

أربعون السيرة

كتاب الأربعين  
تختصر فحيطا  
سيرة الأنبياء

Arba'oon as-Seerah

Forty-Hadeeth Collection  
Summarising the Prophetic Biography

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al Booseeri said in his poem Qaseedatul Burdah about the Prophet ﷺ

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ      مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْقَصِمٍ

He has invited to God, so all who grip onto him,  
Are gripping rope that will never fray for eternity.

أَقْسَمْتُ بِالْقَمَرِ الْمُنَشَّقِ إِنَّ لَهُ      مِنْ قَلْبِهِ نِسْبَةً مَبْرُورَةَ الْقَسَمِ

I swear an oath by the moon, which split in two, that it has,  
A likeness to his pure heart—an oath of veracity.

كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ      مِنَ الْعَصَا وَقَدْ جَاوَوْهُ كَالْحِمَمِ

Just like the Basin, as it is whitening every face,  
Of sinners coming to it like coals as black as can be.

يَجْرُ بَحْرُ حَمِيْسٍ فَوْقَ سَاحِلَةٍ      يَرْمِي بِمَوْجٍ مِّنَ الْأَبْطَالِ مُلْتَطِمِ

He led an ocean of troops on gracefully-floating steeds,  
Advancing waves made of heroes, surging successively.

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ      كَاللَّيْلِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجَمِ

He put his nation to dwell inside the fort of his faith,  
Like lion dwelling inside the forest with progeny.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطَّبَاقَ بِهِمْ      فِي مَوْكِبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

As you proceeded through all the Seven Heavens with them,  
In a procession, you were the banner bearer to see.

بُشْرَى لَنَا مَعَشَرَ الْإِسْلَامِ إِنَّ لَنَا      مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمِ

Great news for us, people of Islaam! Indeed, we possess,  
A pillar of special care erected unbreakably.

لَمَّا دَعَى اللَّهُ دَاعِينََا لِطَاعَتِهِ      بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

And since Allah called the one who called us to serving Him,  
The Noblest Prophet, we are the noblest community.

أربعون السيرة

كتاب الأربعين

تختصر فيه

سيرة الأئمة



First edition, August 2021

If you come across any mistakes in this book, in spelling, typing, grammar, translation, transliteration, content, references, or have any other remarks, questions or points of advice, then you can contact the author through [Propheticbiography@outlook.com](mailto:Propheticbiography@outlook.com), so the mistakes can be corrected for future editions.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
والحمد لله رب العالمين  
اللهم صل وسلم على سيدنا محمد وعلى آله

## Introduction

Alhamdulillah, I've completed something which I've been working on for quite a while now: I've compiled my own 40-Hadeeth (Arba'een) collection. I've named it: Arba'oon as-Seerah.

Countless 40-Hadeeth collections have been compiled throughout Islamic history. Sometimes they're just the forty favourites of the compiler, sometimes they cover specific subjects, but I hadn't seen one focussing specifically on the Prophetic Biography (Seerah).

So the aims for my compilation was that it summarises the Seerah, puts all the major events of the 23-year Prophethood in a chronological order, and that each narration has the Prophet's own speech/sayings during the relevant event (instead of a companion only narrating what happened in general without narrating the Prophet's own speech). So what exactly did the Prophet ﷺ himself say in his first public address to his tribe? What exactly did he say during his emigration, battles, political events, his final moments and so on? I aimed for this because I noticed I often knew the stories in general, but didn't remember what the Prophet ﷺ himself said exactly, or if I did, I only knew the translation and not the original Arabic.

For the student of knowledge who understands English and can read Arabic (but doesn't understand it) there are already several great Seerah works that have been published in English such as *The Sealed Nectar* by Mubarakpuri and *The Noble Life of The Prophet* by Sallaabee. However, these books for the most part do not include the original Arabic said by the Prophet ﷺ at all the significant occasions. But I had a desire to know these, so I set out to make a work which would meet this need. Because

you can find these in the Arabic works but these of course are difficult to jump to for the beginning student. Furthermore, the aforementioned English books are also quite lengthy, and thus a lot of people might not be able to commit to reading them. So I hope that this succinct work can also function as a primer, from where you could advance to the larger volumes.

It was quite a task trying to summarise the Seerah in forty so narrations, so I had to deliberate, limiting the selection to (what I saw as) the most iconic/comprehensive sayings related to each major event. But I think the resulting range of events is sufficiently wide. Another aim behind this collection was that if you know all these narrations and the context in which they took place, then you'll have I reckon a decent and intimate grasp of the Seerah, as told through the Prophet's own words. Obviously, this goes even more so if you chose to memorize these sayings, as Muslims often do with collections like those of Imaam Nawawi.

We live in a time where we are starting to see:

- People (who call themselves Quranites) accepting the Quraan but discarding the ahaadeeth, and thus also most of the Prophetic Biography.
- Politicians, polemicists and so on who criticise the Prophet Muhammad ﷺ.
- Muslims themselves that seem to be neglecting the legacy left behind by the Prophet ﷺ and who seem to be largely unaware of his life.

So I think these circumstances of our times make it extra relevant and beneficial for Muslims to have a decent grasp of the Prophetic Biography. As for what inspired me to use the format and size that I did: it was the wonderful pocket-size Arba'een series which has been published by Turath Publishing.

So Alhamdulillah I'm thankful and happy to have completed this. I think and hope it will be to the liking and benefit of the lovers of the Prophet Muhammad ﷺ, and students of his biography in general.



## More about 40-Hadeeth literature and the set-up of this work

Scholars have had different ways of presenting their forty narrations. Some present the entire hadeeth text while others only present a portion. I have at times included the entire hadeeth, and in other instances (for the sake of brevity) only a part. Because some ahaadeeth can be very long, spanning several pages and events. In any case, the full ahaadeeth can be read in databases such as Sunnah.com (this is also the database which I have taken the numbering of the ahaadeeth from).

Some scholars include exegesis (sharh) of the ahaadeeth and others have not. I have not added exegesis because I am not a scholar, but I have added points of general context such as: the year in which the event took place, the people who were involved in it, the aftermath of the event and so on.

As for the total amount: the thing with Arba'een collections is that they don't have to be exactly 40. For example Nawawi's collection has 42, Suyooti has one with 39, ibn Hajar with 45 and so on. I ended up with 49, that's the amount I wanted to include to cover the entire biography.

The majority of the narrations (21) of this collection are from Saheeh al-Bukhaari, I've included six narrations from ibn Hishaam's work and one from ibn al-Atheer, which are famous and included in Seerah works by scholars such as Mubarakpuri and Sallaabee. The rest of them are from the major compilations such as Saheeh Muslim, Jaami' at-Tirmidhi and so on. These are the most authoritative and relied upon sources of Prophetic narrations in Islaam.

Source	Count
Saheeh al-Bukhaari	21
Saheeh Muslim	8
Musnad Ahmad	6
Seerah ibn Hishaam	6
Jaami' at-Tirmidhi	3
Sunan ibn Maajah	2
Sunan an-Nasaai	1
Sunan Abee Daawood	1
Al Kaamil Fee at-Taareekh	1
<b>Total</b>	<b>49</b>

Each narration comes with the Arabic, translation, source and short notes about the context of the event. I have emboldened the Arabic which was the speech of the Prophet ﷺ, to contrast it with the speech of the narrating companion, for the sake of clarity for the one who can read Arabic but not understand it. When however the words of narrating companion are few, I have left the entire Arabic non-emboldened.

Though I have put due care and concern into the translation work, it should be noted that translations are very often interpretations to some extent. To fully understand the ahaadeeth, and the rulings derived from them one would eventually need to study Arabic and the classical commentaries written by the scholars.

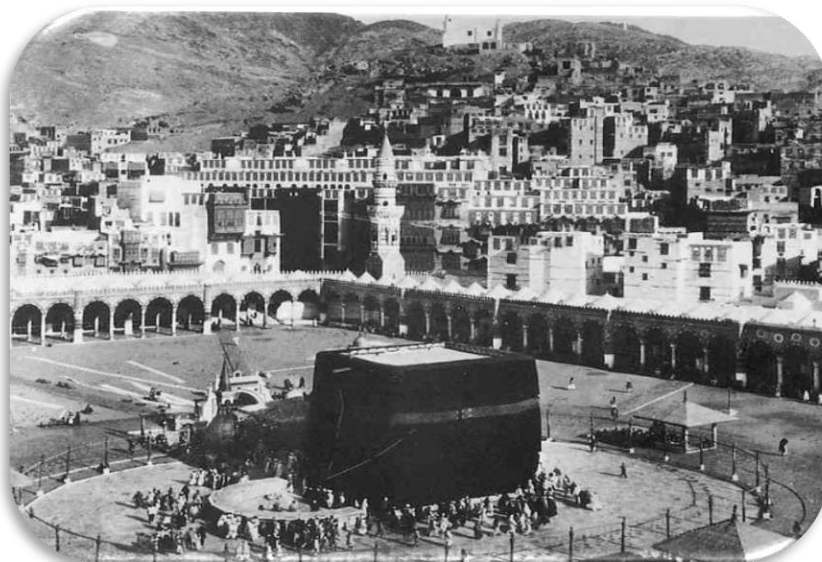
I want to thank everybody who helped me complete this work, in particular: Mhamed Aarab, Ismail Boubakar, Mostafa Azzam and Moustafa Qabbany for their help and advice with regards the translation, my dear wife Mahnoor for her support and encouragement, brother Harun for helping with proof-reading, brother Yakoob for helping with the editing, and last but not least brother Yassine, my aunts and the artist Dose OK for helping with the artwork.

I dedicate this work to the love for our master, the Prophet Muhammad ﷺ, and to the love for the guidance that he brought humanity. I pray that Allah ﷻ accepts this work from this weak sinner, and that He and His beloved are pleased with it.

Rahib Khawaja

The Hague, The Netherlands, Shawwaal 1442 / May 2021

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27-28	Battle of the Trench	5
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# أربعون السيرة

## Meccan Phase

### 1) First Revelation (Year 1)

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

**Translation:** “Read in the name of your Lord, who has created (Quraan 96:1).”

زَمِّلُونِي زَمِّلُونِي

**Translation:** “Cover me! Cover me!”

**Source:** Saheeh al-Bukhaari 3 (Kitaab Badi al-Wahy)

**Context for the first part:** This is the very first verse of the Quraan that was revealed by Allah to the Prophet Muhammad ﷺ in the Cave of Hira at the top of Mount Noor in Mecca. He was made to recite it by the Archangel Gabriel ﷺ who brought the revelation to him. They were five verses in total. (Obviously Quranic verses are the speech of Allah and not the speech of the Prophet ﷺ himself originally, but the reason I included it here is because it's part of the cited narration in Bukhaari, and because Gabriel ﷺ made the Prophet ﷺ recite these words on this occasion). From this moment onwards, the rest of the Quraan would be gradually, verse for verse, chapter for chapter, revealed to him over a period of 23 years.

**Context for the second part:** After receiving the revelation in the cave, the Prophet ﷺ was quite overwhelmed, so he returned to his house in Mecca, and told his wife Khadeejah ﷺ to cover him, so that he would become tranquil.

الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَأَسْتَعِينُهُ وَأُؤْمِنُ بِهِ وَأَتَوَكَّلُ عَلَيْهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ ثُمَّ قَالَ إِنَّ الرَّائِدَ لَا يَكْذِبُ أَهْلَهُ، وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا  
هُوَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ خَاصَّةً وَإِلَى النَّاسِ عَامَةً، وَاللَّهُ لَتَمُوتَنَّ كَمَا  
تَنَامُونَ، وَلَتُبْعَثَنَّ كَمَا تَسْتَيْقِظُونَ، وَلَتَحَاسِبُنَّ بِمَا تَعْمَلُونَ، وَإِنَّهَا الْجَنَّةُ أَبَدًا  
وَالنَّارُ أَبَدًا

**Translation:** “Praise is to Allah, I praise Him, seek His help, believe in Him and put my trust in Him. And I bear witness that there is no god but Allah, having no associate whatsoever.” Then he said “Surely, the guide does not lie to his people; (I swear) by Allah, the One whom there is no god besides Him, I am indeed the Messenger of Allah to you in particular and to mankind in general. By Allah, you will truly die just as you sleep. You will truly be resurrected just as you wake up. And you will truly be called to account for what you do. It is (then either) Paradise forever or Hell forever.”

**Source:** This report is mentioned by ibn al-Atheer in his al-Kaamil fee at-Taareekh. The narrator is Ja’far ibn Abdullah ibn al-Hakam. Mubarakpuri includes it in his The Sealed Nectar and Muhammad Ghazali in his Fiqh as-Seerah.

**Context:** In the period after the first revelation, the spreading of the Message (Da’wah) was done privately, from person to person. Those that converted also attended private sermons and lessons given by the Prophet ﷺ. But in the fourth year, the Prophet ﷺ was ordered through revelation to proclaim the Islamic Message publicly. Thus he gathered around 45 of his closest kinsmen (uncles, cousins and so on) for a private meeting and then made the above address to them. Aboo Taalib, his paternal uncle, foster parent and leader of the Haashim clan, did not convert at this moment but he did however vow to protect him from harm in his mission.

Noteworthy here is that the people he was addressing (the Arab polytheists) generally believed in God(s) but did not believe in any type of afterlife.

### 3) First Public Address to the Quraysh (Year 4)

لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّفَا فَجَعَلَ يُنَادِي يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ لِبُطُونِ قُرَيْشٍ حَتَّى اجْتَمَعُوا، فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ، فَجَاءَ أَبُو لَهَبٍ وَقُرَيْشٌ فَقَالَ أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ، أَكُنْتُمْ مُصَدِّقِي؟ قَالُوا نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا قَالَ فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ

**Translation:** When ‘And warn your near kinsmen’ (Quraan 26:214) was revealed, the Prophet ﷺ ascended (Mount) Safaa and started calling, “O Banee Fihri! O Banee Adi!” addressing the various clans of the Quraysh until they were assembled. Those who could not come themselves, sent their messengers to see what it was. So Aboo Lahab and the Quraysh came and he (the Prophet ﷺ) then said, “Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?” They said, “Yes. We have not experienced anything from you but truthfulness.” He said, “Then, truly I am a warner to you ahead of a terrible punishment!”

**Source:** Saheeh al-Bukhaari 4770 (Kitaab at-Tafseer)

**Context:** This occasion was the first public proclamation of the Message that the Prophet ﷺ made to his whole tribe the Quraysh, the inhabitants of Mecca. With it, the public phase of spreading the Message commenced. What is meant by the punishment referred to here is Hell in the afterlife.



#### 4) Consolation for the Family of Yaasir ﷺ

صَبْرًا آلَ يَاسِرٍ مَوْعِدُكُمْ الْجَنَّةُ

**Translation:** “Patience O family of Yaasir; your abode is Paradise.”

**Source:** Seerah ibn Hishaam

**Context:** After the proclamation of the Message became public, the polytheists quickly moved to persecuting the converts to turn them back to their previous religion. The ones most affected were those that didn’t have a strong clan to protect them. One of these was the family of Yaasir ﷺ (him, his Abyssinian wife Sumayyah ﷺ and their son Ammaar ﷺ). They were viciously tortured by Aboo Jahl, one of the chiefs of the Quraysh. On one occasion the Prophet ﷺ came across them and consoled them with the above saying. Ammaar ﷺ ended up surviving and lived a long life but his parents died from the torture. They were the first martyrs of this Ummah (the whole community of the Prophet’s followers/Muslims, bound together by ties of religion).

#### 5) Emigration to Abyssinia (Year 5)

لَوْ خَرَجْتُمْ إِلَى أَرْضِ الْحَبَشَةِ فَإِنَّ بِهَا مَلِكًا لَا يُظْلَمُ عِنْدَهُ أَحَدٌ، وَهِيَ أَرْضُ صِدْقٍ، حَتَّى يَجْعَلَ اللَّهُ لَكُمْ فَرَجًا مِمَّا أَنْتُمْ فِيهِ

**Translation:** “If you left for the land of Abyssinia, then indeed there is a king there, no one is wronged in his presence, and it is a land of truthfulness. Until Allah makes a way out for you from the situation you’re in.”

**Source:** Seerah ibn Hishaam

**Context:** When the public phase of Da’wah began and more people started to convert, the polytheists also started to persecute the Muslims more, especially the weak among them, with methods like torture, threats, social boycott and so on. When the situation kept worsening, the Prophet ﷺ gave the above advice. Thus a group of Muslims

emigrated to Abyssinia in Africa to seek refuge there so they could live by their faith in peace. The king referred to was the Christian an-Najaashi, who later also converted to Islaam. The total amount that ended up emigrating was around one hundred. Among them were the Prophet's daughter, son in law and cousin.

6) Aboo Taalib's Request,  
Prophet's Reply (around Year 6)

يَا عَمَّ وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي ، وَالْقَمَرَ فِي يَسَارِي عَلَى أَنْ أَتْرُكَ  
هَذَا الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلِكَ فِيهِ، مَا تَرَكْتُهُ

**Translation:** “O my uncle, by Allah even if they put the sun in my right hand and the moon in my left hand on the condition that I abandon this matter, I would not abandon it until Allah either causes it to prevail or I perish in it.”

**Source:** Seerah ibn Hishaam, also see Dalaail an-Nubuwwah 1/188 by al-Bayhaqi

**Context:** Aboo Taalib had vowed to protect the Prophet ﷺ when he proclaimed prophethood, but as time passed the polytheist chiefs of the Quraysh kept pressuring him to either tell him to stop his mission or to surrender him to them so they could kill him. Aboo Taalib then went to the Prophet ﷺ and asked him if he couldn't stop, and the Prophet ﷺ replied the above. Aboo Taalib was greatly touched by this and then said, “Go my nephew, and say what you please, for by Allah I will never surrender you to anything!”

7) Persevering through Oppression,  
Prophecy about the  
Final Outcome of the Mission

شَكُونَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ  
الْكَعْبَةِ، قُلْنَا لَهُ أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو اللَّهَ لَنَا قَالَ كَانَ الرَّجُلُ فِيمَنْ  
قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ، فَيَجَاءُ بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ  
فَيُشَقُّ بِاثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيُمَشَّطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ  
لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيُتِمَّنَّ هَذَا  
الْأَمْرَ حَتَّى يَسِيرَ الرَّكَّابُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لَا يَخَافُ إِلَّا اللَّهَ أَوْ  
الذُّبَّ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ

**Translation:** We complained to the Messenger of Allah ﷺ (of the persecution done by the Quraysh) while he was sitting in the shade of the Ka'ba, leaning over his covering sheet. We said to him, "Will you not seek help for us? Will you not pray to Allah for us?" He said, "There was a man from the nations before you for whom a ditch was dug, and he was placed in it. Then a saw would be brought and put over his head and he would be cut into two pieces; yet that would not turn him away from his religion. And combed away with iron combs would be what was beneath his flesh of bones or sinews; yet that would not turn him away from his religion. By Allah, this matter (i.e. Islaam) will definitely prevail until a rider travels from San'aa (in Yemen) to Hadramaut fearing nothing but Allah, or the wolf regarding his sheep, but you (people) are hastening."

**Source:** Saheeh al-Bukhaari 3612 (Kitaab al-Manaaqib)

## 8) Miracle of the Splitting of the Moon

انْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ فَصَارَ فِرْقَتَيْنِ، فَقَالَ لَنَا اشْهَدُوا اشْهَدُوا

**Translation:** The moon was cleft asunder while we were with the Prophet ﷺ and it became two parts. Then he said to us: “Witness, witness (this miracle).”

**Source:** Saheeh al-Bukhaari 4865 (Kitaab at-Tafseer)

**Context:** The splitting of the moon is seen as one of the biggest miracles performed by the Prophet ﷺ in his life. Some chiefs of the Quraysh asked for a big miracle so that they could believe and then this was done. It is also referred to in the Quraan (54:1): “The Hour has drawn near and the moon has been cleft asunder.” The Hour mentioned in the verse here refers to the Day of Judgement.

## 9) Prayer for the Guidance of one of two men (Year 6)

اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ يَا أَبِي جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ

**Translation:** “O Allah, reinforce Islaam through the more dear one of these two men to you: Through Aboo Jahl or through Umar ibn al-Khattaab.”

**Source:** Jaami’ at-Tirmidhi 3681 (Kitaab al-Manaaqib)

**Context:** This was the prayer the Prophet ﷺ made for the conversion of either one of these two. Both were leading figures in the Quraysh and persecuted the Muslims.

Umar ؓ converted to Islaam shortly afterwards, on the same day that he famously set out from his house, carrying his sword and intending to kill the Prophet ﷺ. The Islamic cause was much strengthened through him, and he eventually became one of the Prophet’s closest companions and one of the most eminent Muslims.

## 10) Prayer against the Polytheist Chiefs of the Quraysh

اللَّهُمَّ عَلَيكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيكَ بِقُرَيْشٍ ثُمَّ سَمَى  
اللَّهُمَّ عَلَيكَ بِعَمْرِو بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ  
بْنِ عُتْبَةَ، وَأُمَيَّةَ بْنِ خَلَفٍ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَعُمَارَةَ بْنِ الْوَلِيدِ

**Translation:** “O Allah, take revenge on the Quraysh! O Allah, take revenge on the Quraysh! O Allah, take revenge on the Quraysh! Then he named: “O Allah! take revenge on Umar ibn Hishaam, Utba ibn Rabee’a, Shayba ibn Rabee’a, al-Waleed ibn Utba, Umayya ibn Khalaf, Uqba ibn Abee Mu’ayt and Umaara ibn al-Waleed.”

**Source:** Saheeh al-Bukhaari 520 (Kitaab as-Salaah)

**Context:** Throughout the public phase in Mecca, there were many instances of abuse, harassment and mock and so on directed towards the Prophet ﷺ by the polytheists. One of them which really stands out was the incident where the Prophet ﷺ was praying at the Ka’ba (a sacred sanctuary no less), and the chiefs of the Quraysh were close by. So they sent somebody to gather the blood, dung and insides of a slaughtered camel, then come back and wait until the Prophet ﷺ was in prostration, to then throw it on his blessed back. So all the chiefs started laughing a great deal. His young daughter Faatima رضي الله عنها had seen this afar, she came running to clean the dirt off him and rebuked them. So the Prophet ﷺ first finished his prayer, then stood up and invoked Allah against the chiefs with the above words. This was after *years* of calling them towards the truth and enduring their impudent harassments. The fate of these seven men will be mentioned later on with the context of another narration in this collection.

## 11) Boycott and its Nullification (Year 7-9)

يَا عَمَّ إِنَّ رَبِّي اللَّهُ قَدْ سَلَّطَ الْأَرْضَ عَلَى صَحِيفَةٍ قُرَيْشٍ فَلَمْ تَدَعْ فِيهَا  
إِسْمًا هُوَ لِلَّهِ إِلَّا أَثْبَتَتْهُ فِيهَا وَنَفَتْ مِنْهُ الظُّلْمَ وَالْقَطِيعَةَ وَالْبُهْتَانَ

**Translation:** O my uncle, indeed my Lord Allah has let loose ants upon the document of Quraysh. So they (the ants) did not leave a word which is 'Allah' except that they upheld it (i.e. didn't eat it), and they removed from it (the words of) injustice, severance (of relations) and falsehood.

**Source:** Seerah ibn Hishaam. This story is included by Mubarakpuri in his Sealed Nectar, giving Zaadul Ma'aad as a source, and Saheeh al-Bukhaari although I haven't been able to find it in the latter yet. Sallaabee also includes it, citing ibn Ishaq, and mentions slightly different versions which also affirm that everything from the document except 'In your name O Allah' had been eaten away, citing the Seerah of ibn Katheer.

**Context:** In the seventh year of Prophethood the clans of the Quraysh decided on a new strategy of aggression: A complete boycott on the Haashim clan of the Prophet ﷺ (both its Muslims and non-Muslims). They vowed to not sell or buy anything from them, visit them or intermarry with them. The Haashim clan was forced to move to an outskirt of Mecca, and the Quraysh was bent on upholding this boycott for years until Haashim would be forced (out of starvation/exhaustion) to surrender the Prophet ﷺ to them to be killed. After years had passed and the situation had become extremely difficult, some Meccans felt out of pity that this cruel boycott should be annulled. It ended up being annulled in the following miraculous way: The document which stipulated the boycott was hanging inside the Ka'ba, and the Prophet ﷺ was informed about its state through revelation, so then Aboo Taalib approached the Quraysh and made them an offer: if the ants have indeed effected the document in the way described, then they would annul it. If not, then he would surrender the Prophet ﷺ to them. The sceptical Quraysh gladly accepted, but upon entering the Ka'ba, the

document was found to be exactly as described, and thus the boycott had to be annulled and the Haashim clan could finally leave the outskirts and return.

## 12) Passing of Aboo Taalib (Year 10)

يَا عَمِّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ

**Translation:** “O my uncle! Say, ‘There is no god whatsoever except Allah’, a sentence with which I shall testify for you before Allah.”

أَمَّا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ، مَا لَمْ أُنْهَ عَنْكَ فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ ﴿ مَا كَانَ لِلنَّبِيِّ ﴾ الْآيَةَ

**Translation:** “By Allah, I will definitely keep on asking forgiveness for you as long as I’m not forbidden (by Allah) to do so.” Then Allah High is He, revealed about it, “It is not befitting for the Prophet... (Quraan 9:113)”

**Source:** Saheeh al-Bukhaari 1360 (Kitaab al-Janaaiz)

**Context for the first part:** Shortly after the annulment of the boycott, Aboo Taalib became ill with the illness from which he was to pass. This is what the Prophet ﷺ told him on his deathbed, so he would convert to Islaam and thus be saved from Hell in the afterlife. On the opposite side were the likes of Aboo Jahl and other polytheist chiefs pressing him to do the opposite. Thus this tug of war for his soul so to speak, was going on at his deathbed.

**Context for the second part:** This is what the Prophet ﷺ said after Aboo Taalib passed away. His passing caused him a lot of grief because he loved Aboo Taalib a great deal. Although there exists some difference of opinion, it seems to be the majority opinion amongst Sunni scholars that Aboo Taalib did not die upon the (full) Islamic creed. In another version of this narration it was said that the following verse was revealed to the Prophet on this occasion: “Indeed, you do not guide whom you



love, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.” (Quraan 28:56). He was the leader of his clan and was an important protector of the Prophet ﷺ. Thus after his passing, the Quraysh started to persecute him more.

### 13) Passing of Sayyidah Khadeejah ؓ (Year 10)

مَا أَبْدَلَنِي اللَّهُ عَزَّ وَجَلَّ خَيْرًا مِنْهَا، قَدْ آمَنْتَ بِي إِذْ كَفَرَ بِي النَّاسُ، وَصَدَّقْتَنِي  
إِذْ كَذَّبَنِي النَّاسُ، وَوَأَسْتَنِي بِمَالِهَا إِذْ حَرَمَنِي النَّاسُ، وَرَزَقَنِي اللَّهُ عَزَّ وَجَلَّ  
وَلَدَهَا إِذْ حَرَمَنِي أَوْلَادَ النِّسَاءِ

**Translation:** “Allah Mighty and Majestic is He, has not given me better than her (Khadeejah ؓ) in return. Surely she believed in me when the people disbelieved in me. She verified me when the people belied me. She comforted me with her wealth when the people refused me. And Allah Mighty and Majestic is He, provided me children through her and withheld from me children through other women.”

**Source:** Musnad Ahmad 24864 (Musnad Aaishah)

**Context:** In the tenth year of Prophethood the first and most beloved wife of the Prophet ﷺ (Khadeejah ؓ) passed away. This was of much grief to him as she was an important pillar in his life. She was the first convert of this Ummah. A truthful believer. She supported him and comforted him. She was also quite wealthy from her business ventures, so she contributed a lot to the cause financially too. All the Prophet’s descendants throughout history and alive today are through her. Her passing and that of Aboo Taalib are two reasons why the tenth year was called the Year of Grief.

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي ، وَقِلَّةَ حِيلَتِي ، وَهَوَانِي عَلَى النَّاسِ ، يَا أَرْحَمَ  
الرَّاحِمِينَ ، أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ ، وَأَنْتَ رَبِّي ، إِلَى مَنْ تَكْلِفِي؟ إِلَى بَعِيدٍ  
يَتَجَهَّمُنِي؟ أَمْ إِلَى عَدُوِّ مَلَكَتُهُ أَمْرِي؟ إِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا  
أُبَالِي ، وَلَكِنْ عَافَيْتُكَ هِيَ أَوْسَعُ لِي ، أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ  
الظُّلُمَاتِ ، وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ مِنْ أَنْ تَنْزِلَ بِي غَضَبُكَ ، أَوْ  
يَحِلَّ عَلَيَّ سَخَطُكَ ، لَكَ الْعُتْبَى حَتَّى تَرْضَى ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

**Translation:** “O Allah, to You I complain of the lack of my power, the deficiency of my situation and my abasement with the people. O Most Merciful of Merciful ones, You are the Lord of the weak. And You my Lord, to whom will You surrender me? To a distant relative who scowls at me, or to an enemy whom You have given power over my affair? But if Your anger does not fall on me, then I do not mind. Though Your wellness is more spacious for me. I seek refuge with the Light of Your Countenance through which the darkness is illuminated and through which the affairs of the world and the afterlife become right, that Your anger would descend on me or that Your displeasure would befall me. With You is the final outcome until You are pleased. And there is no might nor power whatsoever except through You.”

**Source:** Seerah ibn Hishaam

**Context:** The Prophet’s Message was meant for all mankind. He also used to do Da’wah to different Arab tribes that visited Mecca yearly in the Hajj season. When the political elite of his own tribe the Quraysh kept disbelieving and kept hindering his mission, he himself went out to different tribes in different towns, proclaimed the Message and asked for their support for the cause of the religion. Most tribes didn’t fully accept his call, or only limited members of their tribes converted. One of the tribes he went to was the Thaqeef tribe in the city Taaif. They treated him and his

companion Zayd ؓ very badly and chased them out of the city. They then rested in a fruit orchard nearby, tired and wounded, and the Prophet ﷺ made the above heartfelt prayer.

#### 15) Offer made by the Angel of the Mountains

فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمْ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَأَنَا  
مَلَكُ الْجِبَالِ وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ فَمَا شِئْتَ إِنْ شِئْتَ أَنْ أُطِيقَ  
عَلَيْهِمُ الْأَخْشَبَيْنِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ  
مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا

**Translation:** So the Angel of the Mountains called me and sent peace to me, then he said: O Muhammad, verily Allah has heard the sayings of your people to you and I am the Angel of the Mountains, and verily your Lord has sent me to you so that you can order me with your command. So what do you wish? If you wish that I let al-Akshabayn (two mountains) fall on them (I would do that). So the Messenger of Allah ﷺ said to him: “Rather, I hope that Allah will bring forth from their descendants those that will worship Allah alone and will not associate anything (of deities) with Him.”

**Source:** Saheeh Muslim 1795 (Kitaab al-Jihaad was-Siyar)

**Context:** This offer to destroy the tribe was made by Allah through the Angels to the Prophet ﷺ after the Mission of Taaif, but he refrained out of his clemency, and his wish to see people living by this pure creed of monotheism. The people of Taaif eventually all converted to Islaam years later.

16) Da'wah to the Madinese  
& Pledge of Aqabah (Year 11-13)

مَكَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ عَشَرَ سِنِينَ يَتَّبِعُ النَّاسَ فِي  
مَنَازِلِهِمْ بِعُكَاظٍ وَمَجَنَّةٍ، وَفِي الْمَوَاسِمِ بِمَنًى، يَقُولُ مَنْ يُؤْوِيَنِي؟ مَنْ يَنْصُرُنِي؟  
حَتَّى أُبَلِّغَ رِسَالَاتِ رَبِّي، وَلَهُ الْجَنَّةُ (...) حَتَّى بَعَثَنَا اللَّهُ لَهُ مِنْ يَثْرِبَ فَأَوْيَيْنَاهُ  
وَصَدَّقْنَاهُ

**Translation:** The Messenger of Allah ﷺ stayed in Mecca for ten years, following people to their homes, to Ukkaadh (a famous marketplace), to Majannah, and to Mina during the seasons (of Hajj), saying, “Who will shelter me? Who will help me, so that I can convey the Message of my Lord, and in return for that he will have Paradise?” (... And this situation continued) until Allah sent us to him from Yathrib (i.e. Madeenah). We sheltered him and we believed in him.”

فَقُلْنَا يَا رَسُولَ اللَّهِ، عَلَامَ نُبَايِعُكَ؟ قَالَ تَبَايَعُونِي عَلَى السَّمْعِ وَالطَّاعَةِ فِي  
النَّشَاطِ وَالْكَسَلِ، وَالتَّفَقَّةِ فِي الْعُسْرِ وَالْيُسْرِ، وَعَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ  
عَنِ الْمُنْكَرِ، وَأَنْ تَقُولُوا فِي اللَّهِ لَا تَخَافُونَ فِي اللَّهِ لَوْمَةً لَائِمًا، وَعَلَى أَنْ  
تَنْصُرُونِي فَتَمْنَعُونِي إِذَا قَدِمْتُ عَلَيْكُمْ، مِمَّا تَمْنَعُونَ مِنْهُ أَنْفُسَكُمْ  
وَأَزْوَاجَكُمْ وَأَبْنَاءَكُمْ، وَلَكُمْ الْجَنَّةُ قَالَ فَقُمْنَا إِلَيْهِ فَبَايَعْنَاهُ

**Translation:** We said, O Messenger of Allah, on what do we pledge you? He said, “You pledge me on listening and obeying in liveliness and lethargy, on spending in difficulty and ease, on enjoining good and forbidding evil, and that you speak for Allah, not fearing the blame of the blamer for Allah, and that you support me and protect me when I come to you, from what you protect yourselves and your wives and your children, and then for you is Paradise.” He said, then we stood up and pledged to

him.

**Source:** Musnad Ahmad 14456 (Musnad Jaabir ibn Abdullah)

**Context for the first part:** As was mentioned earlier, the Prophet ﷺ used to do Da'wah to all the Arab tribes that visited Mecca yearly during the Hajj pilgrimage. In year 11, a group of six men from Madeenah (then still named Yathrib) visiting Mecca met with the Prophet ﷺ and converted to Islaam, they then returned to spread the Message among their tribe.

Also in year 12, a group of twelve Madinese converts came to Mecca, met with the Prophet ﷺ at a place called Aqaba and pledged to him that they would not commit idolatry, steal, adulterate, kill their children, slander or disobey when called towards good, but I did not add that narration. That event is referred to as the First Pledge of Aqabah. Afterwards, the Prophet ﷺ also sent his learned companion Mus'ab ibn Umayr ؓ with them, so he could spread the Message further and teach the converts the religion. Gradually, all of the Madinese converted to Islaam.

**Context for the second part:** After most of the people of Madeenah converted, they decided to also give the Prophet ﷺ shelter in their city, appoint him as their leader and fully support him in his mission. So in year 13, a group of more than seventy Madinese envoys met with him after the days of Hajj, at Aqabah and pledged allegiance to him. After this event (referred to as the Second Pledge of Aqabah), the gradual emigration (Hijrah) of the Muslims from Mecca to Madeenah commenced.

أَتَيْتُ بِدَابَّةٍ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ خَطُوهَا عِنْدَ مُنْتَهَى طَرَفِهَا فَرَكِبْتُ وَمَعِيَ  
جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسِرْتُ فَقَالَ انْزِلْ فَصَلَّ فَفَعَلْتُ فَقَالَ أَتَدْرِي أَيْنَ  
صَلَّيْتُ صَلَّيْتُ بِطَيْبَةِ وَإِلَيْهَا الْمُهَاجِرُ ثُمَّ قَالَ انْزِلْ فَصَلَّ فَصَلَّيْتُ فَقَالَ أَتَدْرِي  
أَيْنَ صَلَّيْتُ صَلَّيْتُ بِطُورِ سَيْنَاءَ حَيْثُ كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلَامُ  
ثُمَّ قَالَ انْزِلْ فَصَلَّ فَتَنَزَّلْتُ فَصَلَّيْتُ فَقَالَ أَتَدْرِي أَيْنَ صَلَّيْتُ صَلَّيْتُ بِبَيْتِ لَحْمٍ  
حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلَامُ ثُمَّ دَخَلْتُ بَيْتَ الْمُقَدِّسِ فَجُمِعَ لِي الْأَنْبِيَاءُ  
عَلَيْهِمُ السَّلَامُ فَقَدَّمَنِي جِبْرِيلُ حَتَّى أَمَمْتُهُمْ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَإِذَا  
فِيهَا آدَمُ عَلَيْهِ السَّلَامُ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَإِذَا فِيهَا ابْنُ الْحَالَةِ  
عِيسَى وَيَحْيَى عَلَيْهِمَا السَّلَامُ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَإِذَا فِيهَا يُوسُفُ  
عَلَيْهِ السَّلَامُ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ فَإِذَا فِيهَا هَارُونُ عَلَيْهِ السَّلَامُ ثُمَّ  
صُعِدَ بِي إِلَى السَّمَاءِ الْخَامِسَةِ فَإِذَا فِيهَا إِدْرِيسُ عَلَيْهِ السَّلَامُ ثُمَّ صُعِدَ بِي إِلَى  
السَّمَاءِ السَّادِسَةِ فَإِذَا فِيهَا مُوسَى عَلَيْهِ السَّلَامُ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ  
فَإِذَا فِيهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ ثُمَّ صُعِدَ بِي فَوْقَ سَبْعِ سَمَوَاتٍ فَأَتَيْنَا سِدْرَةَ  
الْمُنْتَهَى فَغَشَّيْتَنِي ضَبَابَةً فَخَرَرْتُ سَاجِدًا فَقِيلَ لِي إِنِّي يَوْمَ خَلَقْتُ السَّمَوَاتِ  
وَالْأَرْضَ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلَاةً فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ

**Translation:** "I was brought an animal that was larger than a donkey and smaller than a mule, whose stride could reach as far as it could see. I mounted it, and Gabriel ﷺ was with me, and I set off. Then he said: 'Dismount and pray,' so I did. He said: 'Do

you know where you have prayed? You have prayed in Taybah (i.e. Madeenah) and to it goes the emigrant.” Then (after travelling again) he said: 'Dismount and pray,' so I prayed. He said: 'Do you know where you have prayed? You have prayed at Mount Sinai, where Allah Mighty and Majestic is He spoke to Moses ﷺ.' Then he said dismount and pray.' So I dismounted and prayed, and he said: 'Do you know where you have prayed? You have prayed in Bethlehem, where Jesus ﷺ was born.' Then I entered Baytul Maqdis (Jerusalem) where the Prophets ﷺ were assembled for me, and Gabriel ﷺ brought me forward to lead them in prayer. Then I was taken up to the First Heaven, and there was Adam ﷺ. Then I was taken up to the Second Heaven and there were the maternal cousins Jesus and John ﷺ. Then I was taken up to the Third Heaven and there was Joseph ﷺ. Then I was taken up to the Fourth Heaven and there was Aaron ﷺ. Then I was taken up to the Fifth Heaven and there was Enoch (Idrees) ﷺ. Then I was taken up to the Sixth Heaven and there was Moses ﷺ. Then I was taken up to the Seventh Heaven and there was Abraham ﷺ. Then I was taken up above the Seven Heavens and we arrived at the Lote-Tree of the Utmost Boundary (Sidratul Muntaha) and I was covered with fog. I fell prostrate and it was said to me: 'Indeed the day I created the Heavens and the Earth, I enjoined upon you and your Ummah fifty prayers, so establish them, you and your Ummah.'

Another version of this hadeeth mentions the following episodes of the Journey:

بَيْنَمَا أَنَا فِي الْحُطِيمِ مُضْطَجِعًا، إِذْ أَتَانِي آتٍ فَقَدَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ  
فَاسْتَخْرَجَ قَلْبِي، ثُمَّ أَتَيْتُ بِطُسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيْمَانًا، فَعُغِصِلَ قَلْبِي ثُمَّ  
حُشِّي

**Translation:** “While I was resting in the Hateem (a small open area attached to the Ka’ba) suddenly someone (Gabriel ﷺ) came to me and cut open what is between here



to here, then he took out my heart. Then a golden tray of Belief was brought to me and my heart was washed and was filled (with Belief).”

ثُمَّ أُتِيْتُ بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ، فَأَخَذْتُ اللَّبَنَ، فَقَالَ  
هِيَ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ

**Translation:** “Then I was brought a container of wine, a container of milk and a container of honey. I took the milk. So he (Gabriel ﷺ) said ‘It is the Fitrah (primordial human nature) which you are upon and your Ummah.’”

فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ قَالَ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ،  
وَلَكِنْ أَرْضَى وَأُسَلِّمُ قَالَ فَلَمَّا جَاوَزْتُ نَادَى مُنَادٍ أَمْضَيْتُ فَرِيضَتِي  
وَحَفَّفْتُ عَنْ عِبَادِي

**Translation:** (Moses ﷺ said:) ‘Go back to your Lord and request Him alleviation for your Ummah.’ I said, ‘I have requested my Lord until I felt shy. But (now) I am satisfied and surrender (to Allah’s Order).’ When I left, a caller called out: ‘I have passed My Order and have lessened the burden of My Worshipers.’”

#### Sources:

Sunan an-Nasaai 450 (Kitaab as-Salaah) (first part)

Saheeh al-Bukhaari 3887 (Kitaab Manaaqib al-Ansaar) (last three parts)

**Context for the first part:** This narration is about the Night Journey, which was the culminating event of the Messenger’s prophetic story: his greatest glory, as he rose into the very presence of his Lord in order to behold His greatest signs. On this night he travelled with Gabriel ﷺ to several significant places, including Jerusalem where he led all the Prophets that ever lived in prayer, then he ascended with Gabriel ﷺ and visited Paradise and Hell. The summit of this journey was when he met Allah

Himself. I've chosen several episodes from one long narration in which the Prophet ﷺ told the companions what happened during the journey.

The end of the first part describes the moment the Prophet ﷺ reached the Sidratul Muntaha, which is the summit of Paradise beyond which nobody but the Prophet ﷺ could ever go. That is when he ascended and met Allah, Perfect is He. The full account of the intimate discourse they must have had together in those moments is known perhaps by them alone. This is also the moment where the five daily prayers were ordained by Allah upon the Prophet ﷺ and his Ummah. They were originally fifty in number, but the amount was ultimately lowered, as will be mentioned at the last episode of this narration.

**Context for the second part:** Other versions in Bukhaari (1636) say that his blessed heart was filled with both Belief and Wisdom.

**Context for the third part:** Other versions in Bukhaari (5576) have Gabriel ﷺ answering: "Praise be to the One that has guided you to the Fitrah (the primordial, pure, natural disposition of man). If you had taken the wine, your Ummah would have gone astray." In Saheeh Muslim (164A): "You did right, Allah will rightly guide through you your Ummah on the Fitrah.

Shaykh Abdul Hakim Murad says about this in his article The Sunnah as Primordality: "This extraordinary event deserves careful consideration. At the summit of his prophetic career, and hence at the summit of humanity's history of relating to Allah, a lesson is given about the *fitrah*, and we are shown that this is part of, and indeed the essence of, the Sunna."

**Context for the fourth part:** As the Prophet ﷺ returned from his meeting with Allah, he again met the Prophet Moses ﷺ. Judging from personal experience with his own nation, the latter advised the Prophet ﷺ to ask Allah for alleviation by requesting Him to lessen the amount of daily prayers. The Prophet ﷺ did this and through his requests and the grace of Allah, the amount was ultimately lowered to the five daily prayers (with the same reward as fifty) which are obligatory in Islaam now.

18) Emigration to Madeenah (Hijrah)  
(Year 1 After Hijrah)

قُلْتُ لِلنَّبِيِّ ﷺ وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لَأُبْصَرْنَا فَقَالَ  
مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاِثْنَيْنِ اللَّهُ ثَالِثُهُمَا؟

**Translation:** I said to the Prophet ﷺ while I was in the Cave. “If any of them looks under his feet, he will definitely see us!” He said, “What do you think O Aboo Bakr, of two (persons) the third of whom is Allah?”

**Source:** Saheeh al-Bukhaari 3653 (Kitaab Fadaail Ashaab an-Nabi ﷺ)

**Context:** When the Quraysh became aware that the Prophet ﷺ was about to migrate to Madeenah and become its leader, they mobilised and sent a group of assassins to his house at night so they could kill him the moment he came out. With the help of Allah, the Prophet ﷺ eluded the assassins and slipped out of Mecca unnoticed together with Aboo Bakr ؓ, beginning their journey to Madeenah. They first took shelter in a cave atop Mount Thawr for a few days. The Meccans had placed a large bounty on them for anyone who could deliver them dead or alive. At one point some Meccan scouts were very near the cave and inches away from detecting them, but ultimately by Allah’s protection, they failed in doing so. That tense moment was when the Prophet ﷺ comforted Aboo Bakr ؓ with his legendary reply above.

## Madinese Phase

### 19) Arrival in Madeenah, First Public Address (Year 1 AH)

لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ قِبَلَهُ وَقِيلَ قَدْ قَدِمَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ قَدِمَ رَسُولُ اللَّهِ قَدْ قَدِمَ رَسُولُ اللَّهِ ثَلَاثًا  
فَجِئْتُ فِي النَّاسِ لَأَنْظُرَ فَلَمَّا تَبَيَّنْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ  
فَكَانَ أَوَّلَ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ أَنْ قَالَ يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا  
الطَّعَامَ وَصَلُّوا الْأَرْحَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

**Translation:** When the Prophet ﷺ came to Madeenah, the people rushed towards him and it was said: ‘Verily, the Messenger of Allah ﷺ has come! The Messenger of Allah has come! The Messenger of Allah has come!’ three times. I came with the people so I could see, and when I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say was that he said: “O people! Spread peace. Feed others. Uphold the ties of kinship, and pray at night when people are asleep. Then you will enter Paradise in peace.”

**Source:** Sunan ibn Maajah 3251 (Kitaab al-At’imah)

**Context:** Abdullah ibn Salaam ؓ was one of the most learned rabbis of Madeenah’s Jewish community. This is his account of the Prophet’s arrival. He converted to Islaam after meeting with the Prophet ﷺ and recognising the signs of Prophethood in him. He converted while many of his fellow Jews refrained from doing so.

20) Building the blessed  
Masjid an-Nabawi (Year 1 AH)

فَكَانَ النَّبِيُّ ﷺ يَبْنِيهِ وَهُمْ يُنَازِلُونَهُ وَالنَّبِيُّ ﷺ يَقُولُ أَلَا إِنَّ الْعَيْشَ عَيْشُ  
الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

**Translation:** So the Prophet ﷺ was building it (Masjid an-Nabawi) and they (the Muslims) were assisting him, and the Prophet ﷺ was saying: “Verily, the (real) life is the life of the Hereafter, so forgive the Helpers and the Emigrants.

**Source:** Sunan ibn Maajah 742 (Kitaab al-Masaasjid wal-Jama’aat)

**Context:** The Prophetic Mosque was built shortly after the Prophet ﷺ arrived in Madeenah. He himself partook in its building. He then starting reciting this beautiful rhyming invocation. The Muslims started to recite along and this became somewhat of their working-tune (years later they also recited this while digging the trench for the Battle of the Trench). The Emigrants (Muhaajireen) are the Meccan Muslims that emigrated to Madeenah, and the Helpers (Ansaar) are the Madinese Muslims who gave the Prophet ﷺ the material support needed for his mission. I chose this narration because the Prophetic Mosque was one of the most important places for the spiritual and religious development of the companions, the place where they prayed their daily prayers behind the Prophet ﷺ, listened to his sermons and were taught their religion by him ﷺ. It was and remains the heart of Madeenah.

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَفِي  
مُدَّنَا وَصَحْحَهَا لَنَا وَانْقُلْ حُمَاهَا إِلَى الْجُحْفَةِ

**Translation:** “O Allah, make Madeenah beloved to us, as our love for Mecca or even more intense. O Allah, bless us in our Saa' and our Mudd (Arab measurements). Make its climate suitable for us, and divert its fever towards Juhfa.”

**Source:** Saheeh al-Bukhaari 1889 (Kitaab Fadaail al-Madeenah)

**Context:** At the time of the Prophet's arrival, Madeenah was a land often hit by epidemics and its climate was harsh. After he ﷺ made this prayer, it became and remains to this day a most blessed area. Very often you hear that when people visit this city, they fall in love with it, its peacefulness, its serenity and its blessing. Furthermore, the coming of the Prophet ﷺ and Islaam into Madeenah purified it not only physically but also spiritually. I chose this narration because it symbolises that for me.

اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنَّ تَهْلِكَ هَذِهِ الْعِصَابَةُ  
مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَا دَامَ يَدِيهِ مُسْتَقْبِلَ  
الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى  
مَنْكِبَيْهِ ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ وَقَالَ يَا نَبِيَّ اللَّهِ كَفَاكَ مُنَاشِدَتَكَ رَبَّكَ فَإِنَّهُ  
سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ  
لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾

**Translation:** "O Allah, fulfil for me what You have promised me! O Allah, bring about what You have promised me! O Allah, if this small group of the people of Islaam is destroyed You will not be worshipped on Earth." And he continued supplicating to his Lord loudly, stretching out his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Aboo Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: O Prophet of Allah, sufficient has been your imploring your Lord, and He will indeed fulfil for you what He promised you. So Allah Mighty and Majestic is He, revealed: "(Remember) when you called out to your Lord for help, and He answered you: "Surely I am your Helper with a thousand from the Angels, one after another."

(Quraan 8:9)

**Source:** Saheeh Muslim 1763 (Kitaab al-Jihaad was-Siyar)

Another version of this narration adds:

وَهُوَ فِي الدَّرَجِ فَخَرَجَ وَهُوَ يَقُولُ ﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾ بَلِ السَّاعَةُ  
مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ

**Translation:** And he (the Prophet ﷺ) was in his armour and went out saying: “The multitude will be routed and they will turn their backs. But the Hour is their appointment (for due punishment), and the Hour is more disastrous and more bitter. (Quraan 54:45-46)

**Source:** Saheeh al-Bukhaari 4877 (Kitaab at-Tafseer)

**Context for the first part:** When the Muslims emigrated to Madeenah, the Meccans stole all the wealth that they had to leave behind. After Madeenah was established, the Muslims were looking to capture trading caravans belonging to the Quraysh to regain their stolen wealth. In year 2 AH, the Prophet ﷺ led a squadron of 313 warriors to capture a large caravan returning from Syria. When the chiefs in Mecca were informed of their movements, they led a battalion of more than a thousand warriors to defend their caravan. The caravan itself actually got away, but the Meccan battalion was bent on confronting the Muslims nonetheless. This led to the Battle of Badr.

The Battle of Badr was the first major battle fought by the Muslims. Before the battle started the Prophet ﷺ was making the above heartfelt invocations. It ended in a routing victory for them despite being heavily outnumbered. As mentioned in the Quraan verse, Allah sent down many of His Angels to fight alongside the Muslims. Present among them were the greatest Angels such as Gabriel ﷺ and Michael ﷺ. This iconic battle is seen as the most significant one in Islamic history, and its martyrs/warriors are seen as the most high-ranking. Almost all the major polytheist chiefs of the Quraysh were slain, including the seven men that the Prophet ﷺ famously invoked Allah against in hadeeth #10 of this collection.

**Context for the second part:** This part of another version of this narration, explains how the Prophet ﷺ was praying for victory, received revelation, and then went out reciting those verses about the outcome of the battle.



### 23) Uhud Armour (Year 3)

لَا يَنْبَغِي لِنَبِيِّ يَلْبَسُ لَأُمَّتَهُ فَيَضَعُهَا حَتَّى يَحْكُمَ اللَّهُ

**Translation:** “It is not befitting for a Prophet after he has put on his armour, to take it off until Allah has decided (between him and the enemy).”

**Source:** Saheeh al-Bukhaari (Kitaab al-I'tisaam bil-Kitaab was-Sunnah, Chapter 28, “...And who (conduct) their affair by mutual consultation...” A variant wording of this hadeeth can also be found in other collections, amongst which are: Sunan ad-Daarimi 2205, Musnad Ahmad 14787

**Context:** In year 3 AH, the Quraysh set out from Mecca to avenge their loss at Badr. They came thoroughly prepared, with more than 3000 warriors. The Muslim warriors numbered around 700. Before the Battle of Uhud, the Prophet ﷺ consulted with the Muslims to decide on whether to fight the Meccan army inside or outside Madeenah. The Prophet ﷺ himself reckoned fighting inside more wise, but the Muslims insisted on fighting outside Madeenah at Mount Uhud. The Prophet ﷺ acceded to their view, and started to prepare to set out. After he had already put on his coat of armour, a group of Muslims had doubts about their decision, so they went to the Prophet ﷺ and told him that he may do as he wished. The Prophet ﷺ then gave them the very chivalrous above reply, and thus they set out to Uhud.

### 24) Prayer during the Battle of Uhud

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

**Translation:** “O Allah! Forgive my people, for indeed they do not know.”

**Source:** Saheeh al-Bukhaari 3477 (Kitaab Ahaadeeth al-Anbiyaa)

The narrator of this particular hadeeth does not specify that it happened at Uhud but that is indeed what scholars and other narrations indicate. See for example: Ibn Hajar

al-Asqalaani's explanation of this hadeeth in his Fathul Baari, and also his explanation of hadeeth 6929 (Kitaab al-Istitaabah), Qaadi Iyyaad's mention of this event in his Shifaa in the section on the Prophet's forbearance, al-Husayni's mention of this event in his Our Master Muhammad ﷺ, in chapter 5 on the Prophet's forbearance, and Mubarakpuri's mention of this event in his The Sealed Nectar, in the chapter on the Battle of Uhud.

**Context:** This is the prayer which the Prophet ﷺ made in the heat of battle, at Uhud, for his people (the Qurayshite enemy army) when they were vehemently trying to kill him, and had wounded him to the face and he was bleeding and wiping the blood from his noble face. This shows his great forbearance as he could have also invoked Allah to curse them. But, as he ﷺ explains in another narration: he was not sent as a curser, rather he was sent as a mercy.

#### 25) State of the Martyrs in the Afterlife

لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ، تَرِدُ أَنْهَارَ الْجَنَّةِ تَأْكُلُ مِنْ ثِمَارِهَا وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَا كَلِهِمْ وَمَشْرَبِهِمْ وَمَقِيلِهِمْ قَالُوا مَنْ يُبَلِّغُ إِخْوَانَنَا عَنَّا أَنَا أَحْيَاءُ فِي الْجَنَّةِ نُرْزَقُ؛ لِيَأْخُذُوا فِي الْجِهَادِ، وَلَا يَنْكَلُوا عِنْدَ الْحَرْبِ؟ فَقَالَ اللَّهُ سُبْحَانَهُ أَنَا أُبَلِّغُهُمْ عَنْكُمْ قَالَ فَأَنْزَلَ اللَّهُ ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ﴾ إِلَى آخِرِ الْآيَةِ

**Translation:** (The Prophet ﷺ said:) When your brethren were smitten at Uhud, Allah put their souls in the bodies of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lanterns of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our

brethren about us, that we are alive in Paradise, provided for, so that they might not abstain from Jihaad and recoil in war? Allah Exalted is He said: I shall tell them about you; so Allah sent down; "Never consider those who have been killed in the way of Allah...." until the end of the verse (Quraan 3:169).

**Source:** Sunan Abee Daawood 2520 (Kitaab al-Jihaad)

Another version has it:

أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرَحُ مِنَ الْجَنَّةِ  
حَيْثُ شَاءَتْ ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ اِطْلَاعَةً فَقَالَ  
هَلْ تَشْتَهُونَ شَيْئًا قَالُوا أَى شَيْءٍ نَشْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا  
فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا قَالُوا يَا  
رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى  
فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تَرُكُوا

**Translation:** "Their souls (of the martyrs) are in the bodies of green birds who have their nests in lanterns hung from the Throne. They eat the fruits of Paradise from wherever they like and then nestle in those lanterns. Once their Lord cast a glance at them and said: Do you desire anything? They said: What (more) thing shall we desire, (when) we go freely in Paradise wherever we want? So He did that with them (asked them this question) three times. So when they saw that they would not be left from being asked they said: O Lord, we wish that You may return our souls to our bodies so that we may be slain in Your way once again. When He saw that they had no need, they were left (to their joy in Paradise)."

**Source:** Saheeh Muslim 1887 (Kitaab al-Imarah)

**Context:** The Battle of Uhud ended up as somewhat of a draw from a military perspective according to the scholar Sallaabee. But the Muslims did suffer quite heavy losses, with seventy warriors being martyred, including the Prophet's beloved uncle

Hamza ؑ After the battle, the Prophet ﷺ was informed about the state of the martyrs in the afterlife through revelation, so he informed his companions of the above. This was of course cause of great solace and aspiration for the believers, as are all other accounts that describe the infinite rewards in Paradise, both materially and spiritually (in terms of intimate proximity to and communion with God). The first part also describes the extraordinary event of a request of the Uhud martyrs in Paradise becoming the cause (sabab) of a famous Quraan verse being revealed by Allah, the full translation of which is: “Never think of those who have been killed in the way of Allah as dead. Rather, they are alive with their Lord, receiving provision. (3:169)”

### 26) Tragedy at the Well of Ma’oonah (Year 4 AH)

إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا وَإِنَّهُمْ قَالُوا اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ  
فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا

**Translation:** “Verily, your brethren have been slain while they were saying: O Allah, convey from us to our Prophet that we have indeed met You and that we were pleased with You and You were pleased with us.”

**Source:** Saheeh Muslim 677K (Kitaab al-Imarah)

**Context:** Some chiefs of Najd had requested (with ill intent) the Prophet ﷺ to send them a group of his learned companions so that they could learn the religion from them. They also took the responsibility and promised him to protect the ones sent from harm, so the Prophet ﷺ accepted. However, while the selected group of seventy companions were travelling to Najd, they were betrayed, ambushed and martyred at the well of Ma’oonah by the same ones that had invited them. As this was taking place, the Prophet ﷺ was informed of it through revelation, and then informed his companions around him of it.

27) Breaking the Boulder for  
the Battle of the Trench (Year 5 AH)

ثُمَّ هَبَطَ إِلَى الصَّخْرَةِ فَأَخَذَ الْمِعْوَلَ ، فَقَالَ بِاسْمِ اللَّهِ فَضْرَبَ ضَرْبَةً فَكَسَرَ  
ثُلُثَ الْحَجَرِ وَقَالَ اللَّهُ أَكْبَرُ، أُعْطِيتُ مَفَاتِيحَ الشَّامِ، وَاللَّهِ إِنِّي لَأُبْصِرُ  
قُصُورَهَا الْحُمْرَ مِنْ مَكَانِي هَذَا ثُمَّ قَالَ بِاسْمِ اللَّهِ وَضْرَبَ أُخْرَى، فَكَسَرَ ثُلُثَ  
الْحَجَرِ، فَقَالَ اللَّهُ أَكْبَرُ، أُعْطِيتُ مَفَاتِيحَ فَارِسَ، وَاللَّهِ إِنِّي لَأُبْصِرُ الْمَدَائِنَ  
وَأُبْصِرُ قَصْرَهَا الْأَبْيَضَ مِنْ مَكَانِي هَذَا ثُمَّ قَالَ بِاسْمِ اللَّهِ وَضْرَبَ ضَرْبَةً  
أُخْرَى، فَقَلَعَ بَقِيَّةَ الْحَجَرِ، فَقَالَ اللَّهُ أَكْبَرُ، أُعْطِيتُ مَفَاتِيحَ الْيَمَنِ، وَاللَّهِ إِنِّي  
لَأُبْصِرُ أَبْوَابَ صَنْعَاءَ مِنْ مَكَانِي هَذَا

**Translation:** Then he descended to the boulder, took the spade and said, “Bismillah” and struck it, so a third of the stone shattered and he said, “Allahu Akbar! I’ve been given the keys of the Levant. By Allah I truly see its red palaces from this place of mine.” Then he said “Bismillah” and struck it again so a third of the stone shattered and he said, “Allahu Akbar! I’ve been given the keys of Persia. By Allah I truly see Madaain and I see its white palace from this place of mine.” Then he said “Bismillah” and struck it again so the remainder of the stone was destroyed and he said, “Allahu Akbar! I’ve been given the keys of Yemen. By Allah I truly see the gates of San’aa from this place of mine.”

**Source:** Musnad Ahmad 18694 (Musnad al-Koofiyyeen, Hadeethul Baraa ibn Aazib)

**Context:** In year 5 AH, a confederation of enemy armies consisting of the Quraysh, Ghatafaan, Jews from Khaybar and others had formed an alliance, and they were on their way to try and conquer Madeenah. Their warriors numbered around 10.000.

After the Prophet ﷺ did mutual consultation with the Muslims, it was decided to dig a trench in front of Madeenah so that the enemy would be unable to enter and a siege

war would ensue. The digging of the trench had to be completed before the arrival of the enemy so all the Muslims joined the work, including the Prophet ﷺ. At some point, a huge boulder was blocking the progress, the narration above describes what miraculously happened when the Prophet ﷺ broke that boulder. As for the fulfilment of the visions seen: Yemen would come into the dominion of Islaam before the Prophet's passing. The Levant and Persia would follow during the reign of his two Caliphs Aboo Bakr ؓ and Umar ؓ.

## 28) Prayer for Victory

اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اهْزِمْهُمْ وَزَلْزِلْهُمْ

**Translation:** "O Allah, Revealer of the Holy Book, the One swift at reckoning, vanquish the confederates! Vanquish them and shake them!"

**Source:** Saheeh al-Bukhaari 6392 (Kitaab ad-Da'waat)

**Context:** The Muslims in Madeenah were under siege for weeks during the Battle of the Trench. When the circumstances started to become more difficult, the Prophet ﷺ made this prayer. Thereafter the defeat of the besieging enemy armies was set in motion. One of the things which happened was that vicious winds hit them so that they couldn't lit fires to cook, gain warmth or pitch their tents. They thus became increasingly demoralised and eventually gave up, left the siege and returned home.

وَسَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى إِذَا كَانَ بِالثَّنِيَّةِ الَّتِي يُهْبِطُ عَلَيْهِمْ مِنْهَا  
بَرَكَتُ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ حَلْ حَلْ فَأَلَحَّتْ، فَقَالُوا خَلَّاتِ الْقُصَوَاءُ،  
خَلَّاتِ الْقُصَوَاءُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خَلَّاتِ الْقُصَوَاءُ، وَمَا ذَاكَ  
لَهَا بِمُخْلِقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْأَلُونِي  
خُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا ثُمَّ زَجَرَهَا فَوَثَبَتْ، قَالَ  
فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَقْصَى الْحُدَيْبِيَّةِ

**Translation:** The Prophet ﷺ went on advancing until he reached the mountainous way through which one would go to them (the Quraysh in Mecca) when his riding camel knelt down. So the people said (to the camel) "Go on, go on." but she stayed put so they said, "Qaswaa has become stubborn, Qaswaa has become stubborn." So the Prophet ﷺ said, "Qaswaa has not become stubborn, and that is not her character. Rather, she was prevented from moving onward by the One Who prevented the elephant." Then he said, "By the One in Whose Hand is my soul, they (the Quraysh) will not ask me for an arrangement in which they honour the sanctities of Allah, except that I will grant that to them." Then the Prophet ﷺ prodded her and she jumped up. So the Prophet ﷺ changed course until he dismounted at the farthest end of Hudaibiyyah..."

وَهُمْ مُقَاتِلُوكَ وَصَادُوكَ عَنِ الْبَيْتِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا لَمْ  
نَجِئْ لِقِتَالِ أَحَدٍ، وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنْ قُرَيْشًا قَدْ نَهَكْتُهُمُ الْحَرْبُ،  
وَأَضَرَّتْ بِهِمْ، فَإِنْ شَاءُوا مَا دَدْتُهُمْ مُدَّةً، وَيُخْلَوْا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرَ  
فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمُّوا، وَإِنْ هُمْ

أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ، لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفَرِدَ سَالِفَتِي،  
وَلَيُنْفِذَنَّ اللَّهُ أَمْرَهُ فَقَالَ بُدَيْلٌ سَأُبَلِّغُهُمْ مَا تَقُولُ

**Translation:** "... (Budayl said): And they will fight you and prevent you from visiting the Ka'ba." The Messenger of Allah ﷺ said, "Verily, we have not come to fight anyone, but we have come as pilgrims. Indeed the Quraysh has been weakened by the war and it has caused them losses. So if they wish, I will conclude a truce with them, during which they refrain from interfering between me and the people (the other Arabs). Then if I prevail they (the Quraysh) could enter what the people entered (the domain of Islaam) if they wish, and if not then (at least) they will have regained strength (to carry on with war). But if they reject (the truce) then by the One Who has my soul in His Hand, I will definitely fight them over this cause of mine until I perish, and Allah will definitely bring His Cause to completion." Budayl said, "I will inform them of what you have said."

**Source:** Saheeh al-Bukhaari 2731 (Kitaab ash-Shuroot)

**Context for the first part:** In year 6 AH, the Prophet ﷺ had a dream that he and his followers were performing Umrah (minor pilgrimage) in Mecca. Dreams of Prophets are one of the ways through which they receive revelation and Divine orders. So thereafter it was announced that the Muslims would be travelling to Mecca (for pilgrimage, not for war). They set out with 1400 people. When they got close to Mecca, the camel of the Prophet ﷺ (named Qaswaa) suddenly sat down and refused to go on. By the elephant(s) the Prophet ﷺ mentioned in his comparison, he was referring to the elephants of the army of Abraha which set out to destroy the Ka'ba in the year the Prophet ﷺ was born, but which suddenly sat down and stopped walking, shortly after which the army was miraculously destroyed by Allah (Who protected His sanctified House). From the Prophet's further words it's also apparent that he understood that Allah had intended for some treaty or agreement between the Muslims and the Quraysh to be reached. Therefore he changed direction, camped at a place close to Mecca called Hudaibiyyah and then negotiations between them



commenced.

**Context for the second part:** After the Prophet ﷺ had camped at Hudaibiyyah, a messenger came to him, informing him that the Quraysh would bar them from performing the pilgrimage in Mecca and intended to fight them if they tried to enter. They thereby contravened Arab norms, which had it that the Ka'ba was a sanctuary for all, that the Quraysh were not its owners but only its custodians, and thus were not allowed to stop any tribe from entering if they came for pilgrimage (despite any previous wars). The Prophet ﷺ then informed the messenger of his intentions and the option of a truce which he was offering the Quraysh, which is described above.

### 30) Pledge of Ridwaan (Year 6 AH)

قَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ الْيُمْنَى هَذِهِ يَدُ عُثْمَانَ فَضَرَبَ بِهَا عَلَى يَدِهِ، فَقَالَ هَذِهِ لِعُثْمَانَ

**Translation:** The Messenger of Allah ﷺ held out his right hand saying, "This is the hand of Uthmaan." Then he hit his (left) hand with it and said, "This is for Uthmaan."

**Source:** Saheeh al-Bukhaari 3698 (Kitaab Fadaail Ashaab an-Nabi)

**Context:** At one point in the negotiation process, the companion Uthmaan ؓ was sent as a messenger to Mecca. When he didn't return after some days, rumours started circulating that he got killed. Now killing messengers was considered a major offence, so all the Muslims present gathered under a tree and pledged to the Prophet ﷺ that they would battle the Quraysh for their treachery and aggression. The Prophet ﷺ made the pledge for Uthmaan ؓ. The Pledge of Ridwaan (Satisfaction) is mentioned in the Quraan (48:18): "Certainly Allah was pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with a near victory."

29B) Truce of Hdaybiyyah, Plight of  
the imprisoned Muslims (Year 6 AH)

فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ اكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلُ بْنُ عَمْرِو لَا  
أَعْرِفُ هَذَا وَلَكِنْ اكْتُبْ بِاسْمِكَ اللَّهُمَّ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ اكْتُبْ بِاسْمِكَ  
اللَّهُمَّ، هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ سُهَيْلُ بْنُ عَمْرِو

**Translation:** Then the Messenger of Allah ﷺ said to him “Write: In the name of Allah, the Most Beneficent, the Most Merciful.” Then Suhayl ibn Amr said “I don’t know this, rather write: In your name O Allah. So the Messenger of Allah ﷺ said, “Write: In your name O Allah, this is what Muhammad the Messenger of Allah has concluded a truce on with Suhayl ibn Amr.”

يَا أَبَا جَنْدَلٍ اصْبِرْ وَاحْتَسِبْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ جَاعِلٌ لَّكَ وَلِمَنْ مَعَكَ مِنْ  
الْمُسْتَضْعَفِينَ فَرَجًا وَمُخْرَجًا

**Translation:** “O Aboo Jandal, be patient and be content, for Allah Mighty and Majestic is He will provide for you and the weak and oppressed ones with you relief and a way out.”

**Source:** Musnad Ahmad 18910 (Musnad al-Koofiyyeen, Hadeethu Miswaar ibn Makhrama, Marwaan ibn al-Hakam). Saheeh al-Bukhaari 2731 and Musnad Ahmad 18910 are two versions of the same long hadeeth describing the denied Umrah and the Truce of Hdaybiyyah. The reason I present them in part 29A & 29B in my collection is because I wanted to maintain chronological order; the event described in hadeeth #30 happened in between.

**Context for the third part:** Shortly after the Pledge of Ridwaan was made, it became clear that Uthmaan ؓ had not been killed and thus the Muslims abstained from war. At this point, the Quraysh also became willing to conclude a truce, so they sent their representative Suhayl ibn Amr to negotiate its conditions with the Prophet ﷺ and to

sign the document. The main thing they agreed to was to abstain from war with each other for ten years. This has come to be known as the Truce of Hudaibiyyah. Among the conditions of the truce was that the Muslims were to return to Madeenah without performing Umrah, but would be allowed to enter Mecca for Umrah the following year. When they were writing out the document, Suhayl ibn Amr demanded that it should be written 'In your name O Allah', instead of 'In the name of Allah the most Beneficent, the Most Merciful', and 'Muhammad ibn Abdullah' instead of 'Muhammad the Messenger of Allah'. Some companions present didn't want to accept these demands, but the Prophet ﷺ readily accepted them, because writing it so was neither false nor prohibited, and because he knew that the truce would actually be strongly in their favour. He hereby showed his wise and calm judgement.

**Context for the fourth part:** Another stipulation set by the Quraysh which is relevant here was that if a convert from Mecca fled to the Muslims, they had to return him to Mecca, but in the opposite situation the Quraysh would not have to return him. Now Aboo Jandal ؓ was a Meccan Muslim who had been imprisoned by Suhayl (his father) for years. His sad situation was that he escaped and came running to the Muslim camp just after this stipulation was agreed upon, so unfortunately they could not take him with them. The Prophet ﷺ consoled him with the above saying. However, this stipulation and the story of Aboo Jandal ؓ is also related to a future episode: The fugitive Muslims at Sayf al-Bahr. In the months after the conclusion of the truce, many Meccan Muslims (including him) began to flee to a place called Sayf al-Bahr and an enclave of Muslim fugitives started to form there. Then they started to launch independent attacks on the trading caravans of the Quraysh, causing them heavy losses. The problem here for the Quraysh was that the fugitives could not join the main body of Muslims in Madeenah as per the stipulation which they themselves had set, but they also couldn't deal with the fugitives themselves because they were too elusive a target for them to attack. Thus the Quraysh realised that this stipulation had turned out to be heavily to their disadvantage. So they went to Madeenah and pleaded with the Prophet ﷺ to annul it, which he accepted. Thereafter, all those fugitive Muslims at Sayf al-Bahr were allowed to emigrate to Madeenah for good. All of this was part of the 'relief and a way out' which Prophet ﷺ prophesied and promised to Aboo Jandal ؓ and the weak imprisoned Muslims.

31) Letter to the Roman  
Emperor Heraclius (Year 7 AH)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ  
سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمْ  
تَسْلِمًا، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ وَلَا  
أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا  
نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا  
اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿

**Translation:** “In the name of Allah the Beneficent, the Merciful. From Muhammad the slave of Allah and His Messenger to Heraclius the ruler of Byzantine. Peace be upon him who follows true guidance. To proceed, I indeed invite you with the invitation to Islaam. Become a Muslim and be safe, and Allah will double your reward. If you turn away, then indeed upon you will be the sins of the Areesiyyeen (i.e. the citizens of your country). And “O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah, Quraan 3:64).”

**Source:** Saheeh al-Bukhaari 7 (Kitaab Badi al-Wahy).

**Context:** After the Truce of Hudaibiyyah, the Prophet ﷺ sent ambassadors with letters to the kings and rulers surrounding Arabia, to invite them to Islaam. This is the letter that was sent to Heraclius the Roman emperor (ruled 610-641). It was delivered by the envoy Dihya al-Kalbi ؓ who could further explain the religion if need be. The full version of this narration includes a very interesting incident where Heraclius, after receiving this letter, summons Aboo Sufyaan (the polytheist chief of the Quraysh who

was in Syria for a trading journey) and quizzes him about the Prophet ﷺ... Heraclius eventually abstained from conversion, but he did however say several very positive things about the Prophet ﷺ. Others that were sent letters were for example the kings of Oman and Abyssinia, who converted to Islaam, and the kings of Persia and Egypt, who did not.

### 32) Conquest of Khaybar (Year 7 AH)

لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ  
اللَّهُ وَرَسُولَهُ

**Translation:** “I will definitely give this flag to a man tomorrow, through whose hand Allah will grant victory. He loves Allah and His Messenger and Allah and His Messenger love him.”

**Source:** Saheeh al-Bukhaari 4210 (Kitaab al-Maghaazi)

**Context:** Khaybar was a Jewish stronghold, and its chiefs were the ones that spearheaded and instigated the Confederate war effort against the Muslims in year 5 AH. The Truce of Hudaibiyyah gave the Muslims the chance to neutralise their various enemy threats in Arabia without interference of the Quraysh. So in year 7 AH, the Prophet ﷺ set out of Madinah to conquer Khaybar, taking with him the 1400 companions of the Pledge of Ridwaan. The above is what the Prophet ﷺ said to his warriors during its conquest, when they were finding difficulty in capturing one of Khaybar’s strong forts. The next day he bestowed this flag to Ali ibn Abee Taalib رضي الله عنه, who proceeded to slay the enemy champion Marhab in a one versus one duel, and thereafter the conquest of Khaybar was completed under Ali’s captaincy. The Muslims gained a lot of resources as a result of this victory.

33) Talbiya during the  
Compensatory Umrah (Year 7 AH)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ  
وَالْمُلْكَ، لَا شَرِيكَ لَكَ

**Translation:** Here I am O Allah, here I am! Here I am, You have no partners with You whatsoever, here I am! Truly the praise and the blessings belong to You, and all the sovereignty! You have no partners with you whatsoever!

**Source:** Saheeh al-Bukhaari 1549 (Kitaab al-Hajj)

**Context:** One of the stipulations of the Truce of Hudaibiyyah was that the Muslims were to return to Madeenah, but were allowed to perform Umrah the next year (7 AH). The above saying is the invocation called the Talbiya which is what Muslims chant loudly in congregation when they adopt the consecrated state (Ihraam) for Umrah/Hajj, when they're on their way to Mecca, and when they circumambulate the Ka'ba and so on. The Compensatory Umrah was quite a significant event, for it was the first time the Meccans saw the Muslims in huge masses outside of a war context, performing their rituals in peace and expressing their pure monotheism. It had a profound effect on the Meccans and many of them converted to Islaam afterwards. Some have even called this the conquest of the hearts of Mecca, preceding the physical conquest. It was also Allah's fulfilment of the dream seen by the Prophet ﷺ in year 6 AH, which prompted them to try and perform Umrah that year (Quraan 48:27).

### 34) Conversion of Influential Meccans (Year 7-8)

فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ ابْسُطْ يَمِينَكَ  
فَلَأُبَايِعَكَ فَبَسَطَ يَمِينَهُ قَالَ فَقَبَضْتُ يَدِي قَالَ مَا لَكَ يَا عَمْرُو؟ قَالَ قُلْتُ  
أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ تَشْتَرِطُ بِمَاذَا؟ قُلْتُ أَنْ يُغْفَرَ لِي قَالَ أَمَا عَلِمْتَ أَنَّ  
الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ الْحَجَّ يَهْدِمُ مَا  
كَانَ قَبْلَهُ؟

**Translation:** “So when Allah put Islaam in my heart, I came to the Prophet ﷺ and I said, “Stretch out your right hand then I will indeed pledge allegiance to you.” So he stretched out his right hand, then I withheld my hand. He said, “What’s the matter O Amr?” I said, “I wanted to stipulate (a condition).” He said, “On what do you stipulate?” I said, “That I be forgiven.” He said, “Are you not aware that Islaam wipes out what was before it (of sins committed), that the Emigration wipes out what was before it, and that Hajj wipes out what was before it?”

**Source:** Saheeh Muslim 121 (Kitaab al-Imaan)

**Context:** Several influential Meccans converted to Islaam and emigrated to Madeenah after the Compensatory Umrah, among them Khaalid ibn al-Waleed ؓ (the general of the Quraysh) and Amr ibn al-Aas ؓ (their expert strategist). Both of them were repentant of the wars they waged against Islaam. So when they came to the Prophet ﷺ in Madeenah and converted, they pleaded with him to also have their sins forgiven, to which the Prophet ﷺ replied the above to Amr ؓ. I chose this narration because it was an outcome of the Compensatory Umrah, and also because throughout the life of the Prophet ﷺ, many formerly bitter enemies eventually had a change of heart and converted, and this principle applies to all converts in general.



35) Conquest of Mecca,  
Destruction of the idols (Year 8 AH)

دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُّونَ نَصْبًا  
فَجَعَلَ يَطْعُنُهَا بِعُودٍ كَانَ بِيَدِهِ وَيَقُولُ ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ  
كَانَ زَهُوقًا﴾ ﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

**Translation:** The Prophet ﷺ entered Mecca and around the Ka'ba there were three hundred and sixty idols. So he began to thrust them with a staff that was in his hand saying: "Truth has come and falsehood has perished! Indeed, falsehood is ever bound to perish! (Quraan 17:81)." "Truth has come, and falsehood can neither create nor resurrect anything (Quraan 34:49)."

**Source:** Saheeh Muslim 1781A (Kitaab al-Jihaad was-Siyar)

**Context:** In year 8 AH, the Quraysh breached the Truce of Hudaibiyyah by attacking a tribe allied to the Muslims and killing many of its members. Thus the truce was no longer binding. A delegation from the stricken tribe went to Madeenah and pleaded with the Prophet ﷺ for help in bringing the perpetrators to justice, and he accepted. So the Prophet ﷺ set out from Madeenah ahead of a large army, to conquer Mecca. By this time the Muslims had gotten very strong and the Quraysh were no longer any match for them. The Prophet ﷺ entered Mecca with minimal military resistance from the Meccans.

As stated in the hadeeth, the Prophet ﷺ struck down the polytheistic idols surrounding the Ka'bah. There were paintings of idols hung on the walls of the Ka'ba and idols inside of the building too. These were also all removed. Thus the ancient sacred sanctuary was purified and restored to its monotheistic origins from the time of the Prophets (and forefathers of the Arabs) Abraham ؑ and his son Ismael ؑ, who built the Ka'ba together.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ يَا أَيُّهَا  
النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ وَتَعَاضَمَهَا بِآبَائِهَا فَالنَّاسُ  
رَجُلَانِ رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ وَفَاجِرٌ شَقِيٌّ هَيْنٌ عَلَى اللَّهِ وَالنَّاسُ بَنُو  
آدَمَ وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ قَالَ اللَّهُ ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ  
ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

**Translation:** “The Messenger of Allah ﷺ gave a sermon to the people on the day of the conquest of Mecca, and he said: “O people! Verily Allah has removed from you the pride of the Jaahiliyyah (pre-Islamic era of ignorance), and its reverence of its forefathers. So people are (now either one of) two men: A man who is righteous, has God-consciousness (Taqwa) and is honourable before Allah, and a wicked man, who is miserable and insignificant to Allah. Mankind are the children of Adam, and Allah created Adam from dust. Allah said: “O people! Indeed We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is the most God-conscious one of you. Verily, Allah is All-Knowing, All-Aware (Quraan 49:13).”

**Source:** Jaami' at-Tirmidhi 3270 (Kitaab at-Tafseer)

**Context:** After the Prophet ﷺ had entered Mecca and purified the Ka'ba from all the polytheist idols, all the Meccan citizens then gathered around the Ka'ba and the Prophet ﷺ gave the above speech. In pre-Islamic Arabia, people would habitually determine people's worth based on their lineage and tribe and the Prophet ﷺ was beautifully dispelling those ideas here.

مَا تَقُولُونَ أَنِّي فَاعِلٌ بِكُمْ؟ قَالُوا خَيْرًا، أَخٌ كَرِيمٌ وَابْنُ أَخٍ كَرِيمٍ، فَقَالَ  
أَقُولُ كَمَا قَالَ أَخِي يُوسُفُ ﴿لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ  
أَرْحَمُ الرَّاحِمِينَ﴾، اذْهَبُوا فَأَنْتُمْ الطُّلَقَاءُ

**Translation:** “What do you say that I will do with you?” They replied,  
“Good – a generous brother and son of a generous brother.” He said, “I say as my  
brother Joseph said, ‘(There shall be) no reproach against you this day; May Allah  
forgive you, and He is the Most Merciful of those who show mercy (Quraan 12:92).  
“Go, for you are set free.”

**Source:** This hadeeth is mentioned by Qaadi Iyyaad in his work ash-Shifaa in the  
chapter about the Prophet’s forbearance. Numerous sources are provided for it such as  
an-Nasaai in his Sunan al-Kubra, Ibnul Jawzi in his al-Wafaa, and Ibn Qayyim al-  
Jawziyya in his Zaadul Ma’aad. It can also be found in the Seerah of ibn Hishaam and  
the Taareekh of Tabari. Sallaabee and Mubarakpuri also include it in their Seerah  
works.

**Context:** After the Prophet ﷺ had made the speech mentioned in the previous  
narration, the time had arrived to deliver judgment upon the Meccans. The same  
people who had in the Meccan phase persecuted the Muslims, murdered several of his  
companions and made many attempts to kill him as well. Then in the Madinese phase,  
they stole all the belongings of the Muslims when they emigrated, waged several wars  
against them, mutilated the bodies of the martyrs and so on. If the situation had been  
reversed (i.e. the polytheists had conquered Madeenah by force), then it’s very likely  
that they would have killed all/a large number of the males, taken all the property as  
loot and the women and children as captives, as was common by Arab norms of war.  
But, in an act of legendary mercy, the Prophet ﷺ forgave them and set them free, just  
like the Prophet Joseph ؑ forgave his brothers.

38) Battle-cry at the  
Battle of Hunayn (Year 8 AH)

أَنَا النَّبِيُّ لَا كَذِبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

**Translation:** “I am the Prophet, no lie! I am the (grand)son of Abdul Muttalib!”

**Source:** Saheeh al-Bukhaari 4315 (Kitaab al-Maghaazi)

**Context:** After the conquest of Mecca the Muslim army set out to battle the Hawaazin tribe who were preparing for war against them. On the way there they were moving through a ravine in the Hunayn Valley when they got ambushed by the Hawaazin with mass volleys of arrows and spears. This caused major panic and many warriors instinctively started retreating or fleeing. Now if the Prophet ﷺ was a false one, looking for worldly gains, then he would have now likewise fled to save himself. Instead, he courageously came forward and called out to his companions with the above rhyming battle-cry. So when the Prophet ﷺ bravely stood his ground and kept calling the Muslims back, they gradually started to regroup, return to the battlefield and eventually the battle ended with a routing victory for the Muslims.

فَأَتَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ بِالَّذِي هُوَ لَهُ  
أَهْلٌ، ثُمَّ قَالَ يَا مَعْشَرَ الْأَنْصَارِ، مَا قَالَهُ بَلَّغْتَنِي عَنْكُمْ؟ وَجَدْتُمْوهَا فِي  
أَنْفُسِكُمْ؟ أَلَمْ آتِكُمْ ضَلَالًا فَهَدَاكُمُ اللَّهُ؟ وَعَالَةً فَأَغْنَاكُمُ اللَّهُ؟ وَأَعْدَاءً  
فَأَلَّفَ اللَّهُ بَيْنَ قُلُوبِكُمْ؟ قَالُوا بَلِ اللَّهُ وَرَسُولُهُ أَمْنٌ وَأَفْضَلُ. قَالَ أَلَا تُجِيبُونَنِي  
يَا مَعْشَرَ الْأَنْصَارِ؟ قَالُوا وَبِمَاذَا نُجِيبُكَ يَا رَسُولَ اللَّهِ، وَلِلَّهِ وَلِرَسُولِهِ الْمَنْ  
وَالْفَضْلُ؟ قَالَ أَمَا وَاللَّهِ لَوْ شِئْتُمْ لَقُلْتُمْ فَلَصَدَقْتُمْ وَصَدَّقْتُمْ أَتَيْتَنَا  
مُكَذِّبًا فَصَدَّقْنَاكَ، وَمُخَذُّوًّا فَنَصَرْنَاكَ، وَطَرِيدًا فَأَوْيْنَاكَ، وَعَائِلًا فَاسْتَيْنَاكَ.  
أَوْجَدْتُمْ فِي أَنْفُسِكُمْ يَا مَعْشَرَ الْأَنْصَارِ فِي لُعَاعَةٍ مِنَ الدُّنْيَا تَأَلَّفَتْ بِهَا قَوْمًا  
لِيُسْلِمُوا، وَوَكَّلْتُمْ إِلَى إِسْلَامِكُمْ؟ أَفَلَا تَرْضَوْنَ يَا مَعْشَرَ الْأَنْصَارِ أَنْ  
يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ، وَتَرْجِعُونَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي  
رِحَالِكُمْ؟ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْلَا الْهَجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ،  
وَلَوْ سَلَكَ النَّاسُ شِعْبًا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا، لَسَلَكَتُ شِعْبَ الْأَنْصَارِ، اللَّهُمَّ  
ارْحَمِ الْأَنْصَارَ، وَأَبْنَاءَ الْأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الْأَنْصَارِ قَالَ فَبَكَى الْقَوْمُ  
حَتَّى أَخْضَلُوا لِحَاهُمْ، وَقَالُوا رَضِينَا بِرَسُولِ اللَّهِ قِسْمًا وَحَظًّا ثُمَّ انْصَرَفَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَفَرَّقْنَا

**Translation:** So the Prophet ﷺ came to them, praised and glorified Allah with that which is befitting for Him, and then said: “O assembly of Helpers (Ansaar), what is the saying that has been conveyed to me from you, a sense of anger that you feel inside of yourselves? Did I not come to you while you were misguided and then Allah guided you? And were you not poor and then Allah made you rich? And were you not enemies and then Allah united your hearts together? They said “Allah and His Messenger are more gracious and more excellent. He said, “Will you not answer me O assembly of Helpers?” They said: “And with what shall we answer you O Messenger of Allah, while to Allah and His Messenger belong the grace and the excellence?” He said “Verily by Allah, if you had wanted you could have said, and you would have spoken the truth and would have been verified: ‘*You* came to us being disbelieved and then *we* believed you. *You* came to us forsaken and then *we* supported you. *You* came to us driven out and then *we* gave you refuge; and *you* came to us poor and then *we* comforted you.’ Have you felt anger inside of yourselves O assembly of Helpers, for some insignificant worldly things which I used to conciliate people, so that they could enter the fold of Islaam, while I trusted your Islaam (i.e. because your faith was already strong)? Are you not pleased O assembly of Helpers, that the people are going back with sheep and camels, and you are returning with the Messenger of Allah ﷺ to your homes? By the One Who has the soul of Muhammad in His Hand, were it not for the emigration, I would have definitely been a man from the Helpers. And were the people to travel through a mountain pass, and the Helpers to travel through a (another) mountain pass, I would definitely travel through the mountain pass of the Helpers. O Allah, have mercy on the Helpers, and the children of the Helpers, and the children of the children of the Helpers.” He said so the people cried until their beards became soaked in tears and they said “We are pleased with the Messenger of Allah as a portion and an allotment!” Then the Prophet ﷺ left and we dispersed.

**Source:** Musnad Ahmad 11730 (Musnad Abee Sa’eed al-Khudri ﷺ)

Another version added a few sentences:

الْأَنْصَارُ شِعَارُ النَّاسِ دِثَارٌ، إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي  
عَلَى الْحَوْضِ

**Translation:** The Helpers are (to me like) the inner clothes that are in direct contact with the body and the (rest of the) people are the outer clothes. Indeed you will face after me selfishness (from the people), so be patient until you meet me at the Hawd.”

**Source:** Saheeh al-Bukhaari 4330 (Kitaab al-Maghaazi)

**Context:** After winning the Battle of Hunayn huge amounts of spoils were gained, because the Hawazin tribe employed the unwise strategy of taking all of their material riches with them to the battlefield in order to motivate themselves to fight harder. The Prophet ﷺ was extremely generous in distributing the spoils amongst the newly converted Muslims of the Quraysh and other tribes that came along, in order to try and conciliate, soothe earlier enmity towards Islaam or the Muslims, and getting their hearts more open/receptive to the truth, and this was quite successful.

The Helpers (Ansaar) of Madeenah however didn't get any. As a natural human reaction to receiving nothing while others receive a great deal, the Helpers felt somewhat hurt and anxious about the situation, not understanding why they were being left out, despite being his main and most loyal supporters. When Sa'd ibn Ubaadah (رضي الله عنه), the leader of the Helpers) informed him of this, the Prophet ﷺ told him to assemble all the Helpers in a tent for a special meeting meant just for them. There he addressed the above beautiful and heartfelt speech to them, reassuring them about their status, explaining the reasoning behind the distribution of the spoils and more so than anything else, informing them how much he loved them and how much they meant to him.

The Hawd is the Prophet's sacred lake, at which he will be waiting for all the Muslims on the Day of Judgement. Whoever drinks from it will be safe. It is described in more detail in other narrations.

#### 40) Expedition of Taabook (Year 9 AH)

مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ

**Translation:** Whoever equips the army of hardship, then for him is Paradise.

**Source:** Saheeh al-Bukhaari 2778 (Kitaab al-Wasaayaa)

**Context:** The last and largest expedition the Prophet ﷺ partook in himself was the Expedition of Taabook against the Romans and their Christian Arab vassal tribes in the North of Arabia, about whom news had reached him that they were preparing for war against him. The journey was very long, the weather very harsh and the supplies very limited (hence it is called the Expedition of Hardships). So the Prophet ﷺ was publicly calling upon the Muslims to donate from their wealth to help prepare the army. Wealthy companions like Uthmaan ؓ donated enormous amounts.

The Prophet's army (30 000 strong) marched to Taabook and waited there for weeks, but neither the Romans nor their vassal tribes showed up. Eventually, delegates from a number of the vassal tribes came to the Prophet ﷺ to make peace with him and agree to henceforward pay the yearly Jizyah tribute. He also dispatched a platoon to take on the Dawmatul Jandal tribe, which also ended up making peace and agreeing to pay the tribute. So these Arab tribes which were formerly allied to the Romans had now become a part of the Prophet's state, the borders of which now touched those of the Romans. The Prophet ﷺ thus returned to Madeenah from the Taabook expedition victorious and successful, having solidified the dominion of Islaam on the Arabian Peninsula.



#### 41) Year of Delegations (Year 9 AH)

لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ

**Translation:** If he is speaking the truth, he will definitely enter Paradise.

**Source:** Saheeh Muslim 12A (Kitaab al-Imaan), also see Saheeh al-Bukhaari 63 (Kitaab al-Ilm)

**Context:** In year 9 AH, dozens of delegations and ambassadors from Arab tribes came to Madeenah from all corners of the peninsula to announce their conversion to Islaam and to pledge allegiance to the Prophet ﷺ. One of these ambassadors was Dimaam ibn Tha'labah. He came to the Prophet ﷺ and asked him about the religion and its five pillars. He then converted and vowed to fulfil the obligations, however doing nothing more (extra) nor anything less. When he left the Prophet ﷺ said the above about him to his companions. I picked this saying because what the Prophet ﷺ said to Dimaam ﷺ specifically goes for all the different delegations that came to Madeenah, converted and swore allegiance in general. Meaning, if they stayed true to their religion, pledge and fulfilled its pillars, then they would certainly enter Paradise.

#### 42) Delegating Mu'aadh ibn Jabal ﷺ to Yemen (Year 10 AH)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ بَعَثَهُ إِلَى الْيَمَنِ، فَقَالَ كَيْفَ تَصْنَعُ إِنْ عَرَضَ لَكَ قَضَاءٌ؟ قَالَ أَقْضِي بِمَا فِي كِتَابِ اللَّهِ. قَالَ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ؟ قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ؟ قَالَ أَجْتَهِدُ رَأْيِي لَا أُلْوُ قَالَ فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَسَلَّمَ صَدْرِي، ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**Translation:** That the Messenger of Allah ﷺ said when he sent him (Mu'aadh ibn Jabal) to Yemen: "How will you act when judgeship is presented to you? He said: I will judge according to what is in the Book of Allah. He said: "And what if it's not in the Book of Allah?" He said: "Then according to the Sunnah of the Messenger of Allah ﷺ. He said: "And if it's not in the Sunnah of the Messenger of Allah?" He said "I shall do my best to form an opinion and I shall spare no effort. He said "Then the Messenger of Allah ﷺ struck my chest and said: "Praise be to Allah, the One who has made the messenger of the Messenger of Allah consistent to what pleases the Messenger of Allah ﷺ."

**Source:** Musnad Ahmad 22007 (Musnad al-Ansaar, Hadeethu Mu'aadh ibn Jabal)

Another version has it:

لَمَّا بَعَثَهُ رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ خَرَجَ مَعَهُ رَسُولُ اللَّهِ ﷺ يُوصِيهِ، وَمُعَاذٌ  
رَاكِبٌ، وَرَسُولُ اللَّهِ ﷺ يَمْشِي تَحْتَ رَاحِلَتِهِ، فَلَمَّا فَرَغَ قَالَ يَا مُعَاذُ، إِنَّكَ  
عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا، وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي هَذَا وَقَبْرِي فَبَكِيَ  
مُعَاذٌ جَشَعًا لِفِرَاقِ رَسُولِ اللَّهِ ﷺ، ثُمَّ التَفَتَ، فَأَقْبَلَ بِوَجْهِهِ نَحْوَ الْمَدِينَةِ، فَقَالَ  
إِنَّ أَوْلَى النَّاسِ بِالْمُتَّقُونَ، مَنْ كَانُوا، وَحَيْثُ كَانُوا

**Translation:** When the Messenger of Allah ﷺ sent him (Mu'aadh ibn Jabal) to Yemen, the Messenger of Allah ﷺ went out with him and was advising him, and Mu'aadh was riding and the Messenger of Allah ﷺ was walking under (close to) his riding animal. So when he finished, he said "O Mu'aadh, indeed you will perhaps not meet me (again) after this year of mine, and perhaps that you will pass by this mosque of mine and my grave." Then Mu'aadh cried earnestly because of the farewell of the

Messenger of Allah ﷺ. Then he turned around and thus faced the direction of Madeenah and said "Indeed, the people that have the most right to me are those that have God-consciousness (Muttaqoon), whomever they are and wherever they are."

**Source:** Musnad Ahmad 22052 (Musnad al-Ansaar, Hadeethu Mu'aadh ibn Jabal)

**Context for the first part:** As the dominion of Islaam gradually grew larger, the Prophet ﷺ would send delegates to different tribes to fulfil roles such as teaching them the religion and the Quraan, functioning as a judge/governor, and collecting Zakat/charity for the poor. In the first part, the basic outline for how legal rulings are arrived at in Islaam is given. An important concept touched upon is that of Ijtihaad. This is where a capable scholar of Islaam tries his best to arrive at the right judgement by using the legal principles and maxims which are present in the Quraan and Sunnah. Mu'aadh ؓ was very capable for this because the Prophet ﷺ himself affirmed that he was the most knowledgeable of the companions in matters of Halaal and Haraam, the Quraan, and he ﷺ trusted and loved him a lot. I've chosen this hadeeth to symbolise the Prophet's sending delegates to different tribes, and the responsibility (of both those delegates and future Islamic rulers) to rule according to Islaam and not according to how they themselves see fit.

**Context for the second part:** I've chosen this part to signify the nearing passing of the Prophet ﷺ. It also shows the strong love and attachment the companions had for him ﷺ. In other versions the Prophet ﷺ was consoling Mu'aadh ؓ and telling him not to cry. The part about the Muttaqoon was also fitting in my opinion because it's important to know that while billions of Muslims love the Prophet ﷺ today, it is not the case that only the Arabs or only the companions have a right to him, rather as was said, all those with God-consciousness have the most right to him, whomever, wherever and whenever they are.

43) Passing of the leader  
of the hypocrites (Year 10 AH)

فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ أَتُصَلِّيَ عَلَيْهِ وَقَدْ  
نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّمَا خَيْرَنِي اللَّهُ فَقَالَ ﴿اسْتَغْفِرْ  
لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً ﴾ وَسَازِيدُ عَلَى سَبْعِينَ قَالَ  
إِنَّهُ مُنَافِقٌ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ  
مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾

**Translation:** Then Umar stood up, held the garment of the Messenger of Allah ﷺ and said: O Messenger of Allah, will you pray over him while Allah has indeed forbidden you from praying over him? The Messenger of Allah ﷺ said: "Allah has only given me a choice, for He said: "Ask forgiveness for them (the hypocrites) or don't ask forgiveness for them, even if you ask forgiveness for them seventy times ..." (Quraan 9:80) and I will go beyond seventy." He (Umar) said: "Indeed he is a hypocrite." So the Messenger of Allah ﷺ prayed over him, and Allah Mighty and Majestic is He revealed: "And never offer prayer for any one of them (the hypocrites) who has died and do not stand by his grave ..." (Quraan 9:84)

**Source:** Saheeh Muslim 2400A (Kitaab Fadaail as-Sahaabah)

**Context:** When the Prophet ﷺ arrived in Madeenah there was a small portion of the inhabitants who outwardly professed their conversion to Islaam but were inwardly still polytheists. They were known as the munaafiqoon (hypocrites) and they had malicious intentions towards the Prophet ﷺ and Islaam. Their leader was Abdullah ibn Ubay ibn Salool. He would've likely been elected as the king of Madeenah were it not for the conversion of the Madinese and the arrival of the Prophet ﷺ. So ibn Ubay intended to expel Islaam from Madeenah so he could assume kingship. Throughout the 10-year Madinese phase, the hypocrites plotted many schemes and pulled many

antics. They instigated other tribes to attack the Muslims. When they were attacked, they refrained from helping the Muslims and tried to demoralise them. They slandered. Once they even tried to assassinate the Prophet ﷺ.

So the above hadeeth explains what happened when ibn Ubay eventually died of natural causes. The full narration has ibn Ubay's son (who was a sincere Muslim) asking the Prophet ﷺ for his blessed shirt so he could bury his father in it, and the Prophet ﷺ generously gave it to him. Then he requested him to pray the funeral prayer over him, which the Prophet ﷺ also accepted. Then the above exchange between him and Umar ؓ took place.

What was meant by the Prophet's choice was: Allah said in the Quraan that even if he were to ask forgiveness for the hypocrites seventy times, He still wouldn't forgive them. But then, as the blessed character of the Prophet ﷺ was so inclined towards mercy, he set out to ask forgiveness for ibn Ubay even *more* than seventy times, so that Allah would perhaps forgive him (the same man who tried to harm him throughout so many years and on so many different occasions!). But afterwards Allah forbade him entirely from praying over the hypocrites who died upon disbelief, and so the Prophet ﷺ abstained from it.

يَا أَيُّهَا النَّاسُ، أَتَدْرُونَ فِي أَيِّ يَوْمٍ أَنْتُمْ؟ وَفِي أَيِّ شَهْرٍ أَنْتُمْ؟ وَفِي أَيِّ بَلَدٍ أَنْتُمْ؟  
قَالُوا فِي يَوْمٍ حَرَامٍ وَشَهْرٍ حَرَامٍ وَبَلَدٍ حَرَامٍ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ  
وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ  
هَذَا إِلَى يَوْمٍ تَلْقَوْنَهُ ثُمَّ قَالَ اسْمَعُوا مِنِّي تَعِيشُوا، أَلَا لَا تَظْلِمُوا، أَلَا لَا تَظْلِمُوا،  
أَلَا لَا تَظْلِمُوا، إِنَّهُ لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ، أَلَا وَإِنَّ كُلَّ دَمٍ وَمَالٍ  
وَمَأْثَرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ تَحْتَ قَدَمِي هَذِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّ أَوَّلَ دَمٍ يُوضَعُ  
دَمُ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، كَانَ مُسْتَرْضِعًا فِي بَنِي لَيْثٍ، فَقَتَلَتْهُ  
هَذِيلٌ، أَلَا وَإِنَّ كُلَّ رِبَا كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، وَإِنَّ اللَّهَ، قَضَى أَنْ أَوَّلَ رِبَا  
يُوضَعُ رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، لَكُمْ رُءُوسُ أَمْوَالِكُمْ؛ لَا تَظْلِمُونَ،  
وَلَا تُظْلَمُونَ، أَلَا وَإِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ  
وَالْأَرْضَ ثُمَّ قَرَأَ ﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ  
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ  
أَنْفُسَكُمْ﴾ أَلَا لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا إِنَّ  
الشَّيْطَانَ قَدْ آيَسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَكُمْ، فَاتَّقُوا  
اللَّهَ فِي النِّسَاءِ؛ فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ لَا يَمْلِكْنَ لَأَنْفُسِهِنَّ شَيْئًا، وَإِنَّ لَهُنَّ  
عَلَيْكُمْ وَلَكُمْ عَلَيْهِنَّ حَقًّا أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ أَحَدًا غَيْرَكُمْ، وَلَا يَأْذَنَنَّ فِي  
بُيُوتِكُمْ لِأَحَدٍ تَكْرَهُوهُ، فَإِنْ خِفْتُمْ نُشُوزَهُنَّ فَعِظُوهُنَّ، وَاهْجُرُوهُنَّ فِي

الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ وَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ،  
وَأِنَّمَا أَخَذْتُمُوهُنَّ بِأَمَانَةٍ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَمَنْ كَانَتْ  
عِنْدَهُ أَمَانَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ أُتِّمِنَتْ عَلَيْهَا وَبَسْطَ يَدَيْهِ، فَقَالَ أَلَا هَلْ بَلَغْتُ أَلَا  
هَلْ بَلَغْتُ أَلَا هَلْ بَلَغْتُ؟ ثُمَّ قَالَ لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ؛ فَإِنَّهُ رَبُّ مُبَلِّغٍ أَسْعَدُ  
مِنْ سَامِعٍ

**Translation:** "O people! Do you know on which day you are? And in which month you are? And in which city you are? They said, "On a sacred day, in a sacred month and a sacred city". He said, "Then indeed, your blood, your belongings and your honour are sacred for you as the sacredness of this day of yours, in this month of yours, in this city of yours until the day you meet Him." Then he said "Hear from me, then you will have life. Lo! Do not commit injustice! Do not commit injustice! Do not commit injustice! Verily, the belongings of a person are not allowed (to take) except if he gives it wilfully. And indeed every vendetta, property or boast which was in the Jaahiliyyah is under this foot of mine (i.e. abolished) until the Day of Judgement. And verily the first vendetta (to be) abolished is that of Rabee'ah ibn al-Haarith ibn Abdul Mutallib, he was (a baby being) breastfed among the tribe of Layth, and then he was killed by the tribe of Hudhayl. And indeed all the usury which was in the Jaahiliyyah is abolished. And verily Allah has ordained that the first usury (to be) abolished is the usury of Abbaas ibn Abdul Mutallib. Yours is your principal (original investment). You will not do injustice nor will you be done injustice. Indeed, time has returned to its original state like the day Allah created the Heavens and the Earth." Then he recited "Verily, the number of months with Allah is twelve months in the register of Allah (from) the day He created the Heavens and the Earth; of these, four are sacred. That is the correct faith, so do not wrong yourselves during them (Quraan 9:36)." Lo! Do not turn back after me as disbelievers, striking the necks of each other. Verily, Satan has indeed given up hope that he will be worshipped by the supplicants.

However (he is hopeful) of setting you up against each other. Be conscious of Allah concerning women, for indeed they are with you (like) captives, not owning anything of themselves. And verily they have over you, and you have over them rights: That they do not allow to tread on your bedding anyone besides you, and that they do not allow entrance into your homes to anyone whom you dislike. Then, if you are concerned about their obstinacy, admonish them and (otherwise) discontinue (from sharing the bed with) them, and (otherwise) strike them with a light strike that does not leave a mark/cause pain. And for them is (the right to) provision and clothing in goodness. You have only taken them with the entrusting of Allah, and you have made intercourse with them permissible by the Words of Allah. And whomever has been entrusted something, then let him fulfil it (that trust) to the one who entrusted it to him.” Then he stretched out his hands and said “Lo! Have I delivered (the message)? Have I delivered? Have I delivered?” Then he said “Let the attendee deliver the message to the absentee, for indeed, at times the one whom the message is delivered to is more auspicious than the one who (first) heard it.”

**Source:** Musnad Ahmad 20695 (Awwal Musnad al-Bisriyyeen, Hadeethu Ammi Abee Hurrah ar-Raqaashi)

In another version the sermon ended with the following:

وَأَنْتُمْ تُسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ ؟ قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَّيْتَ  
وَنَصَحْتَ فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيُنْكِئُهَا إِلَى النَّاسِ  
اللَّهُمَّ اشْهَدِ اللَّهُمَّ اشْهَدِ

**Translation:** And you will be asked about me (on the Day of Resurrection), so what would you say? They (the audience) said: We will bear witness that you have conveyed (the Message), discharged (the ministry of Prophethood) and given sincere counsel. He ﷺ then raised his forefinger towards the sky and pointing it at the people (said):  
” O Allah, be witness. O Allah, be witness.”



**Source:** Saheeh Muslim 1218A (Kitaab al-Hajj)

**Context:** Around the end of the year 9AH, the Prophet ﷺ received revelation that he was to set out for Hajj (major pilgrimage) to Mecca, leading his nation in fulfilling its rites. By this time well-nigh the entire Arabian Peninsula had converted to Islaam and pledged allegiance to the Prophet ﷺ. Reportedly, more than one hundred thousand Muslims had gathered in Mecca for what was to be the first and last Hajj of the Prophet ﷺ. The Prophet ﷺ already knew that his mission was nearing completion and that his passing was near, so this would also be the last occasion on which he would address his followers in such large numbers (as they had grown to in recent years). Many sermons and addresses were made during the pilgrimage, the above narration is one of the longest ones that have been related.

**A bit of context for some of the subjects of the sermon:**

Arabian tribes were plagued by endless vendetta's, where one tribe would kill a tribesman from another, and then that tribe would take matters into their own hand and retaliate by killing a (sometimes random) member of theirs and so on. Usury was also a problem, as it is impediment to the fair distribution of wealth and was enslaving people to debt. The Prophet ﷺ proclaimed that these two practices (among many others of the Jaahiliyya) were henceforth officially abolished. Then he beautifully proceeded to set a precedent by proclaiming that the first vendetta to be abolished would be that of a child named Rabee'ah ibn al-Haarith (i.e. a member of the Prophet's own clan), and the first usury to be abolished would be that which was owed to Abbaas ibn Abdul Mutallib ؓ (his paternal uncle). Henceforth if somebody was murdered, the family was to approach the Muslim ruler. Then if guilt was proven, the state would present the family of the victim three options with regards to the murderer: capital punishment, blood-money (as a compensation) or forgiveness.

As for the saying "Let the attendee deliver the message to the absentee." : this also symbolises for me the responsibility of each generation of Muslims to pass on the religion and its knowledge to the next generation, including us.

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ  
عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ  
إِلَّا بِالتَّقْوَى ، أَبْلَغْتُ ؟

**Translation:** “O people! Verily, your Lord is One and your father (Adam) is one.

Indeed, there is no virtue whatsoever of an Arab over a foreigner, nor a foreigner over an Arab, and neither of a white one over a black one, nor a black one over a white one, except by Taqwa (God-consciousness). Have I delivered (the message)?”

**Source:** Musnad Ahmad 23489 (Musnad al-Ansaar, Hadeethu Rajulin min Ashaab an-Nabi ﷺ)

**Context:** This was a ground-breaking statement to address to a group of people who were (as humans generally are) inclined to racism/group-ism. One can only imagine what a reverberating effect throughout history these blessed words said on this blessed occasion must have had, and how much racism/conflict must have been avoided because billions of Muslims throughout history (despite all their natural shortcomings as humans/sinners) accepted this message from the Prophet ﷺ and believed it to be true in their hearts.

إِنِّي تَارِكٌ فِيكُمْ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ مِنَ  
الْآخَرِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِثْرَتِي أَهْلُ بَيْتِي  
وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا

**Translation:** “Verily, I am leaving among you, that which if you hold fast to them, you shall not be misguided after me. One of them is greater than the other: The Book of Allah, a rope extended from Heaven to Earth, and my family – the people of my House – and they shall not be separated until they meet me at the Hawd, so see to it how you succeed me with regards to those two.”

**Source:** Jaami’ at-Tirmidhi 3788 (Kitaab Mana’iq ‘an Rasoolillah ﷺ)

Another narration describes the same event but adds the following at the end:

ثُمَّ قَالَ إِنَّ اللَّهَ مَوْلَايَ وَأَنَا وَلِيُّ كُلِّ مُؤْمِنٍ ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ مَنْ كُنْتُ  
وَلِيِّهِ فَهَذَا وَلِيُّهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ

**Translation:** Then he said: “Indeed Allah is my Master and I am the patron of every believer.” Then he took the hand of Ali and said: “The one for whom I am a patron, then this one is (also) his patron. O Allah, take as a friend the one who takes him as a friend, and take as an enemy the one who takes him as an enemy.”

**Source:** Khasaais Ameerul Mumineen of Imaam Nasaai 78. Also see Sunan ibn Maajah 116 (Kitaab al-Muqaddimah)

**Context for the first part:** This was an address made by the Prophet ﷺ on the way back to Madeenah from Hajj in Mecca at a place called Ghadeer Khum. The point about ‘leaving two things for you’ was also said in a sermon during Hajj itself, at Arafah (see Jaami at-Tirmidhi 3786). The Prophet’s Household (his daughter Faatima, son-in-law Ali and grandsons Hasan and Husayn) known in Arabic as the Ahlul Bayt,

were arguably the most intimately close to him, and they had absorbed oceans of guidance and light from him. It was therefore incumbent upon the Muslims to treat them with respect, and to take from their guidance. Many scholars and Awliyaa (intimate friends of Allah) throughout Islamic history were also from the physical and or spiritual lineage of the Ahlul Bayt.

**Context for the second part:** Muslims take this as one of the many indications of the high spiritual rank of Ali عليه السلام, and that he was in the right during the conflicts that took place a few decades after the Prophet's passing.

#### 47) Farewell at Mount Uhud (Year 11 AH)

إِنِّي فَرَطُكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، إِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي  
قَدْ أُعْطِيتُ خَزَائِنَ مَفَاتِيحِ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ بَعْدِي أَنْ تُشْرِكُوا،  
وَلَكِنْ أَخَافُ أَنْ تَنَافَسُوا فِيهَا

**Translation:** “Verily, I shall be your predecessor and I am a witness over you. I am truly by Allah, looking at my Hawd at this moment. And verily I have been given the keys of the treasures of the world. And I am indeed by Allah, not afraid that you will associate (deities with Allah) after me, but I am afraid that you will vie for it (those worldly treasures).”

**Source:** Saheeh al-Bukhaari 3596 (Kitaab al-Manaaqib)

**Context:** The narrator (Uqba ibn Aamir رضي الله عنه) says in a longer version of this hadeeth (Saheeh al-Bukhaari 4042) that this speech was given after the Prophet ﷺ visited the martyrs buried at Uhud, eight years after the battle, that it seemed as if he was saying farewell to both the living and the dead, and that this was the last time he saw the Prophet ﷺ.

مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ

**Translation:** “Order Aboo Bakr to lead the people in prayer.”

**Source:** Saheeh al-Bukhaari 7303 (Kitaab al-I'tisaam bil-Kitaab was-Sunnah)

**Context:** When the Prophet ﷺ became ill with the illness from which he was to pass, he appointed his closest companion and friend Aboo Bakr ؓ to lead the Muslims in the five daily prayers. There is a spiritual significance to whom leads the prayer, and the Prophet ﷺ insisted that it be Aboo Bakr ؓ over anyone else. He led the prayers seventeen times. The Muslims took this as one of the many indications that Aboo Bakr ؓ was very worthy to succeed the Prophet ﷺ in assuming leadership over the Muslims, as his Caliph.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَاحِبُ إِيَّاهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُخَيَّرُ فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ الْبَيْتِ ثُمَّ قَالَ اللَّهُمَّ الرَّفِيقَ الْأَعْلَى فَقُلْتُ إِذَا لَا يَخْتَارُنَا وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَاحِبُ قَالَتْ فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا اللَّهُمَّ الرَّفِيقَ الْأَعْلَى

**Translation:** The Prophet ﷺ used to say when he was healthy “Verily, no Prophet is taken until he is shown his place in Paradise and then he is given the option.” When death approached him while his head was on my thigh, he became unconscious and then recovered consciousness. He then looked at the ceiling of the house and said, “O Allah! (with) the Highest Friend.” I said (to myself), “Hence, he is not going to choose us.” And I realized that it was (the application of) the narration which he used to mention to us when he was healthy. She said, thus the last words he spoke were, “O Allah! (with) the Highest Friend.”

**Source:** Saheeh al-Bukhaari 4463 (Kitaab al-Maghaazi)

**Context:** As is mentioned in this narration, each Prophet is shown his place in Paradise and then given the choice to either stay on earth or to go on to Allah ﷻ in the Hereafter. Allah ﷻ is the highest friend anyone could ever have. The Prophet Muhammad ﷺ is the most beloved to Allah ﷻ of His creation. No two ever loved each other more than them. So with his blessed final words, the Prophet ﷺ reaffirmed his choice to be with the Highest Friend.

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Here ends the work Arba’oon as-Seerah. All praise is to Allah ﷻ, and may He bestow peace and blessings upon His final and most beloved Prophet Muhammad ﷺ.

## Notes on the cover artwork

The calligraphy inside the circle on the front cover is the subtitle of the book and says Kitaabul Arba'een, tukhtasaru feehi Seeratul Ameen, which translates to The Book of Forty in which the Life of al-Ameen is Summarised. Al-Ameen (the Trustworthy one) is one of the titles of the Prophet Muhammad ﷺ. I intentionally made the Arabic subtitle rhyme, as it has become somewhat of a tradition in Islamic literature to do so.

The back cover is a painting that my aunt made for me on canvas. It's meant to symbolize the Prophetic city Madeenah. To proceed, some explanation of the meanings behind it:

The top dome obviously is the Green Dome of Masjid an-Nabawi which is the place under which the Prophet ﷺ passed away and is buried. The two lower white domes represent: Masjid Qubaa, the first mosque built by his Ummah, the building of which he partook in himself and is mentioned in the Quraan (9:108).

The second white dome represents Masjid Qiblatayn, which is the place where the direction of prayer was changed through revelation from Masjid al-Aqsaa to the Ka'ba. (Quraan 2:144).

The two mountains represent Mount Uhud and Mount Sil'a, the reddish mountains which are distinctive of the city's natural landscape. Mount Uhud is where the Battle of Uhud took place. The Prophet ﷺ also said "Uhud is a mountain which loves us and which we love, it is upon the Gate of Paradise (Bukhaari 2889, Musnad Bazaar; Kashf al-Astaar 1199)

Mount Sil'a is close to the trench dug by the Muslims, before the Battle of the Trench. The Prophet ﷺ was on this mountain when he was supplicating against the enemy army, after which he got the glad tidings of victory through revelation and the enemy army was defeated. (Quraan 33:9, Musnad Ahmad 3/332, History of Madeenah Munawwarah p.119, Bukhaari 4115)

Another peculiar fact about Mount Sil'a which I didn't even recall when we made this artwork, is that it is allegedly mentioned in the bible (Isaiah 42) in a Prophecy about the coming of a certain Prophet, which some Muslims believe to be the Prophet Muhammad ﷺ. The relevant passage is long but the verse which allegedly mentions the mountain is: "Let the wilderness and its towns raise their voices; let the settlements where Kedar [Arabs] lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops" (Isaiah 42:11)

As for the palm trees: When still in Mecca, the Prophet ﷺ was shown in a dream that he would migrate to a place of many palm trees between two lava tracts (Bukhaari 3905). The companion Salmaan the Persian رضي الله عنه was also told by his Christian teacher that the city of many palm trees between two lava tracts would be where a Prophet would appear, so he travelled there and found him (Musnad Ahmad 5/441). So large amounts of palm trees are a distinctive feature of Madeenah. Even today it's known for its mass production of dates.

Lastly: the text read from top to bottom (يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا) is a sentence said by the Archangel Gabriel عليه السلام to the Prophet Muhammad ﷺ. When the Prophet ﷺ received the first verses of revelation from him in Cave Hira in Mecca, he was quite overwhelmed. In the period after, he met with him numerous times (In one famous instance, Gabriel عليه السلام appeared to him in his true gigantic form on the horizon). During these instances, he would reassure him by saying: "O Muhammad, indeed you are the Messenger of Allah in truth!" to really imprint the start of his mission into his noble heart. (Bukhaari 6982, 4)

Around ten narrations from this work Arba'oon as-Seerah have to do with or took place at the things featured in this painting.



اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ  
وَالْخَاتِمِ لِمَا سَبَقَ نَاصِرِ الْحَقِّ بِالْحَقِّ  
وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ  
وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ

