

Islamic History 1

[Tarikh 101]

To know the events and circumstances surrounding the life of Prophet Muhammad (s)

CHAPTER 1:Pre-prophetic Period

Creation [Nur al-Muhammad]

When Allah intended to create the creatures, He first created the "Noor" (Light) of Muhammad.

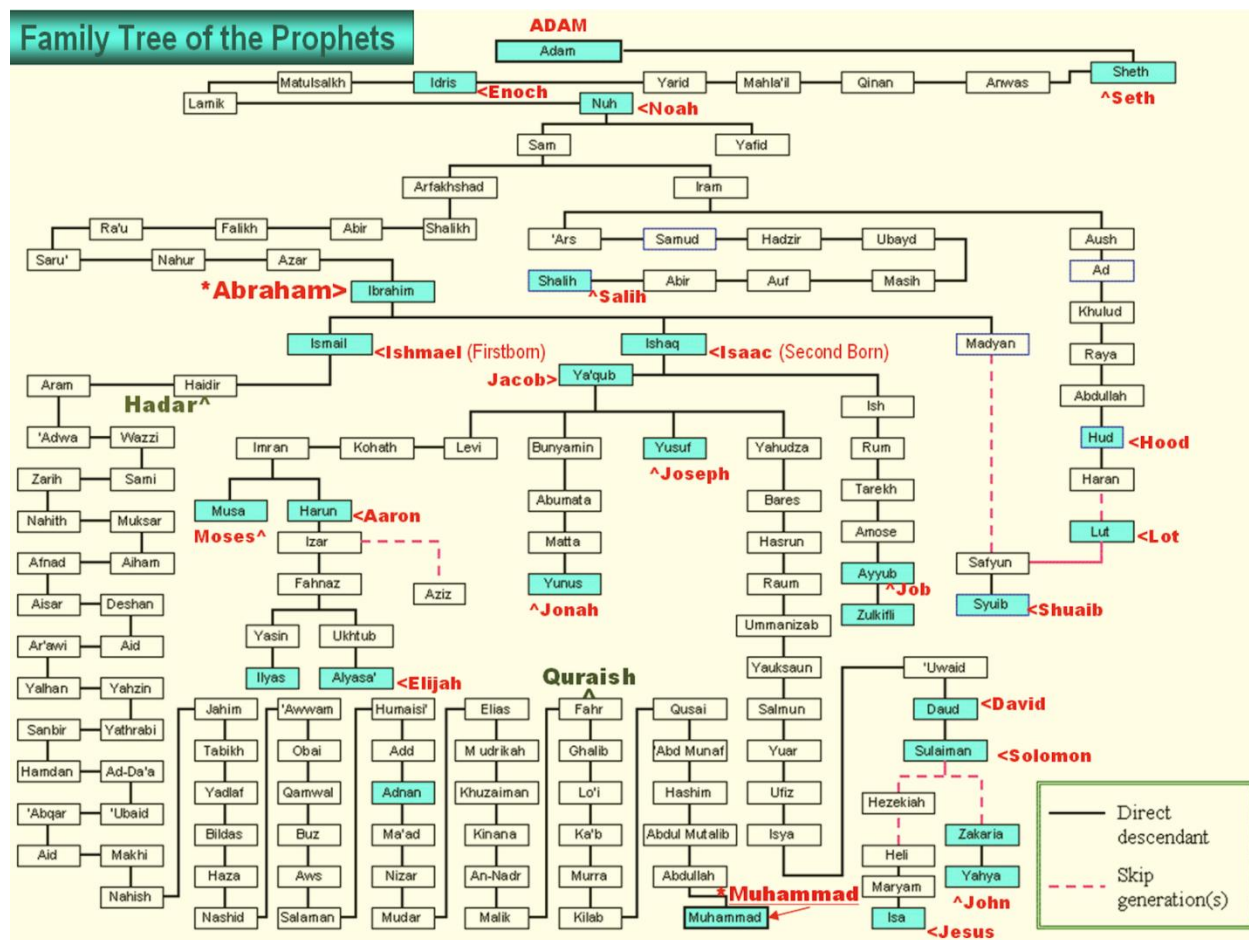
Al-Qastalani [in *Al Mawahibu'l-Ladunniyah*, vol. 1, pp. 5, 9, 10] has quoted the Prophet's traditions to this effect as transmitted through Jabir ibn 'Abdullah al-Ansari and 'Ali (a.s.). The well-known historian al-Mas'udi (in his *Maruju 'dh-dhahab*) quotes a lengthy tradition from 'Ali (a.s.) to the effect that when Allah created, first of all, the Light of Muhammad, He said to it: "You are My chosen one and the Trustee of My Light and Guidance. It is because of you that I am going to create the earth and the skies, lay down reward and punishment, and bring into being the Garden and the Fire."

Then the tradition goes on to speak about the Family of the Prophet, about creation of the angels, of the souls, of the world, of the covenant taken from the souls which combined the belief in the One God with acceptance of Muhammad's Prophethood.

This is why Ibn 'Abbas narrates saying that the Prophet said: "I was Prophet when Adam was between soul and body (i.e. when Adam's creation was in its preliminary stages)" [at-Tabarani, *Al-Mu'jjam al- Kabir; Al Khasa'is al Kubra*, vol.1, p.4].

Muhammad's Light adorned the 'Arsh (Throne) of God. When eons later, Adam was created, that Light was put in his forehead. It continued its journey, generation after generation, through numerous prophets and their successors till it came to Prophet Ibrahim (a.s.). From Ibrahim (a.s.), it came to his eldest son, Prophet Isma'il (a.s.).

Family Tree of Prophet Muhammad (s)



Biography of Prophet Muhammad (s)

محمد بن عبد الله بن هاشم، خاتم النبيين وأحد الأنبياء أولي العزم. ولد في مكة عام الفيل 570 م، وتوفي في المدينة المنورة سنة 11 هـ 632 م. كتابه القرآن الكريم يُعدّ معجزته التي تحدّى بها الأمم والشعوب، مركزاً لدعوته علالتوحيد ومكارم الأخلاق وتنظيم حياة الإنسان، ويذكر التاريخ بأنه ظهر كحاكم مقنّن ومصلح اجتماعي وقائد عسكري في الوقت نفسه.

Muhammad b. 'Abd Allāh b. 'Abd al-Muṭṭalib b. Hāshim

(b. 'Am al-Fil/570 Mecca – d. 11/632 Medina) He is the prophet of Islam, whose mission was essentially the advancement of monotheism and morality. He (s) was also a social reformist and a political leader. He (s) was the last prophet of God, and his major miracle was the Qur'an.

Although the Prophet (s) was born in the polytheistic society of Arabia, he never worshiped any idols, and avoided the inappropriate manners that were rampant in pre-Islamic Arabia. He (s) was chosen by God as a prophet at the age of forty. Although the polytheists of Mecca persecuted him and his followers for many years, neither he, nor his followers gave up following Islam. After thirteen years of preaching in Mecca, he immigrated to Medina. This immigration (Hijra) marked what became the beginning of the Islamic calendar. In Medina, he established an ever expanding community of believers, the Muslim *ummah*.

Because of the efforts of the Prophet (s), the pre-Islamic age of ignorance¹ ended, and the polytheistic society of Arabia was transformed into a monotheistic society in a short time. Towards the end of the Prophet's (s) life, almost everyone in the Arabian Peninsula had converted to Islam. The number of Muslims has continued to grow ever since, and Islam is now the fastest growing religion in the world.

The Prophet (s) enjoined his followers to adhere to the teachings of the Qur'an and the Ahl al-Bayt (a). He designated Imam 'Ali (a) as his successor at various occasions throughout his life, including the event of Ghadir.

Lineage, Kunya, and Epithets (نسبه كنيته وألقابه)

The Prophet's lineage is as follows: Muhammad b. 'Abdullah² b. 'Abd al-Muttalib³ (Shyba al-Hamd, 'Amir) b. Hashim ('Amr al-'Ula) b. 'Abd Manaf (al-Mughira) b. Qusayy⁴ (Zayd) b. Kilab (Hakim) b. Murra b. Ka'b b. Lu'ayy b. Ghalib b.

¹ **Jāhiliyya** (Arabic: الجاهلية) or the **Age of Ignorance** is a terminology of the Qur'an and hadiths that refers to the lifestyle, conducts and beliefs of Arabs before the emergence of Islam in Arabia. The word "jahiliyya" is derived from the word "jahl" (ignorance) which, along with its cognates, were used in the Arabic poetry before Islam. The word literally means lack of knowledge, but this usage does not have such implications; rather it refers to a sort of conduct that is so arrogant and self-centered that does not obey any power, be it human or divine, right or wrong.

² **'Abd Allāh b. 'Abd al-Muṭṭalib** (Arabic: عبدالله بن عبدالمطلب), is the father of the Prophet Muhammad (s), as the historians had said, in the vow of 'Abd al-Muttalib to sacrifice one of his sons for Allah, his name was drawn, but at last 100 camels slaughtered in his place. He passed away, before –or according to some narrations, a little after– the birth of his son, the Prophet Muhammad (s). Unlike Sunni scholars, most of the Shi'a scholars believe that he was a monotheist.

³ **'Abd al-Muṭṭalib b. Hāshim b. 'Abd Manāf**, (Arabic: عبدالمطلب بن هاشم بن عبد مناف) (b. 127 before Hijra/500 - d. 45 before Hijra/579) is the paternal grandfather of Prophet Muhammad (s), and the chief of the Quraysh tribe. He was also one of the nobles of Mecca. Born in Yathrib, he migrated to Mecca when he was seven and became a nobility. The astonishing event of the Army of the elephant (the attack of Abraha) occurred during his rule in Mecca.

⁴ **Qusayy b. Kilāb b. Murra b. Ka'b** (Arabic: قُصَيّ بن كِلَاب بن مُرَّة بن كَعْب) was the fourth ancestor of the Prophet (s) and the head of Quraysh in Mecca. He put an end to the dominance of the Khuza'a tribe in Mecca and

Fihri (Quraysh) b. Malik b. Nadr (Qays) b. Kinana b. Khuzayma b. Mudrika ('Amr) b. Ilyas b. Mudar b. Nizar (Khuldan) b. Ma'add b. 'Adnan.

His mother was Amina bt. Wahb⁵ b. 'Abd Manaf b. Zuhra b. Kilab.

Al-'Allama al-Majlisi⁶ has said, "All Twelver Shi'as agree that Abu Talib⁷, Amina bt. Wahb and 'Abd Allah b. 'Abd al-Muttalib and all of the forefathers of the Prophet (s), dating back to the time of Adam⁸ (a), were believers [in God].“ [Ayati, *Tarikh-i payambar-i Islam*, p. 42]

His kunyas⁹ were Abu l-Qasim and Abu Ibrahim. Some epithets of his were: al-Mustafa (the chosen), Habib Allah (beloved one of Allah), Safi Allah (chosen one of Allah), Ni'mat Allah (gift of Allah), Khiyarat Khalq Allah (the chosen one from the creatures of Allah), Sayyid al-Mursalin (master of the prophets), Khatam al-Nabiyyin (the last of the prophets), Rahmat li-l-'Alamin (a blessing for the two worlds), al-Nabi al-Ummi (the unschooled prophet).

boosted the position of the Quraysh in this city. His accomplishments include digging water wells, providing services for the pilgrims of the Ka'ba, and its reconstruction. Though he was very well known and despite his impacts, little is known about his life, and the dates of his birth and death are not known.

⁵ **Āmina bt. Wahb** (Arabic: أَمْنَةُ بِنْتُ وَهْب) (d. forty six years before Hijra/576), the Prophet's (s) mother and one of the most respectful ladies of Quraysh. Amina got married to Abd Allah b. Abd al-Muttalib in fifty four or fifty three years before Hijra (570-71). Despite the short period of their marriage, she got pregnant with Abd Allah and gave birth to Muhammad (s) in fifty two years before Hijra (572). When Muhammad (s) was four or six, Amina passed away in an area called al-Abwa' while coming back from Medina.

⁶ **Muḥammad Bāqir b. Muḥammad Taqī b. Maqsūd 'Alī al-Majlisī** (Arabic: محمد باقر بن محمد تقی بن مقصود علی) (b. 1037/1628-9 d. 1110/1699) known as **al-'Allāma al-Majlisī** (Arabic: العلامة المجلسي) or **the Second Majlisī** (Arabic: المجلسي الثاني) was among the most famous Shi'a scholars in fiqh and hadith.

⁷ **'Abd Manāf b. 'Abd al-Muṭṭalib b. Ḥāshim** (Arabic: عَبْد مَنَاف بن عَبْدِ الْمُطَّلِب بن هَاشِم) known as **Abū Ṭālib** (Arabic: أَبُو طَالِب), the father of 'Ali b. Abi Talib (a) and the uncle of Muhammad b. 'Abd Allah (s), was among the noblemen of Mecca and the Tribe of Banu Hashim. After 'Abd al-Muttalib (a), his father, passed away, he took the guardianship of Muhammad (s), his nephew, and greatly supported him during his mission.

⁸ **Prophet Ādam (a)** (Arabic: النَّبِيُّ آدَم), according to religious reports, has been the first man on earth and the father of all human beings. God breathed of His Spirit in Adam's body, then praised Himself for creating Adam (a). Then, angels were ordered to prostrate before Adam (a). Adam's wife was Eve (Arabic: حَوَاء) and they were banished from paradise due to eating the Forbidden Tree. prophet Adam (a) was the first viceroy of God on earth and the first messenger of God.

⁹ **Teknonym** or **Kunya** (Arabic: كُنْيَة), in Arab culture, is used for those names which begin with prefix "Ab" or "Ibn" for men and "Umm" for women. They are generally followed by the oldest son's name which means "father of" or "mother of" a person. Teknonym was mainly used as an honorific. However, it was also used for other reasons. Teknonym was regarded as a decent and respectful name or title in narrations, while a number of teknonyms were regarded disliked.

يَكْتَى بِأَبِي الْقَاسِمِ وَأَبِي إِبْرَاهِيمَ . وَمِنْ أَلْقَابِهِ: الْحَلِيمُ، وَالْمَخْتَارُ، وَالْأَمِينُ، وَ الْمَيْمُونُ، وَ أَحْمَدُ، وَحَبِيبُ اللَّهِ، وَصَفِي اللَّهِ، وَنِعْمَةُ اللَّهِ، وَعَبْدُ اللَّهِ، وَخَيْرَةُ اللَّهِ، وَخَلَقَ اللَّهُ، وَسَيِّدُ الْمُرْسَلِينَ، وَإِمَامُ الْمُتَّقِينَ، وَخَاتَمُ النَّبِيِّينَ .

Birth

The exact year of the Prophet's (s) birth is not known. Ibn Hisham and some others have written that it was in 'Am al-fil¹⁰ (literally, "the year of the elephant"), the year in which Abraha al-Ashram and his elephants attempted to destroy the Ka'ba. But this does not help much, since it cannot be said for certain what year *the year of the elephant* was. However, taking into consideration that the Prophet's (s) demise was in 632 CE, and that he was 63 years old at the time of his death, the year of his birth must have been either 569 or 570 CE. [Shahidi, Sayyid Ja'far, *Tarikh-i tahlili-yi Islam*, p. 38]

The date of his birth is Rabi' I 17th according to the majority of Shi'a scholars, and Rabi' I 12th according to Sunnis. [Ayati, *Tarikh-i payambar-i Islam*, p. 43]

Childhood

Muhammad (s) spent his childhood as an orphan. A few months after 'Abd Allah (his father) married Amina, the daughter of Wahb (the chief of the Banu Zuhra family), 'Abd Allah went on a business trip to Damascus, and passed away on his return trip in Yathrib (now Medina). Some historians say that his death was before Muhammad's birth and some have written that he passed away a few months after Muhammad (s) was born. Muhammad (s) spent his early childhood with a woman from the Banu Sa'd tribe, named Halima, who breastfed him. Muhammad lived his first years with his foster-mother and her husband in the desert.

When Muhammad (s) was 6 years and 3 months old (or 4 years old according to some reports), he traveled to Yathrib with his mother, Amina, to see his relatives on the side of 'Abd al-Muttalib's mother (i.e. Banu 'Adi b. Najjar). However, on the return

¹⁰ ' **Ām al-Fil** (Arabic: عام الفيل) (literally: year of the Elephant), is the year in which Abraha, the king of Yemen, started a huge military expedition toward Mecca in order to destroy Ka'ba. As he had an army with war elephants, the year turned to be known as the year of the Elephant. This event has been addressed in the Qur'an 105. Based on a famous historical account, this year is the birth year of the Prophet Muhammad (s). Historians believe the year of the Elephant was the year 570 in Garigorian calendar.

journey to Mecca, she passed away in Abwa'¹¹ and was buried there. Amina was 30 years old at the time of death.

After the loss of his mother, 'Abd al-Muttalib, undertook the guardianship of Muhammad (s). When Muhammad (s) was eight years old, 'Abd al-Muttalib also passed away. Since then, Muhammad's (s) uncle, Abu Talib, took care of him. [Shahidi, *Tarikh-i tahlili-yi Islam*, p. 38]

In the house of Abu Talib, his wife, Fatima bt. Asad¹², was so kind to Muhammad (s) that when she passed away, the Prophet (s) said, "Today, my mother has died!" [Ya'qubi, *Tarikh al-Ya'qubi*. vol. 1, p. 369; Ayati, *Tarikh-i payambar-i Islam*, p. 49]

First Journey to Syria and the Christian Monk's Prophecy

Historians have written that as a child, Muhammad (s) accompanied his uncle Abu Talib in one of his journeys to Damascus. On the way, they stopped in a place called *Busra*, where they met a Christian monk whose name was Bahira. He saw the signs of prophethood in Muhammad (s) and advised Abu Talib on how to best treat him (Muhammad). He especially advised him to protect Muhammad (s) from the Jews who were his enemies.

It is recorded that when the caravan moved away from Bahira, he asked Muhammad (s) to stay and told him that, "By al-Lat and al-'Uzza, I command you to answer my questions!" Muhammad (s) responded to Bahira by saying, "Don't ask me to answer you in the name of al-Lat and al-'Uzza because I do not hate anything more than them" [Shahidi, Sayyid Ja'far. *Tarikh-i tahlili-yi Islam*. p. 38] Then, Bahira asked him to answer by the name of Allah

Youth

Hilf al-Fuḍūl

One of the most important events in the life of Muhammad (s), before his marriage, was his participation in an agreement called Hilf al-Fudul in which some of the youths

¹¹ **Al-Abwā'** (Arabic: الأَبْوَاء) is a big village near al-Waddan located between Mecca and Medina. Amina bt. Wahb, the mother of Prophet Muhammad (s) is buried there. Also the Prophet (s) attended the Battle of al-Abwa' in this region.

¹² **Fāṭima bt. Asad b. Hāshim b. 'Abd Manāf** (Arabic: فاطمة بنت أسد بن هاشم بن عبدمناف) (b. 55 BH/569-70 – d. 4 AH/626) was the mother of Imam 'Ali (a) and the wife of Abu Talib. Fatima bt. Asad was the eleventh person, and the second woman, to have converted to Islam. There are narrations from the Prophet (s) about her that show the great position of Fatima bt. Asad. Her grave is in al-Baqi' Cemetery.

of Mecca pledged "to support any person under oppression and defend their rights"
[Ibn Hisham, *al-Sira al-nabawiyya*, vol. 1, p. 141-142]

Hilf al-Fuḍūl حِلْفُ الْفُضُول was the name of a pact announced between some clans of Quraysh at the Age of Ignorance, to support the oppressed in Mecca. Banu Hashim and Banu al-Muttalib, Banu 'Abd Manaf, Banu Zuhra b. Kilab, Banu Taym b. Murra, and Banu Asad b. 'Abd al-'Uzza b. Qusayy were the clans that followed the pact. After Bi'tha, the Holy Prophet (s) praised this effort.

Second Journey to Syria

When Muhammad (s) was twenty-five years old, Abu Talib told him, "The caravan of Quraysh¹³ is ready to go to Damascus. Khadija bt. Khuwaylid, has given money to some of your family members to conduct business for her and to take their shares of profit. She might accept for you to join them, if you would like to." Then, he spoke with Khadija and she accepted. Ibn Ishaq has written that when Khadija saw the trustworthiness and the dignity of Muhammad (s), she told him that she would pay him a bigger share than others if he accepted to conduct business using her money. [Ibn Ishaq, *al-Sira*, p. 59; Shahidi, *Tarikh-i tahlili-yi Islam*, p. 39.]

After that business trip, Khadija married Muhammad (s).

Marriage

Muhammad (s) married Khadija¹⁴ when he was twenty-five years old.[Shahidi, *Tarikh-i tahlili-yi Islam*, p. 39-40] Khadija lived with the Prophet (s) for 25 years and passed away 10 years after Bi'tha. Khadija gave birth to a few children, the boys of whom died in childhood. The most famous of her daughters was Lady Fatima (a).

¹³ **Quraysh** (Arabic: قُرَيْش) is one of the best-known and the most important Arabian tribes in Hijaz in which the Prophet Muhammad (s) was born. Most genealogists maintain that Quraysh was the title of Nadr b. Kinana, the twelfth ancestor of the Prophet (s). Thus every tribe that traces back to Nadr b. Kinana is called "Qurashi" (attributed to Quraysh).

¹⁴ **Khadija bt. Khuwaylid (a)** (Arabic: خَدِيجَةُ بِنْتُ خُوَيْلِد (d. 10/619), known as **Khadija al-Kubrā (a)** and **Umm al-Mu'minīn** (the Mother of Believers) (Arabic: أُمُّ الْمُؤْمِنِينَ), was the first wife of Prophet Muhammad (s) and the mother of Lady Fatima (a). She married Prophet Muhammad (s) 15 years before Bi'tha (595-6 CE) and was the first woman who converted to Islam. Khadija (a) dedicated her wealth for expansion of Islam. Prophet Muhammad (s) did not choose another wife during his marital life with Khadija (a). During her life and after her demise the Prophet (s) always praised Khadija (a).

After demise of Khadija, the Prophet (s) married Sawda bt. Zam'a. The next wives of the Prophet (s) were:

- Aisha
- Hafsa
- Zaynab bt. Khuzayma
- Umm Habiba
- Umm Salama
- Zaynab bt. Jahsh
- Juwayriyya bt. al-Harith
- Safiyya bt. Huyay
- Maymuna bt. al-Harith

Mariya bt. Sham'un known as Mariya al-Qibtiyya.[Ayati, *Tarikh-i payambar-i Islam*, p. 46-60]

Children

All of the Prophet's (s) children, save for Fatima (a), died when the Prophet (s) was alive and his descendants are all from the line of Fatima (a). In total, he had 3 sons and 4 daughters:

- Al-Qasim¹⁵: the Prophet's (s) first child who died in Mecca at the age of 2.
- 'Abd Allah: born in Mecca shortly after the beginning of the Prophet's (s) mission and died there.
- Ruqayya: died in Medina, 2/623-24
- Zaynab: died in Medina, 8/62 9-30
- Umm Kulthum: died in Medina, 9/630-31
- Ibrahim: died in Medina, 10/631
- Fatima (a): died in Medina, 11/632, the Prophet's (s) progeny is continued only through her.[Ayati, *Tarikh-i payambar-i Islam*, p. 60-61]

Except for Ibrahim who was from Mariya al-Qibtiyya, all other six children were from Khadija bt. Khuwaylid.

Placing al-Hajar al-Aswad (نصب الحجر الأسود)

Placing al-Hajar al-Aswad (black stone) on the Ka'ba happened before the Prophet's (s) mission began and confirmed his social status amongst people of Mecca. History has it that the Ka'ba was respected even amongst the polytheistic Arabs of the pre-

¹⁵ According to a number of historical reports, after the demise of al-Qasim, al-'As b. Wa'il called Prophet Muhammad (s) "al-Abtar" (a person without a progeny and offspring) as he had no sons, which led to revelation of Sura al-Kawthar.

Islam, the age of ignorance. Once a flood damaged the Ka'ba and ruined its walls, the Quraysh reconstructed the walls. When they wanted to place the *al-Hajar al-Aswad* (black stone) onto the Ka'ba, an argument broke out between the chiefs of the Quraysh's families as to which of them should do it. Each of them wanted to have the honor of placing the stone back onto the Ka'ba. The argument was heated and they even brought a tub full of blood and put their hands in it, which was a type of pledge that they had to fight until one of them won. Finally, they agreed to accept the judgment of the first person who would enter al-Masjid al-Haram through the gate of Banu Shayba, and to do whatever that person said. The first person who entered was Muhammad (s). The nobles of the Quraysh said that Muhammad (s) was trustworthy and that they would accept his judgment. Then, they told him what had happened. Muhammad (s) said, "Let us spread a piece of cloth." They did so, and he then placed the black stone on it. Then, he said that "The chief of every family should come and hold a corner of this cloth." They lifted up the cloth and brought the stone to the place it should be installed, then he lifted the stone and placed it back onto the Ka'ba. By such a judgment, he prevented an imminent war. [Shahidi, *Tarikh-i tahlili-yi Islam*, p. 38]

CHAPTER 2: Prophetic Period in Mecca

Bi'tha¹⁶ (مبعث)

ذهب مشهور الشيعة الإمامية إلى القول بأن بعثته كانت في السابع والعشرين من شهر رجب.

In the years prior to his mission, Muhammad (s) spent a lot of time in solitude, worshipping God. He would spend a month in solitude in a cave called Hira'¹⁷, at the mountains and would worship God there¹⁸. During that month, he (s) would give food to any poor person that asked him. After the month was completed, he returned to Mecca and circumambulated the Ka'ba seven times or more before returning home.

¹⁶ **Bi'tha** (Arabic: بَعَثَ) means selection of prophet by God for guidance of people. The Prophet Muhammad (s) in the age of forty in the Hira' cave in Mount Nur (close to Mecca) has been chosen as prophet and the first verses of Qur'an 96 has been revealed to him. The Bi'tha, according to Shiite point of view, was the beginning of Islam and occurred in Rajab 27, 13 years before Hijra (June 28, 610)

¹⁷ **Hirā'** (Arabic: حراء) is one of the famous mountains in Mecca where the Prophet (s) has received his first revelation, resulting it's another name **Jabal al-Nūr** (the Light Mount). The mountain houses a cave known as cave of Hira' where the Prophet (s) used to spent great deal of time every year to engage himself in solitary worshipping before Islam (tahannuth)^[1] and it was there that he was honored with prophethood.

¹⁸ **Tahannuth** (Arabic: التَّحَنُّث) was a traditional practice among some people of Hijaz before the emergence of Islam. It consisted in an isolation from others for a few days of the year in order to reflect on themselves. People who practiced Tahannuth included: 'Abd al-Muttalib and Prophet Muhammad (s) before his bi'tha. They usually worshipped God in the cave of Hira' for one month a year.

خرج رسول الله إلى حراء كما كان يخرج لجواره حتى إذا كانت الليلة التي أكرمه الله فيها برسالته جاءه جبرئيل بأمر الله تعالى، فقال له: «إقرأ». فقال له: «ما أنا بقارئ»، فقال جبرائيل: (إقرأ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ) (96:1)

بُعِثَ النَّبِيُّ الْأَعْظَمُ فِي الْأَرْبَعِينَ مِنْ عَمْرِهِ لِلرَّسَالَةِ

With this revelation which triggered his mission, the Prophet (s) returned to Mecca reading these verses, which are in Qur'an 96. Upon that feeling which was new to him at that night, naturally he returned to his house immediately. There were three people in his house that night: his wife Khadija, his cousin Ali b. Abi Talib, and his adopted son Zayd b. Haritha. The holy Prophet (s) first began to teach Islam to his own family and so the first people who believed in his Prophethood were his wife from amongst the women, and Ali b. Abi Talib from amongst the men. At that time, Ali was under the guardianship of the Prophet (s). Other people mentioned in other sources as the first Muslims are Abu Bakr and Zayd b. Haritha. Although the initial invitation was limited, the number of Muslims began to grow and soon they began to go out of Mecca and pray with the Prophet (s).

Public Invitation (الدعوة العلنية)

وقد ذكر مشهور المؤرخين والمفسرين أنه ومع انتهاء السنة الثالثة من البعثة صدر الأمر الإلهي له بالإعلان عن الدعوة في قوله تعالى: (وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ* وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ* فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ)

It is recorded that Muhammad (s) invited people secretly to Islam for three years after the beginning of his mission. However, because of the order of the revelation of the verses of the Qur'an, some believe that the Prophet's (s) public invitation was carried out very shortly after the first revelation.

In the beginning, the Prophet (s) invited people to abandon worshipping multiple gods (idols) and to begin worshipping one God (i.e. monotheism). In the beginning, prayers were in two units. Later, it was an obligation for travelers to perform the prayers in two units and for others to perform it in four units. At the time of prayers, Muslims would hide from others in the splits of mountains and other faraway places in order to perform the prayers. Gradually, the Muslims began to grow in numbers in Mecca. It is well-known that three years after the beginning of his mission, God ordered the Prophet (s) to invite people to Islam publicly. Ibn Ishaq writes that the Prophet (s) told Ali (a), "O Ali! God has told me to call upon the closest of my family to worship Him. So butcher a sheep and provide some bread and a bowl of milk". Ali (a) did so and approximately forty members of family of 'Abd al-Muttalib gathered together and

ate the food, which was not enough for the number of people present there. However, they all ate the food till they were full, which was miraculous. When the Prophet (s) wanted to begin his speech, Abu Lahab said, "He has enchanted you all (for food!)". Because of this, confusion spread and all the guests left. The Prophet (s) invited them again on another occasion and told them:

"O Children of 'Abd al-Muttalib! I do not think that anyone amongst the Arabs has ever brought anything for his people better than what I have brought for you. I have brought for you this world and the next"

وأضاف الطبري: ثم تكلم رسول الله فقال: «يا بني عبد المطلب إنّي والله ما أعلم شاباً في العرب جاء قومه بأفضل مما قد جئتم به إنّي قد جئكم بخير الدنيا والآخرة، وقد أمرني الله تعالى أن أدعوكم إليه فأبكم يؤازرني على هذا الأمر على أن يكون أخي ووصيي وخليفتي فيكم؟» فأحجم القوم عنها جميعاً فقال علي: «أنا يا نبي الله أكون وزيرك عليه فأخذ برقبتي» ثم قال: «إنّ هذا أخي ووصيي وخليفتي فيكم فاسمعوا له وأطيعوا». وسجل القصة غيره من المؤرخين وأصحاب السير.

As al-Tabari writes, after the Prophet (s) declared his invitation to Islam amongst his relatives he said:

"Which one of you would help me in this [mission] to be my brother, my vicegerent and khalifa (caliph) amongst you?" everyone became silent but Ali (a). He said: "O Prophet (s)! I will be that person! ". The Prophet (s) then said: "This is my vicegerent and my khalifa amongst you! Listen to his words and obey his orders".

This narration has been transmitted by other historians and writers of the Prophet's (s) biography and is amongst one of the most famous hadiths too.¹⁹

Enmity of Quraysh and Its Consequences

As the number of Muslims grew faster, the chiefs of the Quraysh became more worried about it. They went to Abu Talib (the Prophet's (s) uncle and protector) and asked him to stop his nephew from the mission of Prophethood that he had started.

¹⁹ **Hadith Yawm al-Dār** (Arabic: حديث يوم الدار) known also as **Hadith Yawm al-Indhār** and **Hadith al-'Ashira** is a hadith from the Prophet (s) in which he asks his kinsmen to accept his call to Islam and he declares Ali b. Abi Talib (a) as his immediate successor. According to sources of history, hadiths and Qur'anic exegesis, the story has occurred in the third year of his Bi'tha when he was required by verse 214 of Qur'an 26, known as the al-Indhar Verse, to call his close kinsmen to Islam. The hadith is one of the evidence appealed to by Imamiyya scholars of theology to show the immediate succession of the Prophet (s) by Imam Ali (a).

They asked him to give Muhammad (s) over to them so that they could kill him and in return they offered Abu Talib the guardianship of Ammara b. al-Walid who was a handsome and wise -in their opinion- young man. Abu Talib responded by exclaiming: "Shall I give my son to you so that you can kill him and raise your son? What a task! [Ibn Hisham, *al-Sira al-nabawiyya*, vol. 1, p. 279; Shahidi, *Tarikh-i tahlili-yi Islam*, p. 45]

The Quraysh could not harm the Prophet (s) because of tribal customs, and if they did, they would enter a war with Banu Hashim and other tribes would interfere and the situation would become too difficult to bear. Therefore, their opposition to the Prophet (s) would consist of using foul language and causing minor injuries. However, they would harass other new Muslims, as this same type of protection did not extend to them. [Shahidi, *Tarikh-i tahlili-yi Islam*, p. 49]

The conflict began to escalate. So, the chiefs of the Quraysh went to Abu Talib again and asked him to stop his nephew from the path he was following. Abu Talib informed the Prophet (s) about their request and the Prophet (s) said: "By God, I swear, that if the sun was given to me in my right hand and the moon on the other, I would not abandon my mission." Abu Talib said: "Then follow your mission, and I will not let them harm you." Thereafter, the Quraysh became more determined to harm him and his followers. [Shahidi, *Tarikh-i tahlili-yi Islam*, p. 49]

Immigration of Muslims to Abyssinia²⁰ (هجرة المسلمين إلى الحبشة)

As the number of new Muslims grew, the enmity of the Quraysh towards them also increased. The Prophet (s) was supported by Abu Talib, so the Quraysh could not harm him due to the tribal pacts. However, they felt no limits in harming his followers because they had no protection. The harassment and torture of his followers deeply upset the Prophet (s). In order for them to practice their faith freely, he ordered them to immigrate to Abyssinia. He told them that, "There is a king there who harms no one. Go there and stay there so that God frees you from the trouble here." When the

²⁰ **Abyssinia** (in Arabic: **al-Ḥabasha** (الْحَبَشَة)) was an old region on the eastern part of Africa, including modern countries as Ethiopia, Eritrea, Djibouti, and Somalia. The Misrian (Egyptians) and Himyarites dynasties ruled over Abyssinia before the birth of Christ. In 341 C.E. Christianity was officially adopted as the state religion. Before the Hijra of the prophet (s) to Medina, Muslims migrated to Abyssinia twice and were supported by its emperor. Several Islamic sultanates, such as Sultanate of Ifat, were established in Abyssinia in the Islamic era. In 14th/20th century small parts of Abyssinia gradually declared independence, and today, Ethiopia occupies the largest parts of that region.

Quraysh learned of the immigration of these new Muslims, they sent 'Amr b. al-'As²¹ and 'Abd Allah b. Abi Rabi'a to the king of Abyssinia to implore him to return those Muslims back to Mecca. After a lengthy trial, when the king heard the representatives of the Quraysh and the responses of the Muslims, he refused to submit to the requests of the Quraysh. Thus, the representatives of the Quraysh returned to Mecca empty-handed. [Shahidi, *Tarikh-i tahlili-yi Islam*, p. 51-52]

Boycott of Banu Hashim (حصار بني هاشم)

When the Quraysh saw that Islam was gaining span in Mecca, and that the king did not hand over the immigrants, they decided to put Muhammad (s) and his followers under severe economic sanctions. Doing so, they wrote a treaty which said nobody could marry any of the children of Hashim or 'Abd al-Muttalib. Further, nobody could sell or buy anything from them. Then, they hung this decree in the Ka'ba (as the sign of its great obligation). Thereafter, Banu Hashim and Banu 'Abd al-Muttalib had to live under the boycott in Shi'b Abi Talib²².

The sanctions lasted two or three years. During this time, they lived in extreme difficulties. A couple of their relatives would smuggle wheat or other essentials to them, so that they could continue. One night, Abu Jahl, who was a bitter enemy of Banu Hashim, was informed of this, and stopped Hakim b. Hazam from bringing wheat to Khadija. Others interfered and criticized Abu Jahl for the severity of his actions. Eventually, some of the Quraysh felt guilty and chose to side with Banu Hashim. They wondered why Banu Makhzum should live an easy life while the children of Hashim and 'Abd al-Muttalib should live in difficulty. Thus, they decided to end the treaty. And some of those that had signed it decided to tear up the treaty. Ibn Hisham narrates from Ibn Ishaq that when they went in the Ka'ba, they saw that the treaty had already been miraculously eaten by termites and that only the phrase "Bismik Allahumma" [In Your name O Allah] had remained of it. Ibn Hisham narrates that "Abu Talib went to a meeting of the Quraysh and said: "My nephew says

²¹ 'Amr b. al-'Āṣ al-Sahmī (Arabic: عمرو بن العاص السهمي; d. 43/664) was among the most serious enemies of the noble Prophet (s) who accepted Islam shortly before the conquest of Mecca and biographers have mentioned him among the companions of the Prophet (s). His enmity with Imam Ali (a) and his deceptions in the battles with Imam (a) made a despicable character of him to Shia. It is said that he had a role in many of Mu'awiya's deceptions against Imam Ali (a) including the shirt of 'Uthman. In the Battle of Siffin, he was among the top commanders of Mu'awiya and putting the Qur'an on spears is attributed to him.

²² Shi'b Abi Talib (Arabic: شِيعَب أَبِي طَالِب, Valley of Abu Talib) is a valley between the Mount Abu Qubays and the Mount Khandama in Mecca. Seven years after Bi'tha, polytheists of Mecca declared an economic and social boycott on the Prophet Muhammad (s), Banu Hashim and Muslims. So they lived in Shi'b Abi Talib for three years under blockade.

that termites have eaten the treaty and that only the name of God remains. See for yourself, and if he is right, end the boycott. If he is lying, I will hand him over to you'.

When they went to see the treaty, they saw that termites had indeed eaten all of it except for the portion with the name of God. It was in this way that the sanctions against Banu Hashim eventually ended and they left the valley."

Journey to Ta'if²³ (السفر إلى الطائف)

Soon after the Prophet (s) left the valley two of his close supporters, Khadija and Abu Talib, passed away.

With the demise of Abu Talib, the Prophet (s) lost one of his prominent supporters and protection. The polytheists used his death as an opportunity to harass the Prophet (s) and Muslims. The efforts of the Prophet (s) were not successful when he invited residents around Mecca to Islam (especially Ta'if), and he returned to Mecca disappointed. [Ibn Hisham, *al-Sira al-nabawiyya*, vol. 2, p. 60; Tabari, *Tarikh al-Rusul wa al-Muluk*, vol. 2, p. 344-346]

Immigration to Medina (الهجرة إلى المدينة)

First Allegiance of al-'Aqaba²⁴ (بيعة العقبة الأولى)

In the eleventh year after Bi'tha (3 BH/620), the Prophet (s) visited six people from the tribe of Khazraj told them about the message of Islam. They returned to Yathrib and informed the people of their city about the invitation. Next year (2 BH/621) twelve people of Medina gave allegiance to the Prophet (s) after the hajj pilgrimage in an area called al-'Aqaba²⁵.

²³ **Tā'if** (Arabic: طائف) is a city in the east south of Mecca, Saudi Arabia. Due to its high altitude from sea level, it has a pleasant and mild climate contrary to the peninsula's hot and burning weather. Lat, one of the famous idols of Arabs pre-Islamic period was in Ta'if and people circumambulated around it. Ten years after the beginning of the Prophet's (s) mission, the Prophet (s) went to Ta'if and called Thaqif and other chiefs of Ta'if to Islam, but he was not successful. In 8 AH, the Prophet (s) besieged Ta'if for twenty days in the Battle of Ta'if but no serious fighting happened between them. In 9 AH, a delegation from Ta'if came to Medina, accepted Islam and returned to Ta'if. Some notable people from Ta'if in the history were Umayya b. Abi al-Salt al-Thaqafi, the poem, Hajjaj b. Yusuf al-Thaqafi, Nadr b. Harith and Mukhtar al-Thaqafi. Ibn Abbas mosque, Adas mosque and al-Hadi mosque are historical sites of the city.

²⁴ In the first Pledge of al-'Aqaba, also known as Bay'at al-Nisa', twelve members of Aws and Khazraj converted to Islam and took an oath of allegiance to Prophet Muhammad (s) in the time of hajj, twelve years after Bi'that/621.

²⁵ **Pledge of al-'Aqaba** (Arabic: البيعة العقبة) is the oath of allegiance of people of Yathrib to Prophet Muhammad (s), prior to his emigration to Medina. The first pledge was 12 years after Bi'tha/621 and the second pledge was a year later in year 13 after Bi'that/622, both are known as the pledge of al-'Aqaba. The first pledge is

They solemnly vowed:

- Not to ascribe or associate anyone with God
- Not to steal
- Not to commit adultery
- Not to kill their children
- Not to slander anyone and to obey the Prophet Muhammad (s) in his orders.

The Prophet (s) then sent one of the Muslims, Mus'ab b. 'Umayr²⁶, with them to Yathrib in order to teach them the holy Qur'an and to report back to the Prophet (s) with an assessment of the situation in the city and how receptive the people were to Islam. [Shahidi, *Tarikh-i tahlili-yi Islam*, p. 56]

Second Allegiance of al-'Aqaba²⁷ (بيعة العقبة الثانية)

The following year (1 BH/622), 73 men and women gathered again after the pilgrimage in al-'Aqaba. The Prophet (s) went to them with his uncle al-'Abbas b. 'Abd al-Muttalib²⁸. It is reported that 'Abbas first spoke to them and said, "O people of Khazraj! Muhammad (s) is one of us and we protected him against all harms as much

known as Bay'at al-Nisa' and the second one is known as Bay'at al-Harab. The significance of these pledges is that both were important in the preparation of situation for emigration of Prophet Muhammad (s) and Muslims from Mecca to Medina.

²⁶ **Muṣ'ab b. 'Umayr b. Hāshim b. 'Abd Manāf b. 'Abd al-Dār Quṣayy** (Arabic: مُصْعَبُ بْنُ عُمَيْرِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ بْنِ عَبْدِ الدَّارِ الْقُصَيِّ) (d. 3/625) was one of the Sahaba or companions of the Prophet (s) who attended the Battle of Badr and was martyred in the Battle of Uhud. Mus'ab was among those who converted to Islam in the house of Arqam and immigrated to Abyssinia. The Prophet (s) sent him to Yathrib for the propagation of Islam.

²⁷ The second Pledge of al-'Aqaba, also known as Bay'at al-Harb (pledge of war), took place near Mina, Mecca (today al-Khayf mosque is located there) in the time of hajj, thirteen years after Bi'that/622. It is said seventy men or seventy two men and two women were present at al-'Aqaba. Also al-'Abbas b. 'Abd al-Muttalib, the Prophet's uncle was present at al-'Aqaba. People of Medina took oath of allegiance to Prophet Muhammad (s) individually or in a group of two. Rafi' b. Malik b. al-'Ajlan was the first person who took the oath of allegiance.

Al-'Abbas said to attendants: "Muhammad is one of us, we have protected him as much as we could. If you can support him, it is good; otherwise, leave him to us." "We take the oath of allegiance to him and we promise that we will fight against his enemies and befriend his friends."

²⁸ **Al-'Abbās b. 'Abd al-Muṭṭalib** (Arabic: الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ) (b. 56 before Hijra/567-32/652) was an uncle of Prophet Muhammad (s) and the ancestor of the Abbasid caliphs. During his childhood and teenagerhood, he was a playmate of the Prophet (s). Although there is a disagreement about when he converted to Islam, he tried to support the Prophet (s) even before his conversion to Islam. It is widely believed that he converted to Islam after the Hijra, although he supported the Prophet (s) in the Pledge of 'Aqaba which occurred before Hijra. He died in the period of 'Uthman b. 'Affan's caliphate and was buried in al-Baqi'.

as we could. Now, he (s) is going to come to you. So support him if you can and defend him from his enemies. Otherwise, let him go now". They answered by saying, "We have heard you now, O Messenger of God! Tell us whatever you and your God please!" The Prophet (s) recited a few verses of the Qur'an and then said, "I accept your allegiance with the condition of supporting me like your relatives." Representatives of the people of Medina pledged allegiance to him and vowed to be enemies of his enemies, friends of his friends, and at war with anyone who was at war with him. They called this pledge Bay'at al-Harb. After this, the Prophet (s) allowed the Muslims to immigrate to Yathrib. They went to Yathrib and were warmly welcomed. Those who immigrated to Medina were later called the Muhajirun [i.e. the immigrants] and those who received and hosted them in Yathrib were called the Ansar [i.e. the supporters]

Dar al-Nadwa Conspiracy²⁹ (مؤامرة دار الندوة)

The chiefs of the Quraysh felt that Islam posed a danger to them, especially when they discovered that a new group had converted to Islam, leading Islam to become more established among people. They felt further threatened by the fact that the people of Medina had pledged their allegiance to the Prophet (s). They were terrified of the possibility that the Prophet (s) would take revenge on them for all of the torture and harassment that he and his followers had faced at their hands. In fact, they thought that even if the Prophet (s) did not want to wage war against them, he would still be a serious threat to them as Yathrib was the largest city close to Mecca. The businessmen of Quraysh would travel to Yathrib to sell their goods, and each of them had valuable customers there, important to the success of their businesses. They would suffer a huge economic loss if they were to lose access to that city. To prevent such a loss in profit, they concluded that they had to ignore their tribal pacts and kill Muhammad (s). However, killing him was not an easy task because if they did so, Banu Hashim would take revenge. So, they held a meeting in Dar al-Nadwa³⁰ in order to find a solution for their problem, and concluded that a group of young men from all tribes would attack Muhammad (s) and kill him together. This way, his killer would not be one person and Banu Hashim could not take revenge because they could

²⁹ **Laylat al-Mabīt** (Arabic: ليلة المبيت) is the title of the night on which the Prophet (s) emigrated from Mecca to Medina. Polytheists of Quraysh had plotted to assassinate the Prophet (s), 'Ali (a) slept in his bed, so the assassins will not notice his absence. The verse 207 of the Qur'an 2 is revealed about the sacrifice of 'Ali (a) for saving the life of the Prophet (s).

³⁰ **Dār al-Nadwa** (Arabic: دار الندوة) is a place in Mecca where the noblemen of Quraysh assembled in order to confer and decide about various issues. Some crucial and historical decisions made at Dar al-Nadwa include: the Treaty of Khuza'a and Banu Hashim, Hilf al-Fudul, and Quraysh's decision to murder Prophet Muhammad (s).

not wage war against all of the tribes in Mecca, and they would be forced to accept a ransom instead of taking revenge.

That night, when the Quraysh attempted to carry out the assassination of the Prophet (s), he had already left Mecca by the order of God and Ali (a) was lying in his bed instead. The Prophet (s) and Abu Bakr b. Abi Quhafa stayed in a cave near Mecca called Thawr for three days so that those chasing him could not find him and had to return to Mecca empty-handed. Then, the Prophet (s) and Abu Bakr continued on their way to Yathrib.

وفي تلك الليلة أوحى الله تعالى إلى رسوله: (وإذ يمكر بك الذين كفروا ليثبتوك أو يقتلوك أو يخرجوك ويمكرون ويمكر الله والله خير الماكرين)

CHAPTER 3: Prophetic Period in Mecca

Arrival in Yathrib (خروج من مكة)

There is a disagreement amongst historians as to which day of Rabi' I the Prophet (s) left Mecca and when he arrived in Yathrib. Ibn Hisham narrates that the Prophet (s) arrived in Quba (a village in the outskirts of Yathrib) on Monday, the 12th of Rabi' I. Ibn Kalbi has written that he left Mecca on Monday, the 1st of Rabi' I and that he arrived in Quba on Friday, the 12th of Rabi' I. Some other historians have narrated that the Prophet (s) arrived in Quba on the 8th of Rabi' I. More contemporary European and Muslim historians have said that it took him nine days to travel to Quba, and he arrived there on the Rabi' I 12, 1/September 27, 622.

Later, the immigration of the Prophet (s) to Yathrib was used to mark the beginning of the Islamic calendar. However, the month of Muharram became the first month of the calendar, and Rabi' I is the third.

When the Prophet (s) arrived in Quba he built a mosque, existent today, and is called the mosque of Quba³¹.

Ali (a) stayed in Mecca for three days after the Prophet (s) departed for Yathrib. He returned everything that people had entrusted to the Prophet (s), and then he himself traveled to Yathrib alongside other members of the family of the Prophet (s) including Fatima (a), his beloved daughter. They joined the Prophet (s) at the house of Kulthum b. Hadam in Quba before heading to Yathrib together.^[37] The Prophet (s)

³¹ **Qubā' Mosque** (Arabic: مسجد قباء) was the first mosque which was built by Prophet Muhammad (s). This mosque was mentioned in Qur'an 9:108-109.

arrived in Yathrib on Friday with a group of people from Banu Najjar. He held the first Friday prayer at the tribe of Banu Salim b. 'Awf.

When he entered the city, everyone wanted to host him in order to bring honor to their families. The Prophet (s) said, "Wherever my camel sits, that is where my house will be." In response to the invitation of the people, he said, "My camel is just an agent and knows where to go." The Prophet's (s) camel sat in front of the houses of Banu Malik b. Najjar where his mosque (al-Masjid al-Nabawi) was later built on. It was the property of two orphans who would dry fruit dates there. The Prophet (s) bought the property from Mu'adh b. 'Afra' who was their guardian. Abu Ayyub al-Ansari took the Prophet's (s) baggage and belongings to his house. The Prophet (s) stayed at his house for a temporary time until they built a room for him. Muhammad (s) helped them in building the mosque. They also built a suffa (stage) extension for the poor companions of the Prophet (s) to live in. They were to become famous as companions of Suffa.

The immigration of the Prophet (s) from Mecca to Yathrib, which later became known as the Hijra, was a significant event in the life of the Prophet (s) and in the history of Islam. After this immigration, the city became known as "Madinat al-Rasul" (city of the Prophet) and in short "Medina".

The Prophet (s) officially made a pact of brotherhood³² between Muhajirun and Ansar and took Ali (a) as his own brother.^[39] There were also a few people who had accepted Islam by their tongue but did not harbor true faith in their heart, they were hypocrites (Munafiqun). Soon after the Prophet (s) entered Medina, he established a constitution between different groups of people in the city, including the Jews.

Hypocrites and Jews (المنافقون واليهود)

While most of the population of Medina was either Muslim or friends with the Prophet (s), all of the inhabitants of the city and its surroundings were not completely in love with the Prophet (s). 'Abd Allah b. Ubay, who was about to become the chief of the city, but was denied of this because of the people accepting the message of the Prophet (s), was not happy, and would not remain silent. Although he called himself a Muslim, he would secretly plot schemes against Muhammad (s) and his followers and

³² **Pact of Brotherhood** (Arabic: مؤاخاة) is an agreement or pact between two Muslims to the effect that they count as one another's brothers. The pact does not have legal consequences, such as inheritance or their family members being mahram. Therefore, such brothers do not inherit from each other and the family members of one party (such as their mothers or sisters) do not become mahram with the other party.

had a relationship with the Jews of Medina who would also plot against the Prophet (s).

Such people were named hypocrites and they were spoken of in the first verses of the holy Qur'an that were revealed to the Prophet (s) in Medina. This was because they were causing problems for the Prophet (s) and the Muslims. Dealing with them was more difficult than dealing with the non-Muslims because they called themselves Muslims, and thus the Prophet (s) could not openly fight with them.

قول الله تعالى: (إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ كَاذِبُونَ)

Verses of the Qur'an threatened them that God and the Prophet (s) were aware of their true beliefs, and knew that calling "themselves Muslims" was just a plot to protect themselves.

'Abd Allah b. Ubay continued to cause troubles until his death (9/630). Although the Jews had signed the Constitution of Medina, they were not happy living with the Muslims. They played friendship games with Muslims. Even some of them (Jews) had outwardly become Muslims. The reason for this discontentment, was that prior to the Islamic government, they controlled the economy of the city and traded widely with the Bedouins and polytheists of Mecca. They (Jews) were expecting 'Abd Allah b. Ubay to become the chief of Medina so that their financial power would increase. However, the coming of Muhammad (s) and the expanding of Islam under his command prevented this. Moreover, they could not accept a prophet who was not of Jewish lineage. Therefore, they expressed their opposition to Muhammad (s). Apparently, it was 'Abd Allah b. Ubay who had a hand in provoking them.

The Jews would claim that "the prophet we expected is not Muhammad" and mentioned verses of the Torah that contradicted verses of the Qur'an, saying that "what is in the Qur'an is not the same as what is in our books." Some verses of the Qur'an were then revealed to the Prophet (s), suggesting that verses of the Torah had been distorted over time by Jewish scholars in order to promote their positions. Eventually, the holy Qur'an attempted to sever the relationship between Islam, Christianity and Judaism. And just to show the Arabs that, comparing to Jews, they were a separate nation

(يَا أَهْلَ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ * هَآأَنْتُمْ هَؤُلَاءِ حَاجِّجْتُمْ فِيْمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّوْنَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ * مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

Change of Qibla³³ (تغيير القبلة)

The Prophet (s) prayed towards the al-Aqsa Mosque in Palestine for seventeen months after entering Medina. During this time, the Jews harassed the Prophet by their persistent criticism. They said: "Muhammad (s) had no Qibla until we taught him about it." These rather harsh criticisms upset the Prophet (s) and one day, in Sha'ban 2/624, while he was performing the afternoon prayers in the Banu Salama mosque, a verse was revealed to him commanding him to change the Qibla to al-Masjid al-Haram^[46]. The Prophet (s) instantly turned his face towards the Ka'ba. Thereafter, the mosque became known as the Dhu l-Qiblatayn mosque.

كان يصلي الظهر في مسجد بني سلمة الذي عرف فيما بعد بذي القبلتين- نزل الأمر الإلهي عليه أثناء الصلاة بالتوجه نحو الكعبة، كما تفيد الآية المباركة:

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ)
(سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

Battles before the Conquest of Mecca (غزوات)

وأهم غزوات الرسول صلى الله عليه وآله وسلم هي بدر، أحد والخندق. وهناك اختلاف في عدد الغزوات بين المؤرخين، فبعضهم يعدونها 26 غزوة وآخرون 27 غزوة.

Battle of Badr³⁴

Since the Prophet (s) had made the second allegiance with people of Medina at al-'Aqaba, a battle with the Quraysh seemed inevitable. The first encounter with the Quraysh took place in the month of Safar in the second year after Hijra/August 623.

³³ **Change of the qibla** (Arabic: تحويل القبلة) is the event in which the qibla of Muslims (direction of performing some rituals) was redirected from al-Aqsa mosque, in Bayt al-Maqids (Jerusalem), to the Ka'ba (in Mecca). The event occurred in Rajab, 2/January, 624, after the revelation of al-Qibla Verse. According to the majority of historiographers, the change of qibla occurred in Masjid al-Qiblatayn in Medina in the middle of the noon prayer. One interesting point about the redirection of the qibla is how people turned in the middle of a congregational prayer to over 160 degrees.

³⁴ The **Battle of Badr** is the first and most important battle between the Muslims and the polytheists of Quraysh during the early history of Islam. It has been mentioned in the Qur'an. The Qur'an has explained about it with special attention in a broad manner in Qur'an 8 and Qur'an 3. Although the Muslims were limited in men and resources, but with the heavenly guidance they received and their courage, especially Ali (a) and Hamza Sayyid al-Shuhada', the war resulted in the decisive victory of Muslims.

This encounter was called Ghazwa Abwa'³⁵ or Wuddan in which there was no violent clash, only a minor fight. Another encounter, Ghazwa Buwat, occurred in Rabi' I/September of the same year which just like the first one there was no violent clash. Then, in Jumada I/November, there was news that a caravan of the Quraysh led by Abu Sufyan had begun traveling from Mecca to Damascus. The Prophet (s) went to an area called Dhat al-Ashira to confront with them, but the caravan had already passed it before the Muslims arrived. Their attempt was unsuccessful because a few spies in Medina, who had become aware of the Muslims' plans, were able to reach and inform the caravans from Mecca that there was a threat ahead of them and that the caravans should change route or speed up to avoid them.

Eventually in the same year (2/623), there was an important battle between the Muslims and polytheists of Mecca. This battle, called the Battle of Badr, was won by the Muslims even though they were less in number. Many polytheists were either killed or captured and many more escaped. In this battle, Abu Jahl and around 70 other chiefs of the Quraysh were killed and roughly the same number captured. Only 14 Muslims were martyred in Badr. In this battle, Ali (a) made great sacrifices and helped the Prophet (s) enormously. He also killed some bold warriors from the army of Mecca and his valor assured the victory of Islam (36 or 37 of polytheists were killed by him).

Battle with Banu Qaynuqa' (المواجهة مع اليهود)

The first battle with the Jews came about a few weeks after the Battle of Badr which led to the great victory of the Muslims. The Jews of Banu Qaynuqa'³⁶ had a castle outside of Medina. Their business was to make objects out of golds and other precious metals. It is narrated that once, an Arab woman went to the market to sell her goods in Banu Qaynuqa's market and sat at a jewelry store. One of the Jews tied her clothes from behind and when she tried to stand up, her clothes were drawn to the side and they mocked her by laughing at her. The woman cried and asked for help from the other Muslims in the market, causing a fight. A Muslim rose to help the woman, and

³⁵ **Battle of al-Abwā'** (Arabic: غزوة الأبواء) or **Battle of Waddān** (Arabic: غزوة وَدَّان) was the first ghazwa (battle) of Prophet Muhammad (s) which occurred in Safar of 2/623. The battle was launched in order to overcome the threats of the Damra tribe. When the Damra tribe learned about the Prophet's (s) presence in the area, they asked for a peace treaty. On his way in the al-Abwa' station, the Prophet (s) made a peace treaty with them.

³⁶ **Banū Qaynuqā'** (Arabic: بنو قَيْنِقَاع) was a Jewish tribe who lived in Medina in early Islam. After hijra, they made a treaty with the Prophet (s), but they broke it. Following a battle called the battle of Banu Qaynuqa', they were besieged, surrendered, and exiled.

in the scuffle that ensued, killed the Jewish man and the Jews killed him, causing the situation to become worse.

Later, the Prophet (s) warned the Jews about the consequences of what they were doing, and told them that they had to surrender if they wanted to stay in the city. Banu Qaynuqa' responded to the Prophet (s) by saying that he should not be proud about defeating the Meccans, since they were not warriors. They claimed that if they fought the Prophet (s), they would show him how powerful they were. Then, the following verse was revealed:

(قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ وَهُمْ يُرِيدُونَ وَجْهَ اللَّهِ * قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّذِينَ التَّافَتَا فَيُنَافِئَانِ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ) القرآن الكريم، سورة آل عمران: الآية 12-13

“Say to the faithless, 'You shall be overcome and mustered toward hell, and it is an evil resting place.' (12) There was certainly a sign for you in the two hosts that met: one host fighting in the way of Allah and the other faithless.”

Thus, the Muslims surrounded their castle and the Jews surrendered after 15 days. 'Abd Allah b. Ubayy implored the Prophet (s) not to kill them, and the Prophet (s) agreed, exiling them to Syria. The siege of the Banu Qaynuqa Jews occurred in the month of Shawwal, 2/April 624.

Battle of Uhud³⁷ (معركة أُحُد)

In 3/625, the Quraysh asked help from their allied tribes, and sent an army led by Abu Sufyan towards Medina. Initially, the Prophet (s) wanted to stay inside the parameters of Medina, but then decided to meet the army outside the city. The two armies met

³⁷ **The Battle of Uhud** (Arabic: غزوة أُحُد) was a famous Ghazwa of Prophet Muhammad (s) against the polytheists of Mecca in 3/625. Quraysh marched out toward Medina, as they desired to avenge their losses in the Battle of Badr while Abu Sufyan was the commander of the army. Prophet Muhammad (s) and senior members of Ansar and Muhajirun planned to fight against Quraysh within Medina and never left the city; on the other hand young Muslims and also Hamza b. 'Abd al-Muttalib, Prophet's uncle, were willing to fight outside the city. Finally Prophet Muhammad (s) decided to accept the wishes of the latter. At first, Muslims defeated Meccans, but a part of Muslim archers having 'Abd Allah b. Jubayr as their commander on Mount 'Aynayn on the left flank of Uhud, left their assigned posts and faced a surprise attack from Meccans which led to defeat of Muslims. They faced a serious defeat with approximately 70 martyred Muslims including Hamza b. 'Abd al-Muttalib who got mutilated, even Prophet Muhammad (s) was badly injured on his face and his tooth.

somewhere near the Uhud Mount. Although the Muslims were initially close to victory, they ended up losing the war. This was because of a trick played by Khalid b. Walid and the ignorance of a group of Muslims which let the Meccans attack them from behind, killing many Muslims in the process. It was in this battle that Hamza, the uncle of the Prophet (s), was martyred. The Prophet (s) took serious injuries during the war, causing a rumor of his death among both sides. This was another reason that the Muslims became disheartened at the battle. They returned to Medina dejected and sad at their loss. A few verses were then revealed to console them.

Battles of Banu Nadir³⁸ and Dumat al-Jandal³⁹ (غزوة بني النضير، دومة الجندل)

In 4/625, there were a few small fights with tribes around Medina, as they did not see Islam to their benefit. They felt that if they allied together, there was a chance that they could invade Medina. In the two events of Raji' and Bi'r Ma'una, in which Muslim preachers were killed by the allied tribes, there is an indication of their alliance and the Prophet's (s) efforts in preaching Islam. [Tabari, *Tarikh al-Rusul wa al-Muluk*, vol. 2, p. 538-555]

In that year, one of the most important battles of the Prophet (s) took place with one of the Jewish tribes of Medina, called Banu Nadir⁴⁰. The Prophet (s) held a meeting with them, in which they tried to assassinate him. Later, they were forced to migrate from Medina. [Waqidi, *al-Maghazi*, vol. 1, p. 363 ff]

The following year, the Prophet (s) and the Muslims went to a region called Dumat al-Jandal which was on the borders of Syria. When the Muslim's army arrived there, the enemy had fled and the Muslims returned to Medina. [Waqidi, *al-Maghazi*, vol. 1, p. 402-404; Ibn Hisham, *al-Sira al-nabawiyya*, vol. 3, p. 224]

³⁸ The **Battle of Banū Naḍīr** (Arabic: غزوة بني نضير) is one of the Prophet Muhammad's (s) battles with Jews of Medina. This is the second battle of the Prophet (s) with Jews of Medina that occurred in the month of Rabi' I of 4 AH (August, 625). Banu Nadir tribe, as well as the tribes of Banu Qaynuqa' and Banu Qurayza, were Jewish tribes who lived in Medina and were the Prophet's (s) allies, but they broke their treaty with Muslims. The battle led to the victory of the Muslims and people of Banu Nadir were then expelled from Medina.

³⁹ **Dūmat al-Jandal** (Arabic: دُومَةُ الْجَنْدَل) is a city in al-Jawf province in Saudi Arabia which was part of Syria territory before. As Dumat al-Jandal is situated on the way between Hijaz, Iraq and Syria, its geographical location has made the city highly important. A number of historical events including the Battle of Dumat al-Jandal took place in the region which were described and mentioned in historical reports of Islam. **Jawf al-Sarhan** is the other name of this city or the region where the Arbitration after the Battle of Siffin took place.

⁴⁰ **Banū Naḍīr** (Arabic: بنو نضير) is a Jewish tribe that resided in Medina until the early years of Hijra. They resided in Medina before the emergence of Islam.

Battles of Ahzab⁴¹, Banu Qurayza⁴², and Banu Mustaliq⁴³

(غزوة الأحزاب، بني قريظة، وبني المصطلق)

In 4/625, Abu Sufyan attempted to bring a group of Meccans to fight at Badr, but he changed his mind when he was halfway through Medina and pulled his army back. This escape directly hit his reputation with the chiefs of the Quraysh, and in order to restore it, he had to amass a great army. He finally managed to gather an army of 7,000-10,000 people in 5/626, which included 600 mounted warriors. This massive army headed towards Medina, and the battle that ensued was called the Ahzab or parties, because Abu Sufyan's army basically comprised of several different tribes/parties. Also in this war, a group of Jews from Banu Nadir who lived in the castle of Khaybar, joined with the Quraysh and Ghatfan against the Prophet (s). Further, the Jews of Banu Qurayza who lived around Medina and had previously promised not to support the Quraysh, broke their agreement and allied with the

⁴¹ **The Battle of Khandaq** (Arabic: غزوة الخندق, Battle of the Trench) or **The Battle of Ahzāb** (Arabic: غزوة الأحزاب, Battle of the Confederates) took place in the fifth year of Hijra/627. It initially broke out by the stratagem of Banu Nadir tribe. Quraysh tribe became united with all its allies including polytheist 'Arab tribes in order to eradicate Islam. The number of their soldiers was ten thousand, yet Muslim army was only three thousand soldiers.

Banu Qurayza tribe had promised to be impartial in case of war; nevertheless, they violated the contract and became confederate with the unbelievers. To take up arms against the unbelievers, Muslims dug a trench around Medina, an idea from Salman al-Farsi. The war terminated by Muslim's victory and the army of polytheists had to withdraw.

During the battle, 'Amr b. 'Abd Wudd, eminent for his great valor and bravery, proceeded the trench along with some other warriors and threw down the challenge that who would dare to fight with him?

Muslims remained silent, while they were overwhelmed with panic. Ultimately, 'Ali (a) volunteered and went for the challenge with the Prophet (s)'s consent. He succeeded to take 'Amr's life. This had such a huge positive impact on Muslim's spirit that led to them triumphing over the enemy. "'Ali's stroke was superior to any jinn's or human's (thaqalayn) worship", said Prophet Muhammad (s).

⁴² **The Battle with Banū Qurayza** is the last battle of the Prophet (s) with the Jews of Medina that took place in 5/626 because Banu Qurayza violated their treaty with the Prophet (s) and became allied with the polytheists in the Battle of Ahzab. After the battle of Ahzab, Muslims headed to the stronghold of Banu Qurayza and besieged them. After about a month, Jews surrendered and proposed the arbitration of Sa'd b. Muadh, and the Prophet (s) accepted. According to some reports, Sa'd b. Muadh taking the treaty between the Prophet (s) and Banu Qurayza, into consideration in one hand, and the rules of Torah in the other hand, declared that the combatant men of the tribe must be executed, and the children and women enslaved, and their estate forfeited. Some historians doubted about that Sa'd b. Muadh declaring that all men of the tribe must be executed.

⁴³ **Battle of Banū Muṣṭaliq** (Arabic: غَزْوَةُ بَنِي مُصْطَلِق) or **Muraysī'** (Arabic: مُرَيْسِع) was among the Prophet's (s) battles with one of the Jewish tribes in Fur' region on the way between Medina and Mecca in 5/627 or 6/628. Banu Mustaliq was a Jewish tribe who lived near Mecca and after emergence of Islam, fought with Muslims the same way as polytheists of Mecca. In a battle later called Battle of Banu Mustaliq, Muslims defeated them.

Meccans. To confront approaching army, the Prophet (s) had only 3,000 people who were all foot soldiers (save a few horsemen).

Unlike the Battle of Uhud, the people of Medina accepted to take defensive positions and stayed inside Medina. In order to defend the city from an onslaught, the Prophet's companion, Salman al-Farsi, proposed the strategy of digging a trench in front of the city. Since Medina was surrounded and protected by palm gardens and buildings except on one side, the enemy could not invade the city from those sides. Thus, digging a trench on the only open side where an attack was possible in the north, would keep the city safe from attacks. Before the Meccan army arrived in Medina, the trench had already been dug. The enemy was shocked when they arrived, since they had not anticipated or seen such a blockade before. Mounted soldiers could not jump over the trench, and if they tried to approach it, Medinan archers would prevent them from coming any closer.

'Amr b. 'Abd Wad⁴⁴ and 'Akrama b. Abi Jahl decided to jump across the trench. Audacious as he was, 'Amr was killed by Ali (a). At the first glance, it seemed like Medina was going to be defeated. What could the little army of Muslims do against the massive army that was ready to attack their city? First, the Prophet (s) wanted to separate the tribe of Ghatfan from the Meccan army. So, he (s) sent an offer to them that one third of the crops of Medina would be theirs if they didn't help the Quraysh. The Ansar of Medina asked the Prophet (s): "Is this treaty a revelation?" When he replied in the negative, they said: "Then, we would not accept that. Even in the past, when God had not yet guided us, we would not accept such a belittlement. How can we belittle ourselves today, when God has saved us by you?" Therefore, the treaty was not made.

But, very few people who did not reveal being Muslims, associated with Banu Qurayza and Ghatfan at the same time and made the two tribes distrustful about each other. Divine help arrived and a strong cold storm began, making the situation even more difficult than it was for the Meccan army. Abu Sufyan ordered the army to withdraw to Mecca, and so Medina was relieved after 15 days of being under siege.

The outcome of the Battle of Ahzab was a very positive one for the Muslims, but it was fatally tragic for the Meccans. It became clear that the Meccans had lost any

⁴⁴ 'Amr b. 'Abdiwudd (Arabic: عمرو بن عبدود) or 'Amr b. 'Abdiwadd (Arabic: عمرو بن عبدود) was among the best warriors of Quraysh who was killed in the battle of Ahzāb (also called Khandaq) by Imam Ali (a). According to some hadiths, the Prophet (s) mentioned Imam Ali's (a) strike at 'Amr better than the worships of all humans and jinns. Ibn Taymiyya, the Sunni scholar and the founder of Salafism, rejected the existence of 'Amr b. 'Abdiwudd. Some researchers considered his motive to be rejecting the merits of Imam Ali (a).

prospects for business in Medina forever. In addition, Medina was in a strategic location and served as an obstacle in the path that the Meccans traveled on from Mecca to Syria. So, the Quraysh businessmen could no longer continue their businesses easily.

Abu Sufyan's leadership was weakening in Mecca day by day, and the Quraysh had been disgraced in the face of other tribes. The unexpected victory of the Muslims in the Battle of Ahzab had attracted Bedouins to Islam, as they believed that an extraordinary power had supported the Muslims. After this, the situation became favorable for the Muslims.

After the Battle of Ahzab, the Prophet (s) tried to solve the problem of the Banu Qurayza. According to the Constitution of Medina that they had signed soon after the arrival of the Prophet (s) in Medina, these Jews would be protected unless they rose against the Muslims. However, since they had allied with Muslims' enemies in Battle of Ahzab, the constitution no longer applied. Further, it was obvious that their threat was not minor at all. So, the Prophet (s) went to them and surrounded them, keeping them under siege for 25 days, after which they surrendered. The tribe of Aws, who had been allied with the Banu Qurayza told the Prophet (s): "The Banu Qurayza are allied with us and they regret what they have done, so, treat our alliances the same way as you treated the Khazraj's⁴⁵ alliances (Banu Qaynuqa'). [We ask you this] since we saw you forgave those Jewish captives and handed them to the one they were allied with, 'Abd Allah Ubay." The Prophet (s) left the judgment of the captives of Banu Qurayza up to Sa'd b. Mu'adh⁴⁶, who was the chief of the tribe of Aws; and Banu Qurayza accepted. Sa'd said, "My opinion is that we kill their men and capture their women and children." So, this was done.

However, some historians are skeptical over this story. In fact, Shahidi has said that:

⁴⁵ **Aws** (Arabic: اوس) and **Khazraj** (Arabic: خزرج), are the two important Arab tribes from Yemen, who migrated to Medina long before Islam. After emigration of the Prophet (s) to Medina they became named as Ansar (the helpers). The role of these two tribes is significant in the history of Islam, especially in hijra and in battles.

⁴⁶ **Abū 'Amr Sa'd b. Mu'adh** (Arabic: ابو عمرو سعد بن معاذ) (d. 5/627) was one of the companions of the Prophet (s) and the chief of Aws tribe who became Muslim after the first 'Aqaba by Mus'ab b. 'Umayr in Medina and after him all his clan became Muslim. He fought in the battles of Badr and Uhud and was one of the close friends and delegates of the Prophet (s). During the betrayal of Banu Qurayza and after their defeat from Islamic army, Sa'd was chosen as their judge. During the Battle of Khandaq, he was wounded which led him to death. It is narrated from the Prophet (s) saying, "A thousand angels participated in his funeral." In Sunni sources, it is mentioned that his death shook the Divine Throne.

"It seems as though the story of Banu Qurayza has been distorted and narrated by a person from the tribe of Khazraj several years after the event when the population that was present at the time of the siege no longer existed. By narrating this story, that person wanted to show that the tribe of Aws was not respected in the eyes of the Prophet (s) as much as the tribe of Khazraj was. And this was why the Prophet (s) did not kill the allies of the tribe of Khazraj, but let the allies of the tribe of Aws die. Further, the narrator also wanted to imply that the chief of the tribe of Aws did not regard their alliances.

In the year 6/627, the Muslims conquered the Banu Mustalaq tribe who were gathering forces against the Prophet (s).

Battle of Khaybar⁴⁷ (معركة خيبر)

The last war occurred before the Conquest of Mecca and after the Treaty of Hudaibiyya was the Battle of Khaybar. In 7/629, the Prophet (s) conquered the Jews of Khaybar who had allied with his enemies several times before. Khaybar which was a castle near Medina was seized by the Muslims. After the victory, the Prophet (s) agreed that the Jews could continue farming in the region, however, they were to give a part of their crop to the Muslims every year.

In the battle of Khaybar, capturing one of the castles was very difficult. The Prophet (s) first sent Abu Bakr and then 'Umar to attempt to seize the castle, but they failed. Then the Prophet (s) said that,

«والله لأعطين الراية غداً رجلاً يحب الله ورسوله ويحب الله ورسوله»

"Indeed, tomorrow I will give this flag to a man, in his hands is the victory, who loves God and his Prophet (s) and God and His Prophet (s) love him."

The next day, he called Ali (a) and cured Ali's (a) eyes (which were infected at the time) with saliva from his mouth and told him, "Take this flag and proceed, may God give you victory." Ibn Ishaq narrates from Abu Rafi' that, "Ali went near the castle and fought with the Jews. When his shield fell after one of the Jews had hit it, he took a door of the castle and used it as his shield until victory was achieved and he dropped

⁴⁷ **Battle of Khaybar** (Arabic: غزوة خيبر) was a battle or ghazwa by the Prophet Muhammad (s) against Jews of Khaybar region that began in Muharram of 7/628 and ended with the victory of Muslims in Safar of the same year. The battle started because Jews in Khaybar had given refuge to Jews who were expelled from Medina and incited some Arabian tribes against Muslims. Muslims won the battle and according to a treaty between Jews and the Prophet (s) they were to leave the region with their families; in the second treaty the Prophet (s) agreed that they stay in the region and continue their agriculture but pay half of their benefit to Muslims instead.

it [the door] when war was finished." Abu Rafi' says, "Seven people and I tried hard to lift the door, but we could not!" [Ayati, *Tarikh-i payambar-i Islam*, p. 410-411]

Treaty of Hdaybiyya⁴⁸ (صلح الحديبية)

Many events in 6/627 ended favourably for the Muslims, like the Battle of Ahzab, the surrender of the Jewish tribe of Banu Qurayza, and two or three other battles that they won. Further, the bring-backs of war which they had collected, raised the status and respect of Islam in the eyes of the population to the extent that many tribes became Muslim or signed peace treaties with Muslims.

Therefore, it was an opportune time for the Prophet (s) to show the glory of Islam to the people of Mecca and to call them to Islam. In Dhu l-Qa'da, 6/April 628, the Prophet (s) along with 1,500 people from Medina went to Mecca in order to perform the pilgrimage. The Quraysh prepared to stop the Muslims from the pilgrimage when they became aware of this. First, they sent Khalid b. Walid and 'Akrama b. Abi Jahl to prevent them from coming to Mecca. The Prophet (s) arrived in Hdaybiyya⁴⁹, a place marking the beginning of the Haram (sacred land), and sent a message to the Meccans that "we have come for pilgrimage not war." It was a humiliation for Quraysh to see their enemies enter Mecca and perform Hajj. But on the other hand they could not prevent anyone from entering Mecca to perform Hajj, as Mecca was the free land of God. Finally, a peace treaty was agreed upon and signed between the Prophet (s) and the representatives of Mecca. According to the treaty, they would not engage in warfare with each other and allies of each other for the next ten years. However, the Muslims could not enter Mecca that year, but the following year, the Quraysh would leave the city for three days and the Muslims would be permitted to enter to perform the pilgrimage. Another article in the peace treaty was that if a Meccan man were to come to the Prophet (s), the person would have to be returned to Mecca. However, if

⁴⁸ **Hdaybiyya Peace Treaty** (Arabic: صلح الحديبية) was a treaty which was signed in Hdaybiyya region in 6/628 between the Prophet (s) and the polytheists of Mecca and was addressed in Qur'an 48 in the Qur'an. This treaty was signed when Muslims went to Mecca to perform hajj rituals but encountered the prevention of polytheists of Quraysh. Tensions and negotiations following this event finally led to signing a ten year treaty between Muslims and the people of Mecca.

Pledge of al-Ridwān (Arabic: ببيعة الرضوان, literally: pledge of satisfaction) or **Pledge of the Tree** (Arabic: ببيعة الشجرة) was a renewed pledge of some Sahaba of the Prophet Muhammad (s) which occurred in 6/628 near Mecca before the Hdaybiyya Peace Treaty. The Quran 48:18, refers to this event. The titles, "Pledge of the Tree" and "Pledge of Satisfaction" (al-Ridwan) come from this Quranic verse.

⁴⁹ **Hdaybiyya** (Arabic: حديبية) is a village about one station (about 24 km) away from Mecca and 9 stations away from Medina. A part of this village is inside the sanctuary of Mecca and a part of that is outside the sanctuary and its name is adopted from the name of the Well of Hdaybiyya or a tree called Hadba' which existed in that region.

someone were to go to Mecca, they would not have to return them. Further, the treaty permitted that other tribes were free to ally either with the Quraysh or with Muhammad (s).

Some of the companions of the Prophet (s) were angry about the contents of the treaty and considered it to be a failure for the Muslims, since they could not understand its importance and benefits. However, the signing of this treaty was a great victory for Muslims because the Meccans had completely disregarded the Prophet (s) and his companions until then. They had intended to kill all of them, and in this treaty, they finally recognized the Muslims on an official basis and dealt with them as equals. Moreover, it was written in the treaty that tribes were free to ally with the Prophet (s) or the Quraysh. So, the treaty would be broken if either the Muslims or the Quraysh waged war on their allies. Later, the Quraysh broke this condition, and the Muslims conquered Mecca. A short time after signing the treaty, a Meccan who had become Muslim was going to be returned to Mecca (as per the treaty). However, he escaped on the way and instead of going back to Medina, he hid himself in a place which was on the path that the Quraysh's caravan took while traveling to Syria. Gradually, some of the Muslims of Mecca joined him at this spot and became a threat to the caravans of the Quraysh as they lay in wait. Since it was not appropriate here for the Prophet (s) to return them to Mecca, the Quraysh were forced to ask him to call them back to Medina, and so, the issue of returning refugees was cancelled. More importantly, when the Quraysh violated one of the articles of the treaty, the Meccans were forced to submit to the Muslims.

Inviting the Rulers of Neighboring Countries

In 7/629, when the Prophet (s) was no longer occupied by the troubles of the Quraysh (because of the Hudaibiyya peace treaty), he decided to invite rulers and kings of neighboring countries to Islam. Thus, he wrote letters to the East Roman Emperor, King of Persia, Nəgusä of Abyssinia, Ghassanid king of Syria, and the Emir of al-Yamama.

Pilgrimage to Mecca (عمرة القضاء وزيارة بيت الله الحرام)

In Dhu l-Qa'da of 7/629, the Prophet (s) went to Mecca for pilgrimage, as was agreed upon in the Hudaibiyya peace treaty. The glorious arrival of the Prophet (s) and the Muslims into Masjid al-Haram, their performing of the 'Umra, the glory of their rituals, and the great respect that Muslims paid to the Prophet (s) was magnificent in

the eyes of the Quraysh. It became clear to them that they would not have the power to resist the Prophet (s), and those who were smarter realized that the former system was collapsing, and a new door had opened for the people. Therefore, two of their chiefs, Khalid b. Walid and Amr b. 'As, rushed to Medina and became Muslim.

Conquest of Mecca⁵⁰ (فتح مكة)

According to the Hudaibiyya peace treaty, all tribes were permitted to ally either with the Muslims or the Quraysh, as they wished. The tribe of Khuza'a allied with the Prophet (s) and Banu Bakr allied with the Quraysh. In 8 AH, Banu Bakr fought the tribe of Khuza'ah, and the Quraysh supported Banu Bakr in this battle. In this way, the Quraysh had broken the Hudaibiyya peace treaty since they had fought against one of the Prophet's (s) allies. Abu Sufyan then realized that such a violation would have consequences, and rushed to Medina to attempt to renew the treaty, but he could not.

In the month of Ramadan in 8/629, the Prophet (s) went to Mecca with 10,000 Muslims. He began his trip while nobody knew of it. When they arrived, they stayed in a place called Marr al-Zahran. Abbas, the Prophet's uncle went out of his tent at night, and searched for some Meccans in order to tell them to inform the Quraysh about the Prophet's (s) trip to Mecca. This was so that they could come to the Prophet (s) before he arrived in Mecca and a battle occurred. However, he suddenly saw Abu Sufyan, sheltered him, and took him to the Prophet (s). Abu Sufyan then became a Muslim.

The following day, the Prophet (s) ordered Abbas to make Abu Sufyan stand in a place where he could see the Muslims accompanying the Prophet (s) passing by. When Abu Sufyan saw their glory and the massive number of Muslims, he told Abbas, "the kingdom of your nephew has grown!" Abbas said, "This is the prophethood, not the kingdom!" Abu Sufyan replied, "Yes, Indeed!" Then Abbas went to the Prophet (s) and told him that "Abu Sufyan is the type of person that wants to have privilege." The Prophet (s) said that "Everyone [in Mecca] who goes to his house and shuts their door will be safe. Also, anyone who is sheltered in Abu Sufyan's house will be safe as well. Anyone who enters Masjid al-Haram will also be safe." The great crowds of Muslims entered Mecca. Ibn Hisham narrates from Ibn Ishaq that Sa'd b. 'Ubada, the chief of the tribe of Khazraj had come to Mecca that day and said, "Today

⁵⁰ **Conquest of Mecca** (Arabic: فتح مكة) is the event of conquering Mecca by Muslims led by the Prophet (s) in 8/630 as a response to Quraysh's breaking Hudaibiyya treaty. One of its results was that the polytheists of Arabian Peninsula turned to Islam in the following years. Chiefs of the polytheists of Quraysh such as Abu Sufyan became Muslim before Muslims entered Mecca. The Prophet (s) called, "Al-Yawm, yawm al-marhama" ["Today is the day of mercy"] and granted an amnesty for all.

is the day of massacre! Today is the day of disrespect and the violation of sanctity." He wanted to take revenge on the Quraysh and the 'Adnani families and sought revenge for the people of Medina. To avoid the misconception that the Islamic victory would be a form of tribal revenge, the Prophet (s) sent Ali (a) and told him, "Take the flag from Sa'd for today is the day of mercy." There was no fight between the Meccans and Muslims, save for a few arguments.

ثم دخل رسول الله المسجد، وطاف بالكعبة ملياً بـ: لا إله إلا الله وحده لا شريك له. صدق وعده، ونصر عبده، وهزم الأحزاب وحده.

"There is no god except Allah alone, He has no partner. True is His promise and He helps His servant and defeats the factions alone."

People abandoned every tribal claim except for the positions of serving the Ka'ba and giving water to the pilgrims. The Prophet (s) stayed in Mecca for two weeks and arranged for different jobs to be done. Among these, was sending some people around Mecca to destroy any idols or idol houses, and further, to destroy the idols that were in the Ka'ba.

The noble way that the Prophet (s) treated the Meccans showed the glory of Islam and the nobility of the Prophet in front of the former opposition to Islam. The Quraysh, who did not hesitate to harass the Prophet (s) and his followers in every possible way for twenty years, feared the punishment that they would face. When they heard the Prophet (s) say, «اذهبوا، فأنتم الطلقاء» "I free all of you!" they became determined to fight against the infidels instead of fighting against Islam.

Battles after the Conquest of Mecca

Battle of Hunayn⁵¹ (غزوة حنين)

No less than 15 days after the Prophet (s) had come to Mecca, a few large families from around the Arabian Peninsula who had not yet become Muslim, allied against him. So, the Prophet (s) left Mecca with a large army. When they arrived at a place

⁵¹ The **Battle of Hūnayn** (Arabic: غَزْوَةُ حُنَيْنٍ) occurred after the conquest of Mecca in 8/630 in the area of Hunayn between Muslims under the commandship of the Prophet (s) and the tribes of Hawazin and Thaqif who resided in the area of Ta'if. At the beginning of the battle, the Islamic army was unstable because of the polytheists' camisado and the presence of some soldiers from Mecca, who were recent Muslim converts, such that the Prophet (s)'s life was in danger, but the Muslims could finally win the war and gain a lot of booties.

Hūnayn (Arabic: حُنَيْن) is a valley in northeast of Mecca, between Wadi l-Sharayi' and Wadi Yad'an

called Hunayn, the enemies ambushed them using surrounding valleys and began to shoot arrows at the Muslims. The shooting was so intense that the Muslims' retreated, and only a few remained. However, those who retreated then returned, attacking the enemy and eventually defeating them.

Battle of Tabuk⁵² (غزوة تبوك)

Among the most important events of 9/630 is the Battle of Tabuk. The Prophet (s) was informed that the Romans had gathered a great army at Balqa' and were planning to attack the Muslims. However, because the summer was scorching and extremely hot, and the season of ripe fruits had arrived, people wanted to stay at home and relax. In fact, the treasure house was half empty. The Prophet (s) did not use to aim at certain targets before campaigning, however, in the Battle of Tabuk, he announced that they were going to go to war with the Romans because of the difficulties that they had on the way.

A few complained about the prospect of war and said: "It is summer and it is hot! Don't go now!" They were bitterly reproached in the Qur'an:

(وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ)

...and they said, 'Do not go forth in this heat.' Say, The fire of hell is severer in heat, should they understand. [9:81]

The soldiers of the Muslim army numbered 30,000^[66] and this was the highest number of soldiers in the Muslim army from all of the battles of the Prophet (s). It was also perhaps the highest number for an army in the Arabian Peninsula till that day.

In this war, the Prophet (s) left Ali (a) in Medina to take care of its affairs. The hypocrites used the situation to say that the Prophet (s) didn't want Ali (a) to accompany him on this trip. When Ali (a) became upset and complained about this to the Prophet (s), the Prophet (s) told him:

«كَذَّبُوا، وَلَكِنِّي خَلَفْتُكَ لِمَا تَرَكْتُ وَرَائِي فَاخْلُفْنِي فِي أَهْلِي وَأَهْلِكَ أَفَلَا تَرْضَى يَا عَلِيُّ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

⁵² The **Battle of Tabuk** (Arabic: غَزْوَةُ تَبُوك) is the final ghazwa of the Prophet (s). It took place During Rajab and Sha'ban of the 9/630 in the region of Tabuk. As the Prophet (s) was heading toward Tabuk to fight Romans, some of the companions, specifically Munafiqun (hypocrites), refused to join the army or tried to weaken the morale of the army. Before the expedition, the Prophet (s) appointed Imam 'Ali (a) as his successor in Medina in his absence. After a short tarriance of few days, the army of Islam came back to Medina from Tabuk without any actual confrontation with Romans. Some verses were revealed about Munafiqun exposing them and their secret intentions and plans.

"I appointed you as my vicegerent, since to me, you are like Aaron to Moses, except that there is no prophet after me."⁵³

The army suffered extreme thirst on the way, and when they arrived in Tabuk, they were informed that the news of the Romans gathering against them had not been true, then with no conflict they returned.

The Battle of Tabuk was the last confrontation (or attempt) between Muslims and non-Muslims in the lifetime of the Prophet (s). After that, all of the Arabian Peninsula submitted to the Muslims. It was after this battle that most tribes sent a representative to the Prophet (s) to inform him about their conversion to Islam and their obedience to him. This period later came to be known as the Sanat al-Wufud (the year of delegations/guests)

Sanat al-Wufud⁵⁴ (سنة الوفود)

After the Battle of Tabuk, Islam began to spread all over the Arabian Peninsula. Delegations from different tribes came to Medina and became Muslim. In fact, the Prophet (s) stayed inside of Medina for all of 10 AH (called Sana al-wufud) and received various delegations.

In the same year, the Prophet (s) signed a treaty with the Christians of Najran⁵⁵ and then went on the Hajj pilgrimage. On his return trip from the pilgrimage in a place

⁵³ **Ḥadīth al-Manzila** (Arabic: حديث المنزلة) is among the most famous hadiths narrated from the Prophet (s) which has been agreed upon by both Shi'a and Sunni scholars. This hadith introduces the position of Imam 'Ali (a), with regards to the Prophet (s) and his primacy over other companions. It is a frequently-narrated hadith (mutawatir) in the view of Shi'a scholars and among the proofs for Imam 'Ali's (a) right to the caliphate after the noble Prophet (s).

This hadith has been narrated from the Prophet (s) in different occasions, most important of which has been in the Battle of Tabuk. One of the most famous versions of its narration is that the noble Prophet (s) addressed Imam 'Ali (a) and said, "To me, you are like Aaron to Moses, except for there is no prophet after me."

⁵⁴ **Sanat al-wufūd** (Arabic: سنة الوفود) or **'Ām al-wufūd** (Arabic: عام الوفود), or the **Year of Delegates** is the 9th year after Hijra/(630). This is called so because after the conquest of Mecca (fath al-Makka), many delegates from different Arabian tribes went to the Prophet (s), and expressed their commitment to Islam, and were kindly received by the Prophet (s).

⁵⁵ **Mubāhala** (Arabic: مُبَاهَلَة) means cursing and damning each other. Two people or two parties, who believe they are right, supplicate before God and ask Him to curse the liar so that everyone knows who is right. Thus, the Prophet (s) suggested Christians of Najran to do mubahala and they accepted; however, on the day they had agreed before, they refused to do mubahala since they saw that the Prophet (s) came with closest members of his family, who were his daughter Fatima al-Zahra (a), his son-in-law Imam 'Ali (a), his grandsons Hasan (a) and Husayn (a) and thus they understood his truthfulness. This way the Prophet (s) became victorious in this event.

called Ghadir Khum⁵⁶, he announced that Ali b. Abi Talib (a) was to become the guardian of the Muslims after he passed away.

Last Hajj of the Prophet (s)⁵⁷ and Event of Ghadir Khum⁵⁸ (حَجَّةُ الْوَدَاعِ وَغَدِيرِ خُم)

The Prophet (s) went for his last pilgrimage in Dhu l-Qa'da, 10/February 632. He taught the rulings of the Hajj in this Hajj journey.

The Quraysh had saved some privileges for themselves, the same privileges that they had before the advent of Islam. In addition to key-holding, managing, and giving water to the Hajj pilgrims, they regarded themselves as separate from and superior to

The occasion of the Prophet's (s) mubahala with Christians of Najran is not only a sign for the truth of the Prophet's (s) claim [i.e. inviting to Islam] but also showing the position of his family members since he introduced them alone among all his companions and relatives. Therefore, that event is among the merits of the Ahl al-Bayt (a). The encounter of mubahala happened on 24th of Dhu al-Hijja 10/632. However, some have reported it on 25th.

⁵⁶ **Ghadir Khumm** (Arabic: غدير خم) is the name of a pond located in Khumm on the road from Mecca to Medina. In this place, on Dhu l-Hijja 18,10 (March 19, 632), the Prophet (s) announced Imam 'Ali (a) as his successor. This event is known as the event of Ghadir.

⁵⁷ **Hajjat al-Wadā'** (Arabic: حَجَّةُ الْوَدَاعِ; meaning: farewell hajj) was the only hajj journey of the Prophet (s) after Hijra that occurred in 10/632. After Hijra, the Prophet (s) went to Mecca for 'umra three times; but, according to historians and hadith scholars, he (s) only once attended hajj rituals and it was few months before he (s) passed away. Since, this hajj took place in the last year of his life, the Prophet (s) made farewell to people and it became known as Hajjat al-Wada' (Hajj of Farewell). According to Shi'a beliefs, on return from this hajj, the Prophet (s) publicly announced the imamate and guardianship of 'Ali b. Abi Talib (a) in Ghadir Khumm, following the order of God and requested people's allegiance with Imam 'Ali (a); therefore, this hajj is very important for Shi'a.

Another name of this hajj is **Hajjat al-Balagh** (Arabic: حَجَّةُ الْبَلَاحِ), since the al-Tabligh Verse was revealed to the Prophet (s) on return from that journey. Another name of that hajj of the Prophet (s) is **Hajjat al-Islam**, since it is the only hajj of the Prophet (s) during the rule of Islam and its rituals were practiced according to Islamic law.

⁵⁸ **The Event of Ghadir** (Arabic: واقعة الغدير), according to Shi'a beliefs, is among the most important events in the history of Islam, in which on his return from Hajjat al-Wida', the Prophet (s) introduced Imam Ali (a) as his vicegerent and people's guardian after himself at a place called Ghadir Khum, where everyone including greatest companions pledged their allegiance with Imam Ali (a).

This introduction was according to divine command in al-Tabligh Verse which was revealed a little earlier than Dhu l-Hijja 18, 10/March 19, 632 commanding the Prophet (s) to communicate to people whatever has been revealed to him and if he does not, it is as if he has not fulfilled his mission. Subsequently, al-Ikmal Verse was revealed saying: "Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion."

The Infallibles (a) have referred to al-Ghadir Sermon and many poets -from the time of Imam Ali (a) onward- have composed poems about this event. Among the most prominent works about the Event of Ghadir and al-Ghadir Sermon is *al-Ghadir fi l-kitab wa l-sunna wa l-adab* by al-'Allama al-Amini. The Prophet (s) and other infallibles (a) have called this day "Eid" (Holy Day) and Muslims, especially the Shi'a, celebrate it.

the other tribes in doing rituals. In this last Hajj journey, the Prophet (s) negated the privileges that the Quraysh had held for themselves, and deprived others from.

Among the things abolished was the purchase of clean clothing for the pilgrimage permitted only through the Quraysh. There was a custom that the clean clothes required for the pilgrimage could only be bought from the Quraysh, and if they were not, they had to circumambulate the Ka'ba naked. Another practice abolished was that the Quraysh moved out from Muzdalifa, as opposed to 'Arafat as all other Hajj pilgrims did. They believed this to be an honor for themselves, but the Qur'an nullified this privilege:

(ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ)

Then stream out from where the people stream out... [2:199]

The Muslims saw that Muhammad (s) was from Quraysh, but that he was moving out from 'Arafat like all of the others. It was in this journey that the Prophet (s) told the people,

"O people! I don't know if I will see the next year. I ignored all of the blood that was spilt before the advent of Islam. [From now on], your blood and your other possessions are forbidden for each other until you meet God."

In a region called Juhfa where the peoples of Egypt, Hijaz and Iraq split up to travel to their own regions, is a place called Ghadir Khum. Here, on the Prophet's (s) return to Medina, before everyone split in different directions, he received an order from God to appoint Ali (a) as his successor and who would direct the Muslim community towards a specific goal. In the massive crowd of Muslims, approximated at 90-100,000, the Prophet (s) said:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَحِبْ مَنْ أَحَبَّهُ وَأَبْغِضْ مَنْ أَبْغَضَهُ
وَانصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَأِدِرْ الْحَقَّ مَعَهُ حَيْثُ دَارَ.

"Ali (a) is the guardian of anyone that I am the guardian of. O Allah! Befriend anyone who befriends him and be enemies with whoever is his enemy. Abominate whoever abominates him, help whoever helps him, defame whoever disrespects him, and support him with the truth wherever he goes. Deliver these words to those who are absent."

After returning from the Hajj, when the glory and power of Islam had grown, the Prophet (s) became sick. Nevertheless, he had prepared an army under the leadership

of Osama b. Zayd in order to respond to the Muslims' defeat in the Battle of Muta⁵⁹. However, before this army left for the battle, the Prophet (s) passed away and left this world to meet his Lord. He passed away at a time when he had established unity throughout the entire Arabian Peninsula and had brought Islam to the gates of the two great empires of Rome and Iran.

Demise (رحيل)

In the beginning of 11/632, the Prophet (s) became sick and passed away. Before he passed away, when he was very ill, he gave a farewell speech to the Muslims and advised them to be kind to one other. He also said "If I owe anything to anyone, they should come to me to ask for it or else, they should disregard it. If I have annoyed anyone, I am ready to be punished in retaliation for it" [Muhammad b. Sa'd, *al-Tabaqat al-kubra*, vol. 2, p. 255]

The Prophet (s) passed away on the Safar 28/May 28 or on Rabi' I 12/June 10 of 11/632 at the age of 63. It is mentioned in *Nahj al-balagha* that at the time of his death, the Prophet's (s) head lay on the chest of Ali (a). [*Nahj al-balagha*. Khutba. 202, p. 237]

At the time of his death, none of his children were alive except for Fatima (a). All of his other children had passed away, including Ibrahim, who was born one or two years before the Prophet's (s) death. Ali (a), with the help of some others, as per the Islamic tradition, washed the Prophet's (s) body, and shrouded and buried him in his house, where it is now located in Masjid al-Nabi.

⁵⁹ The **Battle of Mu'ta** (Arabic: **سرية مؤتة**) was one of the major Sariyyas (military expeditions) in the early Islamic period in 8/629 between the Islamic army and the Roman army. The commanders of the Islamic army were, respectively, Ja'far b. Abi Talib, Zayd b. Haritha, and 'Abd Allah b. Rawaha, all of whom were martyred in this war. After the martyrdom of all of their commanders, and because of the greater number of Roman soldiers, Muslims retreated to Medina under the leadership of Khalid b. Walid.

Successor of the Prophet⁶⁰ (s) (موضوع خلافة رسول الله)

While Ali b. Abi Talib (a) and the Banu Hashim were washing the corpse of the Prophet (s) as per Islamic tradition, a few influential Muslims decided to choose the next leader for the Umma-- disregarding what the Prophet (s) had said just two months prior to his demise (see: Event of Ghadir Khum). A number of people from Mecca (the Muhajirun) and Medina (the Ansar) gathered in a place called Saqifa Banu Sa'ida⁶¹. They wanted a ruler to be chosen for the Muslims as soon as possible.

⁶⁰ **‘Alī b. Abī Ṭalīb** (Arabic: علي بن أبي طالب) (b. 23 before Hijra/600 - d. 40/661) is the first Imam of all the branches of the Shi'a, a companion, cousin, and son-in-law of the Prophet (s), and the fourth caliph of the Rightly Guided Caliphs in Sunni Islam. He was the husband of Lady Fatima (a), and the father of the rest of the Imams of the Shi'a. He was also the first convert to Islam and a scribe of the Qur'an. According to Shi'i historians and many Sunni scholars, he was born inside the Ka'ba.

Based on evidence from the Qur'an, hadith, and history, the Shi'a believe that 'Ali (a) was the divinely designated successor of the Prophet (s). According to Shiite and some Sunni sources, roughly three-hundred verses of the Qur'an were revealed with regards to his virtues, including his infallibility and purity. When the Quraysh plotted to assassinate the Prophet (s), it was 'Ali (a) who slept where the Prophet (s) used to sleep, and thus helped the Prophet (s) to secretly leave for Medina. In the pact of brotherhood in Medina, the Prophet (s) chose 'Ali (a) as his brother. Except for the Battle of Tabuk when he stayed in Medina as the deputy of the Prophet (s), 'Ali (a) was with the Prophet (s) in all the battles.

Contrary to what the Prophet had explicitly stipulated (nass), a group of people pledged allegiance with Abu Bakr in Saqifa immediately after the Prophet's (s) demise. Although Abu Bakr became the caliph and 'Ali's (a) right to the caliphate was usurped, he kept silent for 25 years. After the assassination of the third caliph, 'Uthman b. Affan, 'Ali (a) accepted the caliphate at the overwhelming insistence of the Muslims. During his short rule, he was faced with three rebellions and was ultimately assassinated by one of the Kharijites while praying in the Mihrab (the prayer niche) of the Great Mosque of Kufa, and was then secretly buried in Najaf.

During the time of the first three caliphs, 'Ali (a) never hesitated to advise them in ways that he felt would benefit the Muslim nation. In fact, he was the one who suggested that the Hijra (the immigration of the Prophet (s) to Medina) could be used to mark the beginning of the Islamic calendar. However, his enemies fabricated many hadiths in order to curse him and damage his reputation. For a long time during the Umayyad era, they would curse him on all pulpits at the order of Muawiya. Further, 'Ali's (a) followers and admirers were constantly imprisoned and killed. The general population was even banned from naming their children 'Ali'.

He is considered as the father of many Islamic sciences including Arabic literature, Islamic theology, jurisprudence, and exegesis. Scholars of different sciences have tried to trace back the chain of their hadiths to him. *Nahj al-balagha* is a selection of his speeches and letters.

He was physically powerful and courageous, and at the same time he was patient, humble, and merciful. He confronted those who would flatterer him harshly, reminding them of the mutual rights between the people and their government. He constantly and actively sought justice.

⁶¹ **Event of Saqifa Banī Sā'ida** (Arabic: وَاقِعَةُ سَقِيفَةِ بَنِي سَاعِدَةَ) refers to the allegiance pledged by some Muslims to Abu Bakr as the caliph after the Prophet Muhammad's (s) demise. No one from Banu Hashim and Ahl al-Bayt (a) was present in the event, and Ali b. Abi Talib (a) who was already announced by the Prophet (s) as his successor was taking care of the Prophet's (s) corpse when the event of Saqifa was taking place. Some Muhajirun (Muslims who had migrated from Mecca to Medina) gathered in order to announce Abu Bakr as the caliph and some Ansar gathered there in order to announce Sa'd b. 'Ubada as the caliph.

However, an argument erupted over who should be chosen for such a position and finally they gave allegiance to Abu Bakr.

This effort was dedicated to our guide, our divine leader, Hazrat Imam Mahdi (atfs)

- Ali Zainal P. Malawani 2018

The event took place in 11/632 in Saqifa Bani Sa'ida. The allegiance to Abu Bakr remained subject to controversies and disputes in Medina for a while; it was refused by some Sahaba. The Shiites (followers) of Imam Ali (a) considered Abu Bakr's caliphate to be against the Prophet's (s) commands and will in Ghadir al-Khumm; thus they took it to be a usurpation of Imam Ali's (a) right to the position of caliphate. According to Shiites, the allegiance to Abu Bakr is a deviation from the right path of Islam.