

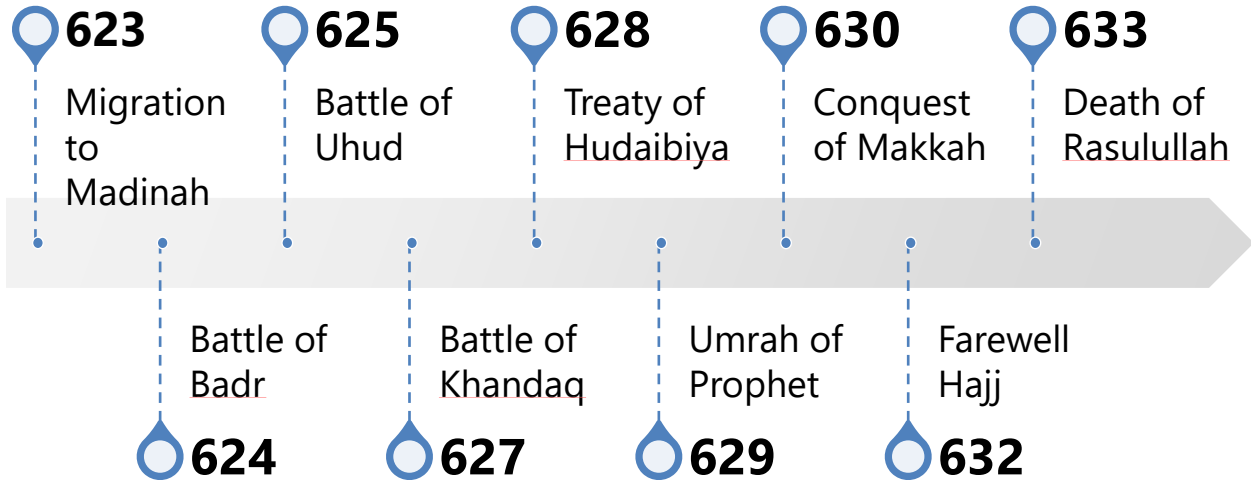
Madinan Seerah

Ramadan 2023

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Timeline of Key Events



Starting life in Madina

Brotherhood of Muhajirin and Ansar:

- The Muhajirin arrived in Madina in a deplorable condition. Most had left their families, children, friends, houses and money behind for the sake of Allah. They had no food or shelter.
- Muhammad (s) formed between Muhajirin and Ansar a brotherhood based not on blood or kinship, but one based on religion.
- The Ansar gave their Muhajirin brothers half of their property and wealth.
- During the period they were cut off from their relatives in Makkah, the Muhajirin were treated as real brothers of the Ansar in matters of inheritance as well.
- Examples of some of the pairs:

Muhajirin	Ansari
Abu Bakr	Khaarijah bin Zaid
Umar ibn al-Khattab	Utban ibn Malik
Uthman ibn Affan	Aus ibn Thabit
Ja`far ibn Abi Tālib	Muadh ibn Jabal
Abdur Rahman bin Awf	Saad ibn Rabi Aqbi Badri

Mus`ab ibn `Umair
Salman al Farsi

Abu Ayub Aqbi
Abu Darda

- Soon, the Muhajirin took to trade and grew rich themselves.
- After the Battle of Badr, the League of Brotherhood was abrogated because of the immense war booty that was captured.

Groups of people in Madina after Hijrah:

- There were four parties in Madina: The Muhajirin (about 150 in all) and the Ansar on one side, and the Munafiqeen and the Jews on the other.
- The Munafiqeen (hypocrites) were lead by Abdullah bin Obay. The strife-weary people of Madina had almost chosen him as their ruler when Muhammad (s) came and he was cast aside.

The Constitution of Madina:

The Charter was basically divided into three parts:

I. *Political Clauses*

II. *Civic Clauses*

III. *Religious Clauses*

Political Clauses.

<u>Clause</u>	<u>Description</u>
<i>Republic and Nation of Madina</i>	<ul style="list-style-type: none"> • Muslims and Jews constitute one political Ummah • against the whole mankind.
<i>The Peace of the Republic</i>	<ul style="list-style-type: none"> • The valley of Madina would be a place of peace for its citizens, Muslims or Jews.
<i>Sovereignty of Allah and the Presidency of His Prophet</i>	<ul style="list-style-type: none"> • Muhammad (s) would settle differences, controversies and disputes between people. If there is any mischief, guidance will be sought from the Prophet (s).
<i>Duties of War and Peace</i>	<ul style="list-style-type: none"> • No one in Madina could declare war without the • permission of the Prophet (s) • War and Peace shall be in common. • The Jews and Muslims will help each other if someone attacks Madina. • If the Jews and Muslims fight side-by-side, each will bear the cost. • If either the Muslims or the Jews make peace, both will have to make peace, except for religious wars. • During Jihad, no Muslim will make peace with the enemy without others' unanimous consent i.e. Muslims will be one body during war or peace.

<i>Prohibition of civil strife.</i>	<ul style="list-style-type: none"> • There will be love, faithfulness and fidelity between the Muslims and Jews.
<i>Duties of non-Muslims.</i>	<ul style="list-style-type: none"> • None may offer refuge to the life or property of the Quraish of Makkah.

Civic Clauses.

<u>Clause</u>	<u>Description</u>
<i>Peace and blood-money</i>	<ul style="list-style-type: none"> • Muhajirin and Ansar will be responsible for their own wards. • Payment of blood money will be cooperative, while each will ransom their prisoners separately.
<i>Debt and Contract</i>	<ul style="list-style-type: none"> • Muslims will rescue those deeply in debt. • No Muslim will enter into direct relations with one who has already entered into contract with another believer.
<i>Breach of peace and other offenses.</i>	<ul style="list-style-type: none"> • Muslims will unanimously rise against tyranny, oppression and evil.
<i>Duties of Believers</i>	<ul style="list-style-type: none"> • No Muslim will assassinate another Muslim on behalf of an infidel, nor will he help a non-Muslim against a Muslim.
<i>Murder and its punishment.</i>	<ul style="list-style-type: none"> • Whosoever kills a Muslim intentionally shall be retaliated against, unless the victim's relatives agree to accept blood money. • No Believer will harbor a murderer, nor will he encourage him.
<i>Right of retaliation or self-defense.</i>	<ul style="list-style-type: none"> • He who has received a minor injury will not be stopped from retaliating.
<i>Responsibility for murder.</i>	<ul style="list-style-type: none"> • Whosoever murders will be responsible for his tribe and himself.

Religious Clauses.

<u>Clause</u>	<u>Description</u>
<i>Mutual responsibility and brotherhood of Muslims.</i>	<ul style="list-style-type: none"> • Muslims are brothers and will defend and offer refuge to each other. If a Jew becomes a Muslim, he is equal to other Muslims and he will not be harmed.
<i>Political alliance with the Jews.</i>	<ul style="list-style-type: none"> • Muslims are in a political alliance with the Jews and are one with them.
<i>Freedom of worship and the Principle of Tolerance.</i>	<ul style="list-style-type: none"> • There is to be tolerance of religion between Jews and Muslims. • Whoever breaches this clause is responsible for him and his family.

Effects of the Constitution of Madina:

- Brought out complete transformation of the political, religious and civic life of Madina.
- Established political unity and transformed a city of warring tribes into a peaceful state.
- Introduced a complete civil and criminal law, gave equality to the common man.
- Protected the life and property of every man in Madina.

Significance of the Constitution of Madina:

- It has been called the Magna Carta of early Islam.
- The old system of loyalty to the tribe was to be replaced, as a tribe could not guarantee protection beyond its own small confines. Also, tribes waged wars without any law being imposed on them.
- This Charter also bound the Muslims tightly into a single community, who would live and die together.
- Bound every man in Madina to owe his allegiance to the state on matters like warfare and law and order. This effect went beyond just Madina and eventually united the whole of Arabia.

The Battle of Badr 624 CE

Background

Quraishite intrigues through their accomplices in Madina:

- The Quraish knew that there were hypocrites in Madina who only paid lip service to Islam.
- They wrote a letter to the leader of the hypocrites, Abdullah bin Obay, threatening reprisals if he did not expel Muhammad (s) from Madina.
- Abdullah called a meeting of his fellow citizens and discussed with them the Quraishite letter.
- Hearing of this, Muhammad (s) rushed to the meeting and dissuaded Abdullah from civil war as it would only cause bloodshed, because the Ansar would fight their own relatives for the sake of Islam

Creating economic difficulties for the Quraish

- First, only Muhajireen started doing raids. However, Ansar soon started participating as well.
- The Muslims' only aim was to harass the Quraish, not to cause bloodshed.
- The Holy Prophet (s) himself led three expeditions against the Quraishite caravans:

Incident at Nakhla:

- This incident took place at Nakhla in November 623 AD, one of the four holy months when fighting was forbidden.
- Nakhla lies between Makkah and Taif and was a halting place for caravans going to and from Makkah and the south.
- After establishing friendly relationships with the northern tribes, Muhammad (s) concentrated more on cutting off the Quraish's southern trade. Kurz bin Jabir's raid highlighted the urgent need for such an action.
- A reconnaissance party of 8 men, headed by Abdullah bin Jahsh (rA), was assigned to watch the Quraish's movements to the south of Makkah.
- The party came upon a caravan headed by Amr bin Hazrami, a prominent Quraishite leader.
- In the raid, Amr bin Hazrami was killed and his two companions were captured, while another escaped to Makkah.
- Muhammad (s) was displeased with this bloodshed because this event aggravated tensions between Makkah and Madina and gave the Quraish a chance to slander the Muslim community.

Revelation of Jihad at this time:

- As events were fast moving towards a clash of arms, the Holy Prophet (s) received divine revelation giving the Muslims permission to wage war:

"Permission is given to those who fight because they have been wronged, who have been driven from their homes undeservedly, only for that they said 'Our Lord is God.' "

"Fight in the way of God with those who fight against you."

- With reference to the Nakhla incident:

"They will ask thee concerning war in the sacred month. Say, the war therein is bad, but to turn aside from the cause of God and to have no faith in Him and the sacred temple, and to disown its people is worse in the sight of God."

- The fighting Muslims were assured that if they won, the world would be theirs and if they died in the Holy War, Paradise would be theirs.

Interception of Abu Sufyan's caravan:

- The interception of Abu Sufyan's caravan was the immediate cause of the Battle of Badr.
- This caravan was pursued when it left Makkah in October 623 CE. At that time it had eluded pursuit.
- This caravan was the largest ever sent from Makkah.
- This caravan was returning in the month of December 623 CE.
- The Holy Prophet (s) had posted two men near the caravan route to keep watch.
- However, some hypocrites told Abu Sufyan and he changed his route.
- Alarmed, Abu Sufyan sent an urgent plea for help to Makkah. The messenger arrived in Makkah; he raised a loud cry and literally shook the whole city.
- An army of 1,000 men, under the leadership of Abu Jahl, immediately took a course to reach the caravan.
- However, the caravan arrived safely in Makkah after the army had left.
- The army's leaders held a meeting and debated whether they should go on towards Madina or not.
- Utba bin Rabiya opposed a war that would spill the blood of their own relatives, while Abu Jahl hotly advocated a march on Madina.



Muslims leave for Badr:

- When the news of the Quraishite camping reached Muhammad (s), he held a council of war with the Muhajireen and Ansar.
- The Muhajireen immediately agreed to fight.
- The Ansar were questioned whether they wanted to fight or not, because according to the Pledge of Aqabah, they were not bound to fight outside Madina.
- Saad bin Muadh (rA), speaking on behalf of the Ansar, stated firmly that the Ansar would be willing to lay down their lives in the way of Islam.
- Muhammad (s) and his army reached Badr on a Thursday evening, January 624 CE.
- Muslims took immediate possession of the only water stream in the area, an advantage that the Quraish had neglected to take, even though they had come before the Muslims.
- Muhammad (s) spent that night in a hastily built hut of wood and prayed to Allah:

"O Lord! Forget not Thy promise of assistance. If this little band were to perish, there will be none to offer unto thee pure worship."

Strength and position of the two armies:

- 83 Muslims were Muhajirin, 60 were from Aus and 170 were from Khazraj.
- The armies' strength:

	Men	Horses	Camels
Muslims	313	2	70
Quraish	1000	200	700

- The Muslim armory was extremely weak. Few had proper war swords and some even fought with camel bones.
- The Quraish were encamped on sandy soil, while the Muslims were on firm ground. When it rained the night before the battle, the Quraish camping ground's sand absorbed the dampness and made it difficult for them to walk and maneuver on it.

Muslim advantages:

- Allah (swt) was with the Muslims.
- Superior military formations used by Muhammad (s).
- Muslims had the water supply.
- Sun was on the Muslims' backs.

- The Muslim camp's ground was firm and easy to walk on, while the Quraish had a soggy area.
- Muslims had confidence in Allah and His Prophet.
- Quraish were fighting for wealth and hatred, while the Muslims were fighting for Islam.
- Many Muslims were eager to fight when they saw their torturers before them.

The Commencement of the actual Battle of Badr:

- Muhammad (s) arranged his army in ranks early on Friday morning.
- No sooner had he done this that the Quraish came marching, struggling through the soaked sand.
- Battles in those times were fought in three stages:
 - I. A war of words.
 - II. Individual contests.
 - III. Open and general battle.
- Quraishite poets stepped forward and heaped insults on the Muslim warriors. The Muslims replied with shouts of 'Allah-u-Akbar!'
- Next, three Quraishite contestants stepped forward for individual contest:
 - I. Utba bin Rabia
 - II. His son Walid bin Utba.
 - III. His brother Shaiba.
- Three Muslims stepped forward to meet the challenge:
 - I. Hamza (rA).
 - II. Ali (rA).
 - III. Ubaida bin Harith (rA).
- Hamza (rA) killed Utba, Ali (rA) killed Walid, while Ubaida (rA) was injured and his companions helped kill Shaiba.
- Open contest started and the Quraish marched on the Muslims with closed ranks.
- After Abu Jahl and other Quraishite leaders were killed, the Quraishite retreat turned into a rout.
- The Quraish left behind 70 dead and 70 prisoners.
- 14 Muslims were martyred.
- Many Quraishite leaders were killed, including Abu Jahl, Utba, Walid, Shaiba, Umayya bin Khalaf and his son etc.
- Many prominent Quraishite men were taken prisoner like Abbas (uncle of the Holy Prophet (s)), Uqba, an-Nazr, Sohail and a son of Abu Jahl.
- After resting 3 days on the battlefield, the Muslims returned to Madina.

Booty:

- Muslims captured booty of 114 camels, 15 horses and a large amount of clothes, carpets, articles of fine leather and a large amount of arms and armor.
- This was distributed among the soldiers, after deducting a royal fifth for the Holy Prophet (s).

Treatment of prisoners:

- Only Uqba and an-Nazr were executed for their cruel treatment of the Muslims before they migrated to Madina.
- Those who could afford it ransomed themselves by giving money to the Muslims or buying arms and equipment for them.
- Those who were too poor to ransom themselves were set free without any payment.
- Those who could read and write were set free after they taught a number of Muslim boys and girls for a specific length of time.
- Prisoners were treated kindly on the strict orders that they were not to be hurt.

Veterans of Badr:

- The veterans of Badr proudly bore the title of 'Badri'.
- Later on, they were given first rank in the Register of Pensions during the reign of the Second Caliph, Umar.

"Allah had helped you at Badr, when you were a contemptible little force." – (3:123)

Effects and importance of the Battle of Badr:

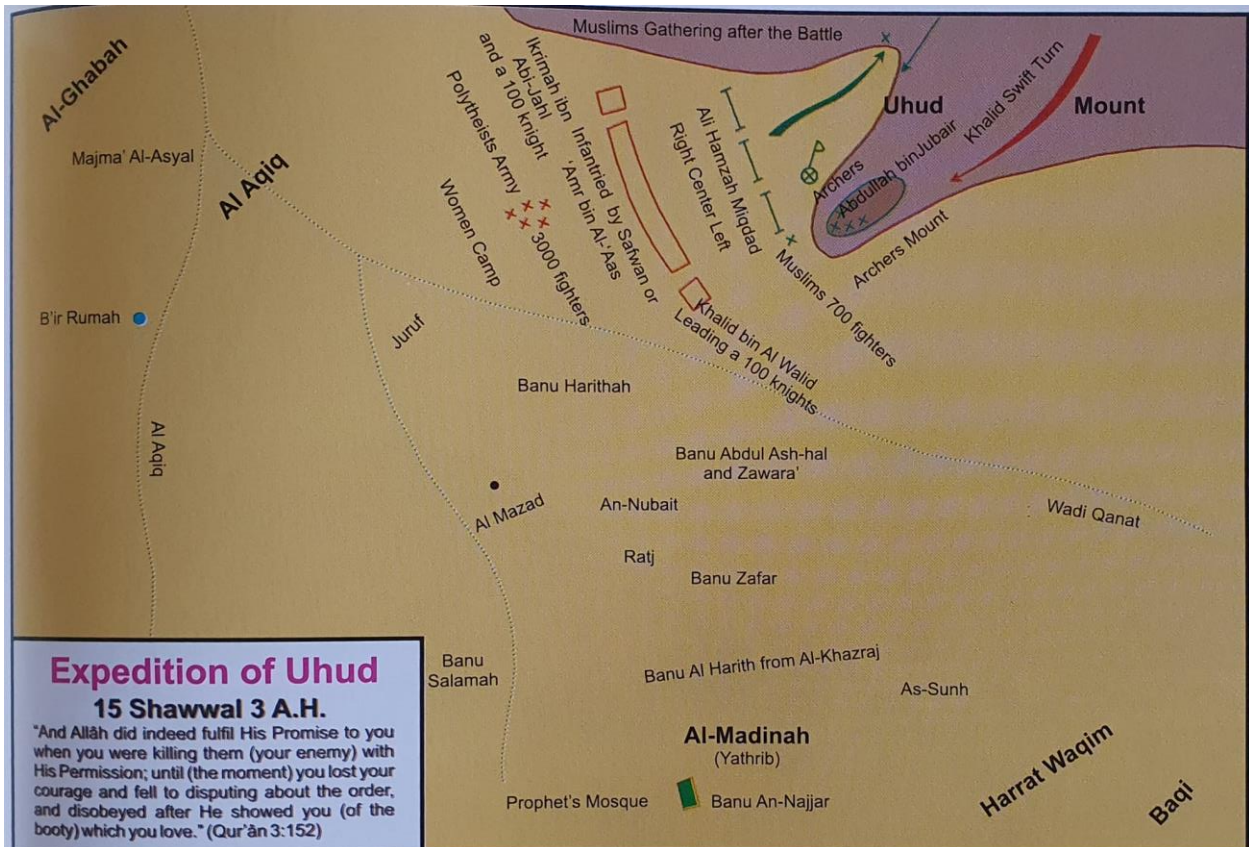
- This battle was a struggle between the forces of the old paganism of the Jahiliya period and the new social and political order of Islam.
- If the Quraish had won the battle, they would have destroyed Islam and left Arabia in the Jahiliya period. As a result, Arabia could not have flourished as a center of culture for the world as it did under the Muslims.
- This battle gave Islam a glory and prestige that it had formerly lacked. In a way, Islam had proven itself against the Makkans (the infidels) that it could not be browbeaten into submission.
- In Madina, the apostleship of the Holy Prophet (s) was confirmed, as only God's Hand could have held back such a strong force of the pagans of Makkah.
- Many nomadic tribes sensed the changing winds and flocked under the banner of Islam.

- Some eleven leaders of Quraish were killed
- Abu Lahab, who did not participate in the battle, died of a grief-induced fever a week later.
- Since the ruling clan, Bani Makhzum, had lost so many leaders, the leadership of Makkah temporarily passed on to the Bani Umayya.
- Bani Umayya’s surviving chief, Abu Sufyan, was now the leader of the Quraish.

The Battle of Uhud 625 CE

Causes:

- The Quraish wanted revenge as they had suffered in men, material and prestige.
- A raiding party of 100 men, headed by Zaid bin Harith (rA), captured a caravan worth 100,000 dirhams.



Strength and position of the two armies:

	<u>Men</u>	<u>Horses</u>	<u>Camels</u>
<u>Muslims</u>	700 (100 coats of mail)		
<u>Quraish</u>	3000 (700 coats of mail)	200	3000

- Muhammad (s) moved his army unobserved to higher ground on the western slope of Uhud. This had two advantages:
 - The enemy would have difficulty in advancing through the rising ground, while the Muslims could attack with ease.
 - In case of a retreat, Muslims could ascend up the hill.

The Pass of Uhud:

- On top of Uhud was a pass which could be crossed by cavalry.
- Muhammad (s) posted 50 archers under the command of Abdullah bin Jubayr (rA) to defend it.
 - They had strict order not to abandon this position under any circumstances

The Commencement of the Battle of Uhud:

- While the Holy Prophet (s) was arraying his forces, the Quraishite army began its advance.
- Some Quraishite women had accompanied the army like Hinda bin Utba (daughter of Utba who was killed by Hamza at Badr and wife of Abu Sufyan), Umm-e-Hakeem (granddaughter of Abu Jahl) and Fatima (sister of Khalid bin Walid).
- Individual contests were held:
 - Ali (rA) killed Talha of the Abd-ad-Dar family.
 - Hamza (rA) killed Taha's brother, Usman.
- While individual contests were being held, the Quraishite women were singing battle songs.
- Next, open battle started. The Makkan cavalry tried to attack from behind the Muslim lines but the archers stayed their advance.
- Ali (rA), Hamza (rA) and Zubair (rA) displayed great feats of daring and courage.

The Tide Turns:

- The Muslims kept pressing and reached as far as the Quraishite camp.

- Seeing the Quraish fleeing in disarray, Muslims started looting their camp.
- The archers on the pass did not want to miss their opportunity and, disobeying the Holy Prophet (s) and their commander, Abdullah bin Jubayr (rA), all except 12, abandoned their positions and joined the looting.
- The commander of the right wing of the Makkan cavalry, Khalid bin Walid, saw his opportunity and attacked the Muslim army's rear through the pass.
- Seeing this brave charge, the fleeing Quraish resumed fighting. The Muslims were trapped between the onslaught of the Makkan foot-soldiers and cavalry.
- The scattered Muslim army retreated up the Uhud hill.
- Seeing their opportunity, the Quraish attacked the Holy Prophet (s) with full force.
- Muhammad (s) was surrounded and protected by his faithful companions. Many of them lay down their lives while protecting him from the hail of arrows, stones and javelins.
- At this critical moment one of the archers who had stayed on the pass, raised the cry that the Holy Prophet (s) had been killed.
- This sounded the death knell for Muslim army's confidence and many of them fled, leaving the Holy Prophet (s) with a few of his companions.
- However, hearing this, the Quraish also stopped their advance and returned to their camp after raising the cry of victory.
- The Holy Prophet (s) was eventually carried to the heights of Mount Uhud, where he was safe from the attacks.
- When the retreating Muslims heard that Muhammad (s) was alive, they began to rally around him.
- The Quraish decided that it was better to return to Makkah with the victory they had won and chose not to attack Madina,
- Abu Sufyan came near Uhud and cried that this victory was a return for Badr. He also challenged them to a battle in Badr next year.
- Marching towards Makkah, the Quraish mutilated the bodies of the fallen Muslim heroes.
- Before the battle, Hinda had offered her black slave Wehshi freedom and riches if he killed Hamza (rA). After Wehshi had fulfilled his task by martyring Hamza (rA), with his javelin, Hinda mutilated Hamza (rA)'s corpse and chewed his liver.

Losses:

- Muslims lost 74 men, and many were seriously injured including Ali (rA).
- Hamza (rA) and Mus'ab bin Umair (rA) were among the martyrs
- Quraish lost only 20 men.
- Muhammad (s) forbade the mutilation of the Quraishite corpses. They were buried in a single grave.

The Battle of Khandaq (The Trench) 627 CE

Causes:

In response to Abu Sufyan's challenge at the Battle of Uhud, Muhammad (s) took an armed force of 1500 men with wares and merchandise to Badr in 627 CE.

1. The Muslims traded and bartered their merchandise and profited from this venture.
2. The Muslims maintained a camp for 8 days. The Quraish did not meet the challenge.
3. This defiance of the Muslims enraged the Quraish and they started preparations for an immediate assault on Madina.

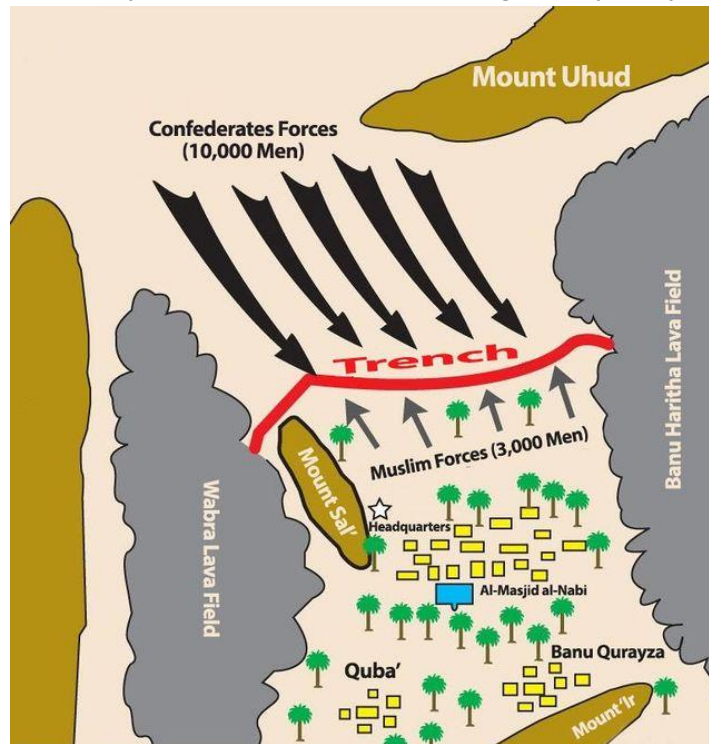
The Quraish prepare for the final assault on Madina:

- The Quraish also enlisted the help of Bedoin tribes and Abbysinian mercenaries.
- The total strength of the Allied army was somewhere between 10,000 to 15,000 strong and was commanded by Abu Sufyan.
- The total strength of the Muslim army was 3,000 men and 50 cavalry.

The Prophet (s)'s Council of War and digging of the trench:

- Friendly tribe of Khuza informed Muhammad (s) of departure of Allied army.
- The eastern and western approaches to Madina were unsuitable for fighting since the surface of the land consisted mainly of volcanic, stony rocks.
- The southern Madina was also ill-suited for fighting for the land was filled with date trees as well as Mount Aer. But the Muslim army was still threatened from south because of the machinations of the Jewish tribe, Banu Quraiza which inhabited the area.
- In the Council of War, Salman (rA) Farsi made a suggestion to the Holy Prophet (s):
 - "O Messenger of Allah (s), when we were attacked in the land of Faris and we feared the approach of horses, and when we were surrounded, we would build trenches around us (i.e. to prevent the horsemen from being able to attack)."
- So, the Muslims dug trenches along the northern part of Madina, a laborious task that they completed in 9 to 10 days.

- The trench was barely finished when 10,000 strong enemy army came in sight.



The Siege of Madinah:

- When the enemy soldiers saw the trench, they were puzzled and surprised. They thought that this was a cowardly and un-Arabic way to fight.
- When they taunted the Muslims, a hail of stones and arrows met them instead of words.
- Thus began the siege of Madinah, which lasted for about 30 days.
- The Bedouins, who had expected a quick victory and bountiful plunder, were unaccustomed to this situation, which disheartened them.
- To counter this situation, Abu Sufyan enlisted the help of Bani Qurayza (Jewish tribe), who were contemplating joining hands with the Quraish and going against the Constitution of Madinah
- Alarmed at this situation, Saad bin Muadh (rA) contacted the Bani Qurayza and reminded them of the Charter of Madinah. The Jews replied that they did not know of any prophet or any charter.
- As a precautionary measure, Muhammad (s) posted a small detachment to keep watch on the Jewish movements.
- One day, a party of the Quraish crossed the ditch on horseback at a weak spot. They were repelled.

- The Allies tried to cross at later times, but were always repelled by the vigilant Muslim guard.
- It was winter in Madina and chilly winds starting blowing across the desert landscape.
- When about 30 days of the siege had passed, one night a fierce windstorm blew into the Quraishite camp and threw the allied army into tumult.
- That night, they quietly broke camp and went back to their pastures and cities.

Reasons for the Quraishite defeat:

- Lack of reconnaissance and intelligence before the Quraishite army set out for war.
- The ditch was a puzzling and disheartening obstacle for the Quraish. Once again, superior strategy stood the test of numbers.
- The Quraishite did not carry enough food supply to provide for the army over a long period of time.
- Despite their large numbers, there was no unity between the various tribes. Only the lucrative prospect of plunder kept them united for some time.
- Secret agents of the Muslims had sowed disunity between the Jews and the Quraish.
- Abu Sufyan lacked the will power to carry through an aggressive and massed attack to cross the ditch in force.

Effects of the Battle of Ditch:

- This war impoverished the Quraish and they had no funds left to fight another major war.
- The prestige of the Quraish fell sharply and their allies abandoned them with disgust.
- The aggressive spirit of the Quraish was finally and completely spent.
- Madina still held the jugular of the Quraish, the Syrian trade routes, in its hands.
- This disastrous defeat brought about a silent revolution in the leadership of the Quraish. The Makhzum once again replaced the Umayyads. The hostile Makhzum prevented the pacified Umayyads from making a settlement with Muhammad (s).
- Expulsion of Jews from Madina as they went against the Constitution of Madina

Treaty of Hudaibiya 628 CE

Muslims set out for pilgrimage

- About a year after the Battle of the Ditch, Muhammad (s) saw a dream of his visit to the Ka'aba.
- He told the Muslims that they were to go with him to Makkah to perform Umrah.

- This news filled them with joy, as the Mujahideen had not seen their city for the past 6 years.
- Muslims wore the traditional pilgrim garb, with only a sheathed sword for self-defense, which was the usual attire of pilgrims in those days.
- They took 70 camels with them to sacrifice to Allah.
- About 1400 Muslims left for the pilgrimage.
- They set out for Makkah in February, 628 CE.

Opposition by the Makkans:

- The Makkans refused to allow Muslims entry into Makkah and backed their claims with arms.
- This was unusual because:
 - I) Makkans didn't even keep their worst enemies from the Ka'aba.
 - (II) Bloodshed was not allowed in the holy months.
- Proceeding towards Makkah, a detachment of the Makkan cavalry intercepted the Muslims.
- To avoid bloodshed, Muhammad (s) led his followers off the main road.
- At a place called Hdaybia, the Holy Prophet (s)'s camel stopped of own account. Taking this as a sign from Allah, the Muslims made camp at this place.
- Hdaybia is 3 miles from Makkah, just inside the sacred perimeter around the holy city.

Bay't-e-Rizwan:

- To negotiate with the Quraish, a messenger was sent to Makkah to declare the Prophet (s)'s intention to perform Umra.
- When this messenger didn't return, Usman (rA) bin Affan was sent.
- When Usman (rA) didn't return as well, a rumor broke out that he had been killed.
- At this critical moment, Muhammad (s) realized that the Quraish were bent on spilling Muslim blood.
- As the Muslims were unarmed, except for their swords, Muhammad (s) took from them the pledge to fight to the death for Islam in case a battle broke out.
- This pledge was taken under a tree or rizwan, and that is why it is called the Bay't-e-Rizwan.
- Fortunately, Usman (rA) returned soon after the pledge was taken.

Treaty of Hdaybia:

- After several Quraishite leaders arrived, negotiations began.

- The following points were agreed upon:
 - Muslims and Quraish wouldn't fight for 10 years.
 - Muhammad (s) and his followers would not perform pilgrimage this year. They would perform it next year, staying for 3 days in Makkah.
 - Both parties were free to ally themselves with whomever they wished.
 - Anyone fleeing from Makkah to Madina will be returned, but anyone fleeing from Madina to Makkah would not be returned.
- This treaty lasted only 2 years, and was broken by the Quraish.

Disappointment of Muslims:

- Muslims, especially Umar (rA), were disappointed with the treaty because:
 - On the actual document, the Quraish had refused to recognize Muhammad (s) as the Prophet (s) of Allah and had refused to write the Muslim Tasmiyah. Instead, they wrote: "In Thy name, O God".
 - They would have to return to Madina this year, even though their beloved city was in plain sight.
 - The clause regarding repatriation of people fleeing from Makkah, in their eyes, was unfair and unjust.

Incident of Abu Jandal (rA):

- Moments before the treaty was actually signed, a Muslim escapee named Abu Jandal (rA) from Makkah reached Hudaybia.
- His father demanded his immediate return in the light of the new treaty.
- Even though Abu Jandal showed the Muslims his torture marks, they were helpless and he was returned to his torturers.
- Muhammad (s) consoled him and told him to put his trust in Allah.
- Before going back to Madina, Muslims performed the rites of Umra at Hudaybia.

Impact of the Treaty:

- "A clear victory": On the way back to Madina, Muhammad (s) told the disheartened Muslims that he had received this revelation from Allah, which filled Umar (rA) and the Muslims with joy:

"Verily We have given unto thee a clear victory."

- Settlement of the lyes: After the Treaty of Hudaybia, Abu Basir (rA), a young Muslim, escaped from Makkah and reached Madina. His captors came to Madina and received

him from the helpless Muslims. On the way back, Abu Basir (rA) killed one of them and escaped to the Red Sea coast, called Iyes. Soon, many other Muslim escapees joined him and their band looted passing Makkah caravans. They were beyond the jurisdiction of Madina and Makkah. This forced the Makkans to cancel the repatriation clause.

- Rise in prestige of Madina: As the Quraish had formally recognized the sovereign status of Madina, the two states of Makkah and Madina were now equal in the eyes of the Bedouin tribes who keenly started observing which way the balance of power would tilt.
- Punishment of Jews/Conquest of Khyber: Since the Quraish had become neutral in the struggle between the Jews and Muslims, Muslims attacked the Jewish settlement of Khyber which had become the hub of conspiracies against them and took it with ease in 7 A.H.
- Recruitment of new converts: Since there was no longer a state of war between Makkah and Madina, many Makkans came to Madina and mingled with the populace. Most converted to Islam. Thus, Islam won many important people like Khalid bin Walid (rA) and Amr bin al-Aas (rA).
- Creation of conducive atmosphere for preaching Islam to Rulers around Arabia: As the hostilities had ceased and the ten-year truce between the Quraish and the Muslims brought much awaited peace and normalcy, Prophet Muhammad (s) could now put across his message to the rulers of Abyssinia, Bahrain, Roman Empire, Persian Empire, Oman, Damascus and Yamanah. It was something which was totally inconceivable before this treaty was signed with the bitterest enemies of Quraish.
- The proof of this "clear victory" is that though Muhammad (s) went to Makkah with 1400 men in 628 AD, three years later he went with 10,000

Conquest of Khayber 628CE

- "Khyber" means "fortified".
- Khyber was 70 miles to the north of Madina.
- It was a cluster of some 20 fortresses, around which lay farms and palm groves.
- The renowned 'invulnerable' fortress of al-Qamus was situated in the heart of Khyber.
- This was the seat of Kinana, the chief of Khyber.
- As long as Khyber stood unconquered, it could support the pagan tribes of Najd against Madina.
- Khyber was the seat of the Jewish power in Arabia. If it fell, other Jewish settlements like Fadak, Ayala etc. would also capitulate.

- The Jewish tribes started entering into alliances with neighbouring tribes and mercenaries in preparation for an attack from the Muslims
- They held secret negotiations with Abdullah bin Ubbay, the leader of the hypocrites, against the Muslims.
- Having been informed of their secret plan, the Holy Prophet (s) traveled to Khyber two months after treaty of Hudaibiya with 1600 men and 200 cavalry and laid siege to different fortresses.
- Out of a number of forts which were spread over Khyber in clusters, Na'im was the first fortress to be overtaken by Muslims, while Al-Qamus was the greatest and most formidable of Khyber's fortresses which was conquered under the command of Ali (rA) who killed the famous Jewish warrior, Marhab, in this battle.
- As for other fortresses such as Al-Watih and As-Sulalim, they were surrendered peacefully.
- During this entire period, no one came to the help of the Jews of Khyber.
- According to the pact which was agreed upon, Khyber was allowed to remain in the hands of the local inhabitants, on the condition that half of the annual harvest of all planting and date trees would be paid as Jizya.
- All other Jewish settlements and cities around Khyber also agreed to the same terms.
- As Makkah and Khyber, the mainstays of the pagan tribes of Najd, had been neutralized; these tribes were isolated from their heaviest sources of support.

The Battle of Mu'tah 629 CE

- In the year 7 A.H. the Holy Prophet (s) sent letters to the kings and leaders around Arabia inviting them to embrace Islam. Among those who carried these letters was Harith bin Umair (rA) who was deputed to go to the king of Bursa Ash-Sham.
- When Harith (rA) stopped at Mu'tah, he was killed by Shurahbil bin Amr Ghassani, Caesar's governor of Ash-Sham.
- So, the purpose of Mu'tah expedition was to teach Shruahbil a lesson and to tell all such rulers that Muslims were now a force to be reckoned with which could not be dealt with in a derogatory manner.
- The Holy Prophet (s) assembled a fighting force of 3000 and he appointed Zaid bin Harith (rA) to be their leader. The Holy Prophet (s) knew that the Muslims were to confront Romans and not any weak or insignificant tribe, so he explained that if Zaid (rA) were to die, then the command be taken over by Jafar bin Abi Talib (rA), and in case he too dies, then Abdullah bin Rawahah (rA) should lead the troops.

- As the Muslim fighting force of 3000 was no match to the formidable strength of the Romans numbering 100,000, all the three commanders died one after the other and ultimately the banner of leadership was handover to Khalid bin Walid (rA), the Sword of Allah, who was able to manage a tactical withdrawal without suffering any more losses.
- When the force reached Madina, the Muslims said to them: "O you have taken flight: you have fled (when it was time to fight) in the way of Allah."
- Coming to their defense, the Holy Prophet (s) said: "Rather, you are ones who have retreated, and I am you troop (referring to the following verse: "And whoever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop of his own.")
- It is reported that Jaffar bin Abu Talib (rA) aged thirty-three who had recently returned from Abyssinia had more than ninety wounds on his body from spears and arrows.
- It is also reported that Khalid bin Walid (rA) broke nine swords in this battle.
- No doubt, the Muslims had to retreat but it did show that they were now a fast coming-up force which could no longer be ignored even by the mighty enemies like the Romans.

Letters of the Holy Prophet (s) 629 CE

1. Letter to Chosroes, The Emperor of Persia

Contents of the Letter:

"In the name of Allah, the Most Gracious, the Most merciful.

From Muhammad the Messenger of Allah, to Chosroes the emperor of Persia. Peace be upon those who follow true guidance and believe in Allah and His Messenger, and bear witness that there is no God except Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I invite you to the call of Allah, for I am the Messenger of Allah (s) to mankind, so that I may give warning to him who is living and that the word (or the charge) may be established against the disbelievers. Become Muslims and you will be safe, but if you refuse then the sin of the Magians (Persians) will be upon you."

- It was delivered to Chosroes at Ctesiphon (Al-Mada'in), the capital of Persia by Abdullah bin Huzafah (rA).
- Chosroes took the letter and tore it up. When the news of that reached the Messenger of Allah (s), he said: "May Allah tear apart his Kingdom."

- Chosroes wrote to his Deputy in Yemen telling him: "Send two strong men to this man in the Hijaz to bring him to me."
- When they met the Holy Prophet (s) in Madina, he told them: "My Lord has killed your Lord this night."
- When they came back to Yemen, the news of the murder of Chosroas at the hands of Sherwaih was confirmed. So Badhan, the Ruler of Yemen, became Muslim alongwith the descendents of the Persians settled there.

2. Letter to Muqawqis, the Ruler of Egypt

Contents of the Letter:

"In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad the Messenger of Allah, to Al-Muqawqis the ruler of Egypt.

Peace be upon those who follow true guidance. I invite you to the call of Islam. Become Muslim, you will be safe; become Muslim and Allah will give you a double reward. But if you turn away, the sins of the Egyptians will be upon you."

- It was delivered to Muqawqis by Hatib (rA).
- The reaction of Muqawqis towards the letter was healthy. He sent back the following reply to the Holy Prophet (s).

"In the Name of Allah, the Most Gracious, the Most Merciful. To Muhammad ibn Abdullah from Al-Muqawqis the ruler of Egypt.

Peace be upon you. I have read your letter and understood what you said in it and to what you call (people). I know that there is a Prophet still to come, and I thought that he would appear in Syria. I have honoured your envoy and I am sending to you two girls who are of high status in Egypt, and some clothes, and a mule for you to ride. Peace be upon you."

- The Holy Prophet (s) married Mariya Qibtiyyah (rA) who became the mother of his Son Ibrahim while the other girl, Shireen, was married to Hassan (rA) bin Sabit.
- The Holy Prophet (s) kept all the gifts but he sent the doctor back to Egypt saying:
 - "Go back to your people, for we are a people who do not eat until we get hungry and when we eat, we do not eat our fill."
- Mariya Qibtiyyah (rA) came from Hafn, a village on the outskirts of Ansyna in South Egypt on the bank of River Nile.

- Amir Muawiya (rA) spared the people of this village from having to pay the Khiraj tax during the days of his Governorship, as an honour to Mariya (rA).

3. Letter to Heraclius, The Caesar of the Byzantine Empire

Contents of the Letter:

"In the Name of Allah, the most Gracious, the most Merciful. From Muhammad, the Messenger of Allah to Heraclius the ruler of Rome (Byzantium).

Peace be upon those who follow true guidance. I invite you to the call of Islam. Become Muslim and you will be safe, and Allah will give you a two-fold reward, but if you turn away then the sins of the Arisiyyin will be upon you."

The letter was delivered to Heraclius by Dihya (rA). After ascertaining the facts from Abu Sufyan and another person who both happened to be in Gaza in connection with trade-business, Heraclius who himself was on way to Jerusalem from Constantinople to pray there in thanksgiving for his victory over the Persians said: "I knew that he (the Holy Prophet (s) would appear but I did not think that he would be from among you. If I knew that I would be safe, I would take the trouble to go to him, and if I were in his presence I would wash his feet."

If only Heraclius had understood what the Holy Prophet (s) said in his letter:

"Become Muslim, you will be safe," and realized that this applied in a general sense, both in this world and in the Hereafter, and had become Muslim, he would have been safe from all that he feared.

4. Letter to Najjashi, The Ruler of Abyssinia

- The letter was delivered to him by Amru bin Umayyah (rA).
- Najjashi embraced Islam.

5. Letter to Munzir bin Sawi, King of Bahrain

- The letter was delivered to him by Alab bin Al-Hazrami (rA).
- Munzir embraced Islam.

6. Letter to the Two Rulers of Oman,

- Namely Jafer and Abd who both were brothers.
- The letter was carried by Amr bin Aas (rA).
- Both the brothers embraced Islam.

7. Letter to Manzir bin Harith, The Ruler of Syria

- The letter was carried by Shuja bin Wahb Al-Asdi (rA).
- The Ruler of Syria received the envoy with courtesy but he did not accept Islam.

8. Letter to Hawza bin Ali, The Ruler of Yamamah

- The letter was delivered by Sulait bin Amr (rA).
- Hawza did not convert to Islam.

Umrah Pilgrimage to Makkah by Muslims 629 CE

- The Holy Prophet (s) went to Makkah to perform Umrah with his 2000 Companions.
- He specifically asked his Companions not to take any arms with them.
- The Quraish vacated the city and allowed the Muslims to perform the rituals.
- The Muslims stayed in Makkah for 3 days. The Quraish were highly impressed with the discipline and the sense of devotion exhibited by Muslims all through the process of Umrah.
- As per the terms of the agreement, the Muslims left Makkah for Madina peacefully on the completion of 3 days time period.

Conquest of Makkah 630 CE

Breaking of the Treaty of Hdaybia:

- Quraish were allied with Banu Bakr.
- Madina was allied with Banu Khuza.
- Banu Bakr and Banu Khuza were old and bitter enemies.

- The Battle of Mu'tah encouraged the Bani Makhzum clan of the Quraish to incite Banu Bakr against Banu Khuza, a clear breach of the terms of the Treaty.
- When some of the men of Banu Khuza ran into the Kaaba, the ancient sanctuary, Banu Bakr even violated this holy place and slaughtered them.
- The chief of Banu Bakr came to Madina and asked for the Prophet (s)'s help.
- Muhammad (s) offered the Quraish three options:
 - Pay blood money to the victims' families.
 - Abandon their alliance with Banu Bakr and thus allow Madina to punish them.
 - Declare the Treaty of Hdaybia as dissolved.
- As the first two options meant a great loss of prestige, the Quraish could not decide what to do.
- The Banu Makhzum clan of the Quraish was, however, eager for a fight with Madina.

March on Makkah:

- As the Quraish had already broken the Treaty of Hdaybia, Muhammad (s) had the right to take the offensive against Makkah.
- Muhammad (s) called on all his allied tribes for help in the assault on Makkah. Most of them supplied large contingents.
- Muhammad (s) left for Makkah on January 1, 630 CE.
- The Allied army set camp some distance from Makkah. Each soldier was told to light a fire, which greatly exaggerated the size of the already large Muslim army.
- Abu Sufyan accepted Islam and went back to Makkah to tell the Makkans that:
 - I) Anyone who took refuge in Abu Sufyan's house would be safe.
 - II) Anyone who stayed quietly in his or her house would be safe.
 - III) Anyone who stayed in the Kaaba would be safe.
- Abu Sufyan also told the Makkans that it would be sheer madness to fight such a huge army. Most Makkahns agreed not to put up resistance.

Entry into Makkah:

- The Muslim army was divided into four columns, each to take a separate section of Makkah, and each commanded by:
 - Muhammad (s).
 - Abu Ubaydah (rA).
 - Saad bin Ubadah(rA).
 - Khalid bin Walid (rA).

- The strategy was that if a Muslim column came under attack, another column could strike at the enemy from the rear.
- The commanders were given orders that they would resort to arms only if unavoidably necessary.
- Saad bin Ubadah (rA) was relieved of command when he was heard planning the slaughter of Makkans. He was replaced by his son.
- Khalid bin Walid (rA) was to take the area of Banu Makhzum. He encountered resistance, but swept the enemy away. Losses:
 - I) Muslims: 2 men.
 - II) Makhzum: 13 men.
- After the complete conquest of Makkah, Muhammad (s) bowed his head before Allah and offered him his thanks.

Breaking of Idols in Kaaba:

- Muhammad (s) immediately performed Tawaf of the Kaaba.
- Then he prayed inside the structure of the Kaaba.
- Next, he broke all 360 idols in the Kaaba. After breaking each idol, he recited:

"Say, the Truth has come and Falsehood has vanished. Surely, Falsehood is bound to vanish"

- Then, he gave the keys of the Kaaba to Usman bin Talha and gave him and his descendents the post of caretaker of the Kaaba.

Sermon on Safa and conversion of Quraish:

- After this, Muhammad (s) gave a sermon on Safa. There, he asked the Quraish whether they knew what punishment he was about to give to them. They replied:
 - "Thou art a noble brother and the son of a noble brother."
- In reply, Muhammad (s) granted all of them amnesty by saying:
 - "No blame on you be this day. Go, you are free."
- Struck by his generosity, almost all of the Quraish accepted Islam, including:
 - Hinda.
 - Ikrima bin Abu Jahl.
 - Suhail bin Amr.
- Only four of the Quraish were put to death for having satirized the Prophet (s) and tortured the Muslims.
- Muhammad (s) stayed in Makkah for 20 days.

- During this stay, idol-temples around Makkah were destroyed, i.e. the temples of Uzza, Manat etc.

Spread of Islam in Central and Southern Arabia

Battle of Hunain 630 CE

- At the news of the conquest of Makkah, they quickly dispatched 20,000 men to advance towards the city to spread Islam in Southern Arabia
- Muhammad (s) left with 12,000 men (10,000 original force, 2,000 Quraish) to intercept the Hawazin army.
- Booty captured by Muslims:
 - 6,000 prisoners (including the Hawazin women and children).
 - 28,000 camels.
 - 4,000 sheep.
 - 4,000 pieces of silver.
- Put an end to the power of the hostile tribe of Hawazin, the last obstacle on the road to southern expansion.
- Like Khyber, other tribes in the area submitted to Islam, mostly without a fight.
- This was the last of the Great Battles of Muhammad (s). A period of consolidation started after this war.

Submission of other tribes to Islam:

- After the conquest of Makkah and the win at the Battle of Hunain, Islam spread rapidly
- After Battles of Badr, Uhud and Al-Khadaq, the Arabs said: "Let him and his people fight it out; if he prevails over them, then he is a true Prophet."
- The kings of Yemen, Bahrain and Oman also accepted Islam.

Tabuk Expedition 630 CE

- When Muhammad (s) returned from Makkah, news reached him of the buildup of a large number of Christian troops near the Syrian border, commanded by Emperor Heraclius.
- Heraclius was planning to attack the capital of Islam, Madina.
- This was a clear threat to Muslim-held or Muslim-controlled areas of northern Arabia.
- In dealing with the threat, the Holy Prophet (s) had all but two choices:

- Wait for them to launch an attack on Al-Madinah.
- Go to them in what would be a preventive war.
- For Madina, this was a difficult time to wage war because:
 - There was drought and famine in Hijaz.
 - Summer was exceptionally hot.
 - It was time for the picking of dates.
 - Bedouins were reluctant to fight the Byzantine troops after the defeat of Muslim forces at the Battle of Mu'tah.
 - The hypocrites were spreading seeds of dissension and fear within Madina.
- As Muslims did not have enough supplies and arms, Muhammad (s) asked everyone to contribute to the expedition. Abu Bakr (rA), Umar (rA) and Usman (rA) contributed the greatest share.
- The Muslim army (30,000 total) consisted of:
 - 20,000 foot.
 - 10,000 cavalry.
- At the start of the march, Abdullah bin Obay once again abandoned the Muslim army.
- When they reached the massing point of the enemy's army, they found that the Christian army had melted away when they heard of the Muslim advance.
- After the gathered forces of the Romans became scattered and divided, Khalid bin Walid (rA) was sent to Damatil-Jandal. Yuhannah bin Rau'bah of Alilah (Al-Aqabah) came to Khalid (rA) and made a peace pact on the condition that he was to pay a small amount of Jizyah to the Muslims. The people of Jarba and Adhrah came as well, making a similar agreement.
- Muhammad (s) stayed at Tabuk for 20 days.

Impact the Tabuk Expedition:

1. Muhammad (s) made new allies in the region.
2. When Muhammad (s) returned to Madina successfully, he finally put an end to the Munafiqeen's power.
3. Muhammad (s) proved that Muslims were now a power to be reckoned with as they had mustered the courage to challenge the Romans far away from Madina right on their own borders.

Some of the most important things that took place during the Tabuk expedition:

- The Muslims set out to fight the Romans in spite of the drought and the extreme heat.

- When the Holy Prophet (s) made the announcement that people should get ready to depart for the Tabuk expedition, a number of Companions came to him and said:
 - "O Messenger (s) of Allah, carry us (i.e. provide us with mounts so that we can come with you.)"
 - The Holy Prophet (s) said: "By Allah, I can find no (mounts) to carry you on."
 - They turned back, and their eyes flowed with tears of sincere grief.
- A group of 82 men from Banu Ghaffar made lame excuses to avoid the expedition which has been condemned in the Holy Quran as under:

"....They destroy their own selves, and Allah knows that they are surely liars.... Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting, with their properties and their lives, and Allah is All-Knower of the pious."
(9:42-44)

- The three hesitated in their intention, and despite the fact that they were true, sincere Muslims, they ended up staying behind. After the Tabuk expedition, the Muslims were ordered to boycott them to neither greet nor speak to them though they were free to go wherever they wanted. Ultimately, they were forgiven:

".... Then, He forgave them (accepted their repentance), that they might beg for His Pardon...." (9:117-118)

- The Holy Prophet (s) finally put an end to the Munafiqeen's (hypocrites) power.

End of the Jahiliyya Period and ban on paganism:

- By 9 AH, Arabia had been united under Islam.
- Ali (rA) was dispatched to Makkah to proclaim a ban on paganism and idol-worship in Arabia. Pagans were banned from entering the Kaaba for all times to come.

Last Days of the Holy Prophet (s)

The Farewell Pilgrimage

Pilgrimage begins:

- On the 8th of Dhuhl-Hijr, the Hajj began. At mid-day, Muhammad (s) gave a sermon to the congregation.
- On the 9th of Dhuhl-Hijr, they set out for Mina.

The Farewell Sermon:

- On midday of 9th of Dhuhl-Hijr, Muhammad (s) gave his sermon in the Uranah valley of Mount Arafat.
- His every word was repeated loudly by Rabia bin Umayya (rA) to the congregation.
- After this, pilgrims completed the remaining rites of Hajj.
- Muhammad (s) stayed in Makkah for 3 days.

Last six months of the Prophet (s)'s life

- Received deputations and appointed governors, tax collectors and teachers to various areas.

Beginning of the rise of false prophets:

- Three increasingly powerful false prophets emerged during this period:
 - Musailma the Liar - Central Arabia.
 - Aswad Ansi - Yemen
 - Tulayha - Najd
- Musailma wrote to Muhammad (s) that he too was a prophet and demanded that Muhammad (s) divide the earth with him.
- Muhammad (s) called Musailma 'Musailma the Liar' and told him that it is Allah who has ownership of the earth and it is He who gives to the creatures of His choice.
- Aswad Ansi was the chief of his tribe. As he claimed magical powers, people flocked under his banner.
- He captured Najran and Sana.
- He was assassinated by a party of Muslims, one day before the Prophet (s)'s demise.

Last days of the Holy Prophet (s):

- During his last days, Muhammad (s) was busy preparing an expedition (commanded by Usama bin Zaid (rA)) against some Christian tribes on the Syrian border.
- As Muhammad (s) had been poisoned by a Jewish woman at Khyber, the poison still lingered in his body and was showing its deadly effect on his health.
- He was ill for 15 days before dying.
- During his illness, Muhammad (s) stayed at Ayesha's house.
- When he grew too weak to lead the prayers, he appointed Abu Bakr (rA) as the Imam.
- This is the only indication from Muhammad (s) as to whom he would like as his successor.
- In the early days of Islam, the Imam during prayers had the prerogative to political power.
- On the 15th day of his illness, Muhammad (s) felt better and went to the Masjid-e-Nabwi. This exertion exhausted him and he returned to Ayesha's house
- That day, he breathed his last.
- The Apostle of Allah (s) died on 11th Rabi-ul-Awwal, 632 CE.
- He was buried on the spot where he died.