many men, so they left.
THREE OCCASIONS WHEN IT IS PERMISSIBLE TO LIE

If you’re captured in war and are being interrogated by the enemy.

When praising your spouse.

- For example, exaggerating your wife’s beauty and cooking.

When trying to reconcile between two conflicting people.

- For example, saying, “I know the other person is really sorry for what they did, they’re just too shy to admit it and apologize” (even if the other person didn’t speak with you)

HELP THROUGH NU’AYM IBN MAS’UD

Allah sent help for the Muslims through Nu’aym ibn Mas’ud, one of the leaders of an-Najd. He snuck into the Muslim camp and went to the Messenger of Allah and said:

“Oh Messenger of Allah, I have become Muslim and my people do not know that I have become Muslim; instruct me as you wish.” The Messenger of Allah said, “You are just one man among us; try to stir up division among them so as to weaken their resolve if you can, for war is deceit.”

Nu’aym went to his people and because he was the leader of an-Najd, he was able to stop the attacks coming from his tribe. This somewhat eased the situation for the Muslims. There were still the Quraysh with the largest force and Banu Quraydhah who were already inside Madinah and very dangerous.

Nu’aym went to Banu Quraydhah and told them, “I hear that the Quraysh are planning to abandon us. If they abandon us, we will not win because they have the greatest force and resources. They must not leave, so you go to them and ask for 30 men as collateral to make sure they don’t leave.” The Makkans were not planning to go back, but Nu’aym still said so in an effort to divide the groups.

Nu’aym then goes to the Makkans and tells their leaders, “Banu Quraydhah are regretting their decision to switch sides. They will come and ask for 30 men from you and then kill them to show Muhammad that they are sincere in wanting to come back together.” The Quraysh thought that Nu’aym was still on their side and believed him.

Banu Quraydhah then went to the Quraysh and asked for 30 men. When the Quraysh declined, there was a split and mistrust between the groups and all the attacks subsided because no one trusted each other anymore.
HELP THROUGH A MIRACLE STORM

The greatest relief came in the form of a miracle storm. The Prophet and the Companions hunkered down in the trench when the wind blew at night. It is extremely difficult to walk or be outside during windstorms in the desert, so the Muslims wondered what had happened to the forces outside.

*"O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing."* Surah Al-Ahzab, 33:9

The disbelievers' tents were blown – the Muslims had their houses, but the disbelievers did not. After the storm died down, and the sun rose and became bright again, the Prophet sent Hudhayfah to go out and see what happened to the Quraysh. It was so silent that even a whisper could not be heard. Their forces had gone home; no one stayed. The Prophet went out and did not see anyone. The attitude changed: from now on, we will no longer be on the defensive, but rather the offensive.

HEADING TO BANU QURAYDH

The Prophet and the Companions were very tired and hungry from weeks of digging the trench and defending Madinah – they wanted to rest.

*When the Prophet returned from the battle of the Trench, and laid down his weapon and performed ghusl, Jibril came to him and said, “Have you laid down your arms? For by Allah, we (angles) have not laid down ours; go out to them.”*

*He said, “Where to?”*

*He said, “Over there” - and he pointed in the direction of Banu Quraydhah.* [Bukhari]

They broke off from the Muslims, and they needed to be dealt with. It was not okay to let them join enemy forces and then be at peace with them.

The Prophet ordered the Companions to hurry to Banu Quraydhah. As they were leaving, he said, “No one among you should pray Asr except at Banu Quraydhah.” It was almost Maghrib, but they had not reached the area yet. Some of them said that they should not pray until they reach Banu Quraydhah; others disagreed with this, and said that the Prophet only meant for them to hurry – he did not know it would take this long.
Half of the Companions prayed Asr before reaching Banu Quraydhah, and the other half prayed Asr when they reached the area after Maghrib time. Which group was right? Both had their own interpretations, and both were following the Qur’an and Sunnah. They interpreted the same saying differently, proving that there can be a difference of opinion at times. As long as there is legitimate proof, differences of opinion are acceptable, and should not divide us. The Companions always respected each other, even when they had different opinions.

THE ARRIVAL
When they arrived, they laid siege to Banu Quraydhah for about two weeks. During the siege, the Prophet called them to Islam, but they rejected his call. He called them to the Qur’an, but they said, “We will live by the Torah and we will die by the Torah.” They refused to surrender until they ran out of supplies. Approximately two weeks later, they eventually surrendered. The Prophet asked them, “How should we deal with you?” He consulted with the Jews themselves! The Jews said, “We want an arbitrator (someone to give a judgment) just like Banu Qaynuqa’ had.” The Prophet asked them, “Who do you want?” Banu Quraydhah was allied with the Aws, whose leader was Sa’d bin Mu’adh. They called for Sa’d. He was injured during the Battle of the Trench, so he did not join the Muslims during the siege.

STANDING TO GREAT LEADERS
When Sa’d was called to be the arbitrator, he came forward, and the Prophet said, “Stand up for your leader.” The Prophet would forbid the Companions from standing at his arrival; when the Companions would stand up, he would tell them to sit down. They would respond with the fact that whenever the emperors of Persia and the emperors of the Rome entered the room, their people would stand up for them. The Prophet did not allow the Companions to stand up for him out of humility.

In this situation with Sa’d bin Mu’adh, the Prophet told the Companions to stand up for their leader. Doesn’t this seem contradictory? He told them to stand up to greet him because he had not been with them for a very long time.

If someone is in court, for example, they might get into trouble or be asked to leave if they do not stand up at the appropriate time. If sitting upon someone’s arrival is going to cause a problem, it is okay to stand out of necessity. After salah, people usually make dhikr. If someone who was sick and absent for a long time comes to the masjid to pray, one should stand up and greet him instead of making dhikr at that time. Prophet Yusuf did not wait for his family to come to him. Instead, he went to greet them and receive them.

So, it is permissible to stand up and greet someone. “If you want others to stand up for you, prepare for yourself a place in Hell-fire.” Do not stand up FOR people, but stand up to GREET people.
THE MUSLIMS AND THE JEWS

Banu Quraydah thought that Sa'd bin Mu'adh would be lenient with them. The Prophet asked him what to do. He said, "If they want to live and die by the Torah, then we will carry out the law of the Torah." The Torah's rule for treason was execution.

If after the Battle of Badr, the prisoners were executed, the Jews probably would not have the audacity to commit treason. Lives can be saved by setting an example from the very beginning.

وَلَكُمْ فِي الْقَضَائِلِ حَيَوَةً يُأْوِيَكُمْ أَوَّلِي الْأَلْبَابِ لَعَلَّكُمْ تَعْقُنُونَ

"And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous." Surah Al-Baqarah, 2:179

When punishment is laid upon a person, it discourages people from committing that same crime in the future.

The Prophet ordered the males of fighting age to be executed. Some people were given the opportunity to accept Islam, but very few of them did. The Prophet did not give this judgment; the judgment was from an arbitrator that the Jews asked for. The Prophet said:

لَقَدْ حَكَمْتُ بِحُكْمِ اللَّهِ تَعَالَى مِنْ فَوْقِ سَبْعَ أَرْقَعَةٍ

"You have judged according to the ruling of Allah from above the seven heavens.”

According to another report:

لَقَدْ حَكَمْتُ بِحُكْمِ الْمَلِكِ

"You have judged according to the ruling of the Sovereign.”

The Prophet was not innately violent. He was compassionate. Sa'd bin Mu'adh laid down this judgment, which was befitting of the crime. When the Prophet dealt with the Jews, he dealt with them kindly. He even visited Jews, and he had Jewish neighbors until the end of his lifetime. When he passed away, he had an armor that was collateral of a Jew. This shows that by the end of his life, he was still dealing with them. He treated them according to the agreement, which was to live in peace. He gave them so many opportunities to live in peace. He did not make them leave. That is why the Jews prospered when they lived with the Muslims, and the Jews in Andalus prospered under the Muslims as well.
A PLAN TO ATTACK THE MUSLIMS
Word spread that Banu Al-Mustaliq was planning an attack on the Muslims. When this was confirmed, the Prophet set out with an army. They attacked Banu Mustaliq, and they were able to bring about 800 families that they captured with 1000s and 1000s of camels and sheep. The Muslims did not want them to have an opportunity to attack them, so they attacked first. They were very surprised by the attack.

JUWAYRIYAH
The Prophet was approached by one of the daughters of the leaders. The daughter was distributed to one of the Companions. It was not appropriate for someone like her to be a slave. Her name was Juwayriyah. The Prophet freed her, and then he married her. When he married her, the people of Madinah questioned whether this was appropriate or not.

It was not permissible to free a slave who was not Muslim. So, all of the slaves accepted Islam, and they were free to go home or stay in Madinah. Juwayriyah’s father came and told her that he wanted her to come back. The Prophet said, “You are free to go back if you want. If you want to stay my wife, you can.” She said, “Of course I want to be your wife.” Her father saw how much she loved the Prophet. She continued to be his wife, and from her came great blessings: all of her people became Muslim.

HONOR AND HYPOCRISY: THE SLANDER OF AISHAH
On the trip back from Madinah, Aisha went to relieve herself, and she lost a necklace she had borrowed from her sister Asma. She took so long to look for the necklace that the Muslims left. They carried her carriage on top of a camel, thinking she was inside it. Aisha said that in those days, she was very light. She was still looking for her necklace. When she came back, she realized that they were gone. Safwan bin Mu’til, lagged behind. He came to her and recognized her. She got on the camel, and Safwan lead her back to Madinah.

The hypocrites started spreading rumors about this (i.e. Abdullah bin Ubay).

"Verily! Those who brought forth the slander are a group among you..."
Surah An-Nur, 24:11

Aisha became sick after the long trip. She went with one of the Sahabiyya, who said, “Aisha, do you hear what people are saying? My son is saying things that are untrue about you.” She told her what the people were saying. When Aisha heard the news, she fainted. She was in so much shock that she had to be carried back. This was a very difficult test for Aisha,
and she was hoping that Allah would show the Prophet a dream proving her innocence.

The Prophet believed her, but what could he have said as evidence? He believed and trusted his wife. This was very harmful for the wife of the Prophet, the Prophet’s family, the family of Abu Bakr, and the family of Safwan. Aisha said that there comes a time when you have no one else except Allah. This was also proof that the Prophet was indeed a true Prophet because he did not recite any verses to the people.

Umm Ayyub said to Abu Ayyub, “Did you hear what people are saying about Aisha?” He said, “Umm Ayyub, if you were in the situation that Aisha was in, would you have done such a thing?” She said, “No, of course not!” Abu Ayyub said, “You know, Aisha is better than you. So don’t talk about her like that.” Believers always defended Aisha. It was the hypocrites and those with weak Iman who slandered her.

"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: ‘This (charge) is an obvious lie?’ Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah who are the liars.”

Surah An-Nur, 24:12-13

After one month, Allah revealed ayat declaring the innocence of Aisha. Those who spread the slander were whipped. Abdullah sowed the seeds, but he never said anything directly. We learn from this incident the importance of being patient; know that the Prophet faced more difficulties than we will ever go through.
Chapter Six:
The True Purpose of Jihad in Islam:
Lessons in Peace and War

HOMECOMING? THE CLEAR VICTORY?
The Companions missed home. The Prophet had a dream that he was making *Umrah* – making *Tawaf* around the Ka’bah, making *Sa’ee*, having his head shaved. He invited his Companions to go for *Umrah*. They were planning to return home.

The Prophet asked the people in Madinah to join, and many did. The hypocrites and those around the outskirts of Madinah did not join because Allah did not want to give them this blessing. 1400 Companions joined the Prophet for the Homecoming journey to make *Umrah*. In terms of tradition, they had the right to make *Umrah*. The Quraysh were not allowed, by law, to prevent anyone from making *Umrah* – even if there was a war going on.

The Prophet headed south with 1400 Companions. The Makkans were furious! The elders said that they were not going to let Muhammad humiliate them in such a way, coming and leaving whenever he wants. Technically, they were not supposed to prevent them – the Muslims had the right to go. The Muslims were headed south, and they wanted to show the Makkans that they were coming in peace. The Prophet was sending messages to them, saying that they were coming for *Umrah*.

The Makkans sent Khalid bin Waleed with his cavalry to meet the Muslims and prevent them from entering Makkah. The Prophet heard about their plans, and he consulted with the Companions. He said, “If they prevent us from making *Umrah*, then we will continue on our way; if they want to fight, we will fight.” Abu Bakr said, “Oh Messenger of Allah, we came up intending to make *Umrah*. Let us continue with that intention, and let us try our best to avoid confrontation. Let us swerve from the path.” They took a path towards the wells of Hudaybiyah.

They settled in Hudaybiyah because the camel of the Prophet refused to move, and when he tried to prod it, the camel still refused. The Prophet said that the same force that prevented the Elephant from moving is preventing Qaswa from moving.
THE PLEDGE
The Prophet sent Uthman bin Affan as a negotiator to explain their intentions to the Makkans. He was gone for a very long time because people were inviting him to visit them. Rumors started to spread that Uthman had been killed. The Prophet also heard about it, and if they did that, then they were asking for war. So he took a *bay’ah* (*bay’ah ar-Ridhwan*). They took a pledge to fight to the death. The Prophet asked all of the Companions to make a pledge. Allah says:

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لَعَلَّ رَضِيَ اللَّهُ عَنْ الْمُؤْمِنِينَ إِذْ يَدْعُونَكَ تَحْتِ الشَّجَرَةِ فَعَلَّمَ مَا
فِي قُلُوبِهِمْ فَآتَيْلَ السَّكِينَةَ عَلَيْهِمْ وَأَنتَ بَشِيرًا قَرِيبًا
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“Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.”

Surah Al-Fath, 48:18

The Prophet said that anyone who gave the pledge under the tree would never be touched by the Hell Fire. So, there are not just 10 people who were promised Paradise. On this day, 1400 people were guaranteed Paradise. The hypocrites were not given this promise. After they finished the pledge, Uthman came back smiling. But they just took the pledge! Allah was testing them. Allah saved them from fighting, but gave them *Jannah* because they passed the test. Obedience to Allah and His Messenger is requisite for success in this life and the hereafter.

Sometimes, Allah will test you with a calamity, and you will have two options – one *haram* and one *halal*. If you choose the *halal*, Allah will bless you. Whoever has *taqwa*, Allah will always make a way for him to get out from every difficulty.

CHANGES IN MAKKAH
The conditions of Makkah had changed drastically. Their economy was very weak. The Prophet said, “If only they had allowed me to call people to Islam freely, they would have benefited so much. But because they opposed me, now they are suffering.” When you oppose Islam, your economy falls apart. Any time you oppose the Muslims and Allah and His Messenger, Allah will destroy your economy because there is no blessing in spending your money to destroy Islam.

Their economy was also in shambles because they did not have a free trade route. They sent a negotiator, Suhayb ibn Amr. He was sent to the Prophet to negotiate, so the Prophet negotiated with the Makkans. The Makkans were tired of war; they wanted to recover from all that was happening so they agreed to an armistice.
TREATY OF HUDAYBIYAH

In your name, Oh God! This is the treaty of peace between Muhammad b. Abdullah and Suhayl b. Amr

1.) They have agreed to allow their arms to rest for ten years. During this time, each party shall be secure, and neither shall injure the other; no secret damage shall be inflicted, but honesty and honor shall prevail between them.

The Muslims wanted peace because da’wah in the Arabian Peninsula was very dangerous. No war would mean that they were free to call people to Islam.

2.) Whoever in Arabia wishes to enter into a treaty or covenant with Muhammad can do so, and whoever wishes to enter into a treaty or covenant with the Quraysh can do so.

The Quraysh in return will accept that the Muslims are a nation.

3.) And if a Qurayshite comes without the permission of his guardian to Muhammad, he shall be delivered up to the Quraysh, but if, on the other hand, one of Muhammad’s people comes to the Quraysh, he shall not be delivered up to Muhammad.

4.) This year, Muhammad, with his Companions, must withdraw from Makkah, but next year, he may come to Makkah and remain for three days, yet without their weapons except those of a traveler, the swords remaining in their sheaths.

When the Muslims heard about this agreement, it seemed very unfair and lopsided. Why could a person go back to Makkah without consequences but not from Makkah to Madinah? They thought it would prevent people from accepting Islam. The Muslims were very angry. Even Umar did not understand, and he questioned why they were taking such a lowly position. Allah then revealed a verse in Surah Fat’h: “Verily we have opened for you a clear victory” – a victory of peace!

Abu Jandar, the son of Suhayl b. Amr, left Makkah and came to the Muslims. He gave the shahada, and accepted Islam in front of his father. His father said, this is the first person that will be taken back, I am his guardian, I am taking him back, so he drags his son back and his son is screaming. He asks the Muslims, are you going to let this happen? The Prophet ﷺ said that we can make him an exception. But the father said no.

The Prophet ﷺ told the Companions to end their ihram, but they wouldn’t do it. The Companions were so emotional that they couldn’t act upon the commandment. So, the
Prophet went to his tent, asked his wife Maimoona for advice. She told him, why don’t you do it first and they will follow you.

**CALLING PEOPLE TO ISLAM**

Why did Allah call it victory? Because the objective was peace. Because of this peace treaty, more people accepted Islam in that following year since the beginning of Islam. 1000s and 1000s of people were entering Islam! The Prophet started to send letters to different areas: Bahrain, Yemen, Egypt, Rome, Persia. He invited the surrounding tribes to Islam. Kings would not accept any letter unless it had a stamp, so the Prophet would use his seal. This seal was later lost in the time of Uthman when it fell down a well.

**Chapter Seven: Change, How Islam Brought About Justice for All Lives of All Colors**

**THE CONQUEST OF MAKKAH: 8 A.H.**

The Treaty of Hudaybiyah lasted 17 months. 17 months later, 1000s and 1000s of people accepted Islam. In Madinah, when the Prophet first went for Umrah, there were only 1400 but something happened between Banu Bakr and Khuzaa’a. Banu Bakr allied themselves with the Quraysh while Banu Khuzaa’a’ allied themselves with the Muslims. Banu Bakr and Banu Khuzaa’a were not to attack one another.

On a dark moonless night, Banu Bakr attacked a group of people and massacred over 20 people from Banu Khuzaa’a. Some of those who survived fled to Makkah where the Makkans and Banu Bakr killed them so no one would find out.

In the night, some people escaped. The leaders of the Khuzaa’a tribe, Budayl bin Warqa and ‘Amr bin Salim approached the Prophet who agreed to help them. He sent a message to the Makkans and Banu Bakr: we know what you did. The Prophet wanted to give them a chance. If you are willing to just pay blood money, we will forgive you and continue with peace treaty. The Makkans refused, breaking the peace treaty.
The Makkans, allied with Banu Bakr, regretted their initial response to the Prophet, so they sent Abu Sufyan to negotiate with him. When Abu Sufyan saw the Muslim society in Madinah for the first time, he was amazed. He even saw his daughter Umm Habiba, who had married the Prophet, and how much she loved her husband. When her father, Abu Sufyan, came and sat on the bed of the Prophet, which was just a skin they would lay on the ground, she said, “Get off, this is the bed of the Prophet, and I don’t want you on it.” Seeing the amount of love she had for the Prophet and the beautiful the society of Madinah, Islam entered Abu Sufyan’s heart.

But, Abu Sufyan had come to Madinah for a purpose. Arabs don’t ever want to say they did not fulfill their promise or that they were not truthful. Abu Sufyan’s responsibility upon coming to Madinah was to negotiate, and he did not want the Quraysh to say that he went to accept Islam. That is not trust or honesty. Abu Sufyan had to go back to Makkah first and make a special trip to Madinah just for the sake of Allah and to accept Islam.

**A SMOKE SCREEN: SENDING THE ARMY NORTH**

Meanwhile, the Prophet sent an army to the north while Abu Sufyan was still in Madinah, to show Abu Sufyan that the Muslim army was preoccupied with the north and had no intentions of attacking Makkah. But, it was a smoke screen. As soon as Abu Sufyan left for Makkah, the Prophet called the army back. On Ramadan 11, 8 A.H., the Prophet left Madinah towards Makkah with an army of over 10,000 soldiers, which he had gathered in about 17 months. Madinah had become a huge city as a result of so many people accepting Islam. This shows the success of da’wah and peace during that time.

As the Prophet and his army headed towards Makkah, they happened to meet 2 people who had left Makkah: Abu Sufyan and Al-Abbas ibn Abdul Muttalib. When Abu Sufyan returned from Madinah, he went to Al-Abbas and asked him, “Don’t you think it’s time for us to accept Islam? We both know the truth.” So both of them left Makkah to make Hijra to Madinah to accept Islam. On their way, they found the Muslim army on the path to Makkah, and ended up joining the Muslims in the Conquest of Makkah. The most respected leaders of the most respected tribe, the Quraysh, were now Muslims, so who was going to stop the Muslims from entering Makkah? Therefore, when the Prophet and his army entered Makkah, there were just a few minor skirmishes, but they entered in peace.

But, the Makkans were terrified, because they were the first people to be conquered after the incident in Banu Quraydhah and they feared the same punishment would be given to them. The Prophet had overtaken Makkah and now the Makkans were under the authority of the Muslims. Al-Abbas came to the Prophet and said, “Oh Messenger of Allah, Abu Sufyan loves honor, so would you please give him some special honor?” So the Prophet ordered for an announcement to be made: “He who enters the Sacred Mosque will be safe, he who enters the house of Abu Sufyan will be safe, and he who shuts his doors upon himself will be safe.” If one could stay at home and be safe by shutting his doors, why
would he want to go to Abu Sufyan’s house? Just to give him some praise, the Prophet mentioned his house to show that Abu Sufyan still has status after accepting Islam.

The Makkans were shivering and were afraid. It would only take one word from the Prophet and all of the men of fighting age would be executed. And he had that authority, but he could also free them or ransom them. The Prophet stood up in front of the Quraysh and said, “Oh Quraysh. What do you think I am going to do to you?” They said, “We hope for the best. You are a noble brother, and the son of a noble brother.” They knew the Prophet came from a very noble lineage and were alluding to him being very generous and kind. Then, the Prophet said, “I say unto you, just like Prophet Yusuf said unto his brothers, ‘There shall be no blame on you today, go your way for you are all free.’” The Makkans were free to leave or stay. He didn’t force anything upon them.

**DESTROYING THE IDOLS AND BRINGING CHANGE TO MAKKAH**

Before, when the Prophet entered Makkah, he used to make Tawaf and he did not touch any idols in or surrounding the Ka’bah. On this day, when the Prophet had the opportunity to destroy the idols, he destroyed each and every one of the 360 idols in and around the Ka’bah with his very own hands. Sometimes, when it comes to correcting a wrong, you must also have the wisdom and the knowledge of how to do so. The Prophet did not touch the idols before this day because it would have caused more problems. You do not change a wrong if it will cause an even bigger problem. That’s why the Prophet destroyed the idols at the right opportunity.

And then the Prophet ordered Bilal to go on top of the Ka’bah and make the athaan. A black man, who was dragged in the streets of Makkah and was tortured with a huge boulder upon his chest, was on the Ka’bah, the most sacred structure in the world, pronouncing the greatness of Allah! This was unheard of and a total change when it came to the culture of Arabia. The Prophet said, “There is no difference between a black man and a white man.” The color of your skin doesn’t matter. It is the level of taqwa that determines our nobility. We are all equal in the sight of Allah. Change had come, and people now started accepting Islam.
Groups and tribes started coming to Islam. The 8th year of Hijra was known as the “Year of Delegation” because delegations from different parts of Arabia were flocking to accept Islam. All of Arabia now knew that the Prophet ﷺ had come with the truth, so they started accepting Islam in groups, one after another. There were 10,000 Muslims during the conquest of Makkah, but when the Prophet made Hajj, there were 140,000 Muslims with him. All of Arabia had accepted Islam.

Chapter Eight:
The Classes of Society in Madīnah Revealed

THE LAST MAJOR EXPEDITION OF TABUK: 9 A.H.
People all over the world were hearing about this new force in Arabia, including the Persian and Roman Empires. The Roman Empire in Sham, a superpower, was planning on sending an army to Makkah to destroy the Muslims. But the Prophet ﷺ did not want to give the Romans a chance to come towards the Arabian peninsula. He was going to go out and meet them, not wait until the Romans came to Makkah. The Prophet wanted to show the Romans that Muslims were on the offensive and a force to be reckoned with.

So, the Prophet ﷺ ordered all of the Companions to gather all forces and resources to defend themselves against the Romans. This was not just Arabia against the Muslims anymore. A global empire was trying to defeat the Muslims.
During this time, the dates were becoming ripened and it was a time of harvest in Madinah. Imagine you spent months preparing for the harvest of dates, your source of income, and then you leave them. They will start to go bad, and you will lose a lot of money. This was a big test for the believers. Allah ﷺ was testing them with the dunya, wealth, effort, and time. But, the Companions knew that the ummah’s survival was much more important than their harvest, and all of them gathered their resources, giving what they could.

WHO CAN GIVE MORE?

Umar ﷺ saw this as the perfect time to try and give more than Abu Bakr ﷺ. Some narrations say he brought half of his wealth. But no one could beat Abu Bakr, who brought all of his wealth. The Prophet ﷺ asked Abu Bakr, “And what did you leave for your family, Abu Bakr?” Abu Bakr said, “I left for them Allah and His Messenger.” The Prophet didn’t scold him, but if others were to do this, he probably wouldn’t allow them. It is haram to neglect your family obligations, so you shouldn’t give all of your wealth away. You should leave some for their sustenance. But for Abu Bakr, it was okay. Aisha ﷺ narrated, “My father used to be the best merchant of Quraysh. He was so skilled that he could give all of his wealth, and tomorrow, or later on, he would be able to go to work and amass wealth again.” That’s how skilled he was and the Prophet ﷺ knew that Abu Bakr would soon get more money to provide for his family. A wealthy Muslim who is thankful is better than a poor Muslim who is patient. When you make du’â, ask Allah to give you an abundance of wealth and that He makes you thankful. When you are thankful, Allah will give you more. We can learn from the lesson of Abu Bakr. The way to get rich in this dunya is to be thankful and spend in the obedience of Allah. Don’t be wasteful. Make sure your earning is halal, buy things that are pleasing to Allah, and Allah will give you more and more.

The Muslims were tested. The hypocrites made excuses and remained behind:

"Those who were left behind rejoiced in tarrying behind the Messenger of Allah and were averse to struggling with their possessions and themselves in the way of Allah. They said, “Go not forth in the heat.” Say, “The fire of Jahannam is hotter did they but understand!”"

Surah Al-Tawbah, 9:81
When the Muslims left, the army that was supposed to come and attack them didn’t come. The journey there and back was difficult for the Muslims. Allah tested them in terms of their *dunya*. Sometimes Allah tests us, but it was also a message to the Roman and Persian Empires that the Muslims had strength and were a force to be reckoned with.

**ESTABLISHING THE ISLAMIC STATE**

When the Prophet ﷺ established himself, he was on the offensive. During the siege of *Banu Quraydhah*, when those lives were taken, it saved thousands upon thousands of lives afterwards. Why? Because no other tribe dared to ever come and fight the Muslims, since they feared the consequences.

There were no major battles after *Banu Quraydhah* because the Muslims put their foot down. Allah ﷻ said from the beginning to be firm and set your boundaries. This doesn’t mean you can’t be nice. Be kind to the people. The people accepted Islam because the Prophet ﷺ was kind to them.

After the conquest of Makkah, the leaders of different tribes were given hundreds of camels, goats, and many other livestock. They said, “Follow Muhammad, he gives without fear of poverty.” Some of the youth from the *Ansar* were astonished. Why would the Prophet ﷺ give a people who were already rich while they were the ones who did all the work? They told the Prophet, “The blood is still wet on our swords and these people are given hundreds and hundreds of camel while we are given nothing.” The Prophet ﷺ said, “Sometimes I give people wealth, but it’s not because I love them. Whatever Allah has given us, take what you need and be thankful for it. Are you not pleased that they return home with livestock, while you return with the Prophet Muhammad?” The youth from the *Ansar* broke down and cried. The Prophet ﷺ said, “If the *Ansar* were to take a path and the rest of the humanity were to take a path, I would take the path of the *Ansar***.”

*Dunya* is a test for us. But the kindness of the Prophet ﷺ and his character attracted people to Islam. We must also show people our generosity. Spend in the path of Allah, and help others whether they are Muslim or not. We are the representatives of the Prophet.
LESSONS FROM THE BATTLES
There were 2 types of Battles:

1. Ghazwa
   - Battles that the Prophet ﷺ participated in
   - 27 battles fought

2. Saraya
   - Expeditions sent by the Prophet ﷺ
   - 60 forays and expeditions

Out of all these 87 battles, forays, and expeditions, only 1018 lives were lost from the Muslims and non-Muslims.

The Prophet ﷺ had many opportunities where he could have killed the disbelievers. For example, when the angels came down during the Battle of Badr, he could have had all the 1000 disbelievers killed. But, he averted casualties as much as possible. Capture your enemies, instead of killing them. Islam, as a religion of peace, always preserves life. Sometimes, you’re forced to fight, but only resort to violence if you can save more lives.

When you analyze the Seerah, the Prophet ﷺ averted killings. No conqueror in human history has achieved so much success in so many battles, with such little loss of life.

Chapter Nine: Complete Way of Life for All Times and Places

THE FAREWELL PILGRIMAGE: 10 A.H.
The Prophet ﷺ had now established a strong state. In the 10th year of Hijra, the Prophet went to go on Hajj. This was his only Hajj in Islam. He made Hajj before, but it was not part of the pillars of Islam during that time. After Islam was revealed, the Prophet only made one Hajj.

He gathered the Muslims during the most integral part of Hajj, Arafat. When the Prophet ﷺ was at Arafah, almost 140,000 Muslims came to make Hajj with him.

During the farewell pilgrimage, the Prophet ﷺ gave a summary of his message: the harms of riba (interest), being kind to women, being kind to the weak, and maintaining blood relations. Justice, kindness, and generosity are an integral part of Islam.
The Farewell Sermon

"Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of ours.

Behold! Everything pertaining to the Days of Ignorance is, under my feet, completely abolished. Abolished are also the blood-revenges of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi’ah b. al-Harith, who was nursed among the tribe of Sa’d and killed by Hudhayl. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of ‘Abbas b. ‘Abdul-Muttalib, for it is all abolished.

Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner.

I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said, We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said he (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said), “Oh Allah, be witness. Oh Allah, be witness,” saying it thrice. [Muslim]

Narrated from Abi Nadrah: Someone who heard the sermon of the Messenger of Allah in the middle of the days of al-tashriq narrated to me that he said, “Oh people! Indeed, your Lord is one and your father is one. Indeed, there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white over a black, nor a black over a white, except by taqwa. Have I conveyed the message?”

They replied, “You have conveyed it, Messenger of Allah!”

Then he said, “What day is this?”

They replied, “A sacred day.”

Then he said, “What month is this?”

They replied, “A sacred month.”

Then he said, “What city is this?”

They replied, “A sacred city.”
He said, “Allah has made your blood and your property (the narrator said, ‘I don’t know if he said “and your honor” or not) as sacred as this day of yours, in this month of yours, in this city of yours. Have I conveyed the message?”

They replied, “You have conveyed it, Messenger of Allah!”

He said, “Let whomever is present tell whomever is absent.” [Ahmad]

**ISLAM AS THE PERFECT RELIGION**

أيُومَ أكْلَتُ لَكُمُ دِينَكُمْ وَأَمَسَّتُ عَلَيْكُمْ نَعْمَتِي وَرَضِيتُ لِكُلِّ إِسْلَامٍ دِيَانًا

“...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion...” Surah Al-Mai’dah, 5:3

The Jews in Madinah said, “If this verse was revealed to us, we would have made this day an Eid.” Umar said, “I know when it was revealed, the day of Arafah, one of the greatest days of the year”. After this verse was revealed, no more verses dealing with halal or haram were revealed thereafter. Islam, as a religion, was complete and perfected. Verses that were to come were only about the akhirah. Allah chose this religion for us.

**Chapter Ten: The Choice and The Decision**

**THE CHOICE: 11 A.H.**

The Prophet returned to Madinah, and became very sick, having severe fevers. One day, he went to the graveyard of Baqiyah with Abu Hudayba, a freed slave of the Prophet. Abu Hudayba followed the Prophet and was holding his water. The Prophet turned to Abu Hudayba and said, “Oh Abu Hudayba, I have been given a choice of eternal life or to meet my Lord, and I have chosen...” As soon as Prophet said this, Abu Hudayba cried out, “Oh Messenger of Allah, choose eternal life. Choose to be with us!” If the Prophet wanted, he could have been alive until the end of time, and to be the leader of this world. Iblis was also given this choice, and will be alive until the end of time. But the Prophet loved Allah, so he chose to be with the Highest Companion, Allah 

The Prophet ﷺ started having such high fevers that some of the Companions would not be able to leave their hands on his skin. A few days later, on a Thursday, after prayer, he stood up on the mimbar and declared, “Whomever I have lashed, here is my back for you to avenge. And to whomever I owe anything, let him speak up, and I will still love him.” One Companion said “Me, Oh Messenger of Allah.” The Prophet ﷺ asked, “How much do I owe you?” and the man said, “3 dirhams.” The Prophet did not have 3 dirhams at the time and asked his cousin Fadhl ibn Abbas ﷺ, “Oh Fadhl, do you have 3 dirhams to give him?” and Fadhl ibn Abbas gave that man his 3 dirhams. Later on, the Companions asked the man if the Prophet ﷺ really owed him 3 dirhams. The man said, “No he doesn’t owe me anything, but I just wanted the Prophet to love me. He said ‘If I owe anything, I will still love him’, and I just wanted him to love me.”

THE DECISION
The Prophet ﷺ said, “Allah has given a slave the choice between immortality in this world for as long as Allah wills, or meeting his Lord, and he has chosen to meet his Lord.” Abu Bakr ﷺ broke down in tears upon hearing this. The other Companions didn’t understand. But, Abu Bakr understood that ‘the servant’ was Prophet Muhammad ﷺ because he knew the Prophet had chosen to meet his Lord.

Eventually, the Prophet ﷺ became so sick that he was unable to go to the masjid. Whenever he would make wudu, he would faint. Even though it was extremely difficult for him to go to the masjid, he still did, until the very end when he was no longer able to do so. When the Prophet teaches something, he is the first to apply it.

He told his Companions, “If one of you were to know the reward for praying Fajr or Isha prayer at the masjid, you would go to it even if you had to crawl to it”.

He ordered Abu Bakr ﷺ to lead the people in prayer. Aisha ﷺ said, “Oh Messenger of Allah, my father is softhearted. Whenever he recites the Qur’an, he cries so much that the people cannot understand the recitation. Order someone else to lead the prayer.” But, the Prophet ﷺ told her again, “Tell your father to lead the prayer.” This was a sign that Abu
Bakr would be the next leader. Aisha didn’t want hardship for her father; she didn’t want him to become the Khalifah. She didn’t want to say this directly to the Prophet, so she said that her father is softhearted. But, the Prophet understood Aisha’s implied meaning and told her, “You are just like the women of Prophet Yusuf.” Some women, when they want to say something, they don’t say it directly. The Prophet knew that Aisha did not want her father to become the Khalifah because she did not want him to be burdened, not because he was not softhearted.

But Abu Bakr had to be the next Khalifah because he was the one who was most qualified. One day, he was leading the people in prayer, and the Prophet was carried in by his cousins Fadhl ibn Abbas and Ali bin Abu Talib. Abu Bakr had already started prayer. Part of etiquette of salah is that you respect the Imam who is leading the salah, and that you back up and follow him. That is the ruling, and that is what Abu Bakr did. He continued praying standing up, while the Prophet Muhammad prayed sitting down.

**THE PROPHET’S LAST ADVICE**

Prophet Muhammad become sicker, and gave one last piece of advice. He said to guard your salah and what your right hands possess. After we die, prayer will be the first thing we will be asked about, so it should be our top priority. In addition, we must guard and take care of what “our right hands possess.” At that time, the weakest people in society were female slaves. If you respected and cared for them, that means you would respect and care for everyone else. Respect all women, especially your mothers, sisters, and daughters. The Prophet was the best to his women.

**DEATH OF THE PROPHET**

On Monday, the 12th of Rabi-al-Awwal, at 63 years of age, the Prophet passed away. He barely had any energy to say anything but pointed to a miswak. Aisha took the miswak, softened it and gave it to the Prophet. He said, “Al-Rafeeq al ‘Aala (the highest Companion).” On that day Abu Bakr was not there because the Prophet’s fever had subsided. So, Abu Bakr went back to tend to his family affairs. The Muslims were shocked and in disbelief upon his death. They loved the Prophet so much and didn’t know what to do. It was the gloomiest day of the Companions’ lives. When the death of the Prophet was confirmed to Umar, Umar himself could not stand up. It was a great loss and calamity for the Companions who always wanted to be with the Prophet.
COMPANIONSHIP OF THE PROPHET ﷺ IN JANNAH

Rabi’ā ibn al Malik ﷺ was a young Companion, and he always carried water for the Prophet ﷺ to make wudu. One day, the Prophet came out, and Rabi’a gave him the water for wudu. The Prophet looked at him and said, “Oh Rabi’ā, why don’t you get married?” Rabi’a said, “Oh Messenger of Allah, I don’t want to share or take away my time for you. If I get married, I will have responsibilities, and I won’t be able to be with you.”

Next time, Rabi’a had water for the Prophet ﷺ again, and the Prophet again asked him, “Why don’t you get married?” Rabi’a said, “Even if I were to get married, I don’t have any money or wealth.” He was from Ahl us-Suffa (the lower class). But Rabi’a told himself, “O Rabi’a, you know the Prophet ﷺ knows what’s best for us. Maybe if he says that again, I will say, ‘Yes, maybe you can help me get married.’”

The third time Rabi’a brought water, the Prophet ﷺ said, “Oh Rabi’a, ask”. He was telling Rabi’a to ask for anything he wanted. Rabi’a said, “Oh Messenger of Allah, I ask for your companionship in Paradise!” The Prophet said, “Anything else?” And Rabi’a said, “No. Just that.” The Companions loved the Prophet ﷺ so much that his companionship in Jannah was all that was on their minds.

The Prophet Muhammad ﷺ said, “Oh Rabi’a, help me in that matter by increasing your sujud, by praying your Sunnah prayers, and guarding your Fard prayers. The more you make sujud, the higher your level in Jannah.” This is advice that will benefit us. If we love the Prophet ﷺ, we should apply his teachings and Sunnah to please Allah. Even if our deeds are not much, if we have that love for the Prophet, we will be with him in Jannah, in sha Allah.