

Your Islam

Extract of "Teach Yourself Islam"

Dr. Nabil Abdus-Salam Haroun

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Muslim Faith

عقيدة المسلم – باللغة الإنجليزية

Faith

Inimitability of Qur'an

Scientific Perfection

This is displayed in statements referring to concepts and facts of science and history, having been unknown or not understood until centuries after the Qur'an was sent down.

- The scientific proof of the Qur'anic miracle is manifested in its indications of:

a) The main notions of modern science such as scientific laws, life cycles, the creatures being in pairs.

b) The nature of the cosmos: its limitlessness, evolution, continuous extension, space travel and its hardships, time relativity, and the nature of the sun and the moon.

c) The earth being a globe and its rotation, the role of mountains in stabilizing it, the earth's atmosphere, the cloud-rain cycle, water resources, the existence of gems in rivers and seas, and the nature of the agricultural soil.

d) Animals and the role of water in their lives.

e) Embryology, the benefits of honey, breastfeeding and hygiene, and prohibiting alcohol and harmful meats.

f) Historical facts like the pharaohs' mummification, interpolation of the good tidings of the Prophet Muhammad in the Torah and the Gospels, and the guidance to study natural history.

g) The prophecy of preserving the Holy Qur'an until the end of the world and the failure of human attempts to imitate it due to its uniqueness and perfection.

Linguistic Inimitability

The inimitability of the Arabic Holy Qur'an for all times and in all places has been proven by the inability of anyone to bring a similitude to it, or even one of its surahs. This is despite the challenges that were directed to the Arabs by the Holy Qur'an; the existence of motivation among the enemies of Islam from the time of revelation to the Day of Judgment; and the absence of any impediment, as they are a people of eloquence and rhetoric. In addition to this, the Holy Qur'an was revealed in their own language and it accorded with their literary expressions and styles.

Herewith, we will summarize some aspects of the eloquence of the Holy Qur'an

that are felt by every open-minded and sensitive reciter and researcher of, and listener to, the Holy Qur'an; as the Holy Qur'an is minutely and wholly inimitable in regard to its eloquent style.

General Aspects:

- Its splendid composition is different from the ordinary language of the Arabs, whether poetry or prose. Its style also clearly differs from that of its conveyer, Muhammad (peace be upon him), who said: "I am Muhammad, the illiterate prophet (thrice), and no prophet will come after me. I have been given the opening, conclusion, and Jawami` (the shortest expressions with the widest meanings) of speech." (Reported by Ahmad)

- The Holy Qur'an has one consistent elevated level of language, despite the diversity of its meanings and subjects, and this applies even to the verses concerning legislation and judgments. An example is the verse related to debt in Surah Al-Baqarah – Verse No. 282 (the longest verse in the Qur'an). Another example is the verses concerned with inheritance in Surah An-Nisa' – Verses Nos. 11 - 12.

- The Holy Qur'an is suitable for all people, regardless of their different levels of knowledge, and of time. Accordingly, lay people, dignitaries, the simple minded, and scientists have been able to understand and become affected by the Holy Qur'an throughout time.

- The interpenetration of the meanings and subjects of the Holy Qur'an is presented in such a way that they become unified in one integrated harmonious structure that can not be imitated.

- The eloquence of the Holy Qur'an depends on the great diversity in the ways of expressing the same subject matter, so that every expression presents a new meaning.

- The Holy Qur'an is free from repetition, with the exception of (for) two reasons. The first reason is for confirmation, and this is accompanied by an exaggeration of the meaning and an increase in the effect. As for the second, this is related to the integration of the figuration and forms that are used to present a specific subject.

- The whole Qur'anic method of expression gives us a feeling of the Majesty and Glory of the Speaker, Allah. It is psychologically impossible for a human being to imitate such a style, with this intensity, throughout the whole of the Qur'anic text.

- There is a great diversity in the manners of address in a way that accords with narration and embodies situations and meanings in a true and accurate way: whether

the discourse is with the Prophet Muhammad (peace be upon him), groups of people, Allah, or when using the third person pronoun for things, individuals, or groups.

- Words and sentences are such as to give more than their literal meanings, and to bring tangible imaginable forms.

- Figurations are transformed from static forms into living and animated scenes.

- Scenes are exaggerated and animated according to the necessity of the situation and context.

- The verses and surahs in the Holy Qur'an are as a whole united and integrated in such a manner that they interpret each other.

- The Qur'an inimitably meets different and, even, contradicting aims at the same time. The following are some examples:

- * Intensive conciseness or shortening with a perfect meeting of the intended meanings.

- * A combination of summing up and elaboration

- * Both lay people and intellectuals are addressed at the same time

- * Persuasion and emotional enjoyment are combined

- The numerical inimitability that is represented in the equality of use of some repeated and opposing terms, that would be impossible for any human being to apply to such a long and diverse text as this, cannot be realized by mere chance. For example, the Holy Qur'an mentions both the devils and the angels (88 times in different forms), earthly life and the Hereafter (115 times), good deeds and bad deeds (180 times), and the derivatives of the words: the Qur'an, revelation, and Islam (70 times each).

Verbal Inimitability:

- The perfection in selecting every word in such a way that they present the meanings with the utmost accuracy and fulfillment of purpose that could not be realized by any other words.

- The accurate selection of synonyms. That is to say, that there is a distinction between the minute differences of meaning in such a way that if a word were to be replaced with its synonym, the text would lose its deep significance, delicate representation, and beautiful tone.

- The homogeneity in the Qur'anic meaning of every synonym whenever it is

repeated in the Holy Qur'an.

- The skill displayed in using the very same word in different places in such a manner that it presents different meanings according to its place in the Holy Qur'an.

- The homogeneity of the use of prepositions and conjunctions, with the same precise significance of each, throughout the Holy Qur'an

The Inimitability of the Qur'anic Sentence:

- The verbal and phonic conformity is perceived by the ear, even if the person does not comprehend the meaning or know Arabic. This leads to facility in the articulation of the Qur'anic verses. Thus, Allah made the Holy Qur'an easy to be memorized even by a small child, just as it was memorized by previous generations. There is no other text of such length and diversity whose memorization has been made easy by Allah, except His supreme Qur'an.

- It uses the shortest expressions with the widest meanings

- Rhetorical deletion is used in some places to present the meaning in the most expressive and influential sentences.

- The cohesive order of the words within the sentences, and the order of the sentences within the verses is given with the aim of achieving the most exact expression and deepest effect.

- The perfect use of rhetorical images, metaphors, and literary styles such as exclamations, negations, interrogations, and vocatives, to the optimum extent and effect, without hyperbole or artifice.

The Inimitability of the Qur'anic Story:

- The unity of the aims of the Qur'anic story endeavors to meet three goals: proving the truth of the revelation and prophethood, advocacy and admonition, and clarification of the unity of the divine messages.

- The rhetoric is represented by restricting the details to those serving the aims

- Narration of the same story is repeated in various surahs in different ways. This leads to integrity of the subject of the story, narrated in different settings and Surahs.

- Advice and exhortation is interwoven into the stories.

- Live representation of events.

- Diversity in beginning the narration of a story.

- Descriptive representation of related pictures and scenes and the deletion of unnecessary scenes, with the aim of arousing the perception and imagination.

The Inimitability of the Legislative Eloquence:

- All subjects were given shades of direction, exhortation, guidance, and direction.

- Legislation was gradually revealed to accustom the people to forsake their bad deeds and habits.

- The facility of Islamic legislation was manifested, yet it was assured that those who follow the laws of Allah will gain success and goodness in the Hereafter

- The worst features and deeds of the unbelievers were highlighted, while the most exalted characteristics and deeds of the believers were depicted in contrast.

- Comparison was continually made between the reward and the punishment, that is to say, Paradise and the Fire

The Inimitability of the Qur'anic Surahs:

- The integrity of the meanings and the homogeneity of the style and rhythm of every surah, despite the fact that each deals with different subjects and that the verses therein were revealed on separate occasions. All this is achieved despite the fact that:

A- The eloquent art of transferring from one meaning to another is more difficult than moving between the aspects of a particular meaning

B- The Holy Qur'an was revealed in independent portions according to events and necessity and throughout different periods, which did not allow for connection and coherence.

C- Narratives that had different significances were revealed at separate times and in various circumstances, and then combined into one flowing narration that could have been a cause of disconnection, epitomization, contradiction, and differences. (This can be illustrated by trying to apply this concept to the texts of the Prophetic Hadiths or discourses of eloquent writers, with the aim of attempting to create one flowing narration.)

D- Human observers are unable to realize the prospective place of every separate part of a certain structure before its completion, or before even realizing the nature of these parts. (Apply this concept to any construction, industry, or human activity; you shall be certain that the achievement of this in the Holy Qur'an has been a challenge to the ability of the whole of mankind until the end of time.)

- All these reasons are combined in every surah, revealed as they were in separate parts, without decreasing its cohesive unity or rhythm, and this is considered as the greatest of all miracles. No one can make and carry out such a detailed and accurate plan, but one who is All-Knowing and Far Exalted above the levels of the human mind.

- The perpetual and accurate accordance of coming events with the rhetorical units is a clear proof that revealing the Holy Qur'an and causing all coming events emanate from one single source; and also that the One who revealed the Holy Qur'an with His knowledge is the same One who created such creatures with His Will.

. Summary of the Inimitable Eloquence:

The following is a summary of the previously detailed aspects of the inimitable eloquence of the Holy Qur'an:

The structure of the Holy Qur'an combines all the features of perfection and beauty, whether in the selection of words, the order of words in a sentence, the grammatical structures, or the rhetorical expressions. This is achieved in such a way that it presents the most elevated degrees of accuracy in expressing compound meanings and interpenetrated feelings, achieving the aim of the utmost persuasion and phonetic enjoyment, affecting feelings, and arousing resolution. This confirms the fact that the Holy Qur'an was accurately preordained and designed before its revelation according to exact calculations and wise balance for every letter, sentence, verse, surah, and the Qur'an as a whole. Also, the integration of all the Qur'anic surahs is achieved, and the internal order and unity of every surah is realized, despite it (the Qur'an) having been revealed in different surahs (more accurately, in separate verses or groups of verses from the same surah) over a period of twenty-three years and in extremely differing occasions.

In addition, the difference between the eloquence of the Holy Qur'an and other forms of eloquence is not only represented by some of the ingredients of the Qur'anic structure, such as the Arabic words, compositional styles, and rhetorical expressions that exist in the Holy Qur'an and the speech of the Arabs as well; nor is it symbolized by some features of speech in respect to effect, expression, or beauty that can be felt (in differing degrees in human speech and with exalted degree in the Holy Qur'an); but rather, the Qur'anic eloquence is represented by the assembly of all of the characteristics of perfection and beauty that is realized to the utmost degree in the whole Qur'anic eloquence, which is not the case with any other text.

Legislative inimitability

- Qur'anic legislation is inimitable as it differs from any human legislation: it is comprehensive, integrative, and pursues a middle course. It begins with liberating the Muslim's mind from signs of polytheistic misconceptions and illusions by relating it to his Creator all along his life span; directing the Muslim's behavior to seek Allah's satisfaction in the Hereafter. It trains him to be pious and control his caprices; and it builds a society based on solidarity and unity, protecting it from the incitement of Satan by deterring punishments.

Pillars of Faith

- The pillars of faith are six: belief in Allah, His Angels, His inspired Books, His Messengers and Prophets, the Last Day, and in destiny whether good or evil.

Belief in Allah

- Belief in Allah is the belief in His Existence, His Oneness and Uniqueness, His Sole Godhood (Rububiyyah) and Divinity.

- The Existence of Allah is a self-evident truth, since nothing exists without having someone putting it to existence and order.

- The Oneness of Allah is a rational truth, proved by the unity of the universe and its laws. The existence of various gods indicates non-unity in the system of the universe. Belief in the Oneness of Allah stipulates belief in the Oneness of His Soul, Attributes, and Deeds.

- The Sole Godhood of Allah is that His total sovereignty over the universe with all its creatures, provisions, and systems postulates the unity of Godhood and negates it from anyone other than Allah.

- The Divinity of Allah means the bondage of all creatures to Allah, the One. It is an involuntary bondage of all living creatures and things, while it is deliberately chosen by believers, as shown in their obedience to Allah in faith, behavior, and actions.

- The Monotheism of Allah requires submission to Him Alone in all the laws He sent down. This does not confine human freedom to codify and legislate issues not tackled by a Divine text or any guidance of Allah and His Messenger. Human legislation should not contradict the general goals of Islamic laws, Qur'anic text, authentic tradition in Sunnah, or any ruling based on any of these.

- The Attributes of Allah as displayed in the Qur'an and Sunnah should be understood according to the rules of the Arabic language, without additions or denial, without arguing what is beyond human understanding or transcending the human tangible capabilities to grasp these Attributes.

Belief in angels

- This means to believe in angels within the limits of what is provided by Qur'an and Sunnah, i.e., they are creatures not recognized by human senses.

- Angels obey Allah in everything. They have different roles determined by Allah; some are delegated to protect human beings from odiousness, others for

registering human deeds, bringing victory to the believers ... etc.

- The Qur'an mentioned some angels like Gabriel (Jibril), the angel of revelation, Mika'il (Michael), Malik (the Keeper of Hell-Fire), the angel of death, and the nineteen angels of the Scorching Fire (Saqar).

Belief in the Revealed Books:

- Allah revealed texts of guidance to some of His messengers. The Qur'an mentioned some of them: the Scrolls of Abraham, the Tawrah (Torah) of Moses, the Scripture of David, the Injil (Gospel) of Jesus, and the Qur'an of Muhammad, the Seal of the Messengers.

- All the Books were perverted, many things were added by the human hand, or disappeared, while the Qur'an has been and will continue to be preserved from corruption till the end of the world, which is one of the inimitabilities of the Qur'an.

- The Qur'an is inimitable in its language and rhetoric, historical, and scientific knowledge, laws, and prophecies; the more we expand our sphere of knowledge, the more we realize the inimitability of Qur'an.

- The Qur'an can never be translated, but its meanings can be translated into another language; it is Qur'an only in its Arabic inimitable text as it is revealed. This stipulates empowerment and preservation of the Arabic language.

Belief in the messengers and prophets:

- Allah has selected prophets for guiding people in every era and every place.

- Some of the prophets are messengers sent by Allah to proclaim His Messages and Books.

- The Qur'an mentioned twenty five prophets, first of whom is Adam and the last is Muhammad.

- Among the prophets there are messengers endowed with resolve: Noah, Abraham, Moses, Jesus, and Muhammad.

- Allah supported His messengers with tangible miracles, while the continuous great miracle of Islam is the Holy Qur'an.

- The prophets are infallible in their morality and truthfulness in conveying the propagation. They are of different ranks, but the best of them is the Seal of Messengers.

- Prophethood and the holy message were terminated with the advent of the Prophet Muhammad; all those who claim other than that are liars and renegades of

the faith of Islam, e.g. the followers of Baha'ism and Qadianism.

- The essence of all messages is one, i.e., Islam (submission to Allah).
- Islam is the religion of instinct.
- All messengers regarded each other as true in their propagation. Moses and Jesus gave the good tidings of Muhammad's propagation.
- Belief in all prophets without exception is a pillar of faith.
- Belief in Muhammad's Prophethood is half of the Islamic creed "There is no deity worthy of worship but Allah, and Muhammad is the Prophet of Allah".

Belief in the Last Day:

- Death is a decree of Allah since eternity, and could not happen in advance or even be postponed, and Allah only knows when it will occur.
- The Barzakh life is the period of waiting until the Hour comes, it begins with the questions of the two Angels according to which the torture or bliss of the tomb will be determined.
- Belief in the Hour includes the belief in its major and minor signs which the Prophet noted such as corruption and the change of people's conditions.
- No one but Allah knows the time of the Hour.
- Then comes the blow of stunning and the blow of resurrection, when everybody will be resurrected for reckoning.
- Then people are mustered to the ever greatest situation (the Day of Ruling).
- In the Day of Ruling, people will be exposed to the greatest fright which will be increased or mitigated according to their balance of deeds.
- Everyone will see his balance of good and bad deeds, as they will be weighed with a balance unknown to us.
- All people after that will be pushed to the bridge (Sirat) that spans the Hell-fire. Those whose bad deeds outweigh the good ones will fall in Hell, e.g. disbelievers and polytheists, whereas the obedient benevolent believers will be rescued to the eternal paradise.

Belief in Destiny:

- Destiny is the well-contrived system set by Allah for the universe, and then He commands its action without any restraints, coincidence or luck; according to His measures.

- Man's freedom does not contradict Allah's destiny concerning taking decisions and attitudes prone to be questioned and judged, as long as they are his choice.
- Belief in Allah's destiny does not contradict the necessity to take mundane procedures as well as to resort to supplication as a means of gaining more of Allah's grace and mitigating His predestined trials that will afflict a person.
- Belief in the unseen as shown by Allah in His Holy Book entails the submission to all that He constitutes, whether pertaining to the Divine Entity, angels, prophets, messages, or the Last Day.
- Belief in the unseen elevates the human being from the animal level of sensory understanding to the intellectual understanding and a broader perception of the whole existence.

Acts that nullify faith:

- Some of these acts are: offering oblation and sacrifices at the tombs of the righteous patrons of Allah and others, supplicating Allah through them, seeking their intercession, circumambulating around their tombs, and wiping them to seek blessing.
- Denying Qur'anic texts and authentic Hadiths, or refusing to apply the clear-cut rulings extracted from them.
- Claiming the knowledge of the unseen, and believing in astrology and fortune-telling.
- Practicing sorcery and prestidigitation; making and hanging amulets and believing in bad omens.

Comparative religion

- All inspired holy messages were originally one message: "Allah is One without any associate", One who has not begotten and has not been begotten.
- Reason for deviation of faiths: the intervention of human beings like priests, clergy, statesmen and leaders who strive to change what Allah has revealed to His prophets.
- Polytheistic faiths have one or more of the following manifestations:
 - i) Associating other than Allah in worship
 - ii) Attributing a son or wife to Allah
 - iii) Considering Allah as of two or three personal subjects with different names
 - iv) Hallowing and deifying human prophets and other good men
 - v) Worshipping idols, pictures, or material icons
 - vi) Considering the clergy, leaders, distinguished sects as sacrosanct.
 - vii) Modifying revealed texts by human hands, or hallowing human texts.
 - viii) Claiming the death of the worshipped god, his resurrection from grave, and ascension to heavens as an expiation for the human sins.

Polytheistic Beliefs

Hinduism:

- i) Calling to Divine Trinity: Brahma as the creator, Vishnu the protector of the creation, and Shiva the annihilator and resurrector
- ii) Claiming the deity has a son called Krishna
- iii) Believing in the crucifixion and resurrection of Krishna
- iv) Considering the priests (Brahmas) to speak on behalf of God, and adopting a caste system; at the top is the Brahmins and the bottom are the non-caste Hindu (Pariahs)
- v) Believing in the Deity's embodiment in hallowed animals, like cows, to be worshipped
- vi) Calling to the reincarnation of spirits among living beings and, thus, denying the idea of the Last Day and recompense.

The Sikh creed is similar to Hinduism except that it calls to the Oneness of God, besides the unity under His sovereignty.

Buddhism:

- i) Ignoring the Creator or denying his existence
- ii) Worshipping Buddha (Mahawira) and hallowing his statue
- iii) Believing in the birth of Buddha without a father on 25 December
- iv) Believing in the death of Buddha and his resurrection
- v) Denying the idea of the Last Day and recompense
- vi) Calling for reaching the state of Nirvana (brightness) through austerity, monasticism, and enjoying pain

Magianism:

- i) Dual God, the god of evil and darkness and the god of goodness and light, is the essence of this contrived religion
- ii) Worship of fire

iii) The priests' monopoly of knowledge, hallowing them, and adopting the class system

Judaism:

i) There are many deities that are considered to be the sons and relatives of the Deity.

ii) Conceptualizing Allah in the form of a human being (Adam)

iii) The Deity's care is restricted to the progeny of Israel.

iv) Attributing the rank of prophethood to their priests and rabbis

v) Believing that the Jews are the selected nation of Allah

vi) Negating the idea of Judgement and the Last Day

vii) Following the teachings of Tawrah (The Old Testament for Christians) which includes history, tradition, and views of priests, judges, and kings, as well as folkloric songs. It was written down gradually throughout hundreds of years after Moses' death, and the same for the Talmud which was written by priests.

Christianity:

i) Deifying Jesus

ii) Considering Jesus the son of Allah

iii) Believing in the Divine Trinity which has different forms in the Christian sects

iv) Believing in the crucifixion and resurrection of Jesus

v) Believing in mankind salvation from the original sin perpetrated by Adam through Jesus' crucifixion

vi) Having faith in the infallibility of the church which has the power to speak, legislate, and forgive on behalf of Allah

vii) Hallowing the pictures and statues of Jesus, Virgin Mary, and the Cross

viii) Following the teachings of the Old Testament, and the New Testament which is composed of four gospels written by Matthews, Mark, Luke and John, and which cites Jesus' biography, in addition to the letters and prophecies of his disciples written down after his death; and all were claimed as words of Allah

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2

Sources of Islam

الأصول – باللغة الإنجليزية

Sources

Science of Qur'an

Revelation and Collection

- Among the names of the Holy Qur'an are: the Book, the Remembrance, the Criterion. It is described as: light, evidence, guidance, healing, mercy, admonition, bearer of good tidings, warner, and blessed.

- The Qur'an was sent down at intervals over twenty-three years with the wisdom of: matching with events and gradual legislation, facilitating its recitation and understanding, making firm the Messenger's heart and making Muslims patient in enduring torture and hardships, and displaying the challenge and inimitability in its integration and coherence despite being sent down in parts.

- The ways of revelation:

- a) Through Gabriel, who brought it to the Prophet (peace be upon him) appearing in a human form, or with the sound of a ringing bell (i.e. similar to).

- b) Without mediator like a true vision while sleeping.

Stages of collecting the Qur'an:

- a) Verses were in the heart of the Prophet who recited and taught them to the Companions as soon as they were revealed.

- b) Under the command of the Prophet, once the revelation was sent down, it was written and read in front of him.

- c) After the martyrdom of many of those who learnt the Qur'an by heart in the apostasy war, Abu Bakr, with the consultation of `Umar Ibn Al-Khattab, commanded the collection of all written and oral Qur'anic texts, including the seven Arabic readings (as admitted by the Prophet).

- d) Abu Bakr's copy of the Qur'an was transferred to `Umar then to Hafsa, `Umar's daughter. With the advent of `Uthman Ibn `Affan, he kept Hafsa's copy of the Qur'an confining its reciting to one reading; that of the Quraysh tribe, and burned all the other copies, thereby uprooting all tendencies of dispute among Muslims.

Revelation: Places and Occasions

- The Surahs of the Qur'an were either sent down in Mecca before Hijrah) or in Al-Madinah (after Hijrah), with the exception of a few cases of verses sent down in Medina as a part of Meccan Surahs, or vice versa.

- The Meccan Surahs are characterized, concerning content, by the following: matters of faith and the Hereafter, the stories of prophets, and arguing the polytheists to disclose their error and misguidance. Concerning expressions, they are

characterized by the following: short clauses and strong brief words, statements such as 'O you mankind', 'Nay' (not at all), and verses of prostration.

- The Surahs of Al-Madinah are characterized, concerning content, by the following: laws of worship and dealings, arguing with the people of the Book, and disclosing the behavior of the hypocrites. Concerning expressions, they are characterized by: long clauses, and statements: 'O you who believe'.

- The importance of knowing whether the Surahs were sent down in Mecca or Al-Madinah is to: differentiate between what is repealing and what has been repealed, know the Prophet's biography, study the history and gradual coding of legislations, and understand the meanings of the Qur'an and appreciate its various styles.

- Some verses have been sent down either: on a certain event or in response to a question raised by the Prophet (SAWS) or the believers.

- Benefits derived from knowing the reasons behind revelation are: understanding and interpreting the verses and knowing the wisdom behind revelation.

Exegesis

- Exegesis is to learn how to utter the Qur'anic words, understand their meanings in the context of the verse structure, explain the meanings of the verses, and deduce the rulings and wisdom behind them. As for "figurative interpretation", it is the scholar's opinion through deduction from similar words and verses.

- Methods of exegesis are: explaining the Qur'an with the Qur'an, explaining the Qur'an with Hadith, and explaining according to the opinion of those who have mastered linguistics, the sciences of the Qur'an, the fundamentals of Fiqh (religious understanding), and the methods of the previous interpreters.

- Among the scholars of exegesis via Hadith are: At-Tabari, Ibn Kathir, and As-Siyuti. The most well-known scholars of exegesis by opinion are: Ar-Razi, Al-Baydawi, As-Siyuti (in Al-Jalalain), Az-Zamakhshari, Al-Qurtubi, Al-Alusi, An-Nasafi, Al-Khazin, and Ash-Shawkani.

- Some of the well-known modern books of exegesis are those by: the Supreme Council of Islamic Affairs, Cairo, Muhammad Rashid Rida, Sayyid Qutb, Abul-A`la Al-Mawdudi and `A'ishah `Abdur-Rahman.

- The text of the Qur'an can never be translated into another language, i.e., to be used in worship or to deduce rulings therefrom. However, the meanings of the Qur'an can be translated according to the translator's command of understanding and conveying the meaning.

Qur'anic Rulings

- The Qur'anic verses are: Al-Muhkam, i.e., clear verses that are needless of interpretation and are not subject to repeal and Al-Mutashabih, i.e. consimilar verses that may be interpreted as having more than one meaning and need to be explained.
- Kinds of consimilar verses are:
 - a) Those which any scholar can explain through other clear verses.
 - b) Those which are known only to a few scholars.
 - c) Those that are vague to everyone until now.
- The graduation in legislation in the time of the Prophet called for the repealing of certain rulings by others.
- The types of repealing are: the repealing of recitation and ruling together, the repealing of recitation only, and the repealing of the ruling only. The forms of repealing are: the repealing of the Qur'an by the Qur'an, the repealing of a Sunnah by the Qur'an, the repealing of a Sunnah, or a Prophet's deed with a stronger one, and the repealing of the Qur'an with a Mutawatir (successive) Sunnah, which is permitted by some scholars and prevented by others.

The science of Hadith

- The purpose of the science of Hadith is the documentation of the Sunnah (The Prophet's deeds and traditions) according to the narration and content, and judging the validity of the Hadiths.
- In absolute terms, Hadith refers to all that pertains to the Prophet's sayings, doings, tacit approval of a practice, or a description of the Prophet presented by one of the Companions. It is also known as a traceable Hadith.
- Al-Qudsi Hadith is that in which Allah speaks through the Prophet who expressed the meaning with his own words.
- Arrested (Mawquf) Hadith is that which is ascribed to the companions, not to the Prophet.
- A discontinuous Hadith is one whose chain of transmission ends with a Successor, rather than a Companion or the Prophet.

The chain of Hadith narration:

- The method of chaining Hadith narration: hearsay from a Hadith narrator, reading or showing (for approval) to the narrator, the narrator's permission to assign another to narrate on his behalf, the narrator's reference to the original of his writing, and the narrator's assignment of another to write a copy of his writing.

- The Hadith is divided, according to its number of channels, into: Mutawatir and Ahad.

- Mutawatir Hadiths are those related by whole groups of trustworthy individuals (may be five, ten, or more) from whole groups, in multiple generations of transmission, leading back to the Prophet himself, such that the sheer number of separate channels at each generation of transmission is too many to be possible for all to have conspired to fabricate the Hadith.

- Ahad Hadith: it is that Hadith in which the conditions of the Mutawatir Hadith are not satisfied in one or more generations of transmission:

- a) A Well-known Hadith is one whose channels of transmission came through only three people up to five at any point in its history.

- b) A Rare Hadith (^ʿAziz) is one transmitted through just two for each generation of its transmission.

- c) A Singular Hadith (Gharib) is one transmitted through just one individual at any stage in the history of its transmission.

- A Hadith is also termed Well-known if it is well-known in the concerned circles, regardless of the terminological definition. A Well-known Hadith, in that sense, is not necessarily an authentic one.

Identification of narrators

- The science of Hadith criticizes the narrators according to: documentation: their names, surnames, nicknames, dates, generation, and Shaykhs, besides evaluation: judging the accuracy according to positive and negative factors.

- The generations of narrators: These are groups of contemporary narrators who were similar in age and in their quoting of Shaykhs. They are divided into twelve generations, starting with the Companions, then the early successors to the six Imams of Hadith classification.

- Knowing the generations of narrators is important in differentiating the narrators having similar names, and in discovering breaks in the chain of transmission.

- Knowing the homeland of the narrators is important to investigate if the narrator met with the one from whom he transmitted the Hadith. Also their identities are thus verified.

- Knowing the dates of birth and death of the narrators is important to make sure the continuity of the chain of narration and to uncover any fabrication.

- Knowing and comparing the names, surnames, and nicknames helps in making sure of the narrator's identity, avoiding ambiguity, and disclosing deception.

Reliability ratings (positive and negative personal factors):

- The reliability of a narrator is realized if he meets two conditions :

a) Moral integrity: being a Muslim, mature, and sane, and being free from vice and all that is dishonorable.

b) Exactitude: to directly hear from the narrator, to completely understand the meaning, and to learn it by heart till the time he transmitted it to another, also, he should be known for his strong ability to learn by heart and possess good scrutiny.

- According to these criteria, narrators are ascribed different reliability or unreliability ratings.

Levels of Hadith acceptance

- The rigorously authenticated Hadith: It is characterized by five conditions: uninterrupted chain of transmission, moral integrity of narrators, the exactitude of the narrators, being devoid of irregularity, i.e., not to be against a more reliable one, and being without any defect. These are the conditions of the rigorously authenticated Hadith .

- The rigorously authenticated Hadith of another: It is a well-authenticated Hadith narrated by many methods which strengthen each other.

- The well-authenticated Hadith of itself: It has an uninterrupted chain of transmission. Its narrators have moral integrity, but their exactitude is lesser than that of rigorously authenticated Hadith.

- The well-authenticated Hadith of another: This is basically a weak Hadith, but narrated by multiple methods which support each other. However there must be no doubt of lying or viciousness of the narrators.

- At-Tirmidhi differs from the other scholars of Hadith in the definition of the well-authenticated Hadith and the “well and rigorously authenticated” Hadith.

- The weak Hadith is that which lacks one of the conditions set for the rigorously or well-authenticated Hadith. Its weakness and degree of unreliability vary according to the extent or the degree it lacks such conditions.

- A Hadith is not accepted because of:

A- Loss in the chain of the Hadith transmission

1- Incompletely transmitted Hadith (Mursal): It does not state, in the end of its chain of transmission, the Companion who related it directly to the Prophet.

2- Suspended Hadith (Mu`allaq): From the beginning of its chain of transmission one or more, of the narrators, are successively not stated. (Some of the suspended Hadiths of Al-Bukhari and Muslim are exceptionally accepted).

3- Problematic Hadith (Mu`dil): Two successive narrators or more are missing.

4- Broken-Chain Hadith (Munqati`): This is one in which a narrator is missing in (one point or more of) the chain of transmission, or in which an unknown narrator is mentioned, but it is neither incompletely transmitted, suspended, nor problematic.

5- Interpolated Hadith (Mudallas): The chain includes a latent missing which was deliberately contrived by the narrator to conceal a weakness or disruption in the chain of narrators, so as to improve its presentation. Among its types is the latent incompletely transmitted Hadith in which the narrator quotes some of his contemporaries although it has been proved that they never met nor heard from each other.

B- Impeaching the exactitude of the narrator

1- Defective Hadith (Mu`allal): This is one that embodies a defect causing its invalidation.

2- Incorporated Hadith (Mudraj): This is one in which the narrator incorporated his own words into the content, or false narrators into the chain of transmission.

3- Denied Hadith (Munkar): This is a Hadith that contradicts the narration of a more trustworthy narrator.

4- Irregular Hadith (Shadh): This is one that was narrated by a trusted narrator, but differs from that of a more acceptable narrator, having better exactitude or greater number of narrations.

5- Inverted Hadith (Maqlub): This is a Hadith which one of its narrators has rearranged the text or the chain of transmission.

6- Disordered Hadith (Mudtarib): A Hadith narrated in contradictory ways, while none is preferred over the other due to their equal strength.

7- Misread or corrupted Hadith (Musahhaf, or Muharraf): This is one in which a word or more are changed in the content or in the chain of transmission, due to a change in the place of dots over (Arabic) letters or of the letter form.

8- Confused Hadith (Mukhtalit): This is one whose narrator is mistaken because of senility, impaired vision, or loss of references.

C- Impeaching the moral integrity of the narrator

1- Disregarded Hadith (Matruk): This is one in which narrator is accused of lying, the Hadith is known only through him, and is against the general rules.

2- Forged Hadith (Mawdu`): This is one invented and falsely attributed to the Prophet. There are many motives behind forgery undertaken by enemies of Islam, political powers, factions, and others; but the scholars of Hadith managed to devise criteria to identify and refute forged Hadiths.

Hadith classifications

1- Collections according to chains of transmission (Musnad): The Hadiths of each Companion were collected separately, whether they were rigorously authenticated, well-authenticated, or weak. The most famous of such collections are of: Abu Dawud At-Tayalisi, Imam Ahmad, Al-Bazzar, Abu Ya`la, and Al-Hamidi.

2- Lexical collections (Majami`): These Hadiths were collected according to the names of Companions, the author's Shaykhs, or countries, and then classified in alphabetical order. The most famous of such collections are of At-Tabarani: Al-Kabir (Companions' lines), Al-Awsat and As-Saghir (Shaykhs' names).

3- Collections according to subjects (Jami`): These Hadiths were classified according to religious subjects. The most famous and authentic of them are: Al-Bukhari, Imam Muslim, and At-Tirmidhi (although the latter includes some non-authentic Hadiths).

4- Collections according to subjects of Fiqh:

a) As-Sunan (Traditions): These comprise the subjects of Fiqh only and are restricted to traceable Hadiths; e.g., Sunan of Abu Dawud, An-Nasa'i, Ibn Majah, Ash-Shafi'i, Ad-Darimi, Al-Bayhaqi, Ad-Daraqutni.

b) Al-Muwatta': They are also classified according to subjects of Fiqh, but include arrested and discontinuous Hadiths besides the traceable Hadiths; e.g. Al-Muwatta' by Imam Malik.

c) Subject collections: for specific subjects.

Reclassification of Hadith

- This means referring a Hadith to its original sources, where it was narrated according to the chain of transmission, and then showing its rank when necessary.

- There are three forms of reclassification:

a) The general reclassification in which the narrator's name is mentioned as well as the source collection,

b) The intermediate reclassification in which the names of the chain of narrators are mentioned, the source collection, the chapter where the Hadith is found, and the rank of the Hadith.

c) The detailed reclassification of the Hadith, all its chains of narration, as well as criticizing all narrations and ranking them.

- The methods of reclassification:

a) by the Companion narrating the Hadith by searching in the chains of transmission (Musnads), Hadith dictionaries etc.

b) by the first word of the Hadith by searching in books whose Hadith texts are

classified alphabetically, or indices of different Hadith books.

c) by knowing a distinguishing word in the content of the Hadith, by searching in Al-Mu`jam Al-Mufassar Li Alfazh Al-Hadith An-Nabawi (The Indexed Dictionary of Hadith Words).

d) by knowing the subject of the Hadith from the index of subjects such as Miftah Kunuz As-Sunnah.

e) by searching in computer databases by choosing a distinguishing word, subject, or narrator of the Hadith.

Science of Sources

Legislative Evidence

This science deals with deducing the legal rulings based on evidence derived from Shari`ah sources.

Evidence that can be applied:

- Shari`ah sources are utilized in the following order: Qur'an, Sunnah, consensus (Ijma`), and reasoning based on analogy (Qiyas).

- The Qur'anic rulings are unquestionable, as each word was revealed by Allah to the Prophet (peace be upon him), and is preserved from corruption, until the end of time.

- The Qur'anic texts concerning meaning are either conclusive or presumptive.

- Sunnah is defined as all that was said, done, or tacitly approved by the Prophet (peace be upon him).

- Sunnah either confirms a ruling in the Qur'an, explains in detailed form all that was mentioned in the Qur'an in broad terms, restricts what is mentioned in categorical terms, specifies what is mentioned generally, or establishes a ruling that was not outlined in the Qur'an.

Concerning the number of transmitters, the Sunnah is either Mutawatir (well-known) or singular (Ahad).

- The Sunnah which is Mutawatir is a narration from the Prophet (peace be upon him) that can be traced back to the Prophet himself without any doubt. The well-known Sunnah is where the transmission can be traced back to the Prophet with great probability of its being authentic, along with great conclusiveness of its attribution to the Companions. The singular (Ahad) Sunnah is not confirmed in its authenticity. All the above types should be accepted, either as a certain or predominant evidence.

- The Prophet's (peace be upon him) personal thoughts, inclinations, personal habits, and the way in which he dealt with his everyday affairs, are not considered

abiding legislation, unless they contain some element of guidance to be followed.

- Consensus is to be resorted to only where there is no legal ruling included in the authentic texts, i.e. Qur'an and authentic Sunnah. Consensus is the agreement of the majority of Muslim scholars of those who exercise Ijtihad (independent reasoning based on religious sources), after the Prophet's death, pertaining to a legal ruling. There is some disagreement on the validity of this method of deriving Islamic rulings.

- Analogy means to draw a similitude between two similar incidents. One can be judged directly according to the authentic text while the other can not, and both have common attributes relevant to the same ruling.

- The use of analogy is considered an authentic means of deducing Islamic rulings according to the majority of scholars.

- The pillars on which analogy is built are: the source (on which the analogy is based), the branch (what is to be equated to the source), the ruling of the source (based on an authentic text), the "effective case" (an attribute of the source which was the cause of the ruling, and which is shared by the branch)

- The effective case should be a characteristic which is: obvious, accurately defined, conducive to the wisdom behind the ruling, and not restricted to the source alone.

- The scholars of jurisprudence differ regarding the validity of the following evidence: application of discretion, public interest, prevalent customs, presumption of continuity, the laws of (pre-Islamic) predecessors, and the particular school of thought of a Companion.

- The application of discretion means to prioritize: an exceptional ruling over a common one due to a more substantiated proof, a special ruling over a general one, or a latent analogy over an evident one.

- Public interests are those interests for which no explicit ruling exists to allow or forbid.

- Prevalent customs are practices that are known and followed by people, but which do not contradict a piece of evidence, do not permit what is prohibited, do not prohibit what is permitted, and do not annul a religious duty.

- Presumption of continuity means to maintain a ruling that was valid in the past until a real need to change it emerges.

- The (sacred) law of (pre-Islamic) predecessors, is what is proven to be in conformity with our law.

- The school of thought of a Companion is what is pertinent to him other than his narrations of the Hadith.

Rulings

- Legal rulings contain either injunctions or stipulations. An injunctive ruling is one that enjoins the morally competent individual to either perform or refrain from an act, or gives him the option to perform an act or to refrain from it. Stipulatory rulings are those that encompass a legal reason behind a certain ruling, a condition for it, or an interdictor of it.

Injunctive Ruling

- There are five types: obligatory, recommended, unlawful, offensive, and permissible.

- The obligatory ruling is divided into several types concerning timing, the one who is called upon to perform the duty, the amount requested, as well as being determined or optional.

- The timing of the obligatory ruling is either not restricted, i.e. the obligatory ruling such as prayers and other acts can be made during the same time period, or is restricted to a certain act like fasting.

- The obligatory ruling concerning the one who is called upon to perform a duty can be either: obligatory for every individual Muslim, or an obligation of a public nature, i.e. if performed by some, the rest will be exempted from its responsibility.

- The amount required is either specified like the five prayers and Zakah (the poor's due), or unspecified as in all forms of charity.

- The obligatory ruling is either prescribed like the acts of worship or optional as found in rulings concerning expiation.

- The recommended ruling is that which the Lawgiver requested, but without its being an order. It is ranked according to the following degrees:

- a) Confirmed Sunnah.

- b) Unsystematic Sunnah, not consistently practiced by the Prophet.

- c) The highly advisable Sunnah, e.g., taking the Prophet (peace be upon him) as an ideal concerning his everyday acts out of love.

- The unlawful is either completely forbidden in itself, like robbery and fornication, or forbidden because of something incidental related to it.

- The offensive is what the Lawgiver requested to be avoided, but without a direct prohibition.

- The permissible is that which the competent person has the option either to do or not, and is based on either a clear text indicating permission, or the absence of a clear text prohibiting it. In principle, things are permissible unless clearly made impermissible.

The stipulatory ruling

- It is divided into the following:
 - a. Reason: an apparent and accurate characteristic that is necessary for a ruling.
 - b. Condition: on which the ruling is based.
 - c. Impediment: if it exists there will be no ruling or the reason would have been made invalid.
 - d. Allowances: rulings legislated by Allah, out of lightening, to be carried out optionally by the competent in special cases.
 - e. Validity and invalidity: acts that the Lawgiver requested those competent either to do or not to do, in the light of the causes and conditions that He commanded, the Lawgiver is the Only One Who can render something valid or not.

Things one may be held legally responsible for

- These are deeds concerning which Allah has imposed as certain rulings.
- It is stipulated that the things one may be held legally responsible for should be:
 - a) completely known to the competent person within his capacity.
 - b) the competent person should be able to either perform the act or stop doing it.

The competent

- He is a person responsible for performing the legal ruling.
- It is stipulated that the competent person should be able to understand, by himself or through others, the evidence for what he is responsible. This requires maturity, reason, and sobriety (neither drunken nor asleep). Also, he should be eligible for what he is assigned for and under no duress to perform the act.
- There are two kinds of eligibility:
 - a) Eligibility for obligation, i.e. to have rights and duties.
 - b) Eligibility for performance, i.e. the sayings and deeds of the competent person are fit to be legal. Children and the insane are not eligible. Eligibility is incomplete for the minor before maturity and for the mentally deranged person, while it is completely fulfilled for the mature sane person.

Juristic rules

- The General Objectives of Shari`ah are to realize the interests of people: necessities, needs, and welfare.
- Necessities: they are the essentials of human life in order to preserve: faith,

life, intellect, property, and honor.

- Needs: they are what people need to avoid drudgery, and be able to tolerate the hardships of commitments, responsibilities, and the burdens of life.

- Welfare: It refers to those aspects that lead to the improvement of the living conditions, appearances of people, and their social relations.

- In legislation, these goals follow an order of precedence, i.e. necessity, needs, and lastly welfare.

- When examining the issue of necessities, several rules should be taken into account:

- a) Harm should be eliminated in a legal manner.

- b) Harm should not be eliminated by another harm.

- c) Individual harm should be tolerated to ward off a public harm.

- d) Lesser harm can be tolerated to avoid a more severe one.

- e) Repelling harm has precedence over bringing benefits.

- f) Necessity knows no laws.

- g) Necessity is weighed with its own standard.

- Rulings for lifting restrictions in pursuing needs:

- a) Hardships justify simplification as exemplified by the allowances ordained by Allah, the Almighty, in cases of: travel, illness, compulsion, forgetfulness, ignorance, prevalence of trials, tribulations, and insufficiency.

- b) Legislation should lift restriction.

- c) Needs are treated like necessities in permitting (some) prohibited things.

- The deeds of competent persons are either: Allah's Right, people's right, a right of both.

- Allah's Right is embodied in: acts of worship, Zakah (the poor's due) and other financial obligations, punishments for adultery, larceny and robbery, depriving the killer from inheritance and expiations.

- The competent person's right is related to his financial rights over others.

- What combines the two rights (that of Allah and that of people) are the punishment for slandering a woman with adultery and retaliation for killing.

- There is no room for Ijtihad (independent reasoning based on religious sources) for what has been ruled by a clear-cut text.

- The Mujtahid (qualified scholar) must be well-informed in the Arabic

language, knowledgeable of the sciences of the Qur'an, efficient in the sciences of the Sunnah, and expert in deducing analogical rulings.

- The gradation of legislation during the Prophet's life-time required the partial or total repeal of some rulings, but after his death (peace be upon him) no repealing of a ruling in Qur'an or Sunnah is accepted.

- A ruling text can not be repealed except with another equal or stronger text. The strongest of all is the Qur'an and the Sunnah, Mutawatir, then the Sunnah which is not Mutawatir, and finally analogy.

Linguistic Rules

The Sciences of the Arabic language

1- Introduction (prepared by Mr. `Abdel-Warith Mabrouk Sa`id):

The language is a well-knit system designed by the human mind as per divine guidance from Allah, Exalted be He.

A Muslim should be cognizant of Arabic Language Sciences in order to comprehend and grasp in the most perfect way Allah's Noble Qur'an and the Sunnah of His Prophet (SAWS).

The Arabic language is the most honored and exalted of all languages. This is proved by the following facts:

1- Allah, the All-Knowing, the All-Wise, Exalted be He, chose the Arabic language to be the tool of His Revelation that is the Seal of all revelations.

2- The Arabic Rhetoric with all its miraculous inimitability is the main established evidence and proof of the truthfulness and veracity of the Divine Revelation.

3- Allah, Exalted be He, took upon Himself to preserve His Noble Qur'an in its Arabic tongue.

4- Allah, the Great and Almighty, ordained that the Noble Qur'an be revealed in the Arabic tongue so that all believers manage to grasp and contemplate the wisdom behind its revelation.

The Sciences of the Arabic language comprise:

1) Sciences related to Linguistics and Syntax; and

2) The Science of Rhetoric.

1) Sciences related to Linguistics and Syntax:

a) deals with the articulation and sound of the letter, known as 'ilm us-sawt ('the science of phonology'). (It deals with the pronunciation, actual properties and types of speech sounds and their production and audition.)

b) Arabic inflectional morphology requires infixation, prefixation and suffixation, giving rise to a large space of morphological variation and derivatives. (It deals with the nature of the letters of these words, with regards to any additions, subtractions, transformations, exchanges, changes in the vowelings, and so on. This is known as 'ilm us-sarf ('the science of morphology').)

c) Syntax (Grammar): deals with types of sentences, the main and complementary constituents of each type, their correlations that make the sentences well-knit. Also, Grammar deals with various styles as the interrogative, imperative, vocative etc. In other words, it deals with the relationship of some meanings to others, and the requirements of this relationship, as embodied in and indicated by the vowel on the end of each word. This is known as 'ilm un-nahw ('the science of syntax').

d) Semantics: one part of Semantics deals with the meaning of words, whether real or figurative (metaphoric). This is the main job of a Dictionary. The second part thereof deals with the social and psychological denotations of words.

2) The Science of Rhetoric: deals with the various technical styles that give stylistic beauty and intensity to meanings and expressions. This is 'ulum ul-balaaghah (the Science of Rhetoric). These 'ulum are:

a) 'Ilm ul-ma'aani ('the science of meanings'): it deals with the characteristics of speech composition by virtue of which they conform to the requirements of the occasion. This was considered the most important science of Arabic balaaghah (rhetoric) to the Arabs.

b) 'Ilm al-bayaan ('the science of style'): deals with the different ways of expressing the various shades of a single meaning. Examples of this are: similes (tashbeeh) , metaphor (majaaz),, figures of speech, metonymy (kinaayah).

c) 'Ilm al-badii` ('the science of rhetorical figures'): deals with the artistic adornment and embellishment of speech. Part of this deals with the linguistic aspect of word. Such ornamentation can take a number of forms, some examples of which are: rhymed prose (saj') which enables prose to be divided into sections, or paranomasia (jinaas), which establishes similarities among the words used, or allusion to the intended meaning (tawriyah), or the use of opposites (muqaabalah) to highlight the intended meaning, and so on.

Your Islam

Extract of "**Teach Yourself Islam**"

Dr. Nabil Abdus-Salam Haroun

3

Worship Practices

العبادات – باللغة الإنجليزية

WORSHIP

Purification

- Purification is obligatory in the Qur'an and Sunnah. It means to be purified from any filth, i.e. dirt that accumulates on the whole body, clothing, and the ground used for prayer; as well as to be purified by performing ablution in order to attain a state of ritual purity.
- Purification is attained by means of clean water that has not been mixed with anything impure. In the absence of water, pure soil (earth) can be used.
- Purification is nullified by anything that is emitted from the private parts (feces and urine), animal urine and stool, blood, pus, vomit, and dead body, and untanned animal skins or hides.
- The good manners of relieving oneself are:
 - a) avoiding public places and water supplies.
 - b) screening oneself.
 - c) avoiding speaking throughout the process.
 - d) avoiding carrying anything that bears Allah's Name.
 - e) doing one's best to not face the Qiblah.
- Cleansing oneself after defecation: water is the most preferable means for doing this. The left hand is to be used, and a certain invocation should be said after leaving that place. Whenever the Prophet (peace be upon him) would come out of the privy, he would say: Grant me Your forgiveness.

Ablution

- Ablution is a necessary condition for a valid prayer because there is great blessings in it.
- The obligatory elements of ablution are to have a sincere intention, to wash one's face, to wash the two arms up to, and including, the elbows, to wipe one's head, to wash one's feet up to, and including, the ankles, and to pay attention to the order of the elements of ablution (for Hanbali and Shafi'i Schools) and incessancy (for Hanbali and Maliki Schools).
- The Sunnah acts when performing ablution are:

- a) To mention Allah's Name.
 - b) To wash the two hands.
 - c) To rinse the mouth (obligatory for Hanbali and Shafi'i Schools) and brush one's teeth using a tooth-stick.
 - d) To sniff (obligatory for Hanbali and Shafi'i Schools) and inhale water, followed by blowing it out.
 - e) To wipe the ears inside and outside.
 - f) To start from the right-hand side.
 - g) To wash three times.
 - h) To let the water reach between the fingers and toes.
 - i) To start wiping the head from the forehead.
 - j) To wash more than what is obligatory of the face, hands, and feet.
 - k) to soak the hair of the beard with water.
 - l) to conclude ablution by saying a certain invocation.
- It is offensive to waste water, exceed three times, leave out one of the acts of the Sunnah, or carry out the ablution in an impure place.
 - Things that nullify one's ablution are anything that is emitted from the genitals (feces, urine or wind), deep sleep in a lying position, absence of mind because of fainting, diabetic coma, or temporary insanity, and touching (of the skin) between members of the opposite sex, lustfully or not (depending on the different Schools of Jurisprudence).
 - It is praiseworthy to renew one's ablution before every prayer in cases of incontinence of urine and constant menstruation.

Bathing

- Having a bath to completely purify oneself is obligatory for Junub (being in a state of major ritual impurity) the cause of which is sexual intercourse or the emission of semen, after the menstrual period or post-natal bleeding has finished, and for a newly converted Muslim.
- Having a bath to completely purify oneself is praiseworthy: for Friday Prayer (congregation), and when entering the state of ritual consecration (Ihram), entering Makkah or standing on mount `Arafat.

- In order to be considered completely pure, one must wash the whole body with water, rubbing whenever necessary to remove impurities, letting the water reach and penetrate every part between the fingers and toes, hair, navel and so on.

- The Sunnah actions concerning bathing:

- a) Mentioning the Name of Allah.

- b) Cleaning the two palms with water.

- c) Cleaning any impurity.

- d) Rinsing the mouth, inhaling the water, and cleaning the ears internally.

- e) Beginning with washing the organs of ablution except for the legs.

- It is offensive (when having a bath) to excessively waste water, use stagnant water, or be in an impure or open place.

- While being in a state of Janabah, it is prohibited to recite Qur'an or touch it, pray, or enter mosques unless being a wayfarer.

Tayammum – Wiping

- It is lawful to make use of pure soil (Tayammum) instead of performing ablution with water, if there is no water or if it might cause harm.

- To perform Tayammum, one must put one's hands onto clean soil (dust) and then wipe the face and palms.

- Tayammum is nullified in the same way as ablution with water, as well as if water becomes available, or the reason for not using water no longer exists.

- It is permitted to wipe over light leather socks or stockings on condition that they are to be worn while one is ritually pure, i.e. after the ablution or the purifying bath has been performed, they are to be removed only to wash the feet, and the time for wiping over the socks should not exceed a day and a night for the resident and three nights for the traveler and the socks should cover the feet and the ankle and should not be transparent.

- It is lawful to wipe over splints and bandages.

Prayers

Pillars and Conditions

- Prayer is a continuous relation between a bondman and his Lord. Prayer prevents obscenity and rejuvenates a sense of piety to Allah. It cultivates in a Muslim the spirit of community, brotherhood, equality, and discipline. It is an ideal model for the Muslim nation that should be led by their best in knowledge, jurisprudence and morality.

- Prayer is obligatory for every Muslim in its five specific times: early morning (after dawn and before sunrise), noon, mid-afternoon, sunset, and evening.

- Prayer is the most preferred form of worship as it is the pillar of religion. It is the first pillar of Islam after saying, "there is no god but Allah and Muhammad is the Messenger of Allah."

- The Prophet's highly recommended prayers: some are confirmed Sunnah and others are not. Besides, it is up to the Muslim to perform more voluntary prayers as he likes.

- The prescribed prayers are obligatory for every sane, mature Muslim. Women must be free from menstruation and post-natal bleeding in order to pray.

- Conditions for a prayer to be performed correctly are:

- a) Purification of what makes it necessary to perform ablution, as well as purification from Janabah (having sexual intercourse) by bathing

- b) Covering the private parts of the body: from the navel to the knee for men, and the whole body excluding the face and the two hands for women

- c) Facing the direction of prayer (Qiblah)

- d) The purity of one's clothing

- e) Knowing the due time for prayer

- Obligatory elements of prayer:

- a) Sincere intention

- b) Performing the obligatory standing unless unable to

- c) Saying Allahu Akbar (Allah is the Greatest), a sign of entering ritual consecration

d) Reciting Surah Al-Fatihah (The Opening Surah of the Holy Qur'an) in every Rak'ah (unit) of prayer (with the exception of the person who is led in audible prayers)

e) Bowing down and returning to the upright position

f) Performing two prostrations and sitting between them

g) Performing bowing, prostration and standing at a natural speed

h) Sitting to recite the last Tashahhud then greeting)

This is the arrangement of every unit.

Sunnah of Prayers

- Sunnah of prayers: It is either confirmed (akin to the obligatory) or unconfirmed (like the recommended). The Schools of Jurisprudence disagree on some rules, but all are good.

- Confirmed Sunnah of prayers:

a) Reciting some verses of the Qur'an after Al-Fatihah in the two Rak'ahs of Dawn prayer, the first two of the Noon, Mid-Afternoon, Sunset, and Evening prayers

b) Saying, when rising from bowing: "Sami`a Allahu Liman Hamidah, Rabbana Laka Al-Hamd," that is, 'Allah listens to the one who praises Him, our Lord, for You is all Praise' (for the Imam, i.e. leader of a group, and for the individual prayer), and "Rabbana laka Al-Hamd," that is, 'Our Lord for You is all Praise'

c) Saying "Subhana Rabbiya Al-`Azhim" (Praise to Our Lord the Magnificent) three times while bowing down, and: "Subhana Rabbiya Al-A`la" (Praise be to Our Lord, the Most Exalted) three times while prostrating

d) Saying Allahu Akbar when moving from one position to another except when standing upright after bowing

e) Saying the first and second Tashahhud while sitting

f) Raising the voice while reciting in the two Rak'ahs of the Dawn prayer, and the first two Rak'ahs of the Sunset and Evening prayers (as in other prayers recitation is to be performed inwardly)

g) Offering the benediction on the Prophet (peace be upon him) in the Tashahhud (testification of faith) as in the known formula.

- Unconfirmed Sunnah of prayers:

- a) Reciting a certain “opening” invocation at the beginning after entering the state of ritual consecration

- b) Saying, “A`udhu Billahi Min Ash-Shaytan ir-Rajim” (I seek the protection of Allah from Satan" in the first Rak`ah of prayer, and to say inwardly, “Bismillah ir-Rahman ir-Rahim” (In the Name of Allah) before every recitation

- c) Lifting the hands to shoulder level when saying Allahu Akbar before bowing and when standing upright, and at the beginning of the first two Rak`ahs of prayer

- d) Saying, “Amin” after Al-Fatihah

- e) Elongating the Qur`anic recitation in the Dawn prayer, shortening it in the Mid-Afternoon and Sunset prayers and moderating it in the Noon and Evening prayers

- f) Recitation of an invocation between the two prostrations

- g) Saying the invocation of Qunut (after standing upright before prostration or after the recitation in the second Rak`ah of the Dawn prayer, or in the Witr prayer

- h) The way of sitting

- i) Putting the two palms on the chest: the right on the left

- j) Saying an invocation in prostration and in the last Tashahhud

- k) Greeting the right side and then the left

- l) Invoking Allah and supplicating Him after greeting

Permissibles, Offensives and Nullifiers

- It is permitted for the person who is praying to drive away those passing in front of him, straighten the row, audibly remind the Imam if he forgets, move his palm to reply a greeting, clear the throat, yawn, scratch, reform his dress but not to do these acts excessively, and kill a scorpion or a snake if one appears.

- It is offensive in prayers to turn one’s head or eyes around, or raise the sight upward, make vain gestures or movements with garments, hair or anything else, put one’s hand in one’s waist (Takhassur), try to resist urine or feces, pray in the presence of food, sit on one’s heels and spread the two

arms, or recite the Qur'an while bowing or prostrating.

- Prayer is nullified by the following:

- a) Leaving out any of its obligatory elements
- b) Speaking unless for correction
- c) Eating or drinking
- d) Laughing aloud
- e) Excessive movement.

Some Schools of Jurisprudence added:

f) Remembering that one forgot the performance of a previous obligatory prayer

g) The great Sahw (forgetting) by excessive increase in the number of Rak'ahs

- If one forgets during prayers, by increasing or leaving out any of the confirmed Sunnahs, he should prostrate twice before greeting; the one who greets before finishing his prayer should immediately finish it and prostrate after greeting.

Congregational prayer

- Congregational prayer in the mosque is an obligatory Sunnah for those who do not have any excuses. The one who performs this prayer receives great blessings. It is preferred for women to pray at home but if they want to join the congregational prayer in the mosque, no one should prevent them.

- It is a Sunnah to walk calmly to attend the congregational prayer and to pray two Rak'ahs as a greeting to the mosque on arrival.

- The group is led by the Imam who should be the one who has memorized the greatest part of the Qur'an, then the most learned in Islam, then the one who fears Allah the most, then the eldest, in that order. The owner of the house is preferred to lead the prayer more than the guest. A woman can only lead other women by standing with them in the same row, not to stand ahead of them.

- If it is a congregational prayer of only two, the Imam and the one being led, the one being led stands at the right side of the Imam. If they are many, all will stand in straight rows behind the Imam: men, boys and then women. It is not permissible for the person being led to stand alone without a row, so he

should try to stand in the first row, if not then the next and so on. He should follow the Imam and not act before him. The Imam should shorten his recitation, bowing, and prostration, and not elongate it so as to be compassionate for the group. He should sit facing the people on his right after the greeting at the end of the prayer.

- If someone joins the prayer after it has begun, he should follow the group. The Rak`ah (the unit of prayer) will be counted for him if he attended the prayer before bowing. After the Imam gives the final greeting, he should continue to make up what he missed.

- It is a Sunnah to listen to the recitation of the Rak`ahs of prayer that are recited audibly, otherwise they should be recited inwardly. It is recommended to recite Al-Fatihah when the Imam is silent in the audibly loud Rak`ahs, where he gives time for that.

Call for, Shortening and Combining

- The Adhan (call for prayers) should be loud in villages and cities as a communal obligation on Muslims.

- The Iqamah (call to commence prayer) should be loud as an obligatory Sunnah.

- It is recommended that the caller be known for his honesty. He should slow down in calling for prayer but speed up to commence the prayer. It is recommended to listen to the call and the commencement of prayer, and to repeat the words inwardly, pray for benediction on the Prophet (peace be upon him), and to supplicate for any good thing.

- Shortening the four-Rak`ah prayers to two Rak`ahs is lawful, when traveling for more than eighty kilometers, as a confirmed Sunnah. Shortening starts on departure until arrival and is allowed unless a person intends to stay four days or more in the town of destination.

- It is permissible to combine two prayers in one for the traveler, by either advancing or delaying the two prayers of Noon and Afternoon in either time period. The same is true for the Sunset and Evening prayers. Combining is permissible also for the inhabitants of a town when there is extremely bad weather, for the patient who can not perform every prayer in its due time, and in times of fear.

Patient, Fear and Friday Prayers

- If a patient can not stand, he can pray sitting lowering his back more for prostration than for bowing. If he can not sit, he may lay on his side or his back and pray by gesturing.

- The prayer because of fear is lawful during times of war:

- a) In travel (shortening prayers): the warriors are divided into two groups, one confronting the enemy while the other pray a Rak`ah behind the Imam and another Rak`ah individually; afterwards the Imam is fixed to his place and the two groups exchange places.

- b) When at home, the same as when traveling but the prayer for each group is two Rak`ahs with the Imam and two individually.

- c) When war is at its zenith, prayers can be performed in any form; walking or riding.

- Friday Congregational Prayer : It is obligatory for all Muslim men to assemble and benefit from the sermon. It is a two-Rak`ahs prayer instead of the four-Rak`ahs Noon prayer. It is obligatory for every sane, adult, healthy man residing in a village or city, while women and boys may attend. Delivering the Friday sermon is a necessary element. The Sunnah is to give two sermons and between them a short break.

- When joining the Imam in the second Rak`ah of prayer, one has to perform the first after the Imam offers the final greeting. However, if he did not attend the second Rak`ah, then the four Rak`ahs of the Noon prayer must be performed.

- It is a Sunnah of the Friday Congregational Prayer to bathe, use perfume (for men only), wear clean clothes, go to mosque before the Imam, perform any voluntary prayers before the sermon, concentrate with the Imam, and not to be occupied with talk and nonsense, besides not to overstep those who are sitting nor separate them. Also, a person should increase praying for benediction on the Prophet (peace be upon him) and supplicating to Allah, and read Surah Al-Kahf at night (on Thursday) or during the day on Friday.

- It is prohibited to buy and sell at the time of the call for Friday Prayer until it ends.

Confirmed Sunnah Prayers

- Confirmed Sunnah prayers are:

- a) Two Rak`ahs before the Dawn prayer
- b) Two Rak`ahs before and two after the Noon prayer
- c) Two Rak`ahs after the Sunset prayer
- d) Two Rak`ahs after the Evening prayer
- e) Witr (odd numbered) prayer after whatever is prayed after the Evening prayer
- f) The prayer of the two Feasts
- g) Al-Kusuf (solar and lunar eclipse) prayer

- The two Feast Prayers are performed when the sun has risen that is, about a quarter of an hour after sunrise. They are performed without a call or commencement call to prayer. Each of them consists of Two Rak`ahs with seven Takbirahs (Allah is the Greatest) after the first Takbirah for entering the state of ritual consecration, and six Takbirahs including the one of standing in the second Rak`ah. Afterwards, the Imam gives two sermons, after ending the prayer.

- It is a Sunnah in the feast prayer to:

- a) Take a bath, use perfume (for men only) and wear elegant clothes
- b) Pray in the open air
- c) Recite the ritual Takbirahs of the Feast at the beginning of the night before the Feast, especially when going to prayer and after the obligatory prayers during the three days following immolation
- d) Go to the prayer from one way and return from another

- Al-Kusuf prayer (that of the solar or lunar eclipse): It is two Rak`ahs. For each there are two upright standings, two bowings, and two prostrations.

- Istisqa' (rain) prayer: It is like the feast prayer and is held at the same time, but with a sermon after the prayer and a certain invocation.

Voluntary Prayers

- Unconfirmed Sunnah accompanying the obligatory prayers are two Rak`ahs prayer before and after the Noon prayer plus the confirmed Sunnah prayer, two Rak`ahs prayer before the Afternoon prayer, two Rak`ahs prayer before the Sunset prayer, and two Rak`ahs prayer after the Evening prayer plus the Witr prayer.

- Voluntary Sunnah are also:
 - a) Two Rak`ahs greeting prayer on entering the mosque.
 - b) At-Tarawih prayers on the nights of Ramadan, from eight to twenty Rak`ahs
 - c) Tasabih (glorification) prayer, to be performed once in life.
 - d) The prostration during recitation, when reciting or hearing the Qur`anic verses of prostration.
 - e) Ad-Duha (forenoon) prayer from four to eight Rak`ahs.
 - f) Two Rak`ahs prayer after ablution.
 - g) Two Rak`ahs prayer for seeking guidance (Istikharah) with its specific invocation.
 - h) Two Rak`ahs prayer to repent
 - i) Prostration of gratitude.
 - j) Two Rak`ahs prayer on arrival after traveling.
 - k) Two Rak`ahs prayer before the Evening prayer.
- It is recommended to perform voluntary prayers at any time other than the forbidden times. These are when the sun has risen, that is, after the sunrise for almost ten minutes, and afternoon until sunset.
- Janazah (funeral) prayer: It is a communal obligation. It has the same conditions of regular prayers. It is performed while standing upright without bowing or prostrating. It is one Rak`ah with four Takbirahs: to recite Al-Fatihah after the first Takbirah, to invoke benediction on the Prophet (peace be upon him) like the formula of the Tashahhud after the second Takbirah, to supplicate for the dead person after the third one, and to utter any other supplication after the fourth one, then the final greeting at the end of the prayer.

Zakah (Poor-Due)

- Zakah, the third pillar of Islam, is obligatory on every Muslim possessing a “Nisab”, the minimum unit that necessitates Zakah. Those who deny it are considered unbelievers, and regarding those who abstain from paying it, Zakah should be taken from them by force, otherwise, they will be fought.

- The wisdom behind Zakah is that it is the means of achieving Muslim social solidarity, purification of the self from miserliness and greed, redistribution of wealth and activation of the economy.

Sources of Zakah

- Kinds of wealth liable to Zakah:

- a) Gold and silver, their equivalent of liquid money, trade wealth, any relevant metals or buried treasure.

- b) Cultivated land crops.

- c) Grazing livestock cattle - camels, cows and sheep.

- Zakah of gold/silver or their equivalent is 2.5% of wealth exceeding Nisab, to be paid annually. Nisab is equal to 85 grams of pure gold or 624 grams of silver.

- Zakah of trade wealth is like that of its monetary equivalent.

- Zakah on a debt: if it is liable to be redeemed at any time, then it is counted with its equivalent of gold/silver and trade Zakah; if not, its Zakah of only a year is paid once it has been redeemed.

- The Zakah of a buried treasure is 20% of it and should be paid once found.

- The Zakah of minerals is 20% like the buried treasure. As for raw gold and silver extracted from the ground, their Zakah are either like buried treasure or like gold and silver.

- Zakah of cultivated land crops is paid once the crop has ripened and has been harvested. Its Nisab is 612 kilos, which equals 1,346.40 lb. There is no Zakah on production that is less than this amount. If the production depends only on rainwater, or without any human labor or irrigation, the due Zakah is one-tenth of the total. If equipment and tools are used for irrigation, then the Zakah due is half of one-tenth of the total production.

- Zakah on industrial production and the return of land and estates: There are two schools of thought: to consider it either as trade wealth i.e. the Zakah is 2.5%, or like cultivated crops, that is, one-tenth on the invested wealth produced without effort, or half one-tenth, if effort is exerted.

- Zakah on cattle that are freely grazed:

- a) There is no Zakah on camels unless there are five of them grazing freely, and they have been in one's possession for a year. When the camels are five, their Zakah is one sheep. Thus, every time they increase by five, Zakah due on them is one more sheep. However, when they reach twenty-five, due Zakah is a one-year she-camel that is starting its second year. The Zakah changes further according to the increase in camels, as detailed in the Sunnah.

- b) The Nisab of cows is thirty heads, and its Zakah is equal to a one-year old calf, for up to forty heads. Afterwards, Zakah changes to be a two-year old cow, when the number reaches forty. If they increased more than that, their Zakah is a one year old calf for every thirty heads and a two-year old cow for every forty heads.

- c) The Nisab of sheep and goats is forty heads and their Zakah is a six month (or more) old sheep, two heads of sheep for every 120 heads, three heads of sheep for every 200 heads, and a sheep for every hundred when the amount reaches 300 heads.

Channels of Zakah

- The eight channels of Zakah are:

- a) The poor whose income, even if it is more than the Nisab, does not suffice their basic needs and those under their care.

- b) Those who are indigent; that is, those who have no source of income.

- c) Those who administer the Zakah department: people for collecting, book keeping, and making lists of people eligible for Zakah.

- d) The new converts to Islam whose hearts need to be harmonized into the fold of Islam, and some non-Muslims for their good neighborhood or to ward off their harm.

- e) The bondsmen who have contracted with their masters to buy themselves out of bondage. They deserve Zakah and should be given enough to pay off their debt to the masters and be freed, or to buy them to set them free (slavery gradually ended among Muslims because of this legislation).

f) People in debt: debtors who are unable to pay their debts, but on condition that the debt is not in a sinful deed which he has not repented of.

g) In the Path of Allah, at the top of which is Jihad for the propagation and vindication of Islam and Muslims, and everything that is of benefit for the Muslim community, including its infrastructure, public utilities and services.

h) The wayfarer. He is the traveler who runs out of money in a strange land.

- Taxes collected by contemporary governments do not exempt the Muslims from paying the obligatory Zakah because of the clear difference between the two in legislation, system, and the target channels.

- Obligatory financial support means to support one's parents, children and wife. They are not considered among the recipients of Zakah.

- **Zakah Al-Fitr** is obligatory to be paid, with the end of Ramadan, by every Muslim for himself and every person he supports. It is permissible to pay it before the end of Ramadan until the Feast prayers. No one is exempted from it, except the one who can not afford the costs of his food for the day and night of the Feast. Its amount per person is equal to three kilograms of the prevalent food in the country such as wheat, rice, barely, dates, raisins, etc. (or money - equivalent in some Schools of Jurisprudence).

Fasting

Fasting Rulings

- Fasting is abstaining from eating, drinking and sexual relations from the break of dawn until sunset, with a specific intention.
- Fasting is a great blessing from Allah; as well as its spiritual, social and health benefits.
- Fasting in Ramadan is a pillar of Islam and it is obligatory. It is mandatory on every sane, adult Muslim.
- The reward for any righteous deed in Ramadan is more than in any other month such as night voluntary prayers and invoking Allah, recitation of the Qur'an, charity, i'tikaf (retiring to a mosque for devotion during the last ten days of Ramadan), waiting for and celebrating Laylat ul-Qadr , and performing `Umrah.
- Ramadan is ascertained with the sight of the Hilal (crescent) or the completion of thirty days of the month of Sha`ban. The fast ends with the birth of the crescent of the month of Shawwal.
- Breaking the fast is permissible for travelers, patients, women having their monthly period, pregnant and nursing women, and these days can be made up for at a later time.
- An elderly person who is unable to fast as well as patients suffering from incurable diseases are also allowed to break their fast, and can feed an indigent person for every day that they did not fast.
- It is obligatory for women having their monthly period, or post-natal bleeding to break their fast, and make up these days by fasting later on.
- It is recommended for those fasting to break their fast promptly and defer the daybreak meal as much as possible, say the known supplication when breaking the fast, and begin the meal with dates or water.
- It is permissible during fasting to use medicine which does not reach the stomach through the throat, eat, drink, and have lawful sexual intercourse during the period from sunset to dawn.
- Fasting is still valid if one eats or drinks by mistake, has wet dreams, or has major ritual impurity (Janabah) at night.
- It is offensive during the fast to lie, make trouble, rinse one's mouth excessively, or expose oneself to whatever stimulates lust.

What nullifies the fast are:

a) Intentionally allowing food to travel through the mouth or nose to the stomach.

b) Ejaculation of semen because of a lustful act without intercourse.

Both a) and b) entail a redemption without an expiation.

c) Sexual intercourse and intentional eating or drinking; each of them obliges, besides making up for the day, freeing a person in bondage, or fasting two consecutive months, or feeding sixty poor people an average meal.

Recommended and Offensive Fasting

- **Days recommended for fasting** throughout the year are:

a) The day of `Arafah (for other than the pilgrim)

b) The day of `Ashura' and a day before it (tenth and ninth of Muharram)

c) Six days in Shawwal

d) Any day in the first half of Sha`ban

e) The first nine days of Dhul-Hijjah

f) Any days in Muharram

g) The thirteenth, fourteenth, and fifteenth of every lunar month (White Days)

h) Mondays and Thursdays

i) Fasting a day and breaking one's fast the next day (the fast of the Prophet David, (peace be upon him)

j) Increasing fasting for the unmarried person who can not afford marriage expenses.

- Days in which fasting is offensive are the day of `Arafat for the pilgrim, singling out Friday or Saturday for fasting, and the second half of Sha`ban.

- Cases in which fasting is highly offensive are the doubtful day (the thirtieth of Sha`ban), fasting everyday for life, continuous fasting of days and nights without a break, and a married woman fasting (in other than Ramadan) without the consent of her husband.

- Fasting is prohibited on the two days of Al-Fitr Bairam and Al-Adha (Sacrifice) Bairam, on the three days of Tashriq (days following the immolation

day), for the severely ill patient, and for women having their monthly period, or post-natal bleeding.

Pilgrimage

Pilgrimage Pillars

- There are certain conditions that must be met in order to make the pilgrimage (Hajj) and the lesser pilgrimage (`Umrah) obligatory for a person. A person must be Muslim, sane, and mature. Hajj must be affordable to him (i.e. expenses, transportation, and safety of the road).

- Hajj, one of the five pillars of Islam, is obligatory to be performed once in one's lifetime, while `Umrah is a highly recommended Sunnah.

- The Prophet (peace be upon him) incited the desire for Hajj and `Umrah and warned from neglecting them.

- It is permissible for the one who already performed Hajj to do it on behalf of another person who is unable to perform it because of illness, old age, or death.

- Hajj and `Umrah have rites, obligatory elements, prohibitions, and Sunnah.

- Rites: Hajj and `Umrah are invalidated if either of them is left.

- Obligatory elements: It is a sin not to perform any of them. There is a ruling legislated by Allah to be imposed upon he who rejects one of these elements.

- Prohibitions: The Lawgiver prohibited certain things, and each has rulings if it is done.

- Sunnahs: They are all enactments done by the Prophet (peace be upon him), other than the rites and obligations. They are recommended to be performed, but it is not a sin if one fails to do them.

- **The rites of Hajj are four:**

- a) Ihram

- b) Tawaf (Circumambulation around the Ka`bah)

- c) Sa`y (Hastening between As-Safa and Al-Marwah): only obligatory for Hanafi School

- d) Standing on Mount `Arafah

- The rites of `Umrah are: Ihram, Tawaf, and Sa`y.

Ihram

- It is mandatory to enter the state of Ihram from the sites and on times prescribed by the Lawgiver, and not to wear sewn clothes (for men). If any of these two acts are not accomplished, an animal (e.g. sheep) should be slaughtered or one has to fast for ten days for those who can not afford.
- It is unlawful while being in Ihram to cover the head with headgear, shave or cut one's hair, trim one's nails, apply perfume, or wear sewn clothes. If any of these is performed, one has to make up for it by fasting for three days, feeding six indigent people, or slaughtering a sheep.
- Sexual intercourse nullifies Hajj. All its rituals, beside slaughtering a camel or a cow, or fasting ten days, must be first completed. Sexual prelude is also prohibited and the expiation is to slaughter a sheep, the same as for killing or hunting a game in the Haram. Marriage or engagement is also forbidden, but no expiation is stipulated except repentance and asking for forgiveness.
- Sunnah of Ihram are bathing, wearing a clean white cloth, entering Ihram after performing a prayer, trimming one's nails, trimming one's moustache, removing pubic hair, as well as continuous recitation of the Talbiyah: Labbayka Allahumma Labbayk (here I am at Your service, my Lord!), supplication, and praying the benediction on the Prophet (peace be upon him). Talbiyah is an obligation for the Maliki Juristic School.

Tawaf (Circumambulation)

- In Hajj, there are three circumambulations: Tawaf Al-Ifadah (going-forth) which is a pillar rite of Hajj and Hajj is not accomplished without it, as well as Tawaf Al-Qudum (arrival) and Tawaf Al-Wada` (farewell) which are obligatory.
- The conditions of Tawaf are like those of prayer, namely, intention, purity, ablution, and covering one's private parts. It is performed inside Al-Masjid Al-Haram (Inviolable Mosque), making the Ka`bah at the left-hand side and doing seven consecutive rounds in an anti clockwise direction.
- Sunnahs of Tawaf are: to kiss the Black Stone at the beginning of Tawaf if possible (or to touch or point to it), to recite a certain invocation at the beginning and the end of every circumambulation, to touch the Yamani Corner and kiss the Black Stone whenever it is passed if possible, pray two Rak`ahs after Tawaf behind Maqam Ibrahim, and to drink from Zamzam.

- Also, for men, it is a Sunnah to hasten in their steps during the first three rounds of Tawaf Al-Qudum, as well as to uncover the right shoulder.
- Among the good manners of Tawaf are submission, deep devotion, and talking only when necessary.

Sa`y (Hastening between As-Safa and Al-Marwah)

- The conditions of Sa`y are to have an intention, to perform it after a correctly made Tawaf (whether a pillar [rite] or obligatory), and to complete seven consecutive rounds, starting from As-Safa.
- The Sunnahs of Sa`y are to stand on As-Safa and Al-Marwah saying Allahu Akbar (Allah is Greatest) and a certain supplication on every round. Sa`y rounds must come immediately after each other, hastening one's strides between the 'green pillars' for physically fit men.
- Among the good manners of Sa`y are purification and being occupied with supplication.

Standing on mount `Arafah and the remaining Hajj Rites:

- To stay with the intention of Hajj at `Arafah from the midday of the 9th of Dhul-Hijjah to the dawn of the following day (day of immolation)
- Among the obligatory elements of Hajj are: to stay in `Arafah after midday to sunset, spend the night of the 10th of Dhul-Hijjah at Muzdalifah where pebbles are picked up and thrown on the day of immolation (a set of seven pebbles thrown at Al-`Aqabah pillar) and then to shave or cut one's hair short, spend two (for the one in a hurry), or three nights at Mina (a Sunnah for Hanafi School), throw three (sets of seven) pebbles (at the three pillars) after midday on every day of Tashriq (two or three days following immolation), and finally perform the farewell circumambulation (Tawaf Al-Wada`) (except for the Maliki School)
- Sunnahs of Hajj are to go to Mina on the 8th of Dhul-Hijjah and spend the night of the 9th, to perform the five prayers there, to shorten and combine the Noon and Afternoon prayers with the Imam at Namirah mosque before staying at `Arafah, to postpone the Sunset prayer to be combined with the Evening prayer at Muzdalifah, to face the Ka`bah at Al-Mash`ar Al-Haram until the time of traveling, and to follow the sequence of throwing Al-`Aqabah pebbles, immolation, shaving, and finally Tawaf Al-Ifadah which is to be performed before the sunset of the day of immolation.
- It is recommended for the pilgrim to visit the Prophet's Mosque (peace

be upon him) and other sights in Al-Madinah.

- If one has entered the state of Ihram, and then for a valid reason was unable to enter Makkah or stay at `Arafah, he must slaughter an animal and send it to the Ka`bah before concluding the Ihram.

- The pilgrim can combine Hajj and `Umrah in two ways:

- a) Hajj Al-Qiran: To enter into Ihram for Hajj and `Umrah and to perform the rites of each before breaking the Ihram

- b) Hajj At-Tamattu`: To enter into Ihram for the rites of `Umrah then break it, then re-enter the state of Ihram for Hajj.

In both cases, the pilgrim has to either slaughter an animal, or fast for three days during Hajj and seven days after returning home.

- It is an obligatory Sunnah for the capable non-pilgrim to slaughter a sheep, in order to revive the enactment of the Prophet Abraham (peace be upon him), on the morning after the Feast prayer. It is recommended that a third of the sacrificial animal be eaten, a third be given as gifts, and a third be given as charity. It is possible for all of it to be devoted to charity.

Your Islam

Extract of "**Teach Yourself Islam**"

Dr. Nabil Abdus-Salam Haroun

4

Muslim Conduct

سلوك المسلم – باللغة الإنجليزية

Conduct

Morals

A: Excellent Characters

- The core of the message of Islam is the call to excellent characters.
- People of the highest rank on the Day of Resurrection are those who are the best in characters.
- Excellent characters are acquired through fighting the base desires of the self and training it to pursue pious deeds and avoid evil.
- Worship is training and education to achieve the excellence of character.
- The Prophet (peace be upon him) is a model of excellent character, as he had been guided by Allah.

Advice

- Advice is sincere words given without an ulterior motive.
- Advice is a manner of the prophets.
- Advice is salvation from Hellfire.
- Advice is required by all people to all people.

Chastity

- There are levels of chastity, starting with avoiding prohibitions, and then avoiding suspicion.
- The highest rank of chastity is to be chaste even in what is permissible of money, living and enjoyment, with the intention of elevating the self.

Faithfulness

- Faithfulness is the opposite of betrayal and is found in one's full commitment to a promise or an agreement.
- Faithfulness brings grace and reward from Allah.

Forbearance

- Forbearance is patience and self-control especially during times of anger. The prophets displayed the most forbearance.

Forgiveness

- Forgiveness is to forget harm and its impact within the heart, and it is more than just pardoning.

- Forgiveness is a sign of established belief.
- Forgiveness is an attribute of the prophets and pious people.

Generosity

- Islam calls to generosity and prohibits stinginess and avarice.
- A condition for generosity is that it should be done without reproach or hurt.

Honesty

- Honesty is the opposite of betrayal. It is to fulfill others' rights even if they were traitors.
- The Prophet was known as 'the most Honest' before revelation. It is also an attribute of all the messengers and the righteous bondmen of Allah.
- Honesty in knowledge is to continue learning and be accurate in conveying it to people.
- Honesty in treating people is to keep their secrets and to give them their complete rights without delay.

Humility

- Allah commanded us to be humble and prohibited us from haughtiness, by praising humble people and warning those who are proud.

Justice

- Obligatory justice is to give everyone his right, to take one's right, and to treat people equally.
- The oppressed should triumph over injustice.

Mercy

- Mercy is to be compassionate and tender-hearted towards others.
- The Prophet (peace be upon him) was a model of mercy.

Modesty

- It is a kind of behavior which causes one to refrain from obscene words and deeds, as well as preventing oneself from not fulfilling the rights of others.
- Modesty is part of faith and both call to the good and ward off evil.
- A fair example is the Prophet (peace be upon him) who was more modest than the virgin in her room.
- Modesty does not mean restraining oneself from speaking the truth, learning, commanding the right and prohibiting the wrong.

Pardon

- Pardon is to give up one's right in money and retaliation.
- Allah gives good tidings and praises those who pardon their fellow men.

Patience

• Patience is to make the self endure what it suffers from, and to tolerate misfortune with contentment and admission without annoyance or complaint. Patience can be in enduring affliction, doing pious deeds, and warding off sins.

• Patience is found when the Muslim continuously remembers that Allah's orders are effective, His judgment is just and His ordinance executable, whether the bondman be patient or not.

- Being patient during times of affliction expiates evil deeds.
- A Muslim wards off sin and harm by practicing patience and forgiveness.
- Patience includes keeping secrets.

Perfection (Ihsan)

- One has to do his best in performing good deeds.
- One has to do his best in acts of worship by fulfilling all the conditions, pillars and manners of each act.
- One has to do his best in all dealings with parents, relatives, orphans, indigent people, wayfarers, and even animals.
- One should do his best in performing work whether manual or professional.

Preference

- Preference is to prefer others over one's self.
- Preference is a sign of true belief .

Sincerity

• Sincerity is deeds that are done purely for the sake of Allah without hypocrisy, seeking fame or praise of people.

• Sincerity is obligatory for acceptability of faith, intention, worship, sayings, and deeds.

- Sincerity and truthfulness are inseparable.

Trust

- The believer should put all his trust in Allah.
- True trust is through pursuing all required procedures.

- The Muslim should depend on himself in work and earning money, and not to be dependent on others.

Truthfulness

- Truthfulness is that one's sayings conform with reality.
- Truthfulness with oneself is to have true belief and intention.
- In truthfulness, there is comfort of conscience and tranquility.
- Truthfulness blesses one's earnings and augments charity.
- Lying is a sign of hypocrisy.

B: Evil characters

They are the opposite of all virtues mentioned above, in addition to the following:

Backbiting

- Backbiting is to mention your fellowman in his absence with what he deplotes, whether expressly, insinuatingly or by gesture even if what is said happens to be true.
- Backbiting is remedied by being pious due to fear of Allah, and being occupied with overcoming the defects and evils within oneself.
- Backbiting is permissible only to raise a complaint, change something prohibited, give a warning, or for consultation.
- Negative suspicions are also considered a kind of backbiting but are perpetrated by the heart.

Envy

- Envy is not only to hate the good for others, but also to wish it to be gone from them. One may even strive for that purpose.
- Al-Ghibtah is to wish to have others' achievements in knowledge, wealth, or good conditions without wishing them to be gone from them.
- Envy, but not Al-Ghibtah, is a mischief in religion because it infers that one is displeased with the ordainments of Allah. It is also a mischief in this worldly life because it promotes grief, affliction, the feelings of depravity and hatred among people.

Idleness and Helplessness

- Idleness and helplessness are two forms of behavior that were condemned by the Prophet (peace be upon him).
- Among the signs of helplessness and idleness is becoming lazy to perform

prayers, leaving useful deeds and spending time in playfulness and nonsense, and lagging behind in offering charity.

Mockery

- Mockery is to ridicule and degrade others by mentioning their defects and deficiencies.

Obscenity

- This means to speak indecently as an insult, habit, or because of bad upbringing.

Ostentation

- Ostentation is to seek a position in the view of people, by showing off one's good qualities.

- Ostentation is hypocrisy, and is a kind of disbelief.

- Performing deeds in secret rescues the self from showing off, especially acts not commanded by the Lawgiver to be apparent, unless publicity of the act serves a legitimate public interest.

Talebearing

- It is to inform a person of the insulting words that were said about him by another, so as to sever their relation.

- Talebearing is worse than backbiting because it spreads hatred and cuts off blood relations.

- Talebearing is only permissible to ward off evil, or as a warning for the sake of some legitimate public interest.

- A talebearer is a corrupt person who is not permitted to give witness.

Vanity and arrogance

- Vanity is pride and haughtiness because of self admiration , so it leads to self-conceit. It afflicts a person when he deceives himself concerning his positive attributes. Among the forms of vanity are being proud of one's physical appearance, one's genealogy, one's kinship, one's wealth, and one's knowledge and opinion.

Manners

- Manners are exercising one's self through education and training to behave properly, i.e. practical behavior.

Proper manners towards Allah

- Remember, praise, glorify, and thank Allah at all times.
- Be modest in front of Allah; obey and worship Him with sincerity in the way He ordained.
- Fear Allah and His punishment.
- Retain hope of Allah's Mercy.
- Strive for His mercy by supplication and good deeds.
- Never swear by other than Allah and His Names.
- Never lie in swearing (making an oath). Making an oath unintentionally is not punishable.
 - If someone swears deliberately to do something then he violates his oath, he must expiate, unless the oath was to do an evil act or to ignore a good one. There is also an exception for the one who said "In Sha'a Allah" (if Allah wills), depending on his intention.
 - The expiation of the oath is to feed or clothe ten indigent people, manumit a slave, or fast three days, according to this order.
 - A vow is permissible for Allah Only. The one who vows must fulfill the vow whether in absolute or conditional terms, unless he vowed concerning a sinful act or vowed about something he does not own.

Proper manners towards the Glorious Qur'an

- Know the value of the Qur'an as being the Word and Law of Allah sent for the good of His bondmen in this worldly life and their success in the Hereafter.
- Be keen to recite and finish it recurrently.
- Recite in the best state of purification and respect with the face towards the Qiblah.
 - Be conscious of Allah, the Almighty, and seek refuge in Him from the accursed Satan.
 - Submit to, concentrate, and understand what is recited.
 - Recite secretly if one fears showing off or causing confusion to others' recitation.

- Prostrate when one comes across an Ayah of prostration.
- Learn the rules of correct recitation (Tajwid) that is, to utter every letter correctly without exaggeration or artificiality. This recitation should be taught by well-trained readers.

Proper manners towards the Prophet (peace be upon him)

- Obey, love and revere the Prophet (peace be upon him).
- Follow his footsteps by reviving his tradition and methodology.
- When he is mentioned, exalt his name and pray for benediction on him, that is done by saying: “Salla Allahu `Alayhi Wa Sallam” (i.e. Prayers and peace be upon him)
- Lower one’s voice in his mosque and at his tomb.

Manners concerning knowledge and scholars

- Learning is an individual obligation on every Muslim, male or female.
- Obligatory learning includes the basics of faith, acts of worship, Islamic teachings and way of life.
- All useful knowledge is a communal obligation on the whole Muslim society, with every group specializing in a subject.
- Every Muslim should learn the perfection of his job in order not to depend on others and save the whole nation from dependency.
- To venerate sincere scholars is a part of the Islamic manners.

Proper manners towards one's self

- Have a sincere intention for every individual act.
- Question oneself for every idea, saying, or act.
- Hasten to repentance for any sin or shortcoming.

Proper manners towards one's parents

- Obey and respect them, especially in old age.
- Honor and show the fairest companionship to them even if they are unbelievers.
- Execute their will and respect their friends.
- Being obedient to parents is better than Jihad and Hijrah (emigration).
- Hurting and being ungrateful to parents lead to Hell.
- Honoring one’s mother takes precedence over honoring one’s father.

Proper manners between spouses

- Common rights are amity, mercy, fidelity, trust, gentleness, cheerfulness, tenderness, and respect.
- The manners of the husband are to take care of his wife and protect her, to teach her and make her adhere to Islamic teachings, and to honor her secrets and treat her relatives well.
- The manners of the wife are to obey her husband in everything other than what is sinful, to maintain his honor and wealth, not to leave the family home without his permission, and to honor his secrets and treat his relatives well.

Proper manners towards sons and daughters

- Name them with good names and make an `Aqiqah (a sacrificial animal slaughtered upon their births) for them.
- Be gentle to them, and never differentiate between sons and daughters.
- Support them financially and provide them with good care and upbringing.
- Educate and raise them according to Islamic teachings.

Linking blood relationships

- It is like the polite manners towards parents and children; revering the old and treating the young tenderly.
- Linking blood relationships is part of faith. The Arabic word Ar-Rahem (uterus, i.e. blood relation) is derived from Allah's Name Ar-Rahman (The All-Merciful).
- Linking blood relationships is done through visiting each other, giving charity, and advice.
- Be keen to maintain ties with one's family even if they try to cut these relations, show patience and do not give offence.
- Blood relationships are only to be cut with unbelievers (other than parents) or sinners, while praying to Allah for their guidance and forgiveness.

Caring for the poor

- Money is the wealth of Allah and the wealthy person is Allah's successor of what He has bestowed on him.
- The poor have a definite right in the wealth of the rich.
- Only money spent on the poor or in any form of charity is what remains after our death.
- Feeding the poor is an expiation of some sins such as violation of one's oath,

game hunting while being in the confines of the Haram (sanctuary), injurious assimilation (of wife to mother) (Zihar), and breaking one's fast during daytime in Ramadan.

- Feeding the poor is a means to enter Paradise.
- The Prophet (peace be upon him) was an excellent example of generosity with the poor.

Guardianship of orphans

- It is highly recommended in the Qur'an and Sunnah.
- Islam repeatedly warns about the serious nature of the sin of exploiting an orphan's wealth for other than their interest.
- Islam calls for protecting and investing the orphans' wealth with beneficence, until they are at an age where they can manage it responsibly.

Proper manners towards neighbors

- Not to hurt them by words or deeds; not to annoy them by one's loud voice, scent (of food, for example), or by being curious about their secrets and privacy.
- Help them when required.
- Visit them when ill, and sympathize with them in good and hard times.
- To be good to them

General behavior of Muslims towards each other

- Shake hands and greet each other with the greeting of Islam: As-Salamu `Alaykum wa Rahmat Allahi wa Barakatuh (Allah's Peace, Mercy, and Blessings be upon you,)
- Visit each other in times of illness and greet each other when sneezing.
- Give advice; calling for right and forbidding wrong.
- Love for others what one loves for oneself, and wish them all that is good.
- Not to harm each other by word or deed.
- Work for reconciliation.
- Vindicate and do not disappoint each other.
- Attend the funerals and accept their oath.
- Support each other in meeting needs.

Manners towards non-Muslims

- Treat them with equity, justice, and beneficence.
- Exchange gifts.
- Eat their food if they are of the People of the Book.
- Do not admit their unbelief, or imitate their habits.
- Do not take them as patrons at the expense of Muslims.

Sitting in public places and proper manners when being in public

- Greet those who were in that place first before you take your seat.
- Be calm and staid.
- When standing up to leave, ask Allah's forgiveness for the sin of backbiting or talebearing (gossip) that might have been committed.
- Lower one's gaze.
- Answer greetings that are offered to you.
- Enjoin the right and forbid the wrong.
- Remove any kind of harm from the road.
- Guide the wanderer.

Good manners when traveling

- Prepare all travel expenses from lawful sources.
- Leave sufficient money for one's family expenses, bid them farewell, and wish them all that is good.
- Return due rights, debts and trusts.
- Pray the prayer of Istikharah (supplication for right guidance) before traveling and recite a certain invocation.
- Women should not travel unless with an unmarriageable member of her family or in a trustworthy group.
- Return home once business is accomplished.
- Not to surprise one's family when arriving.

Good manners of hospitality

- Good hospitality without extravagance is a duty on every Muslim.
- Invite the pious to one's home, not the dissolute or impious people, and do not limit the invitation to the rich alone, since the aim should not be boasting.

- It is an obligation to accept the invitation from the rich or the poor, unless there is a legitimate reason.
- Be hospitable to the stranger for three days unless the host insists on more.

Good manners concerning feasts

- Have a bath, apply perfume, and wear one's best clothes.
- Muslims should congratulate each other.
- It is permissible to eat plentifully, drink and play within lawful limits.
- Eating is recommended before going to Al-Fitr Feast Prayer, and after performing Al-Ad-ha (the immolation) Feast Prayer.

Manners of consuming food and beverages

- Food should be from a lawful source.
- Eating with the sincere intention of getting more capacity to obey Allah.
- All food and beverages are lawful for Muslims except those kinds that are harmful to the mind and body as prohibited by Allah and His Messenger.
 - Prohibited meat are carrion, that is the animal that died before the Muslim had the chance to slaughter it, such as this having been strangled, beaten to death, toppled to death, gored to death, and that eaten by wild beasts of prey. Also forbidden are spilled blood, the flesh, lard and blood of swine, beasts with fangs and birds with claws, mules and domesticated donkeys, and whatever is slaughtered for the sake of idols, and whatever has been dedicated to other than Allah, the Almighty.
 - Sacrifices should be slaughtered according to the Shari`ah method of releasing blood by using a sharp instrument to cut the throat, esophagus and jugular veins simultaneously, but in the case of camels, they are stabbed in their throats. The Name of Allah has to be mentioned when slaughtering and sacrificing.
 - Eating seafood and (hunting) game is permissible for everybody, but hunting is prohibited for the pilgrim in the area of the Haram (Sanctuary) while in a state of ritual consecration (Ihram).
 - It is lawful to eat animals slaughtered by the People of the Book (Jews and Christians) by mentioning the Name of Allah while eating. They are prohibited if they were not slaughtered properly or if a name of other than Allah was mentioned.
 - It is forbidden for Muslims to eat filthy food exposed to dirt, insects, rodents, or anything harmful.
 - Allah prohibited partaking of intoxicants, and this prohibition includes those who make them, transport them, cater for them, and trade them. This applies to alcoholic beverages and narcotics.

- It is not permissible for a Muslim to approach any forbidden item unless it is essential to maintain life, and on the condition that he takes only the minimum that will not exceed the limit of necessity.

Manners of Eating and Drinking

- Food containers should be covered.
- Hands should be washed before and after meals.
- It is forbidden for men and women to eat from utensils made of gold or silver.
- Accept the food given to you and do not criticize it.
- The food should be shared between more than one person.
- Start eating with mentioning the Name of Allah (by saying Bismillah), and after finishing, thank Him.
- If any of the food falls on the ground, it should be picked up and eaten after removing any dirt.
- Never blow in hot food or drink.
- Avoid overeating.
- Offer food to the eldest people first. If food is served, begin passing to those sitting on the right-hand side.
- Eat using the right hand, and take from the food nearest the edges of the container.
- After eating with one's hands, lick the fingers.
- Sip slowly while drinking.
- Wash your hands, clean your teeth, and rinse your mouth after eating.

Proper manners of dressing

- Men should not wear silk or gold.
- Be modest in dress, and do not wear clothes intending to show off.
- Women's dress should cover their bodies except the face and the palms, and should not reveal their charms.
- Women should not overdo their adornments or apply perfume while going out.
- Women should not wear the dress of men, and men should not wear that of women.

Cleanliness and the traits of instinct (See: Purification)

- They are five in number:
 - a) Circumcision for males, while for females it is preferred but without exaggeration, better to ask a trustworthy Muslim doctor.
 - b) Trimming the moustache.
 - c) Clipping the nails.
 - d) Removing the pubic hairs.
 - e) Plucking the hairs of the armpit.

Proper manners of sports

- Islam calls for teaching young people useful sports such as swimming, horse-riding, shooting, racing, wrestling, etc.
- Islam permitted betting on shooting, horse and camel racing but the money is to be given to the winner only, otherwise it will be considered gambling, which is prohibited.
- Islam prohibits gambling, in all its forms, and games, including lottery.

The manners of sleeping

- Sleep early after the Evening prayers, except when you are doing something lawful like studying or settling quarrels, etc.
- It is recommended to sleep in the state of ablution.
- Sleep on the right side.
- Remember and praise Allah with a certain supplication before sleeping, if awakened during sleep, and in the morning.

Proper manners during illness

- Patients should be patient and trust in Allah. It is permissible for authentic invocations to be recited for the patient but amulets are forbidden.
- Islam urges the patient to take medicine and consult doctors.
- It is recommended to isolate patients with a contagious disease from healthy people.
- Visiting patients is a duty.

Proper manners concerning funerals

- Instructing the deceased to make the Testimony of Faith, direct him towards the Qiblah, close his eyes when he dies, and cover him.
- Screaming and wailing are prohibited; patience is to be sought; and silent weeping out of mercy is allowed.
- It is obligatory to bathe the dead (not those who die as martyrs) before wrapping them in a clean white shroud; enshrouding in silk is forbidden.
- It is a Sunnah to perform funeral prayers before the procession. Women are not recommended to attend the funeral procession.
- Burial of the dead is a communal obligation. It is a condition to deepen the grave, and it is offensive to heighten it, or construct any building over it (mosque or whatever), or to sit on it. Exhumation is prohibited, the corpse or its remains is only to be moved if necessary.

Consoling

- Consoling can be given for three days, except for someone who is absent or who lives far away. Food should be prepared for the family of the deceased. Qur'an should be recited as a sort of supplication for the dead, but without payment. Also charity can be distributed after paying the debts of the deceased.
- Mourning should not exceed three days, except for the mourning of the Muslim wife for her husband.
- It is recommended to visit tombs as a kind of remembrance of the Hereafter and as a supplication for Muslims. It is offensive for women to visit tombs often.

Good manners towards animals

- Be kind and never be cruel to them.
- Give them food and drink.
- Avoid killing them except for fear of their harm.
- Make them comfortable while slaughtering.

Your Islam

Extract of "**Teach Yourself Islam**"

Dr. Nabil Abdus-Salam Haroun

5

Muslim Law

الشريعة – باللغة الإنجليزية

Muslim Law

I-Family

Marriage

- Lawful marriage is a duty on all those who are capable of meeting its responsibilities and who fear temptation. It is a Sunnah on all who are capable but unwilling to marry.

Conditions for a valid marriage

a) A male guardian, nearest relative to the woman, after having her permission if she is a virgin, and her counseling if she has been married before

b) Two witnesses known for their integrity and piety

c) The contract is in a traditional form. Commissioning to sign the contract is permissible. Equal social standing between husband and wife is a condition.

d) Dowry is to be given to the wife.

- It is recommended not to exaggerate in the value of the dowry. It is allowed to be delivered at the time of making the contract, or to defer a part of it or all to a stated term.

- If marriage is terminated before coition by divorce, then the wife has the right on half of the dowry, and on the death of the husband, then the whole amount is for her and she inherits him.

- The Sunnah rituals of marriage are engagement, banquet (Walimah), declaring marriage by melodious or permitted songs, praying for the couple, and the two pray on their coition.

- The wife has the right to set conditions for the contract that are not against the nature of marriage, and do not prohibit something permissible or vice versa.

- Either of the two spouses has the choice to annul the marriage or continue in the following situations: discovering a severe defect which was not apparent before marriage, the husband's inability to pay the prepaid dowry or the dutiful support of the wife, or the husband's absence without leaving living expenses for his wife.

- The wife's rights over her husband are: to pay her the cost of food, clothing, suitable residence, medical treatment, and obligatory education; provide cohabitation for her that avoids her from temptation; be nice with her and never hurt her; not to prevent her from visiting her blood relatives, and be just in treating his wives, if the husband is polygynous.

- The husband's rights over his wife are to obey him in everything except in disobeying Allah, preserve his money and honor, and not to leave home without his

permission, and meet all his needs from her and not to fast, in any time other than Ramadan, without his permission.

Allah prohibited the marriage of certain women

- **Permanent prohibition because of:**

a) Lineage, such as the mother, grandmother, daughter, granddaughter, sister and her progeny, the maternal and paternal aunts, and niece

b) Affinity, such as the wife's mother and grandmother, stepdaughter (after coition with her mother) and granddaughter, stepmother, and step-grandmother

c) Foster relations, such as women who have been fed from the same breast with the concerned person or with any person prohibited by lineage of her relatives.

- **Temporary prohibition is for:**

a) The wife's sister and her paternal and maternal aunts until the marriage is terminated by divorce and the post-marital waiting period, or death.

b) The adulteress until she repents and finishes the post-marital waiting period.

c) The polytheist until she becomes a Muslim, while the women of the Book (Jews and Christians) are permissible to be married on the condition that they are chaste.

- Prohibited marriages are as follows: marriage for a stated term, that is, temporary marriage for fun; marriage by compensation or Ash-Shighar (the guardian allows his ward to marry someone so that he can marry the one the latter is a guardian of); and marriage depending on Al-Muhallal, who marries a divorced woman in order to dismiss her later so that the first husband may marry her again, if the main purpose is to re-marry the first husband.

Divorce

- Divorce is effective either with a clear utterance or metonymical statement, whether done in passing or intentionally.

- It is from the Sunnah that the divorce takes place when the wife has not been touched in her period of time after she was cleansed from her last menstruation, and divorce is uttered once. Otherwise, it is a Bid'i divorce (unlawful innovation). Both are executable, revocable divorces for the first and second time.

- The husband has the right to take his wife back on the revocable divorce during the three months after the divorce was pronounced (post-marital waiting period). Otherwise, divorce becomes irrevocable and final. If the spouses wish to return, this should be through a new contract and dowry.

- The husband has no right to return to his wife if they divorced three times, unless she marries another man (Muhallal) after the post-marital waiting period. The

latter should be a normal marriage, with the real intention of marriage, that is, not just to enable her to return to her first husband. If the second marriage was terminated by divorce or death, then she has the right to return to her first husband.

- It is possible that divorce be suspended on certain conditions.
- The husband has the right to make his wife choose between divorce and continuing the marriage. Divorce is permissible by power of attorney.
- The husband should give his rebellious wife good advice. If she persists in wrong doing, he should not talk to her for three days, and forsake her in their bed until she responds, otherwise he is allowed to beat her lightly on any part of her body other than her face, hoping that she will comply. If all his attempts fail, they seek an arbitrator from her family and another from his; if they fail to reconcile, then they resort to divorce.
- If the wife intensely dislikes to continue the marriage, even if her husband does not hurt her, she has the right to ask for divorce in return for a sum of money that she must pay.
- If the husband swears that he will not sleep with his wife, so as to rectify her, for more than four months (this is called Ila'), then she has the right to ask for divorce or he should return to her. If he refuses, the judge will grant her the divorce. If he returned before or after the stated period, he has to expiate for his oath.
- It is prohibited for the husband to swear that his wife will be for him as his mother's back (Azh-Zihar). Its expiation is releasing a slave, if not fasting two successive months, and if not feeding sixty indigent persons.
- If the husband accuses his wife of adultery without having witnesses, he has to testify four testimonies to execute the punishment, unless she testifies four testimonies that he is a liar. After that, they must separate permanently. This is called public imprecation (Al-Mula`anah), that is, sworn allegation of adultery committed by either husband or wife.

Al-`Iddah (woman's post-marital waiting period)

- Those women whose husbands parted from them because of divorce or death should wait a fixed period (`Iddah) not to be married or engaged, with the exception to the ones who were divorced before coition.
- The post-marital waiting period of the divorced woman is three menstrual periods, unless she is pregnant.
- The post-marital waiting period of the pregnant woman ends when she gives birth.
- The post-marital waiting period of the non-menstruating woman is three months.

Financial support

- The financial support of the wife is a duty on the husband throughout the marriage and during the post-marital waiting period. The maintenance standard is determined by the financial capability of the husband and the wife's condition.
- The man is responsible for financially supporting his parents if they need so, and his sons and daughters, until his sons become financially independent and the daughters are married.

Custody

- The custody of children is a duty on parents, if not so the nearest kin.
- The conditions for the custodians are that they be sane, mature, Muslim, free from any contagious diseases, and able to take care of the child.
- If the parents are divorced, the mother has the right of custody if she is not married, otherwise custody will go to her mother.
- The custody period is until the son reaches puberty and the girl gets married. The period of custody with the mother is seven years for the daughter, then she moves to the custody of the father, while the son chooses between them. If he does not make a decision, lots are drawn.
- In all cases, the father is responsible for his children's financial support and payment of the custodian.

Inheritance

- Inheritance for Muslim relatives is an obligation. It is prevented in the following conditions: unbelief, when the heir kills the inherited person, and committing the sin of adultery.
- The heirs who are bound to receive their share of the inheritance are the husband or wife, father and mother, grandmother, grandfather and upward, sons and daughters, grandchildren through the son, brother and sister, nephews through the brother, paternal uncle and paternal cousins.
- Males take double the share of females, if they are in the same degree of relation.
- Universal heir: is someone who inherits all the inheritance if he is the only one to inherit, or takes what remains after the heirs deserving obligatory shares have taken their dues. However, it is prohibited for him to inherit if nothing remains after the obligated inheritors.
- **Universal heirs are divided into:**
 - a) Universal heir by oneself such as the father, grandfather, son, full or paternal brother and the sons of any, full paternal uncle or paternal uncle of the grandfather

and the sons of any.

b) Universal heirs as related to one another that is, every female related to a male universal heir of the same degree inherits with him such as a daughter and son.

c) Universal heir with another, is that every female becomes a universal heir with another female universal heir, like the sister with the daughter.

- Those heirs whose shares are eliminated by others: the existence of some heirs prevents others partially or totally from inheritance.

The obligatory shares mentioned in the Qur'an (Surah An-Nisa')

1- One-half: for the husband if his wife has no children. A sister if she is the only heir of her brother. A daughter if she is the only heir of the father. A mother if she is the only heir of her son or grandson.

2- One-fourth: for the husband if his wife has children; for a wife or wives if the inherited husband has neither sons nor grandsons.

3- One-eighth: for the wife or wives if the inherited husband has a son or sons.

4- Two-thirds: for two sisters or more if they are the only heirs of their brother. Two daughters or more if they are the only inheritors of their father.

5- One-third: for the mother if her inherited son has neither a male nor a female child, nor grandchild, nor two or more brothers and sisters. The mother's brothers if they are two or more, and if the inherited has no direct inheritor such as father, grandfather, or male and female grandchildren.

6- One-sixth: for the mother if the inherited has children or grandchildren, or has two or more sisters and brothers. The same for the grandmother if the inherited has no mother with the same conditions. The father, whether the inherited has no children or not. The grandfather if the inherited has no father. The only brother or only sister of the mother if the inherited has no father, grandfather nor child. The paternal sister in the presence of one full sister if there is no paternal brother, mother, grandfather, son, nor grandson.

- For more details, refer to the inheritance schedule, Fiqh books, and computer programs that calculate the exact amount for each case.

Bequest

- There are two kinds of bequests: one is to bequeath to fulfill a due right or take care of the young, and another to bequeath in order to distribute money to individuals or institutions.

- Conditions for bequeathing are maturity and distinction, bequeathing something permissible, and the acceptance of the person to which the bequest is directed.

- The bequest is not allowed to an heir.
- It is possible to withdraw or modify the bequest before death.
- The bequest is executable only after paying off debts.
- The bequest can not exceed one-third of the inheritance, but if it is not enough, the amount is divided among the bequeathed ones like the division of debts.
- The dutiful bequest is that ordained by law, even if the deceased has not left a bequest. It is for the grandchildren whose father died before their grandfather and have paternal uncles who exclude them from inheritance, so an obligatory bequest is for them equal to their father's share which should not exceed one-third of the whole wealth.

II-Economy

Wealth

- Allah prohibited usury. It is the increase of wealth by two means. The first is excessive usury, selling an item for its equivalent with difference in value. The second is delayed usury which is of two types, one well-known which is increasing the value of debt through the debtor's payment to compensate for his delay in payment, the second is selling an item for another different item on credit.
- The wisdom behind prohibition is to encourage investments, realize profits in return for actual activities, ward off injustice, and preclude abhorrence.
- Bank interest and saving channels which define the interest in advance without sharing in the profits and losses are a kind of usury.
- Insurance is possible on condition that its money will not be used in usurious dealings.
- Currency exchange is possible as a kind of sale on condition that exchange is hand to hand without any stated term.
- It is allowable to transfer the debt from one creditor to another to whom he also owes a similar debt, and merited to the latter - if he is capable of accepting it.
- Good loans are recommended for the mature person who is capable of lending, on condition that description and value must be determined, and no benefit in any way will be attained, and is considered a kind of charity. Agreeing on a date for payment is possible but it is preferable not to do this.
- Allah, the Almighty, made it obligatory to write down the debt, or to have it documented by two witnesses. The same applies to all contracts and transactions that can be documented.
- Deposits for safekeeping are lawful between two mature parties with the consent of the depositary party. Its acceptance is obligatory if the depositor is in

constraint, while it is recommended in any other case, unless the depositary is unable to preserve the deposit. In that case, it would be offensive.

- The depositary has no right to benefit from the deposit. He is under no obligation if the deposit was damaged without his intention or negligence. Each party has the right to return the deposit whenever he wants to.

- Lending something for use is lawful for anything permissible, and is to be returned on request or on the agreed date. The borrower should secure its return. He can lend it to a third party with the consent of the lender, but he has no right to rent it. The lender has the right to stipulate to have a warranty in case of its loss or damage, but if he did not stipulate that, then he is recommended to be given compensation.

- Giving gifts is permissible and recommended from a mature owner on condition of consent and acceptance. To return a gift is prohibited. It is offensive that the gift be given to gain a greater benefit. Justice in giving gifts is recommended, for example, if it is for sons and daughters.

- Donations during one's life ('Umra): This is where the Muslim owner allows his fellowman to utilize his properties, that is, house or land, either throughout his life span and then it returns to the owner, or to his successors after him so it becomes an irredeemable gift.

- A donation promised by a Muslim to be given to another Muslim after the death of the former (Ruqba): It is to be executed, yet it is offensive.

- Establishing an endowment (Waqf): It is to devote wealth for certain utility or interest, so it is not inherited, given as a gift, or sold. It is a recommended kind of dealing if the owner of Waqf is sane and the endowed property is lawful and for a permissible purpose.

- Lost and found: Should a Muslim find money or an article, he has to make an announcement through appropriate means. If the owner did not appear, the article found belongs to him, unless it is something found in the Holy Mosque.

- Wrongly taken property: This refers to other's property that has been seized by force. It is prohibited and the usurper should return it together with any benefits gained from it and to remove any additional buildings or plantations, and compensate for any damages or defects.

- Suspension of children and the insane from dealings: It is lawful to ban someone from managing his property due to prodigality, insanity, or bankruptcy.

- This includes: a) the minor who has not yet reached puberty, so his decisions must have the consent of his parents or guardians until he becomes mature, b) the prodigal mature person, c) the insane until he recovers, d) the patient who has a severe disabling and chronic disease, and e) the bankrupt person whose debts exceed the value of all his property.

- Thus, the creditors have the right to interdict on his properties by selling them, leaving enough for his needs of food, drink and clothing. Then the sum is divided among the creditors, unless the debt of any of them is something concrete in which case it can be restored.

- Suspension is postponed in case of the insolvent bankrupt who owns nothing.

Trade

- Sale is lawful in the Qur'an and Sunnah.

- The elements of a sale are:

- a) The free mature seller who owns his goods and then sells them.

- b) The free mature buyer

- c) The permissible article which is to be sold, being known to the buyer

- d) The spoken offer and the spoken acceptance

- e) Mutual agreement with satisfaction.

- It is valid to stipulate the specifications of the article, or of utilities related to it.

- It is invalid to stipulate a condition that will affect the core of the sale, an invalid condition such as to realize a profit from re-selling, or combine two conditions.

- The annulment of sale is permissible if both the seller and buyer agreed. The commodity should thus be returned as it is, as well as the price, without reduction.

- Either the seller or the buyer has the choice to continue or annul the sale: before they depart, if they agree on a certain term for choice, if an excessive inequity appeared from any of them, in case that the seller has hidden a defect in the article, in case that a defect appeared in the article which was not known during the sale, and in case that the seller convinced the buyer with what is not found in the article as a means to incite him to buy.

- The Prophet (peace be upon him) prevented the following:

- a) Reselling the commodity before delivery

- b) The sale of a delivered article over another buyer

- c) An-Najsh sale that is, bidding to raise the commodity price without intending to buy but to deceive others

- d) The sale of something prohibited or filthy

- e) A transaction of whatever involves chance or risk, in which its features have

not been determined

f) Double sale

g) Paying nonrefundable deposits in which the seller keeps the down payment even without sale

h) The sale of something not owned by the seller at the time of the sale

i) Sales involving debt

j) `Inah sale, that is, sale on credit in which the seller buys what he has sold to a term, before its delivery, with a lower price

k) Inhabitant's sale in favor of a foreigner

l) Buying from passengers (similar to smuggling)

m) Exception sale, that is, to sell the article, excepting something unknown.

- Buying in advance: It is permissible to sell on credit to a stated term for a present price, as the buyer will receive the commodity at the end of that term (forward buying)

- It is permissible to sell with deferment or installments of the price against an increase from cash price (credit sale).

- Preemption is to buy one's partner share which he had sold to a third party for the same price.

- Preemption is lawful, unless the preemptor did not attend the sale, or had no idea about it at the time and did not ask for preemption. It is not allowed for him to re-sell.

- There is no preemption for the movable items like clothing and cattle.

Business

- Partnerships for wealth development through trade, agriculture or industry are lawful as enacted and admitted by the Prophet (peace be upon him) in various forms.

- Al-`Anan (Cooperative) partnership: In which individuals have their shares to invest money and divide profit and loss according to the value of each share.

- Al-Abdan (Manual) partnership: Individuals participate in a certain activity and agree on dividing the revenue between them.

- Al-Wujuh (Well-Known Partner) partnership: It is the participation in trade transactions, purchase and sale, while dividing profit and loss.

- Financing a profit-sharing venture: A Muslim gives another a sum of money to invest in a lawful business, and they share both profit and loss according to

conditions they had stipulated.

- Comprehensive partnership: It includes the above dealings, as the two profit and loss.
- Sharecropping: It is to let another cultivate his land so as to share in a known portion of the harvest.
- Watering for part of the crop: It is to contract with another concerning irrigating his crop in return for a known share of their yield.
- Wage Jobs (like contracting): To charge someone to carry out a certain job in return for a known payment.
- Guarantee: It entails commitment as the sponsor to guarantee that the sponsored would fulfill what is due to him.
- Guaranteeing another's appearance: It also includes the sponsor's commitment to bring the sponsored to those in responsibility, a judge for example.
- Providing Collateral: It is to leave a material thing with the creditor to ensure that his debt will be fulfilled according to the terms, otherwise, he receives the value of the unpaid debts from the item that was mortgaged, or its price after selling it.
- Commissioning another to do something: It is valid in buying and sale contracts as well as in personal affairs
- Land ownership: It is for those who develop the land. Those in authority have the right to plot a public land into pieces for those who can cultivate it; and leave what is considered necessary for public interest like pastures, forests, and regions of natural resources. These are also called protectorates.
- Cultivation of virgin land: It is to build on or cultivate a piece of land which has no owner so it becomes his own, unless it is a public utility.

III- Nation

The State

- Muslims are one nation striving for unity, cooperation and solidarity.
- Propagation of Islam and raising its word high is the prime message of the Islamic nation.
- Public morality, that is, enjoining right and prohibiting wrong is an individual obligation on Muslim rulers and a communal one on the rest of the nation.
- Changing the wrong by hand is a duty on the rulers, a duty on every Muslim at his home and in any task he assumes. Changing evil actions by words and the heart, is a duty on both rulers and people.

- The basis of all rulings in Islamic law is in the Qur'an and Sunnah, or agreed upon by Muslim scholars. Otherwise, the nation can make laws according to the general aims of Shari'ah and public interest as long as they do not contradict any text or judgment of Shari'ah.

- Rulers must be from the best-qualified Muslims, and chosen by majority consent of the Muslims and given free pledge of allegiance.

- Shura (consultation) is a basic principle that should be sought by the ruler in government in a way that does not contradict an express text in Qur'an or Sunnah.

- Justice is the basis of governing the Muslim society. Elements of justice are: the sovereignty of Shari'ah over everybody without discrimination, personal punishment applied to the perpetrator only, and no law is executed retrogressively.

- Obedience to rulers and administrators is an obligation, except if one is asked to disobey Allah and His Prophet (peace be upon him).

- The responsibility of government is great, as the ruler will be asked about every aspect of the nation on the Day of Resurrection.

- Responsible people will be reckoned for illegal earnings.

- Rulers must be careful not to choose evil ministers and assistants.

- Freedom of faith is given to any person living on the Muslim land.

- Human brotherhood, equality, and interaction are fundamental in dealing with people from all over the globe.

- International treaties are absolutely respected, unless other parties break them first.

- It is unlawful to ally with or take as friends any of those who wage wars or hostilities towards Islam and Muslims, those who drive Muslims out of their homes and territories, or those who support or endorse such hostilities or actions

Penalties:

- A penalty is the prevention from doing what Allah prohibits through a deterring punishment, which applies to every sane mature Muslim able to choose and who perpetrated a sin for which Islam set a punishment.

- The punishment for partaking of any alcoholic or mind altering substance, after one's confession or the testimony of two upright witnesses, is to be scourged with eighty stripes.

- The punishment of false accusation of unchastity is to be scourged with eighty lashes. It is that one accuses another of perpetrating an obscene act without having witnesses. This is a great vice that decreases the moral integrity of the accuser.

- The punishment of fornication for the unmarried: hundred lashes accompanied with/without leaving his country for a year. As for the married: it is to be stoned to death. To execute the punishment, adultery must be positively proved by the testimony of four eyewitnesses who must be sure that they fully saw the crime. Thus, it is a punishment that suits the act of publicizing obscenity.

- The punishment of sodomy is death for both the married and the unmarried alike.

- The punishment of theft which takes place during inattention of the victim is cutting the hand (from the wrist joint). The crime is proved either by confession or by the testimony of two just witnesses. The value of the stolen item must be more than a quarter of a dinar (a dinar = 4.25 gm of gold), and the stolen item should not be something unlawful. To apply this punishment, there should not be general poverty or famine, the country should be applying social solidarity and Zakah as ordained by Islam.

- The punishment of highway robbery is either death, crucifixion, cutting a leg and a hand alternately (one left and other right or vice versa), or exile.

- The penalty for deliberate murder is retaliation by killing the perpetrator. The family of the victim has the choice of either retaliation, receiving blood money, or forgiveness. In the time of the Prophet (peace be upon him), blood money was equal to a thousand Mithqal of gold (a Mithqal of gold is about 5 grams), twelve thousand dirham of silver (a dirham of silver is ~ 3.5 gm), a hundred camels, two hundred cows, or two thousand of sheep.

- The penalty for murder by mistake is blood money and expiation which is either to release a slave (in the old days), or fasting for two consecutive months. The blood money is not given to the family of the victim if they are enemies of Islam, and in the case of war.

- The penalty for manslaughter in a deliberate injury such as the attack that leads to death without premeditation is blood money exacted in hard conditions plus expiation.

- The penalty for felony of the limbs is retaliation if it is deliberate or blood money according to the victim's choice. Every organ has its estimated blood money.

- For every deliberate wound on any part of the body, there is blood money to be given to the victim.

Jihad

- Jihad is commanded in Islam for two reasons:

- a) The propagation of Islam throughout the world, to face the oppressive and tyrannical powers that prevent people by force from knowing Islam, and the free conviction of its message and prohibit them from implementing the justice of Islam.

b) The protection of the Islamic society from aggressors, security threats, and any entity that fights against its faith.

- Jihad is the highest rank in Islam.

- Fighting against unbelievers and non-Muslims who fight Islam is a communal obligation on all Muslims. However, if the enemy enters the country, Jihad becomes an individual obligation on every Muslim and those recruited for this purpose.

- Ar-Ribat is to be in guard and defend in a frontier territory, points of danger, and watch out to know the plans of the enemy. This is also a communal obligation and one of the most gracious deeds.

- To prepare a military force both technically and financially is a communal obligation and a necessity that precedes Jihad.

- Conditions for Jihad are: sincere intention, Muslim leadership, obedience to the leadership, and the parents' approval to participate.

- The warrior should adhere to firmness, steadfastness and patience.

- The good manners of Jihad are as follows:

- a) Good battle tactics

- b) Keeping secrets

- c) Calling the unbelievers to Islam or to surrender, before attacking them

- d) Not to kill women, children, the aged, and monks as long as they are not participating in the fight

- e) Not to set fire to the enemy or disfigure bodies of the killed

- f) Providing protection for those who ask for it

- g) Remembrance of Allah and supplication

- The spoils of the battle: One fifth is for the ruler to spend it in lawful channels and the rest as bonuses for the warriors.

- Booty can be gained without fighting that is, the wealth of the unbelievers that is left over after their escape are to be spent by the ruler like the fifth of the spoils.

- Poll taxes (Jizyah) are taken from the inhabitants of the conquered countries, except women, children, the poor and those who are unable to earn money. In return, they are protected and are exempted from paying Zakah, which is obligatory for Muslims.

- If necessary, or to realize an Islamic interest, it is possible to make a reconciliation with the enemy but not to be allies.

Your Islam

Extract of "**Teach Yourself Islam**"

Dr. Nabil Abdus-Salam Haroun

6

Prophet's Biography

السيرة النبوية – باللغة الإنجليزية

By: **Sheikh Muhammad Haroun Abdur-Raziq**

Prophet's Biography

Transliteration of Arabic Names

Â, â= aa, long vowel

Î, î= ii, long vowel

Û, û= uu, long vowel

` = Arabic ع, Voiced pharyngeal fricative

' = Arabic ه, Voiceless glottal stop

Abbreviations

SWT: Arabic, Subhanahu wa Ta`âlâ (All Extolment be to Him (Allah) and be He Supremely Exalted above)

SAWS: Sallallâhu `Alayhi wa Sallam (Peace and Prayers be upon him)

AS: `Alayhi As-Salâm (Peace be upon him)

RA: Radiyallâhu `Anhu (may Allah be pleased with him)

TMQ: Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah: Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

[1] The paternal and maternal ancestry of the Prophet (SAWS)

He is our most honorable Prophet Muhammad (SAWS), the most honorable of all mankind and the Seal of the Prophets and Messengers. He is the son of `Abdullâh , son of `Abdul-Muttalib, son of Hâshim, son of `Abd-Manâf, son of Qusayy, son of Hakîm, son of Murrah, son of Ka`b, son of Lu'ayy, son of Ghâlib, son of Fihri, son of Mâlik, son of An-Nadr, son of Kinânah, son of Khuzaymah, son of Mudrikah, son of Eliâs, son of Mudar, son of Nizâr, son of Ma`add, son of `Adnân.

This is the ancestry agreed upon. It was also agreed upon that the noble ancestry of Prophet Muhammad (SAWS) can be traced back to Prophet Ismâ`îl (Ishmael) (SAWS) son of Prophet Ibrâhîm (Abraham) (SAWS), however; the ancestral relationship between `Adnân and Prophet Ismâ`îl (SAWS) was not properly verified.

The grandfather of the Prophet (SAWS) is `Abdul-Muttalib ibn Hâshim. He was an elderly man who was held in great reverence in the tribe of Quraysh; he was respected and was consulted and referred to in grave matters.

His mother is Âminah, daughter of Wahb, son of `Abd-Manâf, son of Zuhrah, son of Hakîm, son of Murrah, who is the fifth grandfather of the Prophet (SAWS) on his father's side.

Therefore, one knows that the Prophet's father and mother have the same origin, as they share: Hakîm son of Murrah (who was also called Kilâb) as a common grandfather; and that the second maternal grandfather of the Prophet (SAWS), `Abd-Manâf (son of Zuhrah), is not the same person as `Abd-Manâf (son of Qusayy), his third paternal grandfather.

Among their grandfathers is Fihri (who is the one called Quraysh). He is the tenth grandparent of the Prophet (SAWS), from whom the whole tribe of Quraysh branched. Twelve tribes were branched and called after him; among them is the tribe of Banu `Abd-Manâf, the third grandfather of the Prophet (SAWS). Thus, the Prophet (SAWS) is a genuine Qurayshi, and Qurayshis were always known for their honor and prestige among the Arabs.

All his paternal and maternal grandparents were honorable men; his grandparents and their wives were all legally married according to the Arabic tradition. Thus, his ancestry had no trace of adultery; he (SAWS) is a chaste one from chaste parents, praise be to Allah.

[2] His birth (SAWS)

At the age of 18, `Abdullâh, the Prophet's father, married Âminah daughter of Wahb, son of `Abd-Manâf, son of Zuhrah, son of Hakîm. At that time, she was one of the noblest and most well-bred women in Quraysh. After they were wed, she became pregnant, and then he traveled on business to Syria. He died in Yathrib (Al-Madînah) on his way back and was buried there with his uncles, Banu `Adiyy ibn Un-Najjâr. At that time, Âminah was two-months pregnant.

The Prophet's father died and left nothing but five camels and his bond-maid Um-Ayman.

Prophet Muhammad (SAWS) was born in Makkah on the twelfth of Rabî` Al-Awwal in the "Elephant Year", 571 years after the birth of `Îsâ (Jesus) (SAWS) the son of Maryam (Mary). This was the same year in which the Abyssinian King Abrahah attacked Makkah with an army advanced by elephants in order to destroy Al-Ka`bah, but Allah (SWT) destroyed them.

His birth was in his uncle's, Abu-Tâlib's, house in the mountain pass of Banu Hâshim where their houses are centered. His grandfather, `Abdul-Muttalib, called him Muhammad (SAWS). This name was not familiar among the Arabs of that time, but Allah (SWT) inspired him to do so, conforming to what came in the Tawrah (Torah) bearing the good tidings of a Prophet after `Îsâ (Jesus) (SAWS) having this noble name.

The features of the coming Prophet as stated in the Tawrah are precisely found in Prophet Muhammad (SAWS) either in his name or in a phrase referring to this name. He (SAWS) was called Ahmad as well as Muhammad. `Îsâ (SAWS) also foretold about the coming of a Prophet called Ahmad.

His midwife was called Ash-Shifâ', the mother of Abdur-Rahmân ibn `Awf, and his nanny was Um Ayman, Barakah the Abyssinian, who was also his father's bond-maid. It was narrated that he (SAWS) was born circumcised; yet it was also narrated that his grandfather circumcised him on his seventh day, the same day when he named him.

[3] His infancy (SAWS)

His mother suckled him after his birth; then he was suckled by Thuwaybah, the bond-maid of his uncle Abu-Lahab, for some time. Then came to Makkah some Bedouin wet-nurses, searching for newly-born infants to suckle in return for money. It was the custom among the noble of Arabs at that time to leave their infants to bedouin women during the suckling period, in order to be brought up on nobility, gallantry and firm will.

Among these wet-nurses, Halîmah bint Abu Dho'ayb As-Sa'diyyah, was chosen. She was a woman from Banu Sa'd ibn Bakr from the tribe of Hawâzin, who lived in the desert near Makkah. She took him (SAWS) with her after consulting her husband (Abu-Kabshah) who hoped that God would bless them for the sake of this child.

Allah (SWT) answered his prayers, they became well-off; her breasts overflowed with milk, while before she could hardly feed her own baby; their camel's udders became full and the family drank from its milk to their fill; and after they reached their land, their sheep used to return to them satiated and plentiful in milk, although their land was barren that year. They lived prosperously during the period of the prophet's (SAWS) stay with them.

At the age of two, Halîmah weaned him (SAWS) and took him to his grandfather and his mother, asking for their permission to keep the young Muhammad (SAWS) with her, and they gave her the permission.

[4] The incident of cleaving the Prophet's (SAWS) chest

A few months after his (SAWS) return with Halîmah from Makkah to the houses of Banu Sa'd, two angels descended to cleave and purify the Prophet's chest. They found the young Muhammad (SAWS) with his foster brother in the back of the houses where they laid him down, clove open his chest. They purified it to be immune from the effects of Satan, and re-closed it. This process was done without a knife or any kind of tools, but was a supernatural event.

His foster brother ran to his mother (Halîmah) to tell her what happened, so she ran together with her husband to check out the incident. They found Muhammad (SAWS) pale with fear, so they attended the stunned young boy (SAWS) till he was reassured and reiterated to them what happened.

This incident caused Halîmah and her husband to worry about the young boy (SAWS). What concerned her more was a group of Abyssinian Christians who saw Muhammad (SAWS) with her one time and asked her if she can let them take the young kid back to their king. Therefore, she returned to the prophet's mother and told her what went on, and she ended up leaving the young Prophet (SAWS), although Halîmah was so keen on keeping him with her.

[5] His mother's and his grandfather's death, and then his uncle's custody

After Halîmah returned Muhammad (SAWS) to his mother - and at that time he was four years old - he stayed with his mother and his grandfather `Abdul-Muttalib ibn Hâshim in Makkah under the care of Allah (SWT). Then, his

mother traveled with him to Yathrib in order to visit his uncles of Banu `Adiyy ibn un-Najjâr, but she died on their way back to Makkah in Al-Abwâ' near Yathrib, and was buried there. His nanny Um Ayman returned him back to Makkah, and Muhammad (SAWS) was at that time six years old. His grandfather `Abdul-Muttalib ibn Hâshim took care of him. His care and kindness were excessive till he died when the Prophet was eight years old.

His grandfather used to entrust his uncle Abu-Tâlib to take care of him. When `Abdul-Muttalib died, the Prophet (SAWS) became in his uncle's custody where He was growing up on good manners, far from the trivialities which was the usual concern of young boys in his age. Abu-Tâlib lived prosperously for the length of the Prophet's (SAWS) stay under his custody and among his children.

[6] His (SAWS) travel with his (SAWS) uncle Abu-Tâlib to the Levant (old Syria)

When Abu-Tâlib wanted to travel to Syria on business, the Prophet (SAWS) wanted to accompany him. Therefore, the uncle took Muhammad (SAWS) on that trip, and he was at the age of twelve then. When they reached Busrâ, the first Syrian city from the direction of the Arabian Peninsula, they met a Christian monk called Bahîrâ who had a hermitage there. He asked them about a Prophet of the Arabs who was going to appear in that time.

When he watched the young Muhammad (SAWS) carefully and talked to him, he knew that this boy is the Prophet whom Mûsâ (Moses) (SAWS) and `Îsâ (Jesus) (SAWS) had told about. He told the uncle that this boy would be of great concern, and he advised him to take the young boy back, and to beware lest the Jews might harm him. Accordingly, Abu-Tâlib did not stay for long, and returned to Makkah as soon as he finished his business. Muhammad (SAWS) stayed in Makkah. He became an example of perfection, stayed away from the moral flaws of the Jâhiliyyah (Pre-Islamic period), and was chivalrous and courageous. He witnessed with his uncles the War of Al-Fijâr and Hilf Al-Fudûl (the Alliance of the Virtuous) at the age of twenty.

As to Al-Fijâr war, it broke out between Kinânah tribe, in alliance with Quraysh, and the Qays tribe. It started in the area between Makkah and At-Tâ'if, and it reached the Ka`bah. As a result, the sanctity of this house which the Arab regarded as sacred was violated. For this reason, it was called the War of Al-Fijâr (Arabic: Immoral or unlawful, as it broke during the prohibited months, Al-Ash-hur Al-Hurum).

As to Hilf Al-Fudûl (the Alliance of the Virtuous), it was in the wake of this

war. It was a pledge held by the chieftains of Quraysh to restore rights to the wronged people in Makkah, whether natives or strangers.

[7] His second trip to Syria on a trade caravan for Khadijah bint Khuwaylid

For Quraysh, trade was the main means of livelihood. Khadijah bint (daughter of) Khuwaylid (the descendant of Asad son of `Abdul-`uzzâ, son of Qusayy) was a wealthy lady who used to entrust men to trade on her behalf. When she heard about the Prophet's (SAWS) honesty and faithfulness, as he was well known as "the trustworthy" (Al-Amîn), she sent for him offering to send him to Syria on trade with her money. She promised to give him more profit than anyone else. The Prophet (SAWS) then accepted her offer and traveled with her servant, Maysarah. He traded and returned with enormous profits.

On this trip, Maysarah witnessed many of the Prophet's blessings, and witnessed Allah (SWT) honorings to him. When the Prophet (SAWS) reached Syria, he stopped under the shade of a tree, near a monk's hermitage. The monk told Maysarah that nobody sat under this tree but Prophets. Maysarah used to witness the Prophet (SAWS) on his camel shaded from the hot sun, even though he had no umbrella.

[8] His marriage to Khadijah bint-Khuwaylid

Maysarah, on returning, told the wise and resolute Khadijah, what he saw of the Prophet's (SAWS) blessings, and Allah's honorings to him. She sent to the Prophet (SAWS) saying "O! Cousin, I wish to marry you, for kinship and for your truthfulness and honesty."

She addressed him "cousin", as it was the habit of Arabs in calling the relatives from the father's side, and they both descended from Qusayy. Khadijah mentioned what Maysarah told her to her cousin Waraqah ibn Nawfal, who was versed in the scriptures and stories. Waraqah said: "Muhammad is the Prophet of this nation. I knew there was an expected Prophet for this nation and it is about time for him to appear."

Khadijah (may Allah be pleased with her) was sought after for her noble lineage as well as her high rank among her people. The Prophet (SAWS) consulted his uncles about the marriage, and they approved it. They headed to her with him, and concluded the contract of marriage. `Amr ibn Asad, Khadijah's uncle, was her representative in the contract, while the Prophet's (SAWS) uncle, Abu-Tâlib, was his representative.

Khadijah's dowry was twenty firstborn camels. Khadijah was forty, while the Prophet (SAWS) was 25 years old then. The Prophet (SAWS) did not marry

any other woman before her death. Before him she was married to a man called "Hind", and she had a son called "Hâlah", who became the step-son of Prophet Muhammad (SAWS). After his marriage to Khadijah, the Prophet (SAWS) kept working in trade and kept his devoutness to Allah, until Allah (SWT) sent him as a Messenger and a mercy for mankind.

[9] The Prophet witnesses the building of the Ka`bah

The Ka`bah is the first house to be appointed for worship on earth. It was built by Prophet Ibrâhîm (Abraham) (SAWS) and his son Ismâ`îl (Ishmael) (SAWS). It was rebuilt three times afterwards; it was built of stones, and was just higher than a man's height. It is also said that the Ka`bah was first built by Adam (SAWS) the father of mankind.

When Quraysh was going through the basis of the Ka`bah, they reached the foundations laid by Prophet Isma`îl (SAWS), where it was said that some papers were found, which included aphorisms for people to come.

Quraysh's nobles were very keen to put only pure money into the building of the Ka`bah, so they excluded the dowry of prostitutes and usury. When they had shortage of pure money to complete the building on the foundations of Prophet Ibrâhîm (SAWS), they excluded the Hijr and built a short wall over it to indicate that it belongs to the Ka`bah.

When Prophet Muhammad (SAWS) turned 35 years old, it is reported that a great flood hit Makkah, the thing that added to the weakness to the walls of the Ka`bah, which were already weak after a fire. Therefore, tribes of Quraysh assembled and demolished the Ka`bah in order to rebuild it higher than before. Their noblemen were competing to move the stones and to carry them on their own shoulders. The Prophet (SAWS) was one of those who carried the stones to the building location together with his uncle, Al-`Abbâs (may Allah be pleased with him).

The Ka`bah was built to the height of eighteen cubits then; nine cubits higher than its original size. The door was raised, so it could not be reached except by using ladders. When the building was completed, the nobles of Quraysh disagreed on the person who would put the black stone in place, and they remained at odds for four days. Abu-Umayyah (Al-Walîd ibn ul-Mughîrah), the oldest of Quraysh, suggested that they choose someone whom they agree on as judge. They agreed that the judge would be the first one to pass by As-Safâ gate (i.e. from the direction where this gate was after building the Holy Mosque; not built by then). The first to come was the Prophet (SAWS). That was a relief for them, for they knew about his wisdom, honesty,

and faithfulness to the truth.

They said: "We accept the judgment of the trustworthy Muhammad." When he reached them and they told him about the matter, he spread his garment out on the floor, put the black stone on it, and said: "Let each tribe hold an edge of the garment, then lift it together to its prescribed place". Then the Prophet (SAWS) put it with his own hands. Thus, the problem that might have led to war between them ended.

[10] The Prophet's manners before prophethood

As we knew, Allah (SWT) blessed Halîmah As-Sa`diyyah, who suckled the Prophet (SAWS), and her family. Allah (SWT) turned their hardship into easiness, sated their sheep with food, and gushed out the milk from their udders in a year of barrenness and distress. Allah (SWT) also blessed the Prophet's uncle, Abu-Tâlib, when he was under his guardianship, although Abu-Tâlib was poor. Allah (SWT) also assigned a cloud to shade the Prophet (SAWS) alone from the sun heat in his trip to Syria. It ran only over him excluding other people in the caravan.

Allah (SWT) inspired him to the right path, and guided him to virtues and noble deeds in everything. When he was young, he (SAWS) used to hide himself far away from people to relieve himself. Allah (SWT) honored him with the salutation of stones and trees to him. On hearing their salutations, the Prophet (SAWS) would turn to the right and left, but he could see no one.

Jewish and Christian scholars, monks and rabbis, knew the time of the Prophet (SAWS), from what is mentioned about him in Tawrâh (The Torah), and what `Îsâ, Jesus (SAWS) had mentioned. Therefore they were asking about his birth and his emergence. Many of them knew him when they saw him, or when they heard about his deeds or his description.

The Prophet (SAWS) grew up to be distinguished by his perfect morals, unconcerned with the trivialities that occupied his fellow children. When he became a grown-up, he was the wisest, the most discerning, the most virtuous, the most truthful, the most honest, and the most righteous. His people called him "the trustworthy" (Al-Amîn), and they saved their charges and deposits with him.

Allah (SWT) saved him from the evils of Al-Jâhiliyyah (The pre-Islamic period). He detested the idols since his childhood. He had never sworn by them, respected them, attended their feasts, nor eaten from the offerings slaughtered on the altars (Al-Ansâb, stones erected for idols). People used to slaughter sheep on stones, pour their blood on these stones, and then worship

them.

The Prophet (SAWS) was a placid person, who sympathized with the poor. He never disgraced a poor person for their poverty, nor did he awe kings for their power. He never drank wine, though it was a prevalent habit among his people then. He did not commit adultery, steal, or kill; but he adhered to the noble manners based on honesty, sincerity, and faithfulness. In general, Allah (SWT) saved him from faults before prophethood as well as after it.

He (SAWS) wore turbans, shirts, drawers, and long loincloths. He wore cotton clothes, and sometimes wool or linen clothes. He wore slippers, sandals, and sometimes walked barefoot. He rode horses, mules, camels, and donkeys. He slept on mattresses, straw mats, beds, or sometimes on the floor; and he sat on the floor. He mended his shoes, and patched his clothes. He had sheep, slaves, and bond-maids only as far as his household needs. His way of eating was that he never refused the food available, nor sought unavailable food.

[11] The Prophet's life before the revelation

You knew that he is Muhammad, son of `Abdul-Muttalib, son of Hâshim. His grandfather, Hâshim, was the master of Quraysh, the most honored Arab tribe. They settled in Makkah and its suburbs. They earned money from trading in clothes, upholstery, and other consumer needs. They had two commercial trips, to Syria in summer and to Yemen in winter. They possessed large numbers of camels and sheep, to ride, and benefit from their milk, wool, and hair.

When the Prophet (SAWS) was grown up enough to work and earn money to pay for his expenses, he started working as a shepherd; for this was Allah's custom with his messengers in order to teach them how to treat people kindly, just like being kind with sheep. He earned money from grazing sheep, then afterwards from trading in Quraysh's trade. He (SAWS) worked only to fulfill his needs; he was neither greedy nor did he renounce the world, to be prepared by Allah (SWT) for a prescribed mission, an utter devotion to call for Islam.

[12] The Prophet's worship before prophet-hood

Some of the Arabs before Islam followed Judaism, while others followed Christianity, both of which were changed and distorted from the original messages of Moses and Jesus. The rest of the Arabs worshipped idols. Most of the people in Quraysh were doing so except a few of them who reproached their people for worshipping these idols.

Prophet, Muhammad son of `Abdullâh (SAWS), had a pure heart and virtuous soul by nature. Allah created him that way in order to make him fully capable to receive his pure Sharî`ah (Islamic law) and teach it to all mankind in the best and most perfect way.

For that reason, his pious soul was directed to the truth, not knowing other than it, and not accepting anything else. His nature disdained falsity, and recognized the truth. Therefore, he did not follow any of the bad customs of his own people, neither did he beautify falsity nor demonize an accepted truth.

This was the nature of his father Ibrâhîm (SAWS) even before his prophethood. Likewise, it was the nature of all the Prophets (Peace be upon them). Allah created them such as to devote themselves for His Almighty. Even before their prophethood, their good spirits refused the false beliefs and the wrong customs and worship that prevailed among their people.

The Prophet Muhammad (SAWS) came into being devoted to Allah purely with all his heart. Polytheism did not approach his pious heart. His nature despised the idols, and detested these false gods. He did not attend the festivals made for them, and he did not approach or care about them. He only worshipped the Creator of the universe, to Whom he devoted his sincere servitude through contemplation and glorification.

He (SAWS) used to circumambulate around the Ka`bah and make pilgrimage like all the people who made pilgrimage following the creed of Ibrâhîm (SAWS). It was not confirmed by a single sound narration that he followed the worship of any other previous Prophet (SAWS).

It was reported that Prophet Muhammad (SAWS) used to seek seclusion in the Cave of Hirâ' for an entire month every year (this used to coincide with the month of Ramadan), where he worshipped Allah by contemplation. He also used to feed the poor with the food he brought for the period of his seclusion.

It was reported that he (SAWS) took along provisions of cakes and oil, and when he run out of supplies he returned back to his family to take more provisions then he returned back. When he completed his seclusions, he used to circumambulate around the Ka`bah seven rounds before returning back home.

Hirâ' is also called the mountain of light, and it is situated on the left side of the road to the mountain of `Arafah, and it contains the cave in which the Prophet Muhammad (SAWS) worshipped. The cave's entrance is narrow. Its

area is about 3 square meters. In that cave, the Prophet (SAWS) received the revelation for the first time.

It is said that his grandfather, `Abdul-Muttalib, used to worship in Hirâ'; and was followed, in worshipping there, by Waraqah ibn Nawfal and Abu Umayyah ibn `Abdul-`Uzzâ.

Prophet Muhammad (SAWS) liked seclusion from his childhood to his prophethood, when Allah (SWT) sent him as a mercy to mankind. Right before his prophethood, Prophet Muhammad's dreams became as obvious and clear as the morning light, they would come true when he wakes up, exactly as he saw them in his sleep. This was an early sign of his prophethood.

[13] The beginning of revelation

When the Prophet (SAWS) was 40 years old, the age of full maturity, Allah bestowed on him to be a Prophet and a Messenger, as mercy to mankind. During his isolation in Cave Hirâ' during what is believed to be the month of Ramadan, Allah sent Jibrîl (SAWS) to inform him of Allah's message. Jibrîl (SAWS) appeared as a man, and he ordered Muhammad: "Read". The Prophet (SAWS) replied: "I can not read" (because he was illiterate and did not learn how to read). Jibrîl (SAWS) squeezed him severely then he released him and asked him again to read, and the Prophet (SAWS) replied, "I cannot read."

Jibrîl (SAWS) squeezed him again and released him for the third time and told him what can be translated as, "Read: In the Name of your Lord Who created, Created man from `Alaq (a clinging mass, leech-like clot). Read: And your Lord is The Most Honorable, Who taught by the pen. He taught man what he did not know.." (TMQ, 96 Al-`Alaq: 1-5).

The Prophet (SAWS) read these words, then Jibril (SAWS) told him as he was leaving "Muhammad you are the Messenger of Allah and I am Jibril." The Messenger (SAWS) of Allah returned home trembling from the horror he had felt when he saw the angel and the severe squeezing that he experienced. When the Prophet (SAWS) entered his home, he asked his wife to cover him in order to feel safe. When he calmed down, he told Khadîjah all that has happened, and she said, "cheer up and calm down, I wish you will be the Prophet of this nation."

Khadîjah (may Allah be pleased with her) went with the Prophet (SAWS) to her cousin Waraqah ibn Nawfal, who was an old man who knew the Gospel well and the stories of the Messengers. The Prophet (SAWS) informed him of what he had seen. Waraqah told him that Jibrîl (SAWS) is the messenger of Allah to His Prophets, and he was the one who Allah sent to His Prophet Mûsâ

(SAWS). Then Waraqah wished that he were a young man to support the Prophet (SAWS) against his enemies, because he knew from the history of the Prophets that their people usually fight them at the beginning of their messages. However, Waraqah died soon after that.

[14] The suspension of revelation and its return

After this incident, the revelation ceased for at least 40 days. The Prophet (SAWS) missed the revelation so much, and its suspension was hard for him. He also feared the cessation of this great blessing, which is being the Messenger of Allah to His servants, to guide them to the straight path.

While the Prophet (SAWS) was walking in Makkah, he heard a voice coming from the sky. When he looked up, he saw the angel that appeared to him in Cave Hirâ', who is Jibrîl (SAWS). He felt the same fright that he experienced when he first received the revelation, and he hurried home. He told his wife to cover him up. Then Allah revealed to him, "O you shrouded (in your mantle), Rise up (and) so warn! (i.e. warn the people: from Allah's punishment if they do not worship Him (SWT) alone), And so your Lord magnify (i.e. feel the greatness and majesty of Allah alone.), And so your clothes purify (i.e. take care of your personal cleanliness and hygiene.), And so defilement forsake! (i.e. abandon your sins and mistakes.) And be not bountiful, (hoping) to gain more (i.e. avoid expecting a reward of what you have given.), And to your Lord (endure) patiently! (i.e. be patient when you face the obstacles while informing people of Allah's message.)" (TMQ, 74 Al-Muddathir: 1-7).

This was the first order from Allah to him (SAWS) to make Da`wah (call people) to Islam. After that, the revelation never ceased.

[15] Forms of revelation

The revelation occurred in many forms, one of which is true vision. The visions and dreams of Prophets (SAWS) are one form of revelation. Another form was the appearance of the angel to the Prophet in the shape of a human being who addresses him to inform him of what he is supposed to say. In this case, he could be seen by people, as it happened in many situations with our Prophet (SAWS).

Another form of revelation was that the angel appeared to the Prophet in his original shape as Allah has created him. The Prophet was able to see him in that image, and the angel related what Allah wished to reveal to him. This method did not happen very often to our Prophet (SAWS).

Another form of revelation was that the angel inspired in the mind and

heart of the Prophet what Allah wanted to reveal to him, without being seen. This method also happened to our Prophet (SAWS).

In some instances, the angel spoke to the Prophet with a sound and speech similar to the sound of bells. This form took the hardest impact on the Prophet. When he received revelation in this form, the Prophet (SAWS) would sweat extensively even in a cold day. If he received this revelation while riding a camel, the animal would kneel down from the weight. The revelation took place also without an angel, by the direct speech of Allah (SWT) from behind a screen. This happened to the Prophet Muhammad (SAWS) on the night of Al-Isrâ'.

[16] The secret preaching of Islam

When the revelation resumed again after its pause, the Prophet (SAWS) started to call upon those whom Allah ordered him to, namely, all humans and all jinn (genies); Calling upon them to worship Allah (SWT) the glorified and exalted, the one and only and to reject worshipping anything other than Him, creatures and idols alike. Allah (SWT) directed His noble Messenger (SAWS) to start preaching Islam secretly. Thus the Prophet began preaching Islam secretly to those whom he trusted and confided in of his family members and closest relatives and friends, and to his close circle of fellow tribesmen.

He persisted on this mission of calling people forth to Allah in secret for three years with perseverance, until a few people believed in him. They used to pray and carry out their religious practices in secret, hiding from others, not publicizing their religion in front of the people of Quraysh; to the extent that they even had to practice their religion in hiding from their own family members and children.

When their number became almost thirty and had to summon with the Prophet (SAWS) to receive guidance and learn from him, the Prophet chose a big house which belonged to one of the men called Al-Arqam ibn ul-Arqam. They used to meet there, and little by little they increased in number until Allah (SWT) ordered the Prophet (SAWS) to preach his mission publicly.

[17] The reason of inviting people to Islam secretly

When the Angel Jibril "Gabriel" (SAWS) first descended with the revelation of the Qur'an on Prophet Muhammad (SAWS), towards the end of the month of Ramadan in the year he turned forty years of age, in the cave of Hirâ', in which he used to meditate, the Prophet (SAWS) was not ordered at that time to fulfill the mission and deliver Allah's message to people, but the matter was limited to Jibril's (AS) delivery of Allah's message to him (the

Prophet) and to the glorification of Allah (SWT) with what appears in the Surat Al-'Alaq, which can be translated as,

"Read: In the Name of your Lord Who created, Created man from `Alaq (a clinging mass, leech-like clot). Read: And your Lord is The Most Honorable, Who taught by the pen. He taught man what he did not know." (TMQ, 96 Al-'Alaq: 1-5).

Then, after the revelation ceased for a period of time, it came back with Allah's order to preach and deliver His message.

The people of Makkah, to whom the Prophet (SAWS) was sent, were rough and snobbish people. Among them were those who served the Ka`bah (the place of worship which Allah commanded the Prophets Ibrâhîm "Abraham" (AS) and Ismâ'îl "Ishmael" (AS) to build on the foundations that Adam (AS) laid down and in which direction all Muslims pray and to which Muslims go for pilgrimage), who had its keys in their possession and who took care of the idols that were sacred among all Arabs, whom they worshipped and to whom they offered sacrifices and gifts.

The people of Makkah knew nothing of what was revealed to the Prophet (SAWS) and were of characters that would not come to believe in him easily. Therefore, it was from Allah's (SWT) wisdom to have the preaching of the Islamic religion in its onset in secret, so as not to surprise the Arabs with what would aggravate them and what would cause them to reject the religion and be a cause for assaults, wars and bloodshed.

Moreover, the Prophet (SAWS) had no adherents or supporters at the time when the mission was in secret; and since Allah (SWT) always ascribes reasons to causes, He (SWT) did not order His Prophet (SAWS) to preach the mission publicly before preparing for him the causes of victory over his opponents in this matter. Especially, since his people, to whom he was sent, were the most attached people to the idols they worshipped and to their ancestors' beliefs.

It is well-known that among people, there are those who are highly-regarded and of high esteem among their people, and there are those who are not. The former people's pride prevents them from responding to whoever calls upon them to desert whatever their people believe in, and to deny their ethnic ties and deeply-rooted traditions. This is because each of them thinks that his lone submission to others weakens his position in the perspective of his people.

Thus, if these highly-regarded people are faced with a sudden declaration

of a call that conflicts with what they believe in, they would make sure to appear to deny and resist the call as a whole.

Moreover, those who are neither highly-regarded nor noble are followers of the leaders and nobles; and if asked publicly to reject those nobles' way they would not find the courage to follow the preacher as long as none of the nobles preceded them to it.

Accordingly, the public declaration of the mission needs a prelude to pave the way for both parties. This can only be achieved through secretly attracting members of both parties, so that when they have formed a decent-sized group, through which the mission gets declared and preached in public, it would be easy for others to reject their people's traditions and follow what the preachers call for, of what their hearts accept and their instincts do not reject.

[18] The earlier Muslims

The first person to be called forth to Islam was Khadîjah bint Khuwaylid, the wife of the Prophet (SAWS) and it is almost agreed upon by scholars that she was the first to embrace Islam. Moreover, it is also well known that Abu-Bakr As-Siddîq was the first to embrace Islam among the men, `Ali ibn Abu-Tâlib among the boys, and Zayd ibn Hârithah among the slaves.

After Khadîjah, `Ali ibn Abu-Tâlib, the Prophet's cousin, embraced Islam at the age of 10; and he used to live with the Prophet (SAWS). When the time for prayer came, the Prophet (SAWS) used to accompany `Ali secretly to the mountain passes of Makkah to pray and then come back as quietly as they left. Once, Abu-Tâlib (the Prophet's uncle) saw them praying and asked the Prophet (SAWS), "Oh nephew! What is this new religion that I see you have embraced?" He replied: "Oh uncle! This is Allah's religion, His angels' religion, His messengers' religion, and our father Ibrâhîm's "Abraham's" religion. Allah has sent me as a Messenger to deliver it to the people; and you uncle is the one who is most deserving of my advice and of my guidance to embrace the true religion, and the one who should embrace it and help me with it the most." Abu-Tâlib replied, "Oh my nephew! I cannot abandon my ancestors' religion." However, he consented that his son `Ali could follow this religion and promised the Prophet (SAWS) to protect and help him.

Then Zayd ibn Hârithah embraced Islam. He was the Prophet's waiting boy whom the Prophet freed, then adopted and let him marry Um Ayman who was among the first people to embrace Islam.

Then Abu-Bakr As-Siddîq embraced Islam. He was a friend of the Prophet (SAWS) before Prophethood and knew of his honesty; so when the Prophet

informed him of his message, Abu-Bakr believed him immediately and said, "I sacrifice my mother and father's life for you, you are trustworthy, and I bear witness that there is no god but Allah and that you are His Messenger". The Prophet (SAWS) said about him, "Everyone I called forth to Islam initially faltered and hesitated, with the exception of Abu-Bakr."

He was an honorable man, whose opinion was trusted by his people. He therefore preached Islam to those whom he felt would accept it, like `Uthmân ibn `Affân , Abdur-Rahmân ibn `Awf, S`ad ibn Abu Waqqâs, Az-Zubayr ibn ul-`Awwâm, and Talhah ibn `Ubaydullah, all of whom Abu-Bakr brought to meet with the Prophet (SAWS) and they all embraced Islam.

Then Abu `Ubaydah `Âmir ibn ul-Jarrâh, `Ubaydah ibn ul-Hârith ibn `Abdul-Muttalib, Sa`îd ibn Zayd Al-`Adawiy, Abu-Salamah Al-Makhzûmiy, Khâlid ibn Sa`îd ibn ul-`Âas, `Uthmân ibn Madh`ûn and his two brothers Qudâmah and `Ubaydullah, and Al-Arqam ibn ul-Arqam; all were Qurashites. Also, others like Suhayb Ar-Rûmiy, `Ammâr ibn Yâsir, Abu-Dharr Al-Ghifâriy, `Abdullâh ibn Mas`ûd and others embraced Islam.

The secret preaching of Islam lasted for three years, during which a group of nobles from Quraysh embraced Islam, followed by others, until the news about Islam spread all over Makkah and people talked about it. At that point, the time had come for Islam to be preached publicly.

[19] The commencement of public preaching of Islam

After almost three years of secret preaching, many people embraced Islam; nobles and slaves, men and women. The news about Islam spread all over Makkah and people started to talk about it. Thus, Allah (SWT) ordered the Prophet (SAWS) to start preaching Islam publicly and revealed unto him what can be translated as, "So profess openly what you have been commanded and veer away from the associators (those who associate others with Allah)" (TMQ, 15 Al-Hijr: 94). Therefore, the Prophet (SAWS) complied with Allah's order and preached Allah's religion among his people. It is reported on the authority of ibn `Abbâs that the Prophet climbed the hill of Safa and summoned the Qurayshites to assemble.

When they were assembled the Prophet (SAWS) said, "If I were to inform you that there were horsemen coming to assail you, out of the foot of this mountain, would you believe me?" They said, "We have not experienced any lie from you." He said, "I am a warner to you in face of terrible punishment." Hearing that, Abu-Lahab, the Prophet's uncle, stood up and said, "May you perish! Is it for this purpose you have gathered us?"

In response, Allah (SWT) revealed the following Qur'anic verses about Abu-Lahab, saying, what can be translated as, "Perish the hands of Abu Lahab, (i.e. be cut off) and likewise perish he! In no way did his wealth avail him, neither whatever he earned; he will roast at a flaming Fire. And his wife, the constant bearer of firewood, upon her neck she will have a rope of palm-fibers." (TMQ, 111 Al-Masad: 1-5).

Abu-Lahab's wife used to spread rumors and lies about the Prophet (SAWS) among her fellow women, causing great strife.

Allah afterwards revealed the following Qur'anic verses that can be translated as, "And warn your kinsmen, the nearest kin." (TMQ, 26 Al-Shu'arâ': 214)

Therefore, the Prophet (SAWS) gathered from his clan of Banu `Abd-Manâf about forty men and told them, "I have never heard of a man who brought his people something better than what I am bringing you. I have brought you the bounties of life and the hereafter. Allah has ordered me to call on you to worship Him; and I swear by Allah that if I would lie to all people, I would never lie to you, and if I deceived all people I would never deceive you. I swear by Allah, the One and Only God, that I am indeed His Messenger to you, in particular, and to the whole world in general. By Allah, you will die just like you sleep, and you will be resurrected just like you wake up, and you will be accounted for what you do; you will be rewarded for the good deeds and punished for the bad deeds. It is either eternal Paradise or eternal Hell."

The people started conversing calmly with the Prophet (SAWS) but Abu-Lahab stood up and said, "He has bewitched you. Fight him before the rest of the Arabs follow him." Yet, Abu-Tâlib stopped him and the gathering was dismissed.

[20] Quraysh complains from being demeaned and their idols insulted

When the Prophet (SAWS) first started announcing his call toward Allah and His monotheism, he did not face any resistance or harm from his people. Yet, amongst themselves, they did deny the truth of his message and they used to say, "Here's the son of Abu-Kabshah who claims to be receiving a message from heaven. Here's the son of `Abdul-Muttalib who claims to be receiving a message from heaven." That was all it amounted to in the beginning. Abu-Kabshah was a nickname for the husband of Halîmah As-Sa'diyyah (the Prophet's wet-nurse). At that time, a wet-nurse was regarded as the mother and her husband was regarded as the father. Their intention from all this was to reduce the Prophet's dignity.

As the da`wah implied ensuing insults on their idols, and demeaning those who worshipped them, the people started hating the Prophet out of fervor over their own idols that were worshiped by their ancestors. Some of them went to his uncle, Abu-Tâlib, and they asked him to stop his nephew from insulting their idols, faulting their fathers and demeaning their minds. If not, then he should give up protecting him. Abu-Tâlib refused their plea politely and sent them away.

The Prophet (SAWS) kept calling toward Allah, spreading his message and warning the people against worshiping idols. At that, they could not tolerate it anymore and they returned to Abu-Tâlib saying, "We have asked you to stop your nephew, yet he kept on doing what he was doing. We can't take this any more, we can't accept having our idols insulted, our minds demeaned, and our fathers being called misguided. So either you stop him or we fight him and you for that until either one of the two sides perishes." This was too much for Abu-Tâlib, and he did not like to be an enemy of his own people, nor did he like to leave his nephew unsupported. So he decided to talk to the Prophet (SAWS), who in turn replied, "O uncle, by Allah, if they place the sun in my right hand and the moon in my left hand to leave this cause, I would never do it, until Allah has made it victorious or I perish for its cause." Abu-Tâlib then replied, "Then go and say whatever you wish, I will never abandon you."

Abu-Tâlib then thought to gather Banu Hâshim and Banu Al-Muttalib so they would protect his nephew. They all affirmed his call except Abu-Lahab who left them and joined the disbelievers of Quraysh.

The people of Quraysh saw how persistent Abu-Tâlib was to protect the Prophet and how Banu Hâshim and Banu Al-Muttalib had both backed him in this. They also found that the Hajj season was approaching and they feared lest the Prophet's call would affect the Arabs coming to visit the Ka`bah and hence he would become stronger, and his call would spread. All of this led them to meet and discuss how they would combat this cause. One of them said, "Let us say that he is a fortuneteller." Another replied, "He is not like any other fortuneteller we know of." One said, "Let us say that he is crazy." Another replied, "He is not crazy, we know what crazy people are and he is not like any of them." One said, "Let us say he is a poet." The other replied, "He is no poet, we know all about poetry and he is not a poet." One said, "Let us say he is a magician." The other replied, "We know magicians and he is not like any of them."

Finally they agreed to spread the word among the worshipers coming for Hajj, that he was magician who came with some magical spells to separate the

father from his son, the brother from his brother, the man from his wife, and the individual from his tribe. They used to sit in every alley during the Hajj, not letting a person pass by without warning him against the Prophet (SAWS).

This was, however, one of the main reasons the Prophet (SAWS) became very famous and his name rang out all around the Arab lands.

[21] Quraysh harms the Prophet, peace be upon him

When Quraysh realized that they were not able to avert Abu-Tâlib and the others from supporting the Prophet (SAWS) and protecting him, that the Prophet's message was spreading widely, and that the number of believers was increasing, they resorted to harming him. They resorted to foolish ridicule of the Prophet (SAWS) and to hurt him, especially when he prayed at the Ka`bah.

Abu-Jahl attempted to crush the Prophet's head, peace be upon him, while he was prostrating, but Allah (SWT) protected him. When Abu-Jahl approached the Prophet, he felt he had lost control of his body and the rock fell from his hands. Frightened, he went back to his people, his face pale, saying that he saw a dreadful camel, that he never saw anything like it before, and that it was about to eat him.

Abu-Jahl persuaded `Uqbah ibn Abu-Mu`ayt to throw camel waste on the back of the Prophet, peace be upon him, while he prostrated. None of the Muslims were able to remove it until the Prophet's daughter Fâtimah (may Allah be pleased with her) came and removed it.

The immoral Abu-Jahl prohibited the Prophet (SAWS), from praying at the Ka`bah. One time when he saw the Prophet praying there, he asked him, "Didn't I forbid you from this?" The Prophet answered him in a very strong way and threatened him. Abu-Jahl then replied, "How could you threaten me when I have the most people around me?" Abu-Jahl meant that people gather around him in large numbers because of his great status.

Allah then revealed these verses that can be translated as: "Not at all! Indeed, in case he does not refrain, We will indeed drag him by the forelock, a lying, sinful forelock. So let him call upon his assembly! We will call upon the guards of Hell. Not at all! Do not obey him; and prostrate yourself, and draw near (to Allah)." (TMQ, 96 Al-`Alaq: 15-19).

Another time, while the Prophet (SAWS) was praying at the Ka`bah, the evil `Uqbah ibn Abu-Mu`ayt wrapped his cloak around the Prophet's neck and tried to strangle him. Abu-Bakr came and pushed him away saying, "Would you kill a man because he says: My Lord is Allah, and he has come to you with

clear signs (proofs) from your Lord?"

Once, a man came to the gathering of Quraysh complaining that Abu-Jahl was delayed in paying back his debt. The people told him, "Muhammad can help you." Their intention was to ruin things more between the Prophet (SAWS) and Abu-Jahl. The man went to the Prophet (SAWS), and asked him to help him recover his debt from Abu-Jahl. The Prophet (SAWS) accompanied the man to Abu-Jahl's house and he knocked the door.

Abu-Jahl asked, "Who is it?" The Prophet answered: "Muhammad." Abu-Jahl opened the door frightened, his face turning pale. The Prophet then said. "Give this man his rightful due." Abu-Jahl said, "You will not leave until you get it." And at once he gave the money back to him. The people of Quraysh were surprised from the outcome of the incident, which was not what they expected.

They witnessed their friend being defeated. Abu-Jahl told them, "I swear by Allah, when they knocked on my door I heard a voice that terrified me, then I saw a monstrous camel like I had never seen before in my life."

Abu-Lahab was the Prophet's uncle, but he was even more cruel to him than people who were not his relatives. In addition, Abu-Lahab was the Prophet's neighbor. He and his wife used to throw filth in front of his door.

The following were people who hurt the Prophet (SAWS): Al-`Âs ibn Wâ'il As-Sahmiy, who was the father of `Amr ibn ul-`Âs, Al-Aswad ibn `Abd Yaghûth Az-Zahriy, who was from Banu Zuhrah - the maternal uncles of the Prophet (SAWS), Al-Aswad ibn ul-Muttalib Al-Asadiy, who was the cousin of Khadijah, the Prophet's wife, Al-Walîd ibn ul-Mughîrah, who was the uncle of Abu-Jahl, and An-Nadr ibn ul-Hârith Al-`Abdariy. None of those people accepted Islam. Allah made them all perish as unbelievers. Some were killed in the battle of Badr and others succumbed to deadly diseases. Allah is All-Mighty, Possessor of Retribution.

At this time, Hamzah ibn `Abdul-Muttalib, the uncle of the Prophet (SAWS), accepted Islam after a woman slave teased him about the way Abu-Jahl hurt his nephew. He felt so angry and went to that corrupted man saying: "How could you insult Muhammad when I am following his religion?" Then Allah guided Hamzah to the light of Islam, and he was one of the strongest Muslims against the enemies of Islam; that is why he was called "The Lion of Allah".

[22] What Quraysh offered the Prophet (SAWS) to renounce calling to Allah.

When the unbelievers in Quraysh realized that harming the Muslims was not an effective method to stop the spread of Islam, they had a meeting to discuss what they should do to make the Prophet (SAWS) renounce his mission. They agreed to send one of the most honored men of Quraysh, `Utbah ibn - Rabî`ah Al-`Abshamy, to present to the Prophet (SAWS) some offers so he would stop calling to Allah. So he went to the Prophet (SAWS) when he was praying at the mosque.

He told him, "My nephew, you are from the best of our ancestry, and you brought to your people a grave matter that separated them. You scorned their intellect and denounced their gods, their religion and their forefathers. If your goal from this is wealth, we will collect money from all of us and make you the richest among us. And if you seek honor, we will make you our leader and we will not make any decision without you. If you want to be a king, we will make you our king. And if you have been inflicted with jinn, we will seek treatment for you and spend all our money until you recover."

When `Utbah presented all his offers, the Prophet (SAWS) read to him Surat Fussilat until he reached the verse that can be translated as, "Yet in case they veer away, then say, 'I warn you of a (stunning) thunderbolt like to the (stunning) thunderbolt of `Âd and Thamûd.'" (TMQ, 41 Fussilat: 13) At that point, `Utbah covered the Prophet's mouth, begging him to stop.

When `Utbah went back to his people, he said, "O People of Quraysh, I have heard words that I have never heard the like of before. I swear they are not poetry, soothsayer's speech, nor magic. So obey me and stay away from the man. I swear that his words will be of prominence. So if the (other) Arabs hurt him, then you will get rid of him without effort. And if they believe him, you will share in the glory with him." They said "Muhammad has bewitched you!"

When these offers did not work, Quraysh used other means. They suggested that the Prophet (SAWS) to join them in their worship and they would participate with him in his worship. Allah (SWT) revealed to him Sûrat al-Kâfirûn (The Disbelievers). When they were disappointed from this effort too, they asked the Prophet to eliminate from the Holy Qur'an what words enraged them, like insulting their idols and the threats of severe punishment. Then Allah (SWT) revealed to him what can be translated as, "Say, 'In no way (can) I exchange it of my own accord. Decidedly I closely follow (nothing) except what is revealed to me.'" (TMQ, 10 Yunus: 15)

When they realized that all of these attempts did not work, they used an approach of challenging him with what seemed like impossible requests. They said to him, "If you are truthful, show us a miracle that we request. We want the moon to be split into two pieces." When Allah (SWT) made this happen and made it visible to them, they became more stubborn and continued asking the Prophet (SAWS) stubborn and obstinate questions such as: "And they have said, 'We will never believe you until you make a fountain to gush forth from the earth for us; Or (until) you have a garden of palms and vine(s); then you make rivers to erupt forth amidst it abundantly (Literally: with "all manner of" eruption). Or you make the heaven to fall down, as you have asserted, on us in lumps, or you come up with Allah, and the angels and their (dependent) tribes. Or you have a home of wonderful decoration, or you ascend into the heaven, and we will never believe your ascent until you keep sending down on us a book that we (can) read.'" (TMQ, 17 Al-Isrâ': 90-93).

He answered them the way Allah ordered him to do, as in the verse that means, "Say: All Extolment be to my Lord! Have I been anything except a mortal, as Messenger?" (TMQ, 17 Al-Isra':93)

When all their methods failed, the Quraysh resorted back to harming the Prophet (SAWS) and the believers, and they took on everything in their power to hurt them.

[23] Quraysh start to hurt the believers

As the Prophet (SAWS) suffered when he started calling to Islam in public; so did his companions. Each tribe was harming its own Muslim members. The Muslims persevered and endured this treatment patiently. They did not forsake their religion. On the contrary, they persisted on their beliefs until Allah the Almighty gave victory to His religion.

Among the ones who have suffered for the sake of Allah, was Bilâl ibn Rabâh. He was a slave of Umayyah ibn Khalaf Al-Jumahiy. He used to wrap a rope around his neck and leave him to the children to play with. Umayyah also used to take him out in the extremely hot weather and have a huge rock placed on his chest. Abu-Bakr As-Siddîq, (RA), bought him and set him free for the sake of Allah.

And among them was also `Âmir ibn Fuhayrah. He would be tortured to the extent that he was not aware of what he was saying. He was a slave of Safwân ibn Umayyah. As-Siddîq bought him and set him free, too.

And among them also was a woman called Zinnîrah. She was tortured until she became blind. That only increased her faith (RA).

And among those who also suffered was `Ammâr ibn Yâsir, his brother, his father and his mother. They were tortured by fire. The Prophet, peace be upon him, passed by them once while they were being tortured and said: "be patient, O family of Yâsir, Paradise is your promised reward". `Ammâr's parents died from the torment, (RA). `Ammâr was forced to falsely utter the words of disbelief to be set free. Allah revealed the verse, what can be translated as: "Except him who has been compelled and his heart is (still) composed with belief." (TMQ, 16 An-Nahl: 106)

In general, all the early Muslims have suffered for the sake of Allah, but this did not make them forsake their religion. Rather, their faith was strengthened. And they said: "Allah is The Reckoner, enough for us, and how excellent is The Ever-Trusted Trustee!" (TMQ, 3Âl-`Imrân: 173). .

And when the Prophet (SAWS) peace be upon him, saw the suffering of his companions and their inability to defend themselves, because of their small numbers and lack of preparedness, he asked them to immigrate to Abyssinia until Allah would change the situation in Makkah.

Ten men and five women immigrated. Among them, in the lead, was the companion `Uthmân ibn `Affân and his wife Ruqayyah, the daughter of the Prophet (SAWS). They stayed there for three months and then they returned to Makkah. None of them could enter Makkah except under the protection of one of their dignitaries.

At this time `Umar ibnul-Khattâb accepted Islam. He was about twenty-six or twenty-seven then. When he accepted Islam, the unbelievers said, "Today, those (Muslim) people have regained justice, to our loss."

When Quraysh ran out of tricks to use, they offered Banu `Abd-Manâf double the blood money to deliver the Prophet (SAWS) to them. Banu `Abd-Manâf refused this offer. Then Quraysh offered to give Abu-Tâlib a young man from their tribe in exchange for his nephew. He refused saying, "How ironic, you want to give me your son to raise and I give you mine to kill!"

When the unbelievers of Quraysh ran out of ideas to stop Islam, and when they failed in changing the Prophet and the believers through harming them, they agreed to boycott Banu `Abd-Manâf and drive them out from Makkah, to make it extremely difficult for them to live. They cut all transactions with them: no buying or selling with them until they delivered the Prophet Muhammad (SAWS) to be killed. To insure enforcement, they wrote a document describing their boycott and posted it inside the Ka`bah.

Banu `Abd-Manâf, the Muslims among them and the unbelievers alike,

turned to Abu Tâlib and came to live near him to his mountain pass. The unbelievers blockaded them for about three years, until they ran out of food and had nothing to eat but the leaves of the trees.

[24] Emigration to Abyssinia

After the Prophet (SAWS) entered the mountain pass, he advised his companions to immigrate to Abyssinia. Hence, 83 men emigrated, accompanied by seventeen of their women and some of their children. All of them were of the clans of Quraysh. They stayed abroad until the siege of the Prophet (SAWS) and of the clan of `Abd-Manâf came to an end.

When they reached Abyssinia, they were received by a fair and tolerant king (Negus) who allowed them to publicly declare their religion and safely perform it. When Quraysh learned of this, they sent an envoy with gifts for the Negus and his ministers and bishops, asking them to drive away the immigrants.

The Negus refused to do so. Instead, he sent for the immigrants to ask them about their religion. Ja`far ibn Abu-Tâlib (RA) spoke to him. Ja`far described to him their situation before Islam, and how Islam guided them to leave paganism, to worship Allah only, and to acquire good morals.

Ja`far then read the first part of Surat Maryam (a chapter of the Holy Qur'an) which included the story of the birth of Jesus. Afterwards, the Negus said, "That is like what Jesus said." He then questioned them about the Quraysh's claim that the Muslims insult Jesus. Ja`far replied, "Our religion told us that Jesus is a Prophet, Allah's slave, and came by the word "Be" of Allah to the Virgin Mary." The Negus replied, "Jesus is no more than this." Then, he told the immigrants to feel safe. The gifts of Quraysh were returned and they went back to their people with disappointment and humiliation.

Abu-Bakr (RA.) wanted to emigrate to Abyssinia because of the great oppression he faced by his people. However, Ibnud-Dighnah met him and said, "Abu-Bakr, a man like you should never run away. I will protect you." Abu-Bakr changed his mind, and Ibnud-Dighnah went among Quraysh telling people that Abu-Bakr should never be driven away. How can you drive away a man who gives to the poor, is good to his relatives even when they turn their backs on him, entertains his guests, and helps everyone?" Hence, Quraysh agreed to the words of Ibnud-Dighnah for he was an eminent man. Abu-Bakr stayed home where he built a masjid (mosque) to worship Allah and read the Qur'an.

The Qurayshi men and women watched and listened to him with amazement. As a result, Qurayshi pagans were shocked and they asked Ibnud-Dighnah to no longer protect Abu-Bakr if he would not give up what he was

doing. Ibnud-Dighnah therefore asked him to practice his worship secretly. Yet, As-Siddîq (a title of Abu-Bakr, meaning: most faithful) told him, "I return your protection. I am in serenity with Allah's patronage." He continued to worship Allah publicly, enduring the abuse of Quraysh with great patience, for Allah is with the patient ones.

[25] Tearing away the boycott document

When the siege became too difficult for the clan of Banu `Abd-Manâf to bear, a group of eminent Qurayshis were sympathetic. These Qurayshis stood up for them, went to the Ka`bah (House of Allah in Makkah), and tore down the paper on which the boycott was declared after it had been worn to shreds by rodents, just as the Prophet (SAWS) had told them it would be. Nothing was left of it except the word "Allah."

Afterwards, they were able to leave the mountain pass. The Prophet (SAWS) carried on advocating Islam, and the number of Muslims continued to increase. Their enemies could not abuse them, but things changed when the Prophet's supportive uncle, Abu-Tâlib, died during the tenth year of the Islamic Message.

With the death of the uncle, Quraysh once again began to harm the Muslims. Hence, the Prophet (SAWS) went to At-Tâ'if, where he asked its chieftains to embrace Islam and support him. However, they refused to do so. They even encouraged their followers to abuse him (SAWS). He then returned to Makkah and asked Al-Mut`im ibn `Adiyy to aid him and he accepted. The Prophet (SAWS) went to the Ka`bah under the protection of Al-Mut`im, where he circumambulated, prayed, and then he went home, protected by Almighty Allah from enemies.

[26] The Death of Khadîjah and a list of his children and his subsequent wives:

Three years before Hijrah (immigration) to Al-Madînah, in the same month his uncle Abu-Tâlib died, the "Mother of the Believers" and wife of the Prophet (SAWS), Khadîjah bint Khuwaylid (RA), died as well. The Prophet's grief was immense since she was his strongest advocate and one of the kindest people to him. He did not take another wife until she died. He often remembered her fondly after her death and prayed for her.

She bore him all of his sons except Ibrâhîm. Their first son was Al-Qâsim who died at a very young age. It is said that he lived until he learned how to ride a horse. It was after this son that the Prophet (SAWS) was called "Abul-Qâsim".

Their second child was Zaynab who married Al-`Âs ibn ur-Rubay` before the beginning of the Message. She gave birth to Umâmah, who married `Ali ibn Abu-Tâlib after the death of his wife Fâtimah Az-Zahrâ'.

Ruqayyah was the third child, who married `Uthmân ibn `Affân; and together they immigrated to Abyssinia. After her death, he married her sister Um-Kulthûm in Al- Madînah.

After Ruqayyah, Um-Kulthûm was born and then Fâtimah, who married `Ali ibn Abu-Tâlib. Fâtimah gave birth to Al-Hasan and Al-Husayn. `Abdullâh was then born, who was also called At-Tayyib (Arabic: good, of noble descent) and At-Tâhir (Arabic: pure, virtuous). His birth was after the Message, but he also died young.

None of the Prophet's children outlived him except for Fâtimah who lived only six months after his death.

In the month following the death of Khadîjah, the Prophet (SAWS) married the Qurayshi woman Sawdah bint Zam`ah. She was one of the earliest believers, and had immigrated with her husband to Abyssinia during the second immigration. Shortly after their return, the husband died. Hence, the Prophet (SAWS) married her. An older woman, she is the wife who gave up her nights with the Prophet (SAWS) to her co-wife, `Â'ishah, a few years after they were married.

The Prophet then married `Â'ishah bint Abu Bakr As-Siddîq when she was about six or seven years old. They were wed when she was nine years old. She was his dearest wife, and the most knowledgeable woman in the nation, to the extent that the Prophet's eminent companions used to ask her about religious matters. The revelation never came to the Prophet (SAWS) while he was in another woman's bed.

Afterwards, he married Hafsa bint `Umar ibnul-Khattâb. He then married Zaynab bint Khuzaymah ibn ul-Hârith, who died two months after their marriage. He then married the Qurayshi woman Um-Salamah Hind bint Abu Umayyah. After that he married his cousin Zaynab bint Jahsh who was from the tribe of Banu Asad ibn Khuzaymah. She was the daughter of his paternal aunt Umaymah.

He then married Juwayriyah bint ul-Hârith after he freed her. She had been a captive from the tribe of Banu Al-Mustaliq, and he did this so that the Muslims would follow his example. Consequently, all the Muslims freed the women captives of Al-Mostaliq in honor of this marriage. As a result, the entire tribe of Banu Al-Mustaliq embraced Islam, and thus Juwayriyah was the most

fortunate woman among her people.

Following that, the Prophet (SAWS) married Um-Habîbah bint Abu-Sufyân Sakhr ibn Harb, who was also called Hind or Ramlah. Afterwards, he married Safiyyah bint Huyay ibn Akhtab, the chieftain of the tribe of Banu An-Nadîr. His last wife was Maymûnah bint ul-Hârith, who had been married before to his uncle, the greatest martyr, Hamzah ibn `Abdul-Muttalib. She was also the aunt of `Abdullâh ibn `Abbâs. The Prophet (SAWS) married her in Makkah during the `Umrah (small pilgrimage to Makkah) he made in the seventh Hijri year, but they were not wed until he finished his `Umrah.

When the Prophet (SAWS) died, he was married to nine wives: `Â'ishah, Hafsa, Zaynab bint Jahsh, Um-Salamah, Safiyyah, Um-Habîbah, Maymûnah, Sawdah and Juwayriyah. The first one who died after him was Zaynab bint Jahsh, and the last one was Um-Salamah. He also had four concubines, including Mariah the Coptic who is the mother of his son Ibrâhîm, who died in his infancy before weaning. This was in the tenth Hijri year.

Prophet Muhammad (SAWS) had eleven uncles. Only Hamzah and Al-`Abbâs, the youngest ones, were Muslims. All of them, except Abu-Tâlib and Az-Zubayr, were half-brothers to his father. He also had six aunts. Only Safiyyah, the mother of Az-Zubayr ibnul-`Awwâm, was a Muslim.

In addition, Prophet Muhammad (SAWS) had many male and female slaves, and he set most of them free. Among them was Zayd ibn Hârithah, whom he set free and married off to his freed slave Um Ayman, and she gave birth to Usâmah ibn Zayd.

Many were honored to serve him, including Anas ibn Mâlik, `Abdullâh ibn Mas`ûd, Bilâl ibn Rabâh, and Abu Dharr Al-Ghifâriy.

His scribes were Abu-Bakr As-Siddîq, `Umar ibnul-Khattâb, `Uthmân ibn Affân, `Ali ibn Abu-Tâlib, Mu`âwiyah ibn Abu-Sufyân, Az-Zubayr ibnul-`Awwâm, `Amr ibnul-`Âs; and many others who used to write down the revelations, treaties, and his messages to kings and princes.

[27] The Prophet's offering his message to the tribes and the first pledge of Al-`Aqabah

When the Messenger (SAWS) found that the disbelievers of Quraysh would not stop resisting him and obstructing him from delivering his Lord's message, he began, inspired by Allah, to offer himself to other chiefs of the Arabs so that he might find support and protection needed for delivering the message and performing the da`wah (calling to Islam).

Consequently the Prophet (SAWS) used to go out in the festival seasons of the Arabs, especially Hajj season, and seek out their markets where they went for trade and bragging. He used to call them to Allah's path, reciting the glorious Qur'an to them, and asking them to support him so that he could preach his Lord's message. They did not answer him until it once happened that a delegation from the Al-Aws tribe came from Yathrib (Al-Madīnah Al-Munawwarah, also called Tībah). They wanted to form an alliance with Quraysh to help them against their cousins, Al-Khazraj. When the Prophet (SAWS) learned of their coming, he met them and said to them, "Do you want something better than what you came for? I am the messenger of Allah. He sent me to the people in order to call them to worship Him (SWT) and not to associate anything with Him." Then he recited to them some verses of the Qur'an and mentioned to them the doctrines of Islam. Some of them inclined to accept Islam, and others refused, so they all left to Al-Madīnah without embracing Islam yet.

During the season of Hajj, a group of Al-Khazraj came and the Messenger (SAWS) met them and called them to embrace Islam, and to support him in his mission. This group consisted of six men. They all accepted Islam, and promised to meet the Prophet in the next Hajj season. They were the first to accept Islam from the Arabs of Al-Madīnah, and they were: As`ad ibn Zur`arah, `Awf ibn ul-Hârith, Râfi` ibn Mâlik, Qutbah ibn `Âmir, ``Uqbah ibn `Âmir, and Jâbir ibn `Abdullâh. The following year, five of them returned, bringing with them twelve men of Al-Khazraj and two of Al-Aws.

They met with the Prophet (SAWS) at Al-`Aqabah and the rest of them embraced Islam. They all pledged allegiance to the Messenger (SAWS) that "...they would not associate anything with Allah, and would not steal, nor commit adultery, nor kill their children, nor approach all-evident calumny they might fabricate between their hands and their legs, nor disobey you (Muhammad) in anything beneficent..." (TMQ, 60 Al-Mumtahanah: 12).

The Prophet (SAWS) sent with them a companion to teach them the Qur'an and rulings of the religion. Therefore, Islam spread rapidly in the houses of Al-Madīnah and became the talk of the people in their gatherings and clubs. This pledge was called "the first pledge of Al-`Aqabah."

[28] The second pledge of Al-`Aqabah and the migration of some Muslims to Al-Madīnah

During the next Hajj season following the first pledge of Al-`Aqabah, many of the people of Al-Madīnah came to Makkah; so the Prophet (SAWS) met them and promised to meet them at night at Al-`Aqabah. He ordered them to

keep the matter secret so that none of the disbelievers knew of it. They secretly attended at midnight. The Messenger's uncle, Al-`Abbâs, who was still following the religion of Quraysh, accompanied the Prophet to be absolutely certain of their loyalty and faithfulness.

When they gathered, Al-`Abbâs said, "My nephew is still under the protection of his people, so if you can fulfill your pledge to him and defend him against his enemies, then carry out this responsibility and its consequences or leave him in the protection of his people." Their chief said, "Surely, we intend to fulfill our pledge to be truthful and to sacrifice ourselves for the Messenger of Allah." They asked the messenger (SAWS) to tell them the terms of the pledge.

He said, "I make a condition for my Lord that you worship him alone, associating nothing with Him, and as for myself that you protect me from what you protect your women and children." They made their pledge. There were seventy-three men; sixty of Al-Khazraj and eleven of Al-Aws, and there were two women with them.

This pledge is called "the second pledge of Al-`Aqabah." The Prophet then chose twelve leaders: nine from Al-Khazraj and three from Al-Aws. He said to them, "You are sponsors over your people, each over his tribe." When they returned to Al-Madīnah, Islam spread more rapidly than the first year.

When Quraysh knew of this pledge, they intensified their offense towards the Muslims in Makkah. Consequently the Prophet advised them to emigrate to Al-Madīnah. They snuck out individually and in groups, until there were none left except Abu-Bakr As-Siddīq and `Ali ibn Abu-Tâlib, and a few others who could not emigrate.

As for Abu-Bakr he wanted to migrate, but the Prophet (SAWS) asked him to wait until Allah gave him permission to emigrate. Abu-Baker, (RA), waited and prepared two camels; one for himself, and one for the Prophet (SAWS).

[29] Isrâ' and Mi`râj (The night journey and ascension to heaven)

Shortly before the emigration of the Prophet (SAWS) to Al-Madīnah, he was blessed with Isrâ' and Mi`râj. The Isrâ' is the Prophet's night journey from the Holy Mosque where the sacred Ka`bah is, to Al-Aqsâ mosque in Jerusalem, so that Allah (SWT) could show the Prophet some of His wondrous signs suitable for the Prophet's superior status

The Prophet (SAWS), ordered by Allah, rode Al-Burâq which is a riding creature but unlike our animal beasts. Allah (SWT) subjected this Al-Burâq to the Prophet to honor and glorify him. The length of Al-Burâq's stride is as far

as Al-Burâq can see. He took the Prophet at night from the holy mosque in Makkah to the Al-Aqsâ mosque in the same night. Prophet Muhammad entered the mosque and led all the Prophets (AS) in prayer.

The Mi`râj occurred after the Prophet (SAWS) had left the Al-Aqsâ mosque. He rode Al-Burâq and ascended to the heavens. Whenever he reached a level of heaven, Jibrîl would ask for the heaven to be opened for them. Then they were asked, "Who are you? And who is with you?" Jibrîl would answer "It is I, Jibrîl, and this is Muhammad." It was asked, "Did he become a Messenger?" He said, "Yes," then it was opened for them with welcome and prayers for good, until they reached the seventh heaven.

After that the Prophet (SAWS) went to "Sidrat Al-Muntahâ" (Lote Tree of the farthest limit) where he saw what the human mind cannot comprehend. Then Allah (SWT) revealed to His Prophet what He revealed. He (SWT) prescribed for him and his people fifty prayers each day and night. Then the Prophet descended to the sixth heaven where he met with Mûsâ (Moses) (SAWS). The Prophet told him what had been prescribed for him and his people.

Mûsâ advised him to go back to his Lord and ask him to reduce them because his people would not be able to bear that. The Prophet kept going back and forth between his Lord (SWT) and Mûsâ (SAWS) until Allah made the compulsory prayers five in deed and fifty in the reward.

After that the Prophet (SAWS) went back to Makkah all in the same night. In the morning, he went to Quraysh in their place of gathering and told them what had happened. Some people did not believe him. Some Muslims whose faith was weak apostatized (left the religion). They asked him to describe the Aqsâ mosque and he did so perfectly. Then they asked him about their trade caravan which was on the way. He told them the number of its camels and its condition and the time it should arrive, and it was all as he said.

However, this clear evidence did not stop them from their disbelief and stubbornness except those whom Allah (SWT) guided and held firm on Islam. In the morning following Isrâ', Jibrîl came to the Prophet (SAWS) and showed him how and when to perform the five prayers. Before that, the prayer was two Rak`as (units) in the morning and two in the evening, as was the prayer of the Prophet Ibrâhîm, peace be upon him and our Prophet.

[30] The Hijrah of Allah's Messenger (SAWS) and his companion Abu-Bakr As-Siddiq (RA)

When disbelievers of Quraysh knew that Allah's Prophet (SAWS) had gathered followers and supporters from other tribes, and when they saw the immigration of his companions towards those supporters who pledged their allegiance to defend him to the death, their leaders and chiefs gathered in Dar An-Nadwah, a house built by Qusayy ibn Kilâb, where they used to meet when important matters faced them. They gathered to discuss what to do with the Prophet (SAWS).

One of them said, "Let us chain him up in prison until he dies." Another said "Expel him and exile him from our land." One of their chiefs said, "Neither are good ideas, because if we imprison him, the news will spread, and his companions will come and rescue him; and if we exile him, we could not ensure that he may win the hearts of those to whom he resorts by his sweet words and good speech. They may follow him and he will come back to you with them." The tyrant Abu-Jahl said, "I say that we choose a strong young man from each tribe; then those young men would strike him as if they were one man, so that his blood will be scattered among all tribes, and Banu Manâf cannot fight all tribes."

They liked this idea, and they all agreed and appointed the young men and fixed the night on which they would carry out this mission. But Allah informed His Prophet (SAWS) of what his enemies intend to do, and gave him permission to emigrate to Yathrib (Al-Madînah). So he went to Abu-Bakr (RA), told him the news and Abu-Bakr was permitted to accompany him. They agreed to prepare the two camels which Abu-Bakr had arranged for this trip. They chose a guide to lead them to the shortest route, and they appointed the same night which Quraysh had chosen.

On that night, the Prophet (SAWS) asked his cousin `Ali ibn Abu-Tâlib to sleep in his bed and to use his cover so that no one would know that the Prophet had left his home. Then he went out, while the Qurayshi men were gathering at his door, and he was reading Sûrah (Yâ-Sîn). The moment he approached them he was reading: "...We enveloped them, so they do not behold (the Truth)." (TMQ, 36 Yâ-Sîn: 9) He repeated it several times until Allah made them fall asleep, so they lost their perception and could neither see nor feel him. He went to Abu-Bakr's house and they went out together through an opening in the rear of the house. They went southward out of Makkah, towards Mount Thawr and entered its cave.

The Qurayshi men waited for the Prophet (SAWS) to come out until the

morning. When Quraysh discovered that their young men were surrounding `Ali ibn Abu-Tâlib and not Muhammad (SAWS), their tempers flared up and they were confused. They then sent their men to pursue him and to search in all directions. They promised a reward of one hundred camels to the one who could bring him back, so trackers went after the Prophet (SAWS) and Abu-Bakr. Some of them reached the small cave so that, if any of them had paid a little attention, he would have seen who was there.

Abu-Bakr (RA) was very sad, thinking that they would find them, but the Prophet (SAWS) said, "Grieve not; surely Allah is with us." (TMQ, 9 At-Tawbah: 40) Yet, Allah diverted their sight and awareness from them so that they did not see inside the cave. On the contrary, their evil leader Umayyah ibn Khalaf assured them that they could not have been hiding there because of a spider web and nesting pigeons at its entrance.

The Prophet (SAWS) and his companion stayed in the cave for three nights until Quraysh stopped searching for them. `Abdullâh ibn Abu-Bakr used to spend the night with them and go to Quraysh in the morning so he could listen to their reports about the Prophet and his companion, then return to them each night with what he had heard. Asmâ' bint Abu-Bakr brought them food each night. `Abdullâh ibn Abu-Bakr commanded his slave to graze the cattle leading up to and around the cave to erase his and Asmâ's footprints.

On the morning of the third night spent in the cave, which was the first Monday of Rabî` Al-Awwal in the year of Hijrah, `Âmir ibn Fuhayrah (Abu-Bakr's servant) brought them two riding camels, together with `Abdullâh ibn Urayqit whom they hired to guide them. This was 53 years after the birth of the Prophet (SAWS) and 13 years after his Prophethood. They rode, and Abu-Bakr asked `Âmir ibn Fuhayrah to follow and serve them. The guide led them south of Makkah, then north along the seashore.

While they were on their way, Surâqah ibn Mâlik Al-Mudlajy followed them after he had heard somebody saying in one of Quraysh's assemblies, "I have seen some figures along the seashore, and I think they were Muhammad and his companions." When he approached them, his horse stumbled and he fell down. He got up and rode again until he heard the Prophet reciting the Qur'an. The Prophet (SAWS) was not turning around, while Abu-Bakr was repeatedly turning round to survey. The feet of Surâqah's horse sank into the sand and he fell down again. The horse could not get up until Surâqah asked the Prophet (SAWS) for help, especially when he saw the dust rising from the ground under the horse's hooves. So he was very frightened and asked for help. The Prophet (SAWS) and his companions stopped and he came and

offered supplies to them, but they did not accept any. Instead they said, "Keep the matter secret." He asked them for a letter of protection, so Abu-Bakr wrote it according to the Prophet's (SAWS) instructions, and Surâqah went back from where he came, keeping the secret. Surâqah told Abu-Jahl about it later. Surâqah embraced Islam on the day of the Conquest of Makkah and he was a very good Muslim.

The Prophet (SAWS) and his companion continued their trip until they reached Qubâ', on the outskirts Al-Madînah, on Monday, the 12th of the month of Rabî` Al-Awwal. The Prophet stayed at Banu `Amr ibn `Awf and Abu-Bakr stayed at As-Sunh (a suburb of Al-Madînah) at Khârijah ibn Zayd. The Prophet stayed in Qubâ' for several nights, during which he built the mosque, which is described in the holy Qur'an as "a mosque that was founded on piety from the first day." (TMQ, 9 At-Tawbah: 108). The Prophet prayed in it with Al-Muhâjirîn (immigrants; the name given to the Muslims of Makkah who immigrated to Al-Madînah) and Al-Ansâr (supporters; the name given to the new Muslims of Al-Madînah because they gave refuge to the Prophet (SAWS)).

`Ali ibn Abu-Tâlib followed the Prophet (SAWS) to Qubâ' after he had stayed in Makkah several days to deliver back to their owners what the Prophet had held in trust.

[31] His coming (SAWS) to Al-Madînah

The people of Al-Madînah, upon hearing that the Prophet (SAWS) was on his way to them, would come out daily from Al-Madînah, eagerly awaiting his arrival. They would wait until they felt the unbearable noon heat that would force them to return to the shade of their homes.

One day, having returned to their homes, they heard someone calling at the top of his voice, "O you Arabs, he for whom you have been eagerly waiting has come!"

So they went back to welcome the Prophet (SAWS) at the back of Al-Harrah (land on the outskirts of Al-Madînah, with black stones), before his arrival to Qubâ'.

Later, the Prophet (SAWS) left Qubâ' for Al-Madînah, surrounded by the happy Ansâr who were carrying their swords to defend him. Some were walking while others were riding. They competed to hold his camel's reins, since every one of them wanted to receive him at his own home.

The young boys and girls, men and women also chanted:

*The full moon has shone upon us
From beyond the farewell pathways
We must be thankful
Whenever someone calls us to Allah
O, Messenger to us
You have come with a decree
That will be obeyed*

This was on Friday, and when it was time for the prayer, the Prophet (SAWS) was in the quarters of Banu Sâlim ibn `Awf, so he came out and prayed. This was the very first Friday Prayer performed by the Prophet (SAWS), and it was on that date that it became obligatory, according to the most famous narrations.

The Prophet (SAWS) then rode his camel again and went on, and whenever he passed by one of the houses of the Ansâr, they would plead with him to stay at their place, taking his camel's rein, but he would say to them, "Leave her (the she-camel); she has been commanded." The camel continued to walk until it came to the property of Banu `Adiyy ibn un-Najjâr, the maternal uncles of the Prophet (SAWS). There it knelt down in front of the house of Abu-Ayyûb Al-Ansâriy. The Prophet (SAWS) then said, "This is where we will stay inshâ'-Allah." Thus, he stayed at the house of Abu-Ayyûb Al-Ansâriy.

He remained there for a few months until he was able to buy the land where his camel knelt down, and there he built his Mosque.

He built the Mosque using adobe, and made it slightly higher than a man's height. The two door frames were made of stones, the roof was made of dry palm leaves while the columns were made of the trunks of palm trees. The Prophet (SAWS) participated himself in building the Mosque to encourage everyone to participate in the work.

Nearby, he built two rooms for his only wives at that time, `Â'ishah and Sawdah. More rooms were added later whenever he married a new wife. After a few days, he sent for his family, and Abu-Bakr (RA) also sent out for his own.

So Sawdah, the wife of the Prophet (SAWS), and his two daughters Fâtimah and Um-Kulthûm arrived, but his other daughter Zaynab was prevented by her husband Abul-`Aas ibn ur-Rubay` from emigrating. Meanwhile, `Abdullâh ibn Abu-Bakr also brought his stepmother and his two sisters `Â'ishah and Asmâ'. Asmâ' was the wife of Az-Zubayr ibn ul-`Awwâm,

and she was pregnant with her son `Abdullâh, who would become the first newborn of Al-Muhâjirîn to be born in Al-Madînah.

The Muhâjirîn then followed the Prophet (SAWS) to Al-Madînah, and only a few Muslims remained in Makkah, as they could not afford to emigrate.

When the immigration to Al-Madînah was completed, the Ansâr competed among themselves to host the Muhâjirîn. Each wanted the largest share, so they resorted to draw lots as to who will host whom.

The Prophet (SAWS) wanted to strengthen the ties between them even further, so he declared bonds of brotherhood between each one of Al-Ansâr and his guest of Al-Muhâjirîn. The Ansâr always prioritized the Muhâjirîn, even before themselves, and this was the ultimate level of brotherhood for the sake of Allah.

[32] The Battles – Their Causes and Legitimacy

After the Prophet (SAWS) had settled in Al-Madînah, he supported the Jews, from Banu Qaynuqâ'; Banu Quraydhah and Banu An-Nadîr in their religion and properties, and he set up some laws to regulate their rights and duties in the new community. Despite that, the Jews still showed their contempt and enmity towards the Muslims. Together with the hypocrites, they made a coalition against the new Muslim state.

The "hypocrites" were a group of Arabs in Al-Madînah who pretended to be Muslims while, in fact, they were unbelievers. They used to back enemies of Muslims, including the Jews who betrayed their Muslim neighbors. The head of those hypocrites was `Abdullâh ibn Ubayy ibn Salûl. Yet, the Prophet (SAWS) accepted the presence of these two groups (the Jews and the hypocrites) and did not fight them, nor did they fight him. Instead, he used to counter their denial with irrefutable proofs and ultimate wisdom.

The Prophet (SAWS) never fought anybody to force them to embrace the religion of Allah, but he only invited them and argued with them to convince them with conclusive evidence and proofs.

However, the Qurayshis (the disbelievers of Makkah) were hostile to him, resisted his call, opposed him and caused him and the Muslims much harm, until they were forced to leave their homes. The Qurayshis also seized their properties and fortified their money. The Qurayshis even continued to harm those left behind who were too poor to immigrate with the Prophet (SAWS) and his companions.

Therefore, Allah (SWT), because of all this, has permitted His Prophet

(SAWS) to fight them, as well as any other aggressor or those who obstruct the spread of the call.

The first action took by the Prophet (SAWS) was to confiscate the goods of Quraysh (the tribe of Quraysh) which they used to take to or bring from the Levant (Syria nowadays).

After that, and whenever there was a need to fight those opposing Allah's call, whether from Quraysh or anyone else, he (SAWS) would himself go to fight along with the Muslim fighters, but sometimes he would send the fighters with a leader that he chooses for them.

The historians called the mission in which the Prophet (SAWS) had himself participated (whether he fought or not) a "Ghazwah" (battle), while they called the mission where he had sent other leaders a "Sariyyah" (expedition).

[33] The total number of battles and expeditions

- In the first year of the immigration (Hijrah), the Prophet (SAWS) sent out two expeditions.

- In the second year, he sent out one expedition and he went out himself to seven battles, the largest of which was the battle of Badr:

Battle of Wadân: a village between Makkah and Al-Madînah. He went out on this mission to intercept a caravan of Quraysh, only to find that they had got beyond his reach; so he returned.

Battle of Buwât: in Juhaynah Mountain situated between Al-Madînah and Yunbu`. He wanted to intercept a Qurayshi caravan, but he found that they had already preceded him, so he returned.

Battle of Al-`Ashîrah: a place in the middle of Yunbu`. We will elaborate further when we talk about the Great Battle of Badr.

The First Battle of Badr: Badr is a place between Makkah and Al-Madînah, nearer to the south west of Al-Madînah. He went out in pursuit of those who attempted to attack a suburb of the Al-Madînah, but did not find them.

The Great Battle of Badr: will be explained in details in the coming pages.

Battle of Banu Qaynuqâ`: They were a group of Jews around Al-Madînah who had breached the covenant of the Muslims and betrayed them. The Prophet (SAWS) went out and besieged them for 15 nights, whereupon they asked him to let them go away with their women and children, leaving their property to the Muslims. He agreed and expelled them.

Battle of As-Suwayq: Abu Sufyân came to Al-Madînah with 200 people and burned some of the palm trees. When the Prophet (SAWS) encountered them, they ran away leaving their suwayq (sacks of wheat and barley flour) behind. This is why it was called the battle of As-Suwayq.

· In the third year, he (SAWS) fought four battles, and one expedition, as follows:

Battle of Ghatafân: a branch of the tribe of Qays. The Prophet (SAWS) heard that they were gathering to invade Al-Madînah, so he went out to fight them, but they fled into the mountains.

Battle of Bahrân: just outside of Al-Madînah where the tribe of Banu Sulaym lived. They planned to invade Al-Madînah, but when the Prophet (SAWS) went to fight them, they scattered.

Battle of Uhud: the most important battle in the third year. It will be explained in detail in the coming pages.

Battle of Hamrâ' Al-Asad: also will be mentioned when describing the Battle of Uhud.

· In the fourth year, he (SAWS) sent out three expeditions and fought three battles as follows:

Battle of Banu An-Nadîr: one of the Jewish tribes in Al-Madînah, which will be explained later.

Battle of Dhât Ar-Riqâ`: the name of some rocks that have red, white and black spots. They are found in the mountains towards Najd (the middle of the Arabian peninsula). The Prophet (SAWS) was told that some of the Najdi tribes were preparing to fight him, so he went to meet them with 700 fighters. When they got there, the men of the tribe fled to the mountains and left behind their women who were taken back as captives by the Muslims.

The Second Battle of Badr: will be discussed following the Battle of Uhud.

· In the fifth year, he (SAWS) fought four battles; the most famous of which is the Battle of Al-Khandaq. They are as follows:

Battle of Dûmat Al-Jandal: a place between Al-Madînah and Damascus, at a distance of about 5 nights from Damascus and 15 nights from Al-Madînah. The Prophet (SAWS) was told that there was a group of Bedouins living there who used to attack anyone who passed by, and that they wanted to get closer to Al-Madînah. He went out with one thousand fighters, but when they knew of his approach they fled away and left their cattle, which the Muslims took as

booty.

Battle of Banu Al-Mustaliq: a branch of the tribe of Khuzâ`ah. They assisted Quraysh in fighting the Muslims at the battle of Uhud, and then gathered to fight the Muslims by themselves. The Prophet (SAWS) went out to meet them in a large group. The two parties met at Al-Muraysî`, a spring owned by the Khuzâ`ah tribe. The unbelievers were defeated, with many dead and wounded. The Prophet (SAWS) then married the daughter of their leader, Juwayriyah bint ul-Hârith, and freed all the women captives. It is when the Muslims were returning from that battle, that the famous Ifk (false accusation) incident took place.

Battle of Al-Khandaq and Battle of Banu Qurayzah (the last Jewish tribe left in Al-Madînah) will be discussed in the coming pages.

· In the sixth year, he (SAWS) sent out eleven expeditions and fought three battles, as follows:

Battle of Banu Lihyân.

Battle of Al-Ghâbah.

Battle of Al-Hudaybiyah.

· In the seventh year, he (SAWS) fought one battle, which is the battle of Khaybar, and sent out 3 expeditions.

· In the eighth year, he (SAWS) fought four battles, and sent out 10 expeditions.

Battle of Mu'tah.

The Conquest of Makkah: the largest, most important battle in that year.

Battle of Hunayn: the second most important battle that year.

Battle of At-Tâ'if; and all will be discussed below.

· In the ninth year, he (SAWS) fought one battle (Tabûk), and sent out one expedition.

· In the tenth year, he (SAWS) sent out two expeditions and made the "Farwell Pilgrimage."

The total number of battles in which the Prophet (SAWS) joined was twenty-seven, while the total number of expeditions with other leaders was thirty-five expeditions.

Let us talk briefly about the most important battles.

[34] The Great Battle of Badr

Quraysh used to go to Ash-Shâm (The Levant, Greater Syria) for trade. During such a trip, they used to pass by Al-Madînah. One of these trips was in the month of Jumâdâ Al-Âkhir of the year 2 A.H. (After Hijrah), when their largest caravan was led by Abu-Sufyân ibn Harb, accompanied by more than 30 Qurayshis.

The news reached the Muslims in Al-Madînah, so they found it a good opportunity to take back some of what Quraysh confiscated from them when they migrated from Makkah to Al-Madînah. The Prophet (SAWS) went out to meet them, accompanied by 150 men from Al-Muhâjirîn (emigrants). However, he could not catch up with them. This expedition is called Al-`Ashîrah, after the name of a valley near Badr.

Later, when the Prophet (SAWS) heard that the caravan was on its way back, he decided to meet up with it. Therefore, in one of the first 10 days of Ramadan, the Prophet went out again to capture the caravan. There were 314 men from the Al-Muhâjirîn (emigrants) and Al-Ansâr (supporters); the Muslims had two horses and 70 camels.

When Abu-Sufiyân cautiously approached Al-Hijâz (the Western part of the Arabian Peninsula), he learned about the Muslim army and their intention. Therefore, he left the main route and took an alternative one, parallel to the coast. Then he sent a man to Makkah to ask Quraysh for help if they wanted to save their goods and profits. Quraysh prepared 950 men to march and meet the Prophet (SAWS) and his companions. The army of Quraysh included 100 horsemen and 700 camels.

When the Prophet (SAWS) learned about the huge army coming to face them, he gathered his followers and asked for their advice. They all agreed to march out to meet them. Approaching the valley of Badr, the Prophet (SAWS) was informed that Abu-Sufyân has avoided them with the caravan, and that the army of Quraysh was behind the Valley of Badr.

After hearing that the caravan was safe, Abu-Jahl sent word to the army that they should not return to Makkah until they reached Badr; that they should stay there and slaughter animals for food, that they should distribute the meat together with wine among other Arabs, so they would fear them and be wary of them.

The disbelievers' (polytheists') army camped on the far side of the valley, whereas the Muslim army, with the Prophet (SAWS), was on the near side. There was no water on the Muslims side. Therefore, Allah (SWT) sent down

rain so the Muslims could drink and so that the earth would become more firm. This made it easy for the Muslim army to move. On the opposite side, where the Qurayshi army was, the ground had turned into mud.

The Prophet (SAWS) and his army came to the nearest wet land near where Quraysh were camped and ordered for a cistern to be built. He (SAWS) also ordered his army to destroy the wells behind. This way the disbelievers would lose hope of getting water from behind them. Then he allowed his followers to build a hut of palm branches, where he could set up his headquarters. They did so and built it on an elevation overlooking the battlefield.

In the morning of Tuesday, the 17th of Ramadan, in the year 2 A.H., the two armies came face to face. The Prophet (SAWS) was setting up the ranks of his army until it was in order. Then he looked at Quraysh and said, "O Allah, this is Quraysh who came here to challenge You with their arrogance and their horses. They also came to belie your Prophet. O Allah I pray for your victory which You have promised me."

From the opposing army of disbelievers, three came out to the middle of the battlefield for the first challenge: `Utbah ibn Rabî`ah, his son Al-Walîd, and his brother Shaybah. This was the custom of battles in the old times, where notable warriors from each side would step up for a one-to-one challenge at the start. In response, three of the Al-Ansâr from the Muslim army went out to face them. The first three stubbornly refused this challenge, saying: "We would rather fight someone more qualified, someone from our cousins [i.e. Qurayshis]." And out came Hamzah ibn `Abdul-Muttalib, `Ubaydah ibn ul-Hârith and `Ali ibn Abu-Tâlib, to accept this renewed challenge. Hamzah took on Shaybah, as `Ubaydah took on `Utbah, and `Ali faced Al-Walîd. While Hamzah and `Ali defeated their opponents, the third challenge ended up with `Ubaydah and his opponent both seriously injured. Seeing this, Hamzah and `Ali helped `Ubaydah win, and carried him, wounded, back to their side. The injury was unfortunately too serious and he passed away later, may Allah be pleased with him.

The full scale attack then started, and the Prophet (SAWS) came out of his hut, encouraging his army by saying, "Soon the gathering will be routed and (they) will turn their backs." (TMQ, 54 Al-Qamar: 45). Then he picked up a handful of dust and threw it in the enemy's direction calling: "May confusion seize their faces," (criticizing their ugly faces that were filled with hatred and disbelief). He then turned back to his companions and continued encouraging them, saying, "Fight them with all your power!"

The battle was getting tougher and tougher; reaching its climax while the two sides engaged fiercely against each other. It seemed that the Muslims were greatly outnumbered, but Allah had His way of changing the odds. Being on Muhammad's side (SAWS), Allah gracefully helped the Muslims and supplied them with the Angels of Victory (Malâ'ikat un-Nasr), who were sent to fight by their side. Barely an hour passed before the enemies fled for their lives, and the Muslims were victorious. The Muslims took 70 prisoners, and killed 70 fighters, many of whom were from Quraysh's best men.

As soon as the battle ended, the Prophet (SAWS) ordered that the Muslim martyrs (only 14!) be buried, and that the dead among the disbelievers be thrown into the pit of Badr.

The next thing the Prophet (SAWS) ordered was the collection of the winnings from the battlefield, and he sent a messenger to the people back in Al-Madînah to pass on the news of victory.

Upon returning to Al-Madînah, the Prophet (SAWS) distributed the booty between the returning soldiers, as well as the Muslims who stayed behind in the city for certain necessities, putting aside the share of those who were martyred, to give it later to their heirs. After seeking the advice of his companions about the prisoners, the Prophet came to a decision: They were to be kept safe, and traded with Quraysh for a ransom.

Quraysh later started to send ransom money in return for the captives. The amount they paid ranged between 1000 to 4000 dirhams (dirham: a silver coin ~ 3.11 gm) per captive, depending on his rank in the tribe. Some of the captives were not so lucky and did not get ransomed, but the Prophet (SAWS) found the wise way out. He made it possible for the literate among them to pay their own ransom by teaching 10 Muslim children how to read and write.

Among the captives was Al-`Abbâs ibn `Abdul-Muttalib, the Prophet's (SAWS) uncle. He was not exempt from paying ransom, even though he fought with the disbelievers against his own will. Al-`Abbâs later embraced Islam but he did not announce it until the conquest of Makkah.

Abul-`Âs ibn ur-Rabî`, who was Zaynab's [the Prophet's (SAWS) daughter] husband, also was among the captives. Zaynab sent her necklace to the Prophet (SAWS) as ransom for Abul-`Âs's release. However, the necklace was returned to her and the Prophet (SAWS) instead asked Abul-`Âs to allow Zaynab to immigrate to Al-Madînah in return for his freedom. Abul-`Âs fulfilled his promise after returning to Makkah. He embraced Islam before the conquest of Makkah. Only then did the Prophet (SAWS) allow Zaynab to return

to Abul-`Âs.

There were a few prisoners of war who were released by the Prophet's (SAWS) generosity without a ransom, as in the case of Abu-`Azzah Al-Jumahy who was released without ransom but with the promise to the Prophet (SAWS) that he would stop composing his poems against Islam. Once he was back in Makkah, he did not fulfill his promise. He was killed later, after the Battle of Uhud.

Among the dead of the enemy were: Abu-Jahl ibn Hishâm, Umayyah ibn Khalaf, `Utbah and Shaybah ibn Rabî`ah, Hanzhalah ibn Abu-Sufyân, Al-Walîd ibn `Utbah, Al-Jarrâh [Abu-`Ubaydah's father] who was killed by his son Abu-`Ubaydah.

There were 14 Muslim martyrs from the Battle of Badr. Of them, 6 were from Al-Muhâjirîn and 8 from Al-Ansâr. Some of the Muhâjirîn were: `Ubaydah ibn ul-Hârith and `Umayr ibn Abu-Waqqâs. From the Ansâr were: `Awf and Mu`awwidh sons of `Afrâ' of Al-Khazraj [they killed Abu-Jahl], and Sa`d ibn Khuzaymah of Al-Aws, who was one of the men who made the Pledge of Al-`Aqabah.

This great battle concluded with the Muslim's victory against numerous odds. They were few in number against a huge mass of their enemy. This was one of the great proofs of Allah's support and care for the Muslims who were sincere in their will and filled with tranquility in their hearts. They also had complete trust in what the Prophet (SAWS) had promised them, victory and triumph.

After this battle, respect and awe for the Muslims spread among the Arabs. The result for the Muslims was honor, appeal and might. Thanks be to Allah, Lord of `Âlamîn (Lord of mankind, jinn and all that exists).

[35] The Battle of Uhud

One year passed after the Battle of Badr, Quraysh's caravans were still in Dar An-Nadwah, with their huge profits amounting to 50,000 Dinars (Dinar: a golden coin ~4.25 gm). The remaining leaders of Quraysh gathered in Abu-Sufyân's house, and agreed to spend all their profits from the caravan to prepare for another battle against Prophet Muhammad (SAWS) and his companions. Quraysh prepared an army of 3000 men, joined by men from other allied tribes like Banu Al-Mustaliq, and other allies. They went on their way, taking singing girls, tambourines and wine. In the army also were Hind, the wife of Abu-Sufyân, and 15 other women to encourage the fighters. They reached Dhul-Hulayfah near Al-Madînah.

Al-`Abbâs ibn `Abdul-Muttalib sent word to the Prophet (SAWS) about the advance of the Qurayshi army. The Prophet (SAWS) gathered his companions and asked them to give their advice about the new developments. The Prophet (SAWS) told them that they could stay in Al-Madînah and prepare to fight the approaching enemy. However, the majority of the companions favored the idea of leaving the city to face the enemy outside. Therefore, on Friday the 15th of Shawwâl, in the year 3 A.H., the Prophet (SAWS) led the Friday Prayer, and delivered his speech encouraging the people to be steadfast and patient. He then went to his house and put on two forms of armor. He took a sword, slung his shield over his back and went outside to meet the people with his armor. After seeing him in his armor, those who first suggested meeting the enemy outside Al-Madînah said, "We will follow what you first suggested, that we stay and wait to face the enemy in Al-Madînah." The Prophet (SAWS) replied: "It is not appropriate for a Prophet to take off his armor, once he has put it on, until Allah judges between him and his enemy."

The Prophet (SAWS) then assigned the standards, paraded the army, and marched out with 1000 men until they reached mid-way between Al-Madînah and Mount Uhud (a mountain North of Al-Madînah). At that point, `Abdullâh ibn Ubay ibn Salûl, the leader of the hypocrites broke away from the army with 300 followers. However, the believers' army still marched on. They arrived at the pass of Mount Uhud and camped there, keeping Mount Uhud to their back and facing towards Al-Madînah. Meanwhile, the disbelievers descended into the valley to reach the foot of Mount Uhud. This made it necessary for the Prophet (SAWS) to put 50 archers behind the believer's army at the back of the mountain. He ordered them firmly to stay there and not move. He then drew up his troops and made a speech, giving encouragement and advices to his soldiers.

In the beginning of the battle, a man came forward from the ranks of the disbelievers. Az-Zubayrr ibn Al-`Awwâm faced him and put him to the sword. `Ali ibn Abu-Tâlib also killed the standard-bearer of the disbelievers whose name was Hamzah Artâh. Next, `Abdur-Rahmân ibn Abu-Bakr came forward from the disbeliever's ranks calling for someone to face him. At this point Abu-Bakr started to come forward to face his son, but the Prophet (SAWS) stopped him saying, "We would like to keep your company Abu-Bakr, do not go."

Following this, each side launched an attack against the other. Quraysh's women played the drums and sang songs to encourage their men. The fight went on, and victory was going for the Muslims if only the archers stayed in their places. However, the archers left their posts to get to the booty after they saw the disbelievers falling. This meant that now the rear of the Muslim

army was open to the enemy. Seeing this, the disbeliever's horsemen, led by Khâlid ibn ul-Walîd (who became Muslim later on) attacked the rear of the Muslim army through the open passage left by the Muslim archers.

A rumor went out that the Prophet (SAWS) had been killed. This weakened the morale of the Muslim army and some Muslims began to lose hope. Then the Prophet's (SAWS) location was discovered, so the disbelievers delivered most of their assaults towards him. They showered him with stones. The Prophet (SAWS) fell and broke his tooth. His face and lips were wounded and two rings from the metal chain strap of his helmet were embedded in his cheek. Abu-`Ubaydah ibn ul-Jarrâh pulled out those rings from the Prophet's cheek and two of the Prophet's teeth were pulled out in the process.

The disbelievers surrounded the Prophet trying to kill him, but five men from the Ansâr circled him. Others joined them until they drove the disbelievers away. Among the men who excelled in defending the Prophet (SAWS) were: Sa`d ibn Abu-Waqqâs, `Abdur-Rahmân ibn `Awf, Abu-Talhah Al-Ansârî, who used his hand as a shield to stop the sword attack on the Prophet (SAWS), and Abu-Dujânah who leaned over the Prophet (SAWS) to shield him from arrows with his body. As a result many arrows stuck to his back.

After the disbelievers were pushed away from the Prophet (SAWS), Ka`b ibn Mâlik Al-Ansârî saw him and exclaimed loudly, "Muslims, good news!" The Prophet (SAWS) then signaled him to be quiet. Then he (SAWS) walked between Sa`d ibn Abu-Waqqâs, Talhah, Az-Zubayr and others towards the mountain pass, where Fâtimah Az-Zahrâ', his daughter (RA) washed away the blood and attended to his wounds.

At this point, Ubay ibn Khalaf came forward from the disbelievers' ranks and asked, "where is Muhammad? I would rather die if he is still alive." Then the Prophet (SAWS) threw a spear at Ubay ibn Khalaf, causing him fall off his horse; his neck was injured and he died of his injury. No one except him was ever killed by the Prophet (SAWS), neither in this battle nor in any other.

The Prophet (SAWS) wanted to climb a rock so as to see the disbelievers but was not able to do so. Talhah ibn `Ubaydullâh helped him to get up, where he saw a group of the disbelievers behind the mountain. The Prophet (SAWS) then said, "They should not be at a higher post than us." He sent `Umar ibnul-Khattab with a group of Muslims to drive them away of the mountain.

Abu-Sufyân climbed up a hill, and called out loudly, "We are now equal; this day is for us in the same way that the day of Badr was for you. Glory be to Hubal [a name of an idol of Quraysh]." The Prophet (SAWS) ordered `Umar

(RA) to answer him. `Umar (RA) answered, "Allah is the Highest and Most Great! There is no equality at all between us, for those killed on our side will go to Paradise and those on your side will lie in Hell." When Abu-Sufyân heard `Umar's voice, he said, "Come to me, `Umar." The Prophet (SAWS) allowed `Umar to go to Abu-Sufyân. Then Abu-Sufyân asked `Umar, "O `Umar, did we really kill Muhammad?" `Umar replied: "No, you did not. He is listening to your words right now."

Abu-Sufyân then called out, "We shall meet again at Badr next year." He was answered by the Muslims after the Prophet's permission, "Yes, it is an appointment between us."²

After the disbelievers left, The Prophet (SAWS) searched for martyrs among the dead and ordered for their burial. He then returned to Al-Madînah in the middle of the month of Shawwâl.

There were 70 Muslim martyrs in this battle. There were 4 from Al-Muhâjirîn and the rest were from Al-Ansâr. The disbelievers lost 22 men.

Hind, the wife of Abu-Sufyân, together with other women walked amid the Muslim martyrs, mutilating them by cutting off their noses and ears and making them into necklaces. Abu-Sufyân's wife sliced open Hamzah's stomach and took out his liver in revenge for her family members that Hamzah killed in the battle of Badr.

One night after arriving in Al-Madînah, the Prophet (SAWS) again ordered all who attended the battle of Uhud to go out with him, to see where the enemy was. When Abu-Sufyân sensed this, he started to return with the disbelievers to face the Muslims. However, when he was informed that Muhammad (SAWS) had returned with ALL his companions, he became frightened and changed his mind and he retreated back to Makkah.

The Prophet (SAWS) stayed with his companions in Hamrâ' Al-Asad which is a place on the way to Makkah, 8 miles from Al-Madînah. He stayed there for three nights then came back to Al-Madînah after making sure that all the disbelievers had returned to Makkah.

[36] The Battle of the Trench

There was a treaty of mutual defense between the Muslims of Al-Khazraj, and the Jews of Banu An-Nadîr, who lived nearby Al-Madînah. The Jews betrayed their treaty since they planned to kill the Prophet (SAWS). So the Prophet (SAWS) set off to them in the fourth year after Hijrah, until he drove them out of their land. Allah made the Muslims inherit their lands and homes. They went to live in Khaybar.

Those Jews did not cease their hostilities after that. A group of them went to Makkah. They met with the leaders of Quraysh. They reached an agreement with them, and with the tribe of Ghatafân, to wage war against the Muslims.

Quraysh prepared for war, as well as those who followed them from Kinânah. Ghatafân also prepared themselves for war, together with those who followed them from the people of Najd. They all united to fight the Muslims, totaling an army of 10,000 fighters, with Abu-Sufyân as their general commander.

When the Prophet (SAWS) heard about their gathering, he consulted his companions about what to do to resist them. Salmân Al-Fârisy (the Persian, RA) suggested digging a trench along the North side of Al-Madînah, which is the direction of entry into the city, so the Muslims dug it.

Quraysh came with the allies and camped behind the trench, facing the Muslim army of only 300 men. They stayed in this situation, exchanging arrow-fights, for more than twenty days. The Prophet arranged for night guards on the trench, so that the enemy would not breach it at night. He (SAWS) was guarding the most difficult side of it himself.

When the standoff dragged on for so long, a group of the disbelievers invaded through the trench with their horses. Some fell in it and broke their necks; others were challenged by some brave Muslims and were killed. This skirmish lasted for a whole day.

[37] The battle of Banu-Qurayzhah

After that, the Prophet (SAWS) learned that the Jews of Banu-Qurayzhah, who lived close to Al-Madînah, wanted to break the treaty between them. So the Prophet recalled five hundred men from his army to guard the women and the children in Al-Madînah. When the Muslims knew of Banu-Qurayzhah's intentions, their fear and concerns increased because the enemy was now surrounding them from the outside and the inside.

Allah Almighty granted His Messenger (SAWS) someone who went through the enemy lines, dividing them through deception and tricks, until they became hopeless and feared each other. Allah Almighty sent upon them a cold wind on a dark night, which extinguished their fires, and blew away their cooking utensils. They left that night, and Allah Almighty ended this hardship in which allies from the Arabs and the Jews got together against the Muslims.

This incident occurred between the months of Shawwâl and Dhul-Qi`dah of the fifth year A.H. Six Muslims were martyred and three disbelievers were killed.

When the Prophet (SAWS) returned, he did not take off his armor until he besieged Banu-Qurayzhah for their betrayal and for breaking their treaty. This siege lasted for 25 nights, until those inside were about to perish. They found no other way out except to surrender and accept whatever the Prophet (SAWS) ruled.

They agreed to the ruling of their master Sa`d ibn Mu`âdh. He ruled for the killing of men, the enslavement of women and children, and for taking over their property. The men were locked up in the homes of Al-Ansâr until they were executed in special trenches. There were about seven hundred men.

This way, Allah has saved the Muslims from the evil of being neighbors to their enemies. Allah is the All-Mighty, All-Able of Retribution.

[38] The Expedition of Hudaibiyah and its Treaty

The Prophet (SAWS) stayed in Al-Madīnah after the battle of the trench for the rest of the year 5 A.H. In the sixth year, he set off for Banu-Lihyân, who had killed `Âsim ibn Thâbit and his companions. He found that they had dispersed.

Then, he set off to the tribe of Dhu Qarad in retaliation for their attack on the Prophet's (SAWS) camels. The enemy ran away after some light fighting that did not last for long.

Then, he (SAWS) set off to Banu Al-Mustaliq, when he knew that they were preparing to fight him. The Prophet (SAWS) defeated them and gained from them spoils of money and slaves.

Then, in the month of Dhul-Qi`dah of that year (11th month of year 6 A.H.), the Prophet (SAWS) set off to Makkah for `Umrah (minor pilgrimage), and one thousand five hundred of the Muhâjirîn and the Ansâr set off with him. He (SAWS) took with him the Hady (animals for sacrifice) so that people would know that he did not set out intending war.

The Prophet (SAWS) ordered his companions not to take any weapons with them, except for swords bound in their sheaths, in order not to enter the Holy Mosque with bare swords.

The Prophet (SAWS) traveled with his people until they reached `Asfân, which is a place on the road to Makkah. Someone came up and told the Prophet (SAWS) that Quraysh decided to stop the Muslims from entering Makkah, and that they had prepared for war. They also sent out Khâlid ibn ul-Walîd with two hundred horsemen to prevent the Muslims from advancing.

So, the Muslims took another route to Makkah from the South of the city, until they reached the valley of Al-Hudaybiyah. Al-Hudaybiyah is a well near Makkah, after which the valley was named. The Prophet's camel knelt down there, and he (SAWS) ordered his companions to make camp.

At that time, a messenger from Quraysh came to learn why the Muslims had come. The Prophet (SAWS) told him of his intention. When the messenger went back to Quraysh, they did not trust him, so they sent out another one who saw the sacrificial animals and heard the Talbiyah (saying: "Labbayka-llâhumma Labbayk" =Allah, I came to answer Your call). So he went back to Quraysh, and said, "These people came for `Umrah and they should not be prevented. It is not acceptable that others like (the tribes of) Lakhm, Gudhâm, and Himyar can make the Pilgrimage, while the son of `Abdul-Mutalib (he meant the Prophet SAWS) is forbidden from the House."

Quraysh did not listen to him and they sent a third messenger who witnessed how deeply the companions of the Messenger (SAWS) respect and love him, so he came back to Quraysh and talked to them about what he saw. He said, "By Allah, I never saw a king among his people (i.e. so respected and so loved) like Muhammad among his companions."

So the people discussed the matter together, and decided to prevent the Muslims from entering Makkah this year, but allow them next year.

Then the Prophet (SAWS) sent `Uthmân ibn `Affân to them, under the sponsorship (protection) of a man from Banu Umayyah, in order to tell them of his intention. Ten of the Muslims set off with him to visit their relatives in Makkah. Quraysh said, "Muhammad will never enter upon us by force, and without our permission." Quraysh then prevented `Uthmân ibn `Affân (RA) and those who accompanied him from returning.

A rumor spread among the Muslims that `Uthmân ibn `Affân (RA) was killed. So the Prophet (SAWS) asked his companions to grant him a pledge of allegiance with the intention of fighting. They all pledged on fighting. This happened under a tree that was later called the tree of Ar-Ridwân (Allegiance). This pledge was also called the Pledge of Ar-Ridwân. The polytheists sent out their spies. The Muslims caught twelve of them as prisoners of war.

When Quraysh heard of this pledge, they were worried, so they sent an envoy to the Messenger of Allah (SAWS) to negotiate a reconciliation treaty with him.

After they let go of `Uthmân (RA) and those who were with him, and after the Muslims let go of their prisoners, they agreed with them on four conditions:

- No war between the two groups for ten years.
- The Messenger of Allah (SAWS) and the Muslims are to return this year without entering Makkah. Next year, they will enter it without any weapons except swords in their sheaths. The Muslims will be allowed to stay in Makkah for three days after Quraysh leaves it.
- Whoever comes to the Muslims from Quraysh should be returned back to them. Quraysh are not required to return back whoever comes to them from the Muslims.
- Anybody who wants to enter into a treaty with the Muslims is allowed to do so. Anybody who wants to enter into a treaty with Quraysh is allowed to do so.

The Prophet dictated to `Ali ibn Abu-Tâlib who wrote a transcript of that agreement, known as the Treaty of Hdaybiyah.

The Muslims agreed with what the Prophet (SAWS) had agreed to, despite their grief over some of these conditions. Then the Prophet (SAWS) and the Muslims revoked their `Umrah, and returned back to Al-Madînah.

The Sûrah of Al-Fat-h (the Victory) was revealed on the occasion of this incident.

[39]The Prophet's (SAWS) letters to the kings

After this truce, which was established through the Treaty of Hdaybiyah, the Muslims were safe from the evil of Quraysh. Channels of communications were wide open with others.

The Prophet (SAWS) started to spread and extend the Da`wah (invitation to Islam). He wrote to the kings of the world inviting them and their peoples to Islam. He (SAWS) had a seal made for himself, which he engraved with "Muhammad the Messenger of Allah".

He sent Dihyah Al-Kalby with a letter to Heraclius, the Byzantine King. He was in Al-Quds (Jerusalem). When the letter reached him, Abu-Sufyân was nearby in Syria for business. Heraclius called for him, and asked him about the lineage of the Messenger of Allah (SAWS). Abu-Sufyân said, "He comes from a noble family line." Then Heraclius asked him, "Did anyone else before him talk the same?" He said, "No." He asked him, "Did you use to accuse him of lying?" He said, "No." He asked him, "Was there a king among his forefathers?" He said, "No." He asked him, "Who are his followers; the noble people or the weak ones?" He said, "The weak." He asked him, "Are they increasing in

number or decreasing?" He said, "No, increasing." He asked him, "Do any of them revert back out of hate for his [Muhammad's] religion?" He said, "No." He asked him, "Does he betray his pledges?" He said, "No." He asked him, "Did you fight him? Describe your fighting." He said, "We fought him, and the war between us was alternating; one time for us, and the next for them." Heraclius asked, "What does he enjoin you to do?" He said, "He says worship Allah, and do not associate anything with Him. He forbids that which our ancestors were worshipping. He enjoins prayer, truthfulness, modesty, fulfillment of promises, and returning trusts."

The king concluded from this questioning that Muhammad is truly a prophet. He said to Abu-Sufyân, "If what you have told me is true, one day my kingdom will belong to him, and he will rule this place."

He then gathered the Roman noblemen and tried to talk them into following this prophet, but they refused. The love of his power was more important to him, so he did not follow Islam. However, he returned Dihyah in a decent manner.

The Messenger of Allah also sent Al-Hârith ibn `Umayr with a letter to the Prince of Busrâ in Syria. When he reached Mu'tah (a village in Syria), Shurahbîl Al-`Assâly confronted him and killed him. He was the only messenger of the Prophet (SAWS) to be killed.

The Prophet (SAWS) sent a letter to the prince of Damascus, who was appointed by the Byzantine King. When the letter reached him and he read it, the prince threw it away and planned to fight the Muslims. He asked his king for permission, but it was not granted.

The Prophet (SAWS) sent Hâtib ibn Abu-Balta`ah with a letter to Al-Muqawqis, the prince of Egypt, also appointed by the Byzantine King. He was in Alexandria at the time he read the letter. He told Hâtib, "What is preventing him, if he is a prophet, from making supplication against those who disagreed with him, and driving them out of his land?" Hâtib told him, "Don't you believe that `Îsâ (Jesus) the messenger of Allah is the son of Allah? Why didn't Allah shield him when his people took him to be killed?" Al-Muqawqis said to Hâtib, "Good. I have looked into the matter of this prophet and I found out that he does not enjoin anything harmful, nor does he forbid a necessity. I did not find him to be a harmful magician, nor a lying monk. I will see."

Then, he wrote a reply to the letter of the Messenger of Allah (SAWS) containing neither acknowledgement nor denial. He sent him a gift of two slave women. The prophet married one of them, Mâriyah, and she gave birth to his son Ibrâhîm.

He (SAWS) sent a letter to the Negus, the king of Abyssinia (Ethiopia). When he read it, he said to the messenger, "I know, by Allah, that `Îsâ (Jesus) spoke of him, but my supporters in Abyssinia are few."

He sent a letter to Khusraw Parvez, the King of Persia, who acted arrogantly and destroyed the letter; so Allah Almighty later destroyed his empire.

He sent a letter to Al-Mundhir ibn Sâwâ, the king of Bahrain. He accepted Islam and declared his faith, together with some of his people. The prophet approved him as a prince representing him in the province of Bahrain.

He sent a letter to Ja`far and `Abdullâh sons of Al-Julundâ, the two kings of Oman. They declared their faith in Islam, after they inquired about what the Prophet enjoins and forbids. The messenger of the Prophet (SAWS) told them that he enjoins obedience to Allah Almighty and forbids his disobedience. He calls for righteousness and keeping the ties of blood relationships. He forbids injustice, aggression, adultery, drinking alcohol and the worshipping of stones, idols and the cross.

He sent a letter to Hawdhah ibn `Ali, the king of Al-Yamâmah. He asked the Messenger of Allah for some authority for himself, but the prophet denied his request.

[40] The Battle of Khaybar

After the treaty of Hudaibiyah, the Muslims were relieved from having to fight with Quraysh. The Messenger of Allah (SAWS) decided to eliminate the threat of his nearby enemies, who had evil intentions against him. Those were the people of Khaybar, who gathered the allies against the Muslims in the Battle of the Trench. He (SAWS) set off for Khaybar in the beginning of the 7th year A.H.

Khaybar was well-protected by eight forts. The Muslims set up camp outside it. The Prophet commanded their palm trees to be cut down to scare them. When he saw that they insist on fighting, he signaled for the archers.

The light fighting lasted for seven days. Then, the Muslims charged on the Jews until they exposed their locations. They followed them until they entered the first fort. The enemies were fought back to the next fort. They fought for it heavily to the extent that they almost caused the Muslims to retreat. But the Muslims finally invaded this fort and they forced the enemy to the next one, where they besieged them, and prevented them from water. Because of thirst, the enemy came out and fought but they were beaten to another fort. And so on, in the same way, until there were only two forts left. Their people did not

fight back; rather they surrendered asking to be saved from execution, and to be allowed to leave the land of Khaybar with their children, each taking only one piece of clothing on his back.

The Messenger of Allah agreed to their offer. The Muslims gained vast amounts of war booty from Khaybar: shields, swords, arrows, bows, jewelry, furniture, household items, livestock and food.

In this battle ninety three were killed from the Jews and fifteen Muslims were martyred.

During this battle, a Jewish woman gave the Messenger of Allah (SAWS) a piece of grilled meat as a gift (it was from the goat's shoulder, which was his favorite), but it was poisoned. The Prophet (SAWS) took a bite of it, and then he threw it away. Allah Almighty let him know that it was poisonous. That woman confessed to her action. She said, "I thought if he were a Prophet, he would not be hurt. If he were a liar, Allah will rid us from him." He (SAWS) forgave her.

After the victory of Khaybar, the Prophet sent a message to the Jews of Fadak. They proposed to leave their property in return for saving their lives. He (SAWS) agreed to that.

After the Muslims came back from Khaybar, the rest of the Immigrants, who were in Abyssinia, came back, including Ja`far ibn Abu-Tâlib, and Abu-Mûsâ Al-Ash`ary and his people. They had stayed there for ten years.

After the battle of Khaybar, three distinguished men declared Islam: Khâlid ibn ul-Walîd, `Amr ibnul-`Âs, and `Uthmân ibn Tulayhah Al-`Abdary.

[41]Compensatory `Umrah

When a full year passed after the Treaty of Al-Hudaybiyah, Prophet Muhammad (SAWS) traveled with his companions to Makkah to compensate for the `Umrah that they were prevented from making, according to Al-Hudaybiyah Treaty. When they reached Makkah, Quraysh evacuated the city, and then the Muslims entered and made their `Umrah. They spent there three nights before returning back to Al-Madînah peacefully.

[42] The Mu'tah Expedition

In the middle of the 8th year A.H., Prophet Muhammad (SAWS), sent an army of 3,000 warriors to take revenge on `Amr ibn Shurahbîl, the prince of Busrâ assigned by Byzantines, because he had killed Al-Hârith ibn `Umayr, whom Prophet Muhammad (SAWS) had sent to invite the prince to Islam. When this army reached the land of Mu'tah, they faced the Byzantines and

their allies from the Christian Arabs in an army of 100,000.

Zayd ibn Hârithah was at the head of the Muslims' army, but after he was killed he was replaced by Ja`far ibn Abu-Tâlib, who was also killed. He was followed by `Abdullâh ibn Rawâhah, as leader, but he had the same fate as the two leaders before him. Those commanders had been commissioned by the Prophet (SAWS), in that order. After the martyrdom of those who were nominated by the Prophet (SAWS), the army agreed on appointing Khâlîd ibn ul-Walîd as a leader of the army. He started tricking the enemy until Allah (SWT) cast fear in their hearts and made them retreat.

[43] The Conquest of Makkah

Khuzâ`ah tribe was in an alliance with Prophet Muhammad (SAWS); and Banu Bakr ibn Wâ'il were in alliance with Quraysh. There was old conflict between these two tribes, so Banu Bakr attacked Khuzâ`ah. Quraysh assisted Banu Bakr with weapons and men, and fought them. A band of Khuzâ`ah came to Prophet Muhammad (SAWS) and told him that Quraysh revoked the armistice (Treaty of Hudhaybiyah). When Quraysh realized that, they sent Abu-Sufyân to re-establish and extend the time of the peace treaty, but Prophet Muhammad (SAWS) did not accept.

When Muslims understood that Quraysh breeched their convention, Prophet Muhammad (SAWS) ordered Muslims to prepare for a battle without telling them the destination. Ten thousand Muslims from Al-Muhâjirîn (immigrants), Al-Ansâr (supporters) and some Arab tribes met for the purpose. Prophet Muhammad (SAWS) went out with them on the 10th of Ramadan of 8 A.H. They moved on until they stopped at Marr Azh-Zhahrân near Makkah, while Quraysh knew nothing about their destination.

Al-`Abbâs ibn `Abdul-Muttalib, the Prophet's uncle, was immigrating to Al-Madînah with his family, when he met the Prophet (SAWS) on his way. The Prophet took him back with him toward Makkah, and sent his family to Al-Madînah. While the Muslim army was in Marr Azh-Zhahrân, Abu-Sufyân and two of his men went to spy on the Muslims, since they were expecting the Muslims' reaction to their breaking of the treaty. However, the Muslim soldiers caught the spies and Al-`Abbâs ibn `Abdul-Muttalib was the first one to face them. He took Abu-Sufyân to the Prophet's tent. The Prophet (SAWS) safeguarded him and delivered him back to Al-`Abbâs.

Next morning, he embraced Islam and bore witness to the truth. Al-`Abbâs said to the Prophet (SAWS), "Abu-Sufyân is a man who likes to show off his status, so make something for him." The Prophet (SAWS) said, "Whoever

enters the home of Abu-Sufyân will be safe."

Then Al-`Abbâs was ordered to make Abu-Sufyân stand where the army would march past him, so he could see the entire Muslim army. The tribes began to pass in front of him, battalion after battalion, until they finished. In response, Abu-Sufyân hurried to Makkah and shouted, "O people of Quraysh, Muhammad has come to you verily with an army that you cannot resist".

After that, the Prophet (SAWS) ordered to put his flag on Al-Hajûn, the highest mountain around Makkah; and ordered Khâlid to enter Makkah with his battalion from Kudayy, a mountain at the south of Makkah. The Prophet and those with him entered from Kadâ', a mountain at the north of Makkah, and asked his herald to announce, "Whoever enters his own house and closes his door will be safe, whoever enters the mosque would be safe and whoever enters the house of Abu-Sufyân will be safe." Yet, the Prophet excluded a group. He declared killing them to be lawful because they inflicted so much harm on Muslims. Among them were: `Abdullâh ibn Abu-Sa'd ibn Abu-Sarh, `Ikrimah ibn Abu-Jahl, Ka`b ibn Zuhayr, Wahshiy who killed Hamzah, Hind bint `Utbah (Abu-Sufyân's wife), Habbâr ibnul-Aswad and Al-Hârith ibn Hishâm; but they were all forgiven later for they embraced Islam.

The army of Khâlid ibnul-Walîd encountered resistance from some reckless people of Quraysh. He fought them and killed twenty-four of them, while only two men were killed from his squad battalion. In contrast, the Prophet's (SAWS) army did not face any resistance. The Prophet (SAWS) entered Makkah riding his camel, bending over it, showing humbleness and gratitude to Allah (SWT) for this great blessing. This was on Friday morning the 10th of Ramadan, 8 A.H.

With Abu-Bakr at his side, the Prophet (SAWS) entered the Ka`bah, the Holy Mosque. There he (SAWS) circumambulated seven times around the Ka`bah, riding his camel, and touching the black stone corner of the Ka`bah with his crosier every time he passed by it. There were many idols around the Ka`bah; and the Prophet (SAWS) was stabbing them by a stick in his hand and reciting what can be translated as, "Say, "The Truth has come; and in no way (can) untruth start (anything) and in no way (can) it bring back (anything)."
(TMQ, 34 Saba': 49).

The Prophet (SAWS) posted his flag and there he (SAWS) rested for a while. A shelter was later built in this spot. Then he moved on reading Surat Al-Fat-h (The Conquest). When the Prophet (SAWS) completed his circumambulation around the Ka`bah, he ordered the elimination of all idols from around the Ka`bah, and the Ka`bah was cleared from these absurd idols.

Then the Prophet (SAWS) took the keys of the Ka`bah from its custodian, `Uthmân ibn Talhah ash-Shayby. He entered it and proclaimed "Allahu Akbar!" (Allah is Greatest) in every area inside, then he went outside to the station of Ibrâhîm and prayed there. Later on, the Prophet (SAWS) sat in the sanctuary, while people around him were waiting to see what he would decide about Quraysh. Then the Prophet (SAWS) said, "O people of Quraysh! What do you think I am going to do with you?" They answered, "Righteousness, a generous brother, son of a generous brother." The Prophet (SAWS) said "Go, you are free." He gave the keys of the Ka`bah back to its custodian, and then he delivered a sermon to people, in which he clarified many rulings of Islam. After he finished, people began to give their vow of allegiance to him for Islam. Thus many people from Quraysh embraced Islam on that day.

Among them were Mu`âwiyah ibn Abu-Sufyân, Abu-Quhâfah (Abu-Bakr's father), and some of those the Prophet had declared their killing lawful on that day. Their pledge of loyalty was accepted. After the pledges of the men were finished, the women came to pay homage, as well.

Then the Prophet ordered Bilâl to deliver the Adhân (call to prayer) on the roof of the Ka`bah, and this was the first time in which Islam was declared there.

The Prophet (SAWS) stayed in Makkah, after its conquest, for nineteen days. During these days, the Prophet (SAWS) sent Khâlid ibnul-Walîd at the head of thirty knights, to pull down the idol "Al-`Uzzâ", Quraysh's greatest statue; and sent `Amr ibnul-`Âs to pull down "Suwâ", Hudhayl's (tribe) greatest idol, and sent another to pull down "Manât", an idol for Khuzâ`ah.

[44] The Hunayn Campaign

By this conquest, all the Arabs professed Islam. People entered Allah's religion (Islam) in crowds, except the tribes of Hawâzin and Thaqîf, who were blinded by their arrogance. They allied together to fight Muslims in Makkah. When the Prophet (SAWS) heard about that, he went out at the head of twelve thousand fighters (the largest number of fighters the Prophet (SAWS) had ever mustered).

Muslims' army arrived at the Hunayn Valley where their enemies were lying in wait. They rose against Muslims in unison, before Muslims could collect their ranks. As a result, the front of the Muslim army was defeated. The army was about to scatter and retreat in spite of their great number. However, the Prophet (SAWS) ordered Al-`Abbâs, his uncle, to shout and encourage Muslims to remain steadfast. So, they held fast together and the two sides

engaged in the fight. After a few hours, their enemy was severely defeated. About seventy from Hawâzin and Thaqîf were killed, and the Muslims took their weapons and camels as booty.

Afterwards, the Prophet (SAWS) headed for Thaqîf in At-Tâ'if. He besieged the city for a time, but he did not conquer it. When he came back, a delegation from Hawâzin came to him while he was in Al-Ji'irrânah, and asked him to give back their women and children, who had been taken as captives by the Muslim army. The Prophet (SAWS) said, "What is in my custody, and the family of `Abdul-Muttalib's custody, I will give back to you." At that time, the Muhâjirîn and the Ansâr said, "What was for us will be for the Prophet (SAWS)." Accordingly, Hawâzin restored all their women and children.

After that, the Prophet (SAWS) left Al-Ji'irrânah for Makkah to perform `Umrah. When he finished, he returned to Al-Madînah, which he reached on the 24th of Dhul-Qi`dah.

[45] The Tabûk Campaign

The Messenger of Allah (SAWS) stayed in Al-Madînah until the middle of the year 9 A.H. He was told that the Byzantines, were preparing to fight the Muslims in Tabûk, after what happened between them in Mu'tah. The Prophet (SAWS) prepared 30,000 fighters. Muslims at that time were passing through a time of drought and poverty, but this did not prevent them from preparing to fight their enemy. Abu-Bakr gave all his money; `Uthmân ibn `Affân also gave a very large sum of money for the purpose. Afterwards, the Prophet (SAWS) and his army reached Tabûk, but he did not find the Byzantines there. He stayed for more than 20 days and returned back to Al-Madînah. That was his last expedition (SAWS).

[46] The Year of Delegations

You know that Da`wah (inviting people for Islam) in its beginnings took place secretly and covertly, and those who embraced Islam were very few. After Da`wah had been made public, Muslims' numbers began to increase little by little, until the Prophet (SAWS) was given permission by Allah to immigrate to Al-Madînah. There, the Muslims numbers increased further as the Arabs of Al-Madînah and its surrounding areas embraced Islam, as individuals and in groups. But Da`wah did not achieve the desired range and openness until the Treaty of Al-Hudaybiyah took place between the Muslims and Quraysh. This treaty was a big reason behind the wide spread of Da`wah, since the treaty secured roads and enabled the Prophet (SAWS) to send messengers and messages to many kings, nations and tribes. This was further expanded with

the conquest of Makkah and the conversion of Quraysh's nobles to Islam, followed by the spread of the Qur'an, with its wonderful style and the fluent wisdom that deeply affected Arabs' minds and softened their hearts. Those Arabs began to come to the Prophet (SAWS) in crowds; mostly in the 9th year A.H.

Among them was the delegation of Thaḳîf. They came to the Prophet (SAWS), after he arrived from Tabûk, willing to embrace Islam. They asked for many things; the Prophet accepted some and rejected others.

The delegation of the Christians of Najrân came. They did not embrace Islam, but accepted to pay Jizyah (tribute).

The delegations of Banu Fazârah came to the Prophet (SAWS) embracing Islam.

As to the delegation of Banu Tamîm, their nobles came to the Prophet (SAWS) and called him from behind the dwellings (see: Surat Al-Hujurât). After they exchanged speeches and poetry by orators and poets from both sides, they embraced Islam and went back to their land.

The delegation of Banu Sa`d ibn Bakr was led by Dimâm ibn Tha`labah, who asked the Prophet (SAWS) many questions, that the Messenger of Allah (SAWS) answered. He embraced Islam and went back to his people who all embraced Islam without exception.

The delegation of Kindah was led by Al-Ash`ath ibn Qays. They embraced Islam after hearing the beginnings of Sûrah As-Saffât (Those Ranged in Ranks).

The delegation of Banu `Abd Qays ibn Rabî`ah were Christians. After coming to Al-Madînah, they all embraced Islam.

The delegation of Banu Hanîfah ibn Rabî`ah embraced Islam. Among them was Musaylimah ibn Hanîfah, who was called "Musaylimah the Liar", because he claimed prophethood after the death of The Prophet (SAWS).

The delegation of Tayyi' from Qahtân, led by Zayd ul-Khayl, embraced Islam one and all.

The delegation of Banu Al-Hârith ibn Ka`b came, among them was Khâlid ibnul-Walîd, and they all embraced Islam.

And many other delegations from different tribes such as Banu Asad, Banu Muhârib, Hamadân, Ghassân and many others. Some of them came as Muslims; others came to join and embraced Islam. Also, messengers from kings of Himyar and many others came to declare their faith in Islam.

Thus, people entered the religion of Allah in crowds, to the point that one hundred thousand went with the Prophet (SAWS) to Makkah for pilgrimage, called the Farewell Pilgrimage in the year 10 A.H. Those who did not attend the Farewell Pilgrimage were even greater in number. "And Allah aids with His victory whomever He decides. Surely in that is indeed a lesson for those who have eyes to see." (TMQ, 3 Âl-`Imrân: 13).

[47] The Farewell Hajj Journey

After Prophet Muhammad (SAWS) returned from Tabûk, he sent Abu-Bakr As-Siddîq (RA) to Makkah, in the month of Dhul-Qi`dah of the year 9 A.H., to lead people in Hajj. Next year, towards the end of Dhul-Qi`dah in the year 10 A.H., the Prophet (SAWS) prepared himself in Ihrâm (the clothes and the state of ritual purity) for pilgrimage, and embarked to Makkah on the Hajj journey amongst a great crowd. He rode his camel calling, "O Allah, I'm at Your service, O Allah, the One and Only, I'm at Your service; Thanks, Blessings and Supreme Power are for You, You who have no partner in Your Reign." He kept on his way until he reached Makkah on Sunday morning of the fourth day of Dhul-Hijjah. He entered Makkah through the mountain pass of Kadâ', performed Tawâf (circumambulation of the Ka`bah) seven times and greeted the black stone. Next, he prayed two Rak`ahs (units of prayer) at the Station of Prophet Ibrâhîm (AS), and drank from the waters of the Well of Zamzam. Then he rode his camel and moved seven times between As-Safâ and Al-Marwah. On the eighth day of Dhul-Hijjah, he headed for Minâ and slept there. On the ninth day, he went to `Arafah and gave his famous speech, known as the Farewell Sermon. He started with thanking and praising Allah the Almighty and said, "O People! Listen to me as I explain this to you, for I do not know if I may see you after this year in this place." He continued, "O People, your blood, money, and honor are sacred to you until you shall meet your Lord, as sacred as this very day, in this very month, in this very city. Any of you who has a trust, let him return it to the one who had entrusted it to him." Then he said, "O People, your women have rights upon you and you upon them. Your rights are that they shall never let other men into your beds, nor let anyone you detest into your homes without your permission, nor commit adultery. O People, believers (Muslims) are brothers, and a man's property is not lawful for another man unless he allows it. Thus, do not return into disbelief after I am gone and strike each other's necks (i.e. do not fight and kill each other). I have left with you what will not lead you astray if you abide by: The Book of Allah (The Qur'an). Have I conveyed (the Message)? O Allah, be my witness." Then, he continued, "O People, your Lord is one (Allah), and your father is one. You are all sons of Adam and Adam was made of dust. Verily, in Allah's sight, the

most honored amongst you are the most pious. There's no superiority of an Arab over a non-Arab, except on the basis of piety. Have I conveyed (the Message)? O Allah, be my witness. Let those of you who are present tell those who are absent."

This great speech embodied many other rulings and prohibitions made by Allah (SWT). On that day, the following verse was revealed to Prophet Muhammad (SAWS), "Today I have completed your religion for you, and I have perfected My favor on you, and I am satisfied with Islam as a religion for you." (TMQ, Al-Mâ'idah: 3).

After the Prophet (SAWS) performed all the Hajj rites (throwing the pebbles, slaughtering, shaving and Tawâf), he stayed in Makkah for ten days, then went back to Al-Madînah.

[48] The Prophet's (SAWS) Illness and Death

In the beginning of the month of Safar of the year 11 A.H., the Prophet (SAWS) fell ill with fever. He spent thirteen days moving between his wives' homes. When his illness grew severe, he asked their permission to be nursed at `Â'ishah's home and they allowed it. When he could not go to the Mosque for prayer, he said, "Ask Abu-Bakr to lead the people in prayer." When Al-Ansâr found that he was severely ill, they stayed in the mosque out of worry. Then, Prophet Muhammad (SAWS) came to them with his head tied, leaning on `Ali and Al-Fadl Ibnul-`Abbâs with Al-`Abbâs in the lead, and sat down at the bottom of the platform ladder surrounded by people. He thanked Allah and praised Him and said, "O People, I have heard that you are afraid of your prophet's death. Was there any prophet whom Allah had sent before me who was immortal, so that I may be immortal amongst you? Certainly, I will follow them and you shall follow me. I ask you to be kind to the first immigrants, and I ask the immigrants to be kind to one another." Then he said, "Truly, I am preceding you and you are following me. Truly, we shall meet at the Fountain in the hereafter. So, whoever wishes to drink from it with me should restrain his hands and tongue from the unnecessary."

As the people were praying Fajr (morning) prayer on Monday 13th of Rabî` Al-Awwal, led by Abu-Bakr (RA), the Prophet (SAWS) opened the curtain of `Â'ishah's room to look at them and smiled. From that, Abu-Bakr thought that the Prophet (SAWS) wanted to go out and pray, so he moved back in line. The Muslims were delighted to see the Prophet (SAWS). However, the Prophet (SAWS) made a gesture to them so that they would continue their prayer and went back into the room, closing the curtain behind him. Then, death came upon him as he was laying his blessed head on `Â'ishah's thigh, and said, "No,

rather the Higher Companion." Before the sunrise, the Prophet (SAWS) passed away leaving this world behind, and joined his Lord the Most Exalted. Abu-Bakr was not near `Â'ishah's home during that time, so, when he came and was told what had happened, he stepped into `Â'ishah's home, uncovered the Prophet's (SAWS) face and started kissing it, crying and saying, "May Allah's Prayers be upon you, O Messenger of Allah. Blessed are you, alive and dead!" He went out and told the people, "For those of you who worshipped Muhammad, he is dead now, and for those who worshipped Allah, Allah is Alive and Everlasting."

The Prophet (SAWS) remained in his home for the rest of that day, which was a Monday, and on Tuesday and Wednesday, until the Muslims assigned a Caliph for themselves. Then they washed the Prophet's (SAWS) body and buried him. `Ali ibn Abu-Tâlib washed him, with the assistance of Al-'Abbâs and his sons Al-Fadl and Qutham, Usâmah ibn Zayd and Shuqrân, the Prophet's servants. He was shrouded in three cloths without a shirt or a turban. He was placed on his bed in his home and people came in individually to pray for him. Then, the grave was dug exactly where he had died in `Â'ishah's room and was sprinkled with water. Then `Ali, Al-'Abbâs, and his sons Al-Fadl and Qutham placed him in the grave which was raised a hand-span above the ground.

The Prophet (SAWS) was sixty-three years old then. He spent fifty three years of his life in Makkah and ten years in Al-Madînah.

[49] A Description of the Prophet (SAWS)

The Prophet (SAWS) was very handsome, with ruddy colored skin (white with a little redness). His face shone like the full moon. He had a large head which was still proportional to the rest of his body. His hair was neither curly nor straight, as if it were combed to be wavy. It used to reach his earlobe if it were not cut. He had a wide forehead, with thick eyebrows that did not unite. He had a little elevation at the middle of his nose, but it was not long. His mouth was neither wide nor narrow; his teeth were fine and had gaps between them. He had low cheeks, a thick beard, a nice neck, wide chest and shoulders. He had a hairline between his upper abdomen and bellybutton. He had hairy arms, shoulders and upper chest, and was hairless elsewhere.

He was well-proportioned in size, and he was moderate in weight. His muscles were toned and he had long upper arms, wide palms, plump hands and feet. The arches of his feet did not touch the ground when he stood up. His legs had no folds or cracks; thus they did not retain water.

He (SAWS) was neither tall nor short. He walked energetically, and had

long strides. He walked with gentleness and solemnity, as if he were walking down a steep slope. He had a lowered gaze, and used to look at the ground more than he looked at the sky. When he would turn his sight towards something, his whole body would turn towards it. He (SAWS) had keen observation, and would always walk behind those who walked with him, and would be the first to greet others.

[50] A Glimpse at His (SAWS) Personality Traits and Manners

We have presented a thorough summary of the Prophet's (SAWS) biography, for you to understand how he used to strive to deliver Allah's message, and how much he suffered to guide mankind into the Straight Path.

Let us give you a brief account of his blessed personal traits and honorable manners and morals, hoping that Allah will aid us and you to follow such good traits and morals. Allah had placed both good nature and good manners in his beloved Prophet Muhammad (SAWS), and gave him the best in both. Thus he was handsome, and his body was well-proportioned. He had a clean body and a nice scent, and was free from any filth or flaws. He had steady movements, and good traits. He (SAWS) only limited himself to the necessities of life such as eating and sleeping only when essential. He was most rational, intelligent, had keen senses and eloquent speech.

He (SAWS) was kind and forgiving, and was patient when he faced hardships. He was never angry, unless for the sake of Allah; and never took revenge for himself. He never struck anybody with his hand, unless he was fighting for the sake of Allah; so he never hit a child or a woman. He was brave, heroic and chivalrous; he feared no one nor fled from any situation where other heroes may escape. He was generous, benevolent, caring and charitable.

He (SAWS) was the shyest of all people, and was the most careful to lower his gaze. His speech was never indecent or offensive. He never used or spread obscenity. He never yelled in the markets or mocked people for their flaws. He never rewarded bad treatment with bad treatment, instead he was forgiving. He was a good companion, perfect in his manners and patience; and he was always cheerful, tolerant, lenient and merciful. He used to reward the kindest people of a tribe, and make them rulers because of it. Yet, he used to be cautious and careful, while showing cheerfulness to all people.

The Prophet (SAWS) was humble with self-respect, cared for his friends and was just with all his companions; such that every one of them felt they were the most honorable in his sight. He was patient with whoever sat with him or negotiated any matter with him, until they eventually would walk away.

He never disappointed anyone who had a favor to ask of him, if the one asking was truthful in his words. He was the greatest of people in character; hence, he became like a father to them and they all became equal to each other in his sight. When he (SAWS) came upon some people in a meeting, he sat nearest to their middle.

He (SAWS) accepted the invitations of all people, even if they were slaves; and he accepted all gifts, no matter how humble they were, and rewarded for them. He used to mingle with his companions, chat with them, visit them when they were ill, and joke with them at times, still, he only told the truth.

The Prophet (SAWS) was loyal, trustworthy, just, honest, chaste, sincere, and chivalrous. He was the greatest in earnestness and deliberateness and good attitude. He was fearful of Allah, obedient to Him, and faithful in worshipping Him to the ultimate extent.

May Allah's blessings, peace, and honor be upon him.