

The Life of the Prophet MUHAMMAD



Cassette Summaries

The wisdom in studying the *Sirah* is that it inculcates love in the heart for the Messenger of Allah ﷺ as well as for the sacrifices made by all the people around him ﷺ and this is a promise of the *wa'id* of Allah. According to Rumi, this man came in a living form from Allah and spent a brief time amongst us, and then the form went away, and this praising sound filled the whole world. The Prophet ﷺ said that the closest of you to him on that day are those who are best in character.

Hamza Yusuf

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1:A—Studying the salient features of the life and mission of the Prophet ﷺ helps to increase our love for him ﷺ. There are many books on *Sirah* to read from. The *Sirah* science is concerned with the days of the Prophet ﷺ. This includes studying his internal and external forms ﷺ. The topic of this science is the essence of the Prophet ﷺ. The founders of the science are those who recognized the importance of the life of the Prophet ﷺ and, with the blessing of Allah, transmitted every detail of it. The *Sirah* should be read at least once a year.

1:B—The *Sirah* was first documented from memory soon after the death of the Prophet ﷺ by Ibn Is'haq. His work became the foundational account used in the traditional Islamic schools or *madrasas*. The preservation of the *Sirah* is not only a fulfillment of Allah's words but also a proof of the name Muhammad, meaning "the praised one": his story is remembered by all peoples in all languages, and he ﷺ is praised by people all over the world. The name of this science is "*Sirah*," and the root of this word means "the way you go." Its sources are the sound relations from the *ulama'*. Love of the Prophet ﷺ completes and perfects *iman*.

2:A—Most of the *Sirah* is related to the habits and actions of the Prophet ﷺ. By nature, humans are imitative, and the Prophet ﷺ is the best example of creation to imitate. Thus, learning about him ﷺ leads to loving him ﷺ which in turn leads to imitating him out of love; the first community understood and recognized the importance of this. The degree by which you follow him is the degree by which you achieve your own humanity. Also, many benefits are attained from learning the *Sirah*, but ultimately, by nurturing the heart with *taqwa*, it is one of the greatest means of salvation in the Hereafter.

2:B—Love of the Prophet ﷺ is a condition of *iman*, and to love him more than your own self will perfect that *iman*. The physiological reactions of love for the Prophet ﷺ by Allah's infinite grace are enough to repel the hell-fire. Vision of the Prophet ﷺ is *bushra*—good news. Shaytan may not take his form, so those who experience a dream of the Prophet ﷺ have seen him in truth. He ﷺ may appear to people to help them see their own faults.

3:A—The story begins with Prophet Ibrahim, '*alayhis salaam*, who is granted two sons, Isma'il and Is'haq, from Hajar and Sarah respectively. Allah tells Ibrahim, '*alayhis salaam*, that Isma'il is blessed and will be made into a great nation. He is commanded to leave Hajar and their son in Makkah. After much difficulty, Allah helps Hajar, and she settles by the Zamzam well. Ibrahim, '*alayhis salaam*, returns, and his obedience to Allah is tested again when he is commanded to sacrifice his son. Later, Ibrahim, '*alayhis salaam*, builds the K'abah with Isma'il, and this becomes a site of pilgrimage for Arabs and Jews. The Arabs are divided into three: ancient Arabs that disappeared, Arabs from Qahtan from the offspring of Jurhum, and people who became Arab who are also known as 'Adnan. The Prophet ﷺ was an 'Adnani Arab.

3:B—The demand for frankincense creates trade routes that pass through Makkah, which allows for veneration of the K'abah as well. The Jurhumites, who were the caretakers of Makkah, are bad hosts to the pilgrims and are forcibly replaced by the Khuzala. In revenge, the Jurhumites bury the well of Zamzam. Idolatry is introduced and quickly prevails. Qusay is in charge of the K'abah and is a descendant of Fihir, who is nicknamed Quraysh. After some serious disputation about the inherited responsibilities in Makkah, 'Abdu Manaf is charged with feeding and taxation of the pilgrims, and Abdu Dar keeps the keys to the K'abah and oversees all of its duties. A strong woman of the Bani Najjar gives birth to Shayba. Shayba becomes known as 'Abd ul-Mutalib at a young age, and he is recruited as a future leader of Makkah. Driven by a dream, he digs up the lost well of Zamzam with only the support of his one son, Harith.

4:A—Despite the strong opposition from Quraysh, 'Abd ul-Mutalib digs and successfully rediscovers Zamzam as well as some treasures. The ordeal of the entire event leads 'Abd ul-Mutalib to vow to Allah that if he is given ten sons, he will sacrifice one of them in gratitude. The Arabs were a people who never broke their oaths, so when he is, in fact, granted ten sons, the time comes for him to fulfill his pledge, and it falls upon his son, 'Abdullah, to be the one sacrificed. Some intervention causes an expiation of a hundred camels to be substituted for the sacrifice. 'Abdullah is saved and lives on to be married to the

noble Aminah. Their wedding takes place in the same year that an Ethiopian king, Abraha, decides to destroy the K'abah.

4:B—Under the protection of Allah, the K'abah remains safe from Abraha and his army, which includes an elephant. They are destroyed by a flock of birds who pelt them with small stones. This miraculous event marks the year as *'Aam al-Fil*—the Year of the Elephant. The Prophet ﷺ is born in this year, already orphaned because his father, 'Abdullah, had passed away in Medina. Now a widow, Aminah gives birth to a son whom she is divinely inspired to name Muhammad ﷺ. She is aware that her child is very unique, and she experiences miracles as does the baby's Bedouin wet-nurse, Halimah. When the young Muhammad ﷺ tells Halimah that two men split his chest and washed his heart with snow, Halimah takes him back to his mother. Soon after, he is orphaned by his mother, and two years later, his grandfather dies also. Adopted by his uncle, Abu Talib, he travels with him in merchant caravans. On one particular trip, Muhammad ﷺ is identified by a scholarly monk as being the long awaited prophet.

5:A—The Arabs were nomads with not much of a governing system of law. At one point, a wronged merchant beseeches the help of Quraysh for justice in his oppression. Impacted by the man's circumstances, Quraysh makes a significant promise to help any oppressed person against the oppressor, regardless of tribal heritage. This is a significant psychological change for the Arabs, preparing them for Islam. Now a young man, the Prophet ﷺ becomes known as *al-Amin*—the trustworthy one. He is employed by Khadija to travel and trade for her, and she is highly impressed by his character and success. She sends an indirect proposal to him, and they marry and have six children. Upon getting married, the Prophet ﷺ sets his slave Barakah free and is given Zayd as a gift to him from his wife.

5:B—Zayd, who was a captured slave, is adopted by the Prophet ﷺ. To help ease the hardships his uncle is facing, the Prophet ﷺ also takes his cousin 'Ali into his household. The K'abah is rebuilt, and the four tribes argue about which one deserves the honor of replacing the Black Stone. The

Prophet ﷺ plays a key role in solving this matter. Also, he ﷺ begins to retreat into the cave of Hira; there he receives his first revelation and is commanded to read by the angel Jibrail and is told about his prophecy. Terrified, the Prophet ﷺ comes to Khadija, and she consoles him and takes him to her uncle Waraqah who confirms for him that he is indeed the Prophet of God. At this early stage, only a hand-full of people are told the message. However, when the Prophet ﷺ is commanded to give the message to his tribe, he is only ridiculed and refuted.

6:A—Gradually, more people begin to submit to the message of the Prophet ﷺ. Concerned that monotheism will diminish their wealth, Quraysh feels the need to take action against this by urging Abu Talib to speak to Muhammad ﷺ and to convince him to at least alter his teachings. When that doesn't work, they invent propaganda stories to brainwash the visiting pilgrims so that they are not affected by his teachings. They say that the Prophet ﷺ is a clever magician who separates families. However, not everyone is influenced by this twisted account. Unays immediately becomes Muslim after hearing the Prophet ﷺ recite some verses of the Quran at the K'abah. The Aws and Khazraj tribes hear about the Prophet ﷺ but don't pay much attention as of yet. The *mustahziun* begin to emerge: these are the people who make fun of and mock the Prophet ﷺ, Abu Jahl is their leader.

6:B—The *mustahziun* do horrible things to the Prophet ﷺ and to the other Muslims. Allah reveals that He will reckon with them, and most of them die in the Battle of Badr or from disease. Revelation is directed to the Quraysh and reprimands their actions. This enrages them more. Hamza, the uncle of the Prophet ﷺ becomes Muslim, and his conversion is of great help to the Muslims as he is very influential amongst the Quraysh and powerful. During this period of weakness, the Muslims practice an incredible amount of patience.

7:A—Quraysh makes offers and demands. They ask that the people worship their gods one day, and the god of the Prophet ﷺ the next day. They also offer the Prophet ﷺ money, women, and even kingship. The Prophet ﷺ declines all their offers, so they change tactics and ask to see miracles: they ask to see angels and to see Allah. In response,

Allah says that even if they were made to ascend to the heavens on a pathway, they would claim that their eyes were bewitched. The concept of Islam brings a radically different understanding of what is important in the world. Hostility against the Muslims grows intense. The daughters of the Prophet ﷺ Ruqaya and Um Kulthum are divorced by their husbands because of their father's message. 'Uthman later marries Ruqaya.

7:B—Quraysh turns to the Jews, hoping that they can provide more insight into this problem. The Jews advise them to ask the Prophet ﷺ three questions, and if he answers them correctly, then he is, in fact, a prophet. This proves to be challenging for the Prophet ﷺ as he doesn't receive any revelation for days. However, when revelation finally does come, to the amazement of the Jews, the answers to their questions are extremely detailed. In addition, many Muslims are severely tortured, such as Bilal, but they do not waver in their faith. The Prophet ﷺ is then commanded to send some people on *hijra* (migration) to al-Habasha where the Muslims are treated well. Meanwhile, 'Umar is extremely angry with what is happening and sets out, adamant about killing the Prophet ﷺ. However, while on his way, a man redirects 'Umar's focus to his own sister's acceptance of Islam.

8:A—'Umar is shocked by the news of his sister being a Muslim, and he is known for his temper. When he reaches his sister's house, he hits her, drawing blood. However, when his anger subsides, his heart softens, and he agrees to listen to the Quran. In a short time, upon hearing the beautiful verses, he is completely transformed. He goes to the Prophet ﷺ at Dar al-Arqam, and Hamza cautiously allows him to enter. 'Umar proclaims his faith and immediately goes to tell Abu Jahl. The Muslims are thrilled while the rest of Quraysh are alarmed. As a result, Quraysh places a ban against the entire tribe of Bani Hashim which lasts for three years.

8:B—A small group pities the Muslims and confronts Abu Jahl, telling him to cease the sanctions. A Qurayshi man goes to the K'abah and pulls out the written oath that they had all signed. Surprisingly, they find it completely eaten up by worms except for the top where "*Bismihī ta'ala*" was written. They perceive this as an omen and agree to end the ban.

Abu Talib is greatly distressed by the whole ordeal, especially because such tribulations upon the Muslims are inflicted by his own brother, Abu Lahab.

9:A—Some verses of the Quran are recited to Walid, and he says about them, "The roots of it are nourishing, and its branches bear fruit. These are not the words of a human." The Arabs of that time are very fond of poetry, and their poets are greatly honored. Labid is one of seven very famous poets, and he comes into town to present his latest work. However, during his presentation, 'Uthman loudly insults the content of Labid's *qasidah*. Embarrassed by this, the Quraysh insult 'Uthman, and the event ends with injury. Soon after, the Prophet ﷺ experiences two major losses: his beloved wife Khadija passes away, and his uncle Abu Talib soon follows her. Persecution increases, and the Prophet ﷺ decides to seek help in Ta'if. However, he is met with three incredibly rude and cruel men who get the children to chase away the Prophet ﷺ throwing rocks. Al-Walid sees this and feels bad. He sends a servant with some grapes to the Prophet ﷺ.

9:B—The servant sent to the Prophet ﷺ is a boy from Mosul, Iraq, the city of the Prophet Yunis, and he serves as a reminder to the Prophet ﷺ to persevere and return to his people. On his journey back to Makkah, he receives revelation, and the *jinn* hear him reciting. As a result, they take *bay'ah* (allegiance) with him, so the Prophet ﷺ is now also delivering the message to the unseen world. Mut'im, a non-Muslim, agrees to offer protection to the Prophet ﷺ. It is a habit of the Prophet ﷺ to be in the *haram*. One night, he is asleep there when Jibrail comes to him, and leads him to a great, white beast named Buraq. The Prophet ﷺ begins the journey of *Al-isra wal-mi'raj*. He rides the animal and stops to pray in a place that Jibrail tells him is Medina. They stop again in Madyan, at a tree where Prophet Musa used to pray.

10:A—Finally, the Prophet ﷺ reaches a valley with a cool breeze and the smell of musk: it is Paradise. Next, he ﷺ comes to a foul smelling valley with evil sounds: that is *Jahannam* (Hell), where he also sees the Dajjal. Then, he ﷺ sees angels carrying a pillar as shiny as pearls: this is the pillar of Islam which they are commanded to place in *Sham* (Syria). The Prophet ﷺ has many

encounters which are explained to him by Jibrail. At *Bayt al-Maqdis* (The Dome of the Rock) in Jerusalem, the Prophet ﷺ leads all the prophets in prayer. He ﷺ goes through the heavens and reaches the Lote Tree of the furthest limit. Jibrail stops here, and the Prophet ﷺ goes beyond unto his Lord. He ﷺ leaves with the commandment of five daily prayers. When he ﷺ returns to the earthly realm, the Quraysh joke and laugh in disbelief upon hearing about the miraculous journey. Abu Bakr believes him ﷺ instantaneously, earning him the title *As-Siddiq*.

10:B—The same year of the *Isra*, Khadija dies. The Prophet ﷺ has a dream where ‘Aisha is brought to him in a bundle of green silk as his wife, despite her young age. The dream is confirmed when Khawla advises that this marriage take place. The Battle of Bu’ath occurs in which many of the elders of Yathrib die. Twelve men come to the Prophet ﷺ and take the Pledge of ‘Aqabah, and this eventually leads to the whole of Yathrib becoming Muslim. Al-Bara isn’t comfortable turning his back on the K’abah in prayer and changes his direction of prayer from Jerusalem to Makkah. The Prophet ﷺ makes a pact with a second group of Yathribies, this time seventy-three men and two women; this is the Second Pledge of ‘Aqabah. Quraysh plots to murder the Prophet ﷺ but Jibrail warns him ﷺ of their evil plan. The murderers are tricked, and the Prophet ﷺ flees with Abu Bakr to a cave in Mount Thawr, where they are concealed from the enemy miraculously by a spider’s web and a dove in her nest.

11:A—Most of the Muslims of Makkah had already migrated. They and the people of Yathrib eagerly await the arrival of the Prophet ﷺ and he and Abu Bakr finally arrive dressed in new, white robes. Salman al-Farsi is there in Medina as a slave. He has journeyed a great distance seeking the Prophet ﷺ and is anxious to test the Prophet ﷺ with the signs he learned from a bishop which would prove his prophethood. Salman is convinced, especially when the Prophet ﷺ shows him the seal of prophethood on his back. A political issue arises: where is the Prophet ﷺ going to stay in Medina? The Prophet ﷺ wisely announces that his camel will decide. The

Prophet ﷺ then builds the masjid and establishes a market-place. A contract is made with the Jews of the city, allowing them freedom in practicing their religion and maintaining their tribal ties.

11:B—Whether Muslims or Jews, the people of Medina are protected by the Prophet ﷺ, but the Jews break the treaty. A fever breaks out in Medina, and many of the *muhajirun* become ill. Quran is revealed in Medina also. In addition, the *athan* is revealed at this time, and Bilal is asked to give the call to prayer. The first masjid is built, and the quarters of the Prophet ﷺ are within it. At this point, the Prophet ﷺ is married to ‘Aisha and Sawdah. One of the wisdoms of the *hijra* is that Medina becomes greater than Makkah. To this day, there is no purer spot on the face of the universe than where the Prophet ﷺ is buried because it is in *Jannah* (Paradise).

12:A—The Prophet ﷺ makes a prayer for Medina to be rid of the fever and that the city becomes beloved to him. Revelation arrives now giving the Muslims permission to fight. This is great news as the Muslims have been patiently waiting for thirteen years, restraining themselves from the Arabian cultural habit of fighting to maintain their honor. A tempting situation arises in overtaking a Qurayshi caravan, and one of the Qurayshies is killed in the sacred month of Rajab. For this, the Qurayshies want blood revenge. In the next month, Sh’aban, the *qibla* changes to Makkah, a confirmation of Al-Bara’s instinct. Abu Sufyan takes a large, heavily laden caravan out to Syria. The Quraysh hear that their caravan is being attacked and move out prepared for war. The Prophet ﷺ moves out with his small army; they soon find out that the Qurayshi army is over three times stronger than their own.

12:B—The Muslims strategically cut off the water supply for Quraysh and are granted a cool rain and peaceful sleep from Allah. Some of the better-natured Quraysh try to convince Abu Jahl not to fight, for they have heard that the caravan is now in safety. One of them even offers to pay the ransom for the murdered man. However, when Abu Jahl finds out that the Muslims are so few in number, there is no way to change his mind; thus, the battle begins. The initial fights are all won by the companions of the Prophet ﷺ. Then, full-blown fighting breaks,

and the Prophet ﷺ leads his army. The Quraysh watch as seventy of their noblest men drop dead. Abu Jahl is killed by two boys; the embarrassment of this and the loss of their leaders causes the Quraysh to retreat. The Muslims, who had the divine help of angels in this battle, take prisoners, and the booty is turned over to the Prophet ﷺ.

13:A—Returning from battle, the Prophet ﷺ finds that his daughter Ruqaya has passed away. The leaders of Quraysh have also passed away, and this leaves Abu Sufyan with leadership of the defeated Quraysh. Medina is now an incredibly powerful city. Lamenting the losses of the war, Umayr swears to his friend Safwan that he will kill the Prophet ﷺ. When he approaches the Prophet ﷺ under pretense of ransom negotiating, the Prophet ﷺ asks him about the conversation he had with Safwan about killing him. Shocked that the Prophet ﷺ knows his secret, he believes and converts to Islam. The upper-hand that the Prophet ﷺ now has is a great humiliation for the Quraysh. In Medina, the Jews grow treacherous, and Bani Qaynuqa is banished for that reason. The Prophet ﷺ allows trickery in war on the basis that the nature of war is deception.

13:B—The Prophet ﷺ is now a leader of a government and is leading a city-state. Thus, his decisions affect a whole city of people, and there are things that he can not allow to happen. The Prophet ﷺ is commanded to marry Fatima to ‘Ali, a poor water-carrier at that time. ‘Umar’s daughter, Hafsa is widowed, and the Prophet ﷺ marries her. When Hafsa comes into the household, she and ‘Aisha become very close due to the close range of their ages. Sawdah is much older. Um Kulthum is married to ‘Uthman, and this marriage gives him the title of *Dhul Nurayn*: Possessor of Two Lights as he was first married to Ruqaya and now to another daughter of the Prophet ﷺ. A group of about seventy people make up the *Ahl as-Sufa*: People of the Bench. They are homeless refugees, and the Prophet ﷺ takes care of them. Fatima and ‘Ali work hard, and after much hesitation, Fatima asks her father ﷺ for a servant.

14:A—Instead of giving Fatima a servant, the Prophet ﷺ offers her something better—*dhikr* (remembrance of Allah). After the *hijra*, the

Prophet ﷺ is in a state of *jihad*. A few battles occur, and much of the enemy becomes Muslim. Fatima has a son in Ramadan, and the Prophet ﷺ names him Hasan. He names the second son Husayn and the third son Muhsin, but Muhsin passes away. On the anniversary of Badr, Abu Sufyan rallies up the Quraysh for pay back. Their army is three-thousand strong. The Prophet ﷺ delivers a *khutbah* and leaves after *fajr* with seven-hundred men. He ﷺ puts fifty archers on the mountain and appoints ‘Abdullah to take charge of them. He ﷺ also specifically warns them not to leave their position. The night before the battle, Hanbalah gets married. His wife, Jamila has a dream and knows that her new husband will be martyred. She hesitatingly lets him go, and Hanbalah sets out late in a state of *janaba*. He is indeed martyred, and the angels give him a purification bath.

14:B—The women come out in battle too: Nusayba, ‘Aisha, Fatima, and others nurse and fight. Many men are wounded, and over seventy *sahaba* die. Wahshi kills Hamza, and the war wages on. However, the Muslims fight hard and start to win. They start collecting booty. In spite of their leader’s command, the impatient archers think the war is over and leave the mountain to get their share of the booty. The ten that remain are martyred by the awaiting Qurayshi cavalry which now comes in and starts wreaking havoc upon the Muslims. Meanwhile, the Prophet ﷺ is protected by a group of people. Talha takes seventy wounds defending the Prophet ﷺ thus becoming a “walking *shabeed*.” Anas is martyred. Abu Sufyan yells at them, “Today is for Badr!” ‘Umar refutes this yelling back that he is a liar since the deceased Muslims are in Paradise while their dead are in the Fire. The Prophet ﷺ tells ‘Umar to tell Abu Sufyan that they will meet again and that is a *maw’id*. Many lessons are learned from Uhud, the most important of which is that disobeying the Messenger ﷺ causes calamities.

15:A—The Battle of Uhud is the only serious affliction for the Muslims. *Ayahs* are revealed granting forgiveness from Allah. Victory is guaranteed for the Muslims but is contingent upon certain things: obedience to Allah; obedience to His Messenger ﷺ; steadfastness; and not being disunited. The Muslims bury their martyrs and take care of the

many widows. The very next day, there is threat of another battle, and only those who had fought at Uhud are allowed to go. They are so weak that they have to carry each other. They frighten off Quraysh by lighting many fires to make it seem as though they are many. After Uhud, Ubayda leaves a widow, Zaynab *Um al-Masakin*, known as “the mother of the poor,” for she was generous to the poor even before she became Muslim. The Prophet ﷺ marries her and gains protection from the Najd. Seventy *qurra* are sent to teach her tribe, but they are almost all treacherously killed.

15:B—The martyrs of Uhud—the *shuhuda*—send a message through the Prophet ﷺ to the Muslims from the unseen world, telling them that they have met their Lord, and they are pleased with Him, and He is pleased with them. The Bani Nadir are another tribe who break their treaty, and this leads to their banishment; they are forced to leave their wealth behind. The Prophet ﷺ makes a proposal to Um Salama, who is now widowed. The next year arrives, and Abu Sufyan has promised to meet them again at Badr, but this poses a problem for Quraysh as it has been a tough year for them, and Quraysh won’t be able to keep the appointment. Thus, they set up a plot to ensure that the Muslims do not come out; however, their plan fails, and the Muslims do go out; Quraysh loses face.

16:A—The Prophet ﷺ allows Zayd and Zaynab to divorce. Zaynab is then married to the Prophet ﷺ through revelation. Bani Mustaliq’s leader instigates his people against the Prophet ﷺ. The Prophet ﷺ meets them in battle with his army, and the Muslims win, taking all of the women and children as prisoners. This is a major loss and disgrace for Bani Mustaliq. To rectify the situation, the Prophet ﷺ wisely marries the leader’s noble daughter, Barra bint al-Harith. Realizing that it is not proper to hold captive people who are now related to the Prophet ﷺ the Muslims collectively free all the prisoners as a wedding gift. Barra becomes Jewayria, and overwhelmed by the events that have taken place, her tribe’s people all become Muslim. The Battle of Khandaq follows. The Bani Nadir tribe is expelled from Medina, but the tribe’s leader is resolved to return and convinces the Quraysh and the other Jews to come out full force

with him to finish off the Prophet ﷺ. The Muslims prepare to meet them in battle, and concerned about the number of horses they will have to contend with, they adopt Salman’s idea of building a trench.

16:B—The trench is dug in six days. The enemies arrive and are unable to charge with the cavalry. The *munafiqun* (hypocrites) find reason to go back to the city, and the Prophet ﷺ is left with the *mu’minun*. Meanwhile, Islam enters Nu’aym’s heart, and he sneaks away from Quraysh, declares his Islam to the Prophet ﷺ and offers his help. He is asked to cause disassembly amongst the Quraysh and is given permission to lie in order to do so as lying is allowed in war. Nu’aym then causes much confusion, causing Quraysh and the Jews to doubt each other, and soon enough, his master plan falls into place: the two previously united groups become enraged at each other and talk about leaving. Allah sends a strong wind upon them, so visibility is low, there is practically no shelter, and it is freezing cold. They all want to leave. Abu Sufyan even tries to sly away before morning, but his companions convince him to at least wait until his troops leave. After the enemy leaves, the Prophet ﷺ sends his people home too. This occurs in the fifth year after *hijra*.

17:A—After the siege, the Prophet ﷺ conquers Bani Quraydah who had been allied with the Aws and Khazraj. The leader of Aws judges that the Bani Quraydah should be beheaded, sparing the women and children. Even today, treason is punishable by death. Also, ‘Aisha loses her necklace and goes to look for it. Upon return, she finds that the caravan has left without her and falls asleep waiting for them to return for her. Safwan, who is the last rider in the caravan, sees her and realizing who she is, immediately turns his back to her. He signals for her to ride his camel, she mounts, and he escorts her back to the rest of the group. Upon seeing ‘Aisha being led by a handsome young man, the *munafiqun* begin spreading false rumors. ‘Aisha hears nothing of these rumors. She falls ill and goes to stay with her parents. The Prophet ﷺ doesn’t visit her during her illness, and ‘Aisha soon finds out about the rumors being spread about her. She can hardly believe what she hears, and she cries profusely.

17:B—The Prophet ﷺ makes an announcement at the masjid that his family is good

and that 'Aisha has no record of bad deeds. Then there is disputation about who is going to deal with the perpetrator. Extremely distressed about the entire situation, the Prophet ﷺ goes to 'Aisha. He counsels her and tells her that if she has done nothing wrong, then Allah will reveal her innocence and that if she had even an inclination, she should just make *tawbah*. 'Aisha turns to her parents for help, but they refuse to speak for her. She cannot believe what she is hearing, but she bares everything patiently and with humility until revelation comes from Allah, completely removing all suspicion from her. 'Aisha thanks Allah only, losing sight of the *asbaab* for a short while.

18:A—The Prophet ﷺ fasts Ramadan in Medina, and one night he dreams that with his head shaved, he is going to the K'abah with its key and the *sahaba* are making *tawaaf* with their heads shaved also. After awaking, he ﷺ tells them to prepare for 'Umrah immediately. Except for their swords, they go unarmed. The Prophet ﷺ wears his *ihram* and heads out. The Meccans hear about this, and Khalid goes out with his cavalry. A war-type situation forms. The *sahaba* take an oath to the Prophet ﷺ known as the *Bay'atu Ridwaan*. Scared, Quraysh does not want to fight; instead, they make an agreement, and the Treaty of Hudaibiya is written. The *sahaba* are very upset about having to turn back and feel humiliated.

18:B—The wisdom of the trial of Hudaibiya is that it gives the Muslims ease and victories thereafter. No blood is spilled; only one man dies. The event is one of growth and building of the *deen*. Allah promises that those who believe and do righteous actions will enter the sacred precinct, and that is what will happen. It is a clear victory for the believers. When they cut their hair, the wind blows it into the sacred precinct, and this is seen as a sign.

19:A—A change of heart occurs for the Muslims after Hudaibiya, and now their hearts are in submission. Abu Basir flees Makkah and is escorted back by two men. He overcomes them, killing one, and goes to Medina. The surviving man follows but, out of fear, refuses the command of the Prophet ﷺ to take Abu Basir back. This is the beginning of disaster for Quraysh. The Prophet ﷺ has maintained his treaty promise, yet now the example has been set for other Muslim Meccans to follow.

Thus, Hudaibiya is actually a great victory for the Muslims unlike the Quraysh had thought. Meanwhile, there is peace because of the truce. The Prophet ﷺ proposes to Um Habiba of Abyssinia. Some of the worst enemies of the Prophet ﷺ become Muslim. The Prophet ﷺ sends a letter to the king of Yemen. Two emissaries from Persia arrive to meet the Prophet ﷺ. A letter is sent to Heracles, the ruler of Rome, inviting him to Islam. Heracles inquires about the Prophet ﷺ from Abu Sufyan, and he replies truthfully. The king of Bahrain becomes Muslim. A letter is also sent to Kisra who tears it up without reading it. The Prophet ﷺ makes *du'ah*, and Kisra's kingdom is torn apart just as he torn the letter. Najashi is also a recipient of a letter and is considered to be Muslim.

19:B—A Jewish magician named Labid is bribed to cast a spell on the Prophet ﷺ. He gets hold of some of the Prophet's hair ﷺ and ties them in knots while his daughters blow on them. Then he throws the hair down a well. Strange things begin to happen to the Prophet ﷺ and he begins to forget some things. Jibrail comes and tells him ﷺ what happened and where the knots are. The Prophet ﷺ is given the Muw'athatayn as protection from evil. 'Ali goes to the well, recites the *surahs*, and the knots are broken. Labid admits his guilt, and the Prophet ﷺ forgives him.

20:A—The people of Bani Nadir are treacherous in their treaty with the Prophet ﷺ. They were exiled, and some of them dispersed into Khaybar. The Muslims prepare to go to Khaybar, and all of the Bedouin show up for this confrontation because they know Khaybar is filled with riches. However, they are not allowed to go due to their insincere motives. When the Muslims arrive at Khaybar, they find a fortress with towers and underground canals. After fifteen days of holding out against the attacks, Kinana decides to negotiate, so the Prophet ﷺ stipulates that no Jews will be killed and they will be allowed to leave, but they must leave all their wealth behind. Eventually, all Jews and Christians are expelled from the Arabian Peninsula. A widowed Jewess invites the Prophet ﷺ and his companions to a meal of roast lamb. The Prophet ﷺ is warned that it is poisoned. Quinine is killed and leaves a young, pious widow, Safia. She soon becomes a wife of the

Prophet ﷺ as foretold in her inspirational dream.

20:B—The Prophet ﷺ teases his wives with a necklace, saying he will give it to the one he loves most; after much suspense, he gives it to his granddaughter, Umama. ‘Umar complains to the Prophet ﷺ about the women’s behavior. The Prophet ﷺ is more inclined to bear it all, but ‘Umar becomes upset when he finds the wives of the Prophet ﷺ all talking back at him ﷺ. Later, the Prophet ﷺ does become upset because his wives begin to ask him for things he doesn’t have. Maria and her sister are sent, and the Prophet ﷺ visits Maria. This troubles the wives. Hafsa and ‘Aisha set up a plot and pretend that the honey Maria gives the Prophet ﷺ has a bad smell. The Prophet ﷺ swears off visiting Maria and eating honey. Upon this, Allah sends down revelation to rectify and teach that the *halal* should not be made *haram* and concern should be on the *akhira* and not the *dunya*.

21:A—The Prophet ﷺ had made a binding oath with Quraysh not to fight for ten years. Now in his sixtieth year, he ﷺ wants to secure the K’abah and purify it from its idols without breaking the treaty. Allah causes a fight between a Qurayshi and a Muslim. Soon enough, the treaty is broken as the Qurayshi man kills the Muslim. The Prophet ﷺ now has permission to get retribution, but he does not want any bloodshed. Ten-thousand Muslims go out in chain-mail, well armed, and with horses. The Prophet ﷺ commands each of them to light a fire at camp, so the spies think there are a hundred-thousand of them. Worried, Abu Sufyan comes to try to find a peaceful way out, and the Prophet ﷺ tells him to become Muslim. He proclaims the *shahada*, and the Prophet ﷺ restores his position by giving safety to anyone who enters Abu Sufyan’s house. Abu Sufyan returns to Makkah and tells Quraysh that they will be safe in his house, in the mosque, or behind locked doors. This becomes *Yawm al-Fat’h*—the Day of the Opening. In spite of this immense victory, the Prophet ﷺ enters the city with his head bowed, in complete humility. He ﷺ prays, makes *tawaaf*, and smashes to pieces all the idols inside the K’abah. Bilal climbs to the top of the K’abah and calls the *athaan*.

21:B—The Prophet ﷺ gives a *khutbah*, declaring a new order, saying that the life of *jahiliya* is no more. He spares the Quraysh, letting them go their own way. Many people enter Islam. As for a group of people whose evil actions were grave, the Prophet ﷺ commands for them all to be killed, but other people ask for amnesty for them. In the end, only twenty-four of them are killed. The Hawazin and Thaif are worried because Makkah has fallen which means they are next. The army of the Prophet ﷺ is the biggest ever on the Peninsula. The Battle of Hunayn becomes a clash of those who are fighting for Allah and His Messenger, symbolized by the K’abah, versus those who are fighting for the *dunya*, symbolized by their women, sheep, and camels. This battle helps many of the wavering Quraysh to realize the Truth. The fortified city of Ta’if is left alone after an unsuccessful attempt to take it over. As for the booty from Hunayn, when it comes time for the distribution of it, the Prophet ﷺ gives Abu Sufyan a hundred camels and Safwan, still a non-Muslim, a whole valley of sheep!

22:A—Upon receiving the generous cut, Safwan realizes the enormous generosity of the Prophet ﷺ and becomes Muslim. The Prophet ﷺ gives large portions of the booty to the Quraysh, and this begins to upset the Ansar. The Prophet ﷺ then addresses them, for one of them even accuses him ﷺ of being unjust. He ﷺ gently reprimands them and explains the situation to them. He asks the Ansar if they are not content that the Quraysh are being given goats and sheep while they are going back with the Messenger of Allah! By the end of the speech, the Ansar realize their mistake and are all in tears of joy. The Hawazim plead their case with the Prophet ﷺ by recalling their contribution to his childhood, so the Prophet ﷺ forgives them and desires to return to them the booty, but it has already been distributed. He doesn’t force the Muslims to return it to them, but most of them do. The Prophet ﷺ then makes the Lesser Pilgrimage.

22:B—The next great event is Tabuk. Also, the Prophet ﷺ has a son with Maria who is named Ibrahim. Aadiy ibn Hatem sets out from Syria to find the Prophet ﷺ. When he meets him in Medina, the Prophet ﷺ invites him over to his

house where the Prophet ﷺ asks him bluntly why he doesn't become Muslim. He eventually does enter Islam. A principle of Islam is brought to attention when a *sahaba*, who is the head of a contingency, commands his group to jump into the fire, and they obey; the commander was only joking. The Prophet ﷺ says that one should never obey a created thing if it means disobedience to the Creator of things. Amr ibn al-Aas is also the head of a group and disagrees with the rest of his party on a few issues. He is later praised by the Prophet ﷺ for his wisdom in his *ijtihada*.

23:A—Tabuk occurs in the ninth year of *hijra*. It is a defining moment from Allah and deciphers the true Muslims from those who are not. The army of the Prophet ﷺ is prepared materialistically more than ever before. However, now they are fighting the Romans who have paid soldiers, a government army. The idea of fighting against the Byzantiums is quite foreign and outrageous from the perspective of the Arabs. The hypocrites are quite clear in stating that, but the believers have great *iman*. Tabuk is an act of faith. The Prophet ﷺ grants all those who do not want to go out permission to stay. 'Ali is made to stay back to look after the family. For twenty days, nothing happens; they just wait. A couple of Christian leaders become allied. Tabuk becomes another great victory. When they return, they find that Um Kulthum has passed away.

23:B—One by one, the hypocrites come to the Prophet ﷺ with excuses for why they had not come out to war. However, the Arabs say that the excuses are uglier than the original wrong. For fifty days, three particular hypocrites are given silent treatment and are released from it when revelation comes. Bani Tha'qif realizes that they are completely surrounded, and they start to feel constricted. They send a group of noblemen to Medina. The Prophet ﷺ has a tent pitched for them right in the back of the masjid where they can hear the Quran and watch the prayers performed. This impacts them, and they soon become Muslim. Tha'qif is opened up, and al-Lat is destroyed. The year becomes one of deputation and delegations. Hajj is made obligatory,

and Abu Bakr leads a group of three-hundred men. 'Ali is sent to Yemen with the duty of calling them to the oneness of Allah, and, if they respond to that, he is to call them to the prayer and no more. Advice to the *daa'iya* is to make things easy for people and give good tidings.

24:A—In the tenth year, the Prophet ﷺ announces that he will make Hajj for the first time, and over a hundred-thousand people, including all the wives of the Prophet ﷺ go with him. The Prophet ﷺ performs the rites on his camel so that everyone can see. In 'Arafat, on the base of Jabal Rahma (the Mountain of Mercy), he gives his final *khutbah*, which is a profound and concise analysis of the problems of the world. Upon return to Medina, many delegations become Muslim, and those who don't pay the *jizya* instead. Ibrahim, the son of Maria and the Prophet ﷺ dies. He was just beginning to walk, and the Prophet ﷺ loved him greatly.

24:B—The Prophet ﷺ goes to the masjid, and Abu Bakr is the only one who understands the subtle indication that he will be leaving soon. When the Prophet ﷺ becomes ill with a fever, he designates Abu Bakr to lead the prayer. Feeling a little better, the Prophet ﷺ comes out and joins the prayer. When he ﷺ returns to his chamber, he passes away saying "*Ar-Rafiq ul-'ala*," and "*As-salah! As-salah!*" reminding the people about the importance of maintaining the prayer. For the *sahaba*, the loss of the Prophet ﷺ is their greatest tribulation. When the news spreads, some of the *sahaba* cannot take it, including 'Umar. Abu Bakr calms everyone down by praising Allah and reminding the people that Allah is Alive and only He will never die. The family of the Prophet ﷺ goes to prepare his body. After some discussion, 'Umar and everyone else realizes that the obvious choice of the next leader is Abu Bakr, and they immediately take *bay'ah* with him. This begins the Khilafa ar-Rashida which lasts for thirty years and is followed by the Bani Umayya which lasts for seventy years.



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P.O. Box 7478, Fremont, CA 94537-7478, 1-877-888-TAPE,
sales@alhambraproductions.com, www.alhambraproductions.com