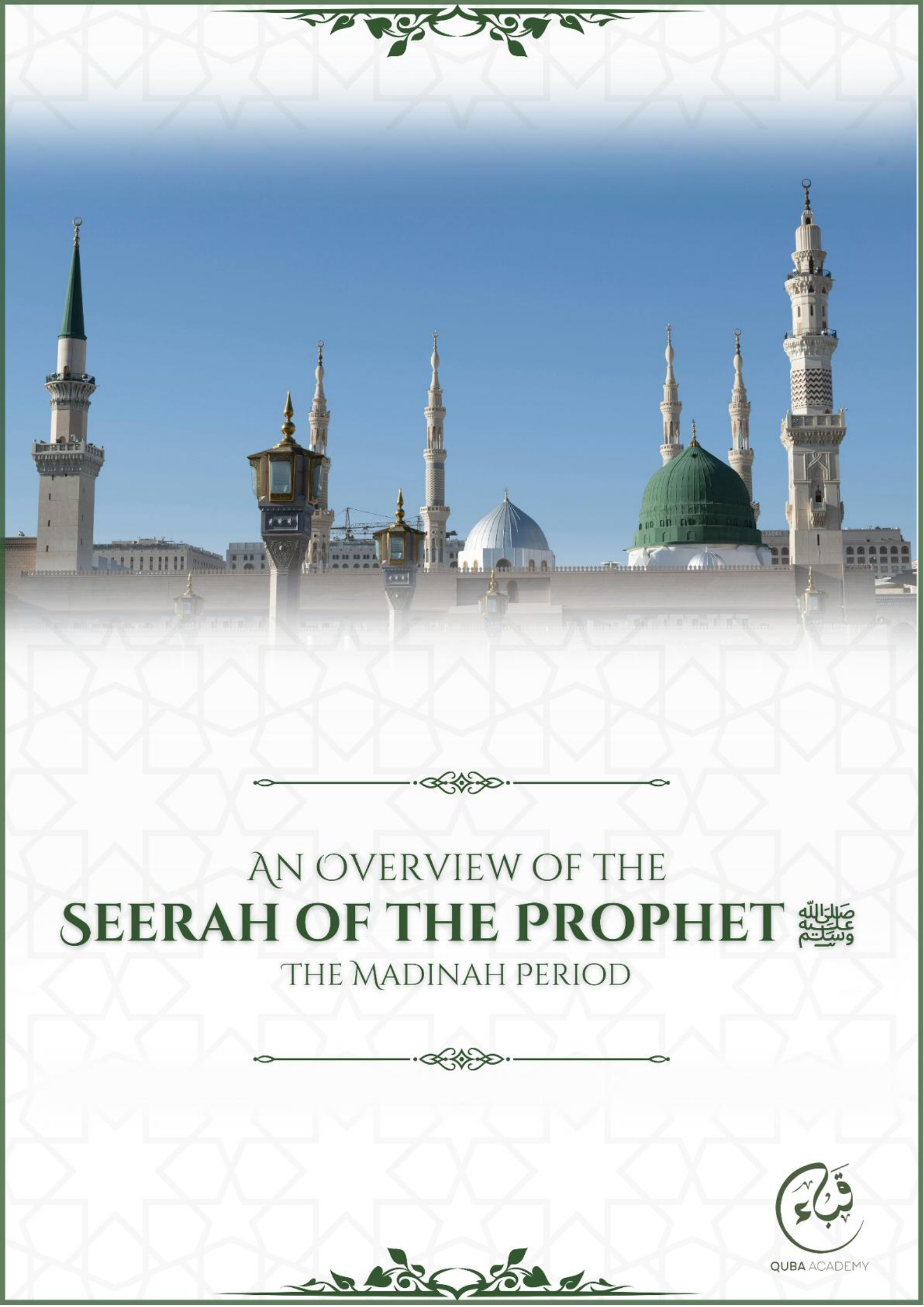




AN OVERVIEW OF THE
SEERAH OF THE PROPHET ﷺ
THE MADINAH PERIOD



QUBA ACADEMY

Contents

Introduction.....	2
The Hijrah.....	3
Battle of Badr.....	8
Between Badr and Uhud.....	10
The Battle of Uhud.....	11
External and Internal Threats.....	14
The Battle of the Trench (al-Khandaq).....	16
The Treaty of Hudaibiyyah.....	18
Battle of Khaybar.....	21
A Prophetic Invitation.....	23
Fulfilling the Treaty: Umrah al-Qada.....	24
The Battle of Mu'tah.....	25
The Conquest of Makkah.....	27
The Battle of Hunayn.....	33
The Battle of Tabuk.....	34
The Year of Delegations.....	37
The Farewell Hajj.....	39
The Prophet's Illness Begins.....	41
The Immediate Aftermath and the Leadership of Abu Bakr.....	42

Introduction

This booklet has been prepared to give a concise and accessible overview of the Madinah period of the Seerah, a time filled with powerful lessons, key events, and the establishment of the first Muslim community under the leadership of the Messenger of Allah ﷺ.

It is written in a simple and engaging style, making it suitable for the general public, students, and anyone seeking to strengthen their understanding of this important stage of Islamic history. It is especially beneficial for those visiting or residing in Madinah, allowing them to connect more deeply with the places, events, and legacy of the Prophet ﷺ.

Note: Individual honorifics of the Sahabah mentioned throughout this booklet were omitted for conciseness رضي الله عنهم أجمعين

The Hijrah

When the Messenger of Allah ﷺ arrived in Madinah, the city was small and unfamiliar to many of the Muhajir's. Its climate was difficult, and several of the Companions fell ill soon after arrival. Although Makkah was beloved land to the Prophet ﷺ, he turned to Allah with heartfelt supplication, asking that Madinah be made beloved to the believers and filled with blessing.

He ﷺ made dua that Allah place double barakah in Madinah, that its climate be made healthy, and that its measures of food be blessed. Through this supplication, Allah transformed Madinah from a place of hardship into the most beloved city to the hearts of the believers a city of Imaan, Sakeenah, and Noor.

When we speak about Madinah at the time of the Hijrah, it is remarkable to realise that the main population lived within what is today Masjid Nabawi itself, particularly in the area around what is now known as the Green Gate. Beyond this central settlement, other tribes and neighbourhoods lived on the outskirts of the city. Yet from this humble beginning, Allah chose Madinah to become the heart of the Ummah.

Among the most touching scenes of this blessed era is the devotion of the Sahabah. The mother of Anas ibn Malik brought her young son to the Prophet ﷺ, saying she had nothing to offer him except her child. Anas later said:

"I served the Messenger of Allah ﷺ for 10 years, he never said the word even (uff) to me." This is an expression showing the Prophet's ﷺ absolute patience, mercy, and flawless conduct, even in the smallest matters. Just imagine the honour, closeness, and spiritual nurturing contained within those years of service.

Arrival into Madinah

When the Prophet ﷺ finally entered Madinah, the Ansar would go out every morning, eagerly awaiting his arrival. It was a Jewish worker who first spotted him and cried out:

"O Arabs! Your king has arrived!"

Among those present was Abdullah ibn Salam, a Jewish rabbi who immediately recognised the truth and accepted Islam. He later narrated the first hadith heard in Madinah, famously known as Hadith Salam.

Quba, The First Stop

Before entering the city itself, the Prophet ﷺ first arrived in the area of Masjid Quba, making it the very first masjid established in Madinah. He remained there for several days and was hosted by Banu Amr ibn Awf, specifically in the home of Kulthum ibn Hidm .

It was here that the Prophet ﷺ personally participated in the construction of the masjid. The land was adjacent to the host's home, and the Messenger of Allah ﷺ carried bricks with his own blessed hands, teaching the Ummah that true leadership is grounded in humility and service.

Regarding this masjid, the Prophet ﷺ said:

"Whoever purifies himself in his house, then comes to Masjid Quba and prays therein, will receive the reward of an Umrah."

(Ibn Majah)

In the same area was the Well of Aris, also known as Bir al-Khatam (Ring). Today, a section of differently coloured tiles in the courtyard marks its location. On one occasion, the Prophet ﷺ sat near this well with Abu Bakr, Umar, and Uthman , and he gave them glad tidings of Jannah.

Many years later, during the caliphate of Uthman ibn Affan , he once sat at that very well. The blessed ring of the Prophet ﷺ, passed down from the Prophet ﷺ to Abu Bakr, then to Umar, and finally to Uthman, slipped from his finger and fell into the well. Despite days of searching, it was never recovered.

Some scholars later reflected that the loss of the ring marked the close of a distinct period, an era of unity and clarity. Soon after, the Ummah began to experience increasing trials, internal tensions, and historical challenges, not as a reflection upon the righteousness of the Companions, but as part of Allah's decree and a test for the generations that followed.

The Prophet ﷺ was hosted by Abu Ayyub al-Ansari , whose home was only a short distance from the masjid, approximately 15–20 steps from Baab Baqi. It was a two storey house, out of humility and frequent visitors the Prophet ﷺ initially stayed on the lower floor. Both Abu Ayyub and his wife would avoid walking in the middle of the room out of fear of walking above the Prophet ﷺ, and on one occasion, water was spilled and they used their only blanket cloth to stop the water going through. After this incident the Prophet ﷺ moved to the top floor.

Building Masjid Nabawi

The land chosen for Masjid Nabawi belonged to two orphan boys, Sahl and Suhayl . The structure was simple:

- Two walls of tree trunks
- Two walls of clay bricks
- A roof of date-palm branches

It provided shade from the sun but little protection from rain or cold, yet it was filled with Noor.

The Prophet ﷺ also had family ties in Madinah through Banu Najjar, from his mother's side, adding another layer of honour and connection to the city.

The first major expansion of Masjid Nabawi took place during the caliphate of Uthman ibn Affan . The Mihrab of Uthman is today located beneath the silver dome. For many years Salah was led from there, though in later times the Imams began leading from the Rawdah, the very area where the Prophet ﷺ himself stood and led the prayer.

Jumu'ah Prayer in Madinah

The masjid today known as Masjid Jumu'ah, is the site where the prophet prayed the first Jumu'ah after leaving Quba and the prophet himself led it. Musab Bin Umayr led the first Jumu'ah prayer in Islam in the house of Sa'd ibn Khaythamah. Some scholars mention that Musab Bin Umayr was known as the Qari of Madinah. From the very first Jumu'ah, Islam emphasised social responsibility. A call was made to give charity, highlighting that regular Sadaqah brings barakah in one's wealth. This spirit continues today through the encouragement of giving monthly sadaqah as a means of spiritual and material growth.

After Mu'akhah

After establishing brotherhood (Mu'akhah) between the Muhajir and the Ansar, the Prophet ﷺ drafted a historic treaty that included all inhabitants of Madinah. This charter consisted of four main sections:

1. Matters pertaining to Muslims
2. Matters pertaining to the Jewish tribes
3. Matters pertaining to the pagan tribes
4. General laws governing all residents of Madinah

The treaty affirmed that the Jewish tribes were responsible for their internal affairs, but any dispute between Muslims and Jews would be referred to the Prophet ﷺ for final judgement. This established the Prophet ﷺ as the supreme authority and laid the foundations of an Islamic state.

The Changing of the Qiblah

In Makkah, the Prophet ﷺ would pray in such a way that he faced the Ka'bah while also aligning himself with Bayt al-Maqdis. However, in Madinah this was no longer physically possible. The Prophet ﷺ felt deep unease and repeatedly supplicated to Allah for the qiblah to be changed towards Makkah. Normally, the sunnah of dua is humility and lowering the head. However, during moments of intense longing and desperation, the Prophet ﷺ would raise his hands and look towards the heavens. Allah acknowledged this yearning in the Qur'an:

"Indeed, We see you turning your face towards the heavens..." (Surah Baqarah)

Allah then commanded the change of the qiblah towards the Ka'bah. The Jewish tribes mocked this change, claiming that if he were a true prophet he would have remained upon the qiblah of previous prophets. However, Allah clarified that this was a test of faith for the believers. There is a common misconception that the revelation came mid-prayer and the Prophet ﷺ physically turned during the same Salah. Authentic reports clarify that the Prophet ﷺ prayed Fajr facing Jerusalem, then prayed Zuhr facing the Ka'bah. After this prayer, a Companion travelled to a nearby masjid and informed the congregation, who were praying while facing Jerusalem, causing them to turn immediately during the salah. This masjid later became known as Masjid Qiblatayn.

Ahl al-Suffah:

As the number of emigrants increased, there were no longer enough Ansar to host every newcomer. Those without homes stayed in the Prophet's masjid and became known as Ahl al-Suffah. They lived with minimal worldly possessions, dedicating themselves entirely to learning and worship. In many ways, Masjid Nabawi became the first university of Islam, and Ahl al-Suffah were its devoted students. They sacrificed comfort, wealth, and family solely for the sake of Allah.

The most famous among them was Abu Hurayrah . He arrived in Madinah after the 7th year of Hijrah, yet he narrated more hadith than any other Companion. He narrated 1,236 individual hadith, comprising 5,374 iterations, a legacy unmatched in Islamic history.

Codification of Islamic Practices

During this period in Madinah, many core acts of worship were formally legislated. Rulings regarding wudu, ghusl, fasting, zakat, and social reforms were revealed. Harmful pre-Islamic customs were gradually abolished, and Islamic ethics replaced them with divine guidance.

Rising Tensions with Quraysh

Tensions with the Quraysh continued to intensify. For a long time, the Muslims were not permitted to engage in armed conflict and were commanded to remain patient despite persecution. Eventually, the first verse of jihad was revealed, specifically for self-defence: "Permission is granted to those being fought, for they have been wronged" (surah al-Hajj) Abu Bakr said that when he heard the verses of Surah Hajj, he knew that armed conflict would soon occur.

Scholars explain four stages of jihad during the life of the Prophet ﷺ:

1. Military forbidden; only striving against the nafs
2. Permission granted for self-defence
3. Obligation against Quraysh specifically
4. Obligation extended to the Arabian tribes who actively opposed Islam

Military Expeditions

Military campaigns during the Prophet's ﷺ life were of two types:

- Ghazwah: expeditions the Prophet ﷺ personally attended
- Sariyyah: expeditions he appointed others to lead

Buraydah narrates that the Prophet ﷺ attended 19 Ghazawat and physically fought in 8, including:

- Badr
- Uhud
- al-Muraysi
- al-Khandaq
- Qadid
- Khaybar
- The Conquest of Makkah
- Hunayn

Narrations mention there were between 30 and 56 Sariyyat in total.

Sa'd ibn Abi waqqas made history by shooting the first arrow for the sake of Allah.

The expedition of Ghazu al-Ushayrah proved to be a defining moment, the Prophet ﷺ set out with around 150 Companions to intercept the Quraysh trade caravan heading to Sham, carrying over 70% of Makkah's wealth. The intention was interception, not battle.

However, a Quraysh scout spotted the Muslims and warned Abu Sufyan, allowing him to change the caravan's route and call for help, while the Prophet ﷺ remained unaware.

History of the Expansions of Masjid Nabawi

1. Original Masjid (1 AH)

The Masjid measured approximately 35m by 30m and was about 5m high. It was built with palm-tree trunks as pillars and a roof of palm leaves. It originally had three doors. The Prophet ﷺ prayed facing Bayt al-Maqdis for around 16 months, and this prayer location is estimated to be about 5–6 pillars behind the present mihrab.

2. First Expansion (7 AH – after Khaybar)

As the Muslim community grew, the Masjid was expanded by roughly 20m in width and 15m in length.

3. Second Expansion – Umar ibn al-Khattab (17 AH)
The foundations were strengthened and two important entrances were added: Baab Nisa and Baab Salam.
4. Third Expansion – Uthman ibn Affan (29 AH)
The Masjid was expanded in all directions except the eastern side to avoid disturbing the homes of the Prophet's wives. Walls were plastered, the roof was rebuilt, stone pillars replaced palm trunks.
5. Fourth Expansion – Walid ibn Abdul Malik (88 AH)
Supervised by Umar ibn Abdul Aziz, this was the first expansion towards the east. Minarets were added, more doors were opened, and protective walls were constructed around the chamber of Aishah
6. Fifth Expansion – Mahdi Abbasi (161 AH)
The expansion focused on the northern side, and a new minaret was added.
7. First Dome over the Prophet's Grave (678 AH)
Built by Mansur Qalawun. It was constructed about 650+ years after the Prophet's ﷺ passing.
8. Sixth Expansion – Sultan Qaytbay (886 AH)
The Masjid was rebuilt and extended eastwards. The roof height was increased, the dome was reconstructed, and The golden enclosure around the Prophet's ﷺ resting place was also introduced.
9. Seventh Expansion – Sultan Abdul Majid (1265 AH)
The Masjid was rebuilt using carefully prepared stone. Small domes were added for strength.
10. First Saudi Expansion – King Abdul Aziz Al Sa'ud (1949)
The northern side was extended while the Ottoman structure was preserved.
11. Second Saudi Expansion – King Fahd (1984–1994)
Capacity exceeded one million worshippers. Movable domes, additional minarets, and large courtyard shading systems were installed.
12. Third Saudi Expansion Plan – King Abdullah (from 2012)
Planned to raise capacity to two million worshippers. Although delayed, it is linked to the Rua al-Madinah project aimed at supporting millions of visitors in the future.

Battle of Badr

Before the Battle of Badr, the Messenger of Allah ﷺ sent several scouts to gather intelligence about the Qurayshi caravan. Talhah ibn Ubaydillah and Saeed ibn Zayd returned with news that it was one of the largest caravans ever to pass through Arabia. When the Prophet ﷺ assessed the strength of the Muslim army, he sent back two companions who were below the age of 15: Al-Bara ibn Azib and Abdullah ibn Umar. The remaining force consisted of 313 men: 82 Muhajirs, 61 from Aws, and 170 from Khazraj. They possessed only 100 camels, two horses, and very limited weaponry.

The Dream

Three days before the arrival of the Qurayshi messenger, Atikah bint Abdul al-Muttalib, the Prophet's aunt, had a terrifying dream. She saw a crier in Makkah calling out:

“O traitors! Meet your death in three days.”

Disturbed by this dream, she informed Abbas ibn Abdul al-Muttalib and urged him to keep it a secret. However, he later mentioned it to Walid ibn Utbah, who swore secrecy but passed it on to his father Utbah ibn Rabi'ah. Soon, the entire city of Makkah was buzzing with gossip. On the third day, the dream came true. Damdam (the crier from the Quraysh) arrived dramatically, having mutilated his horse, shouting:

“O Quraysh! Your caravan and wealth with Abu Sufyan are under attack by Muhammad and his companions!”

The Quraysh mobilised 1,300 men in a single day, led by Abu Jahl. They possessed over 100 horses, 600 suits of armour, and hundreds of camels. Abu Lahab did not participate.

Consultation and Leadership

When Abu Sufyan later sent word that the caravan was safe, many Quraysh returned home, leaving around 950–1,000 fighters. Despite this, Abu Jahl insisted on proceeding to battle. The Prophet ﷺ consulted his companions, teaching the Ummah the importance of Shura (consultation) and making them feel valued. Al-Miqdad ibn Amr declared unwavering loyalty, and Sa'd ibn Muadh pledged the full support of the Ansar.

Preparation and Supplication

The Muslim army reached the plains of Badr on the 16th of Ramadan, one day before the Quraysh. The Prophet ﷺ spent the entire night in deep supplication, repeatedly praying:

“O Allah, if this group is destroyed, You will not be worshipped on earth.”

As dawn approached, he lined the companions for battle. Ali ibn Abi Talib led the left flank, Sa'd ibn Muadh led the right, and a reserve force was placed under Qays ibn Abi Sa'sa'ah. Allah responded to the Prophet's dua, revealing:

“When you cried out to your Lord for help, He answered: ‘I will reinforce you with a thousand angels...’”

The Initial Duel (Mubarazah)

As was Arab custom, the battle began with a duel. The Quraysh sent Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, and Walid ibn Utbah

The Prophet ﷺ sent Ubaydah ibn al-Harith, Hamzah ibn Abdul al-Muttalib, and Ali ibn Abi Talib. Both Hamza and Ali defeated their opponents swiftly and without sustaining any injuries. Ubaydah, however, was severely wounded when Utbah struck and severed his leg.

Hamza and Ali immediately rushed to his aid and together killed Utbah. Although Ubaydah was carried to safety, he succumbed to his injuries a few days later.

The Battle and Divine Help

As the armies clashed, the Prophet ﷺ declared:

“Advance towards a Paradise as wide as the heavens and the earth.”

Umayr ibn Humam scoffed, and when the Prophet ﷺ asked him the reason, he replied, “If this is true, then what purpose is there in remaining alive in this world? I wish to be among those people.” The Prophet ﷺ responded, “You are among them.” Upon hearing this, Umayr threw aside the dates he was holding and said, “If I were to live long enough to finish these dates, I would have lived too long.” He then charged into battle and attained martyrdom. Allah sent 1,000 angels to support the believers. The Prophet ﷺ was seen closest to the enemy, fighting with immense bravery.

Muadh ibn Amr ibn al Jamuh and Muawwidh ibn Afra were two teenage boys who asked Abd al Rahman ibn Awf to point out Abu Jahl, determined to kill him for insulting the Prophet ﷺ. When Abu Jahl came into view, they both charged. Muadh leapt forward and struck, severing Abu Jahls leg, but Abu Jahls son Ikrimah countered and cut off Muadhs arm. With his arm hanging by a strip of skin, Muadh tore it off and continued fighting. Muawwidh then struck Abu Jahl with another blow. The two teens escaped and returned, excitedly shouting to the Prophet ﷺ, “I killed Abu Jahl!” Each of them argued that he had struck the final blow, until the Prophet ﷺ said, “You both killed Abu Jahl together.”

The Prophet ﷺ later said:

“Abu Jahl was the Firawn of this Ummah.”

Abu Ubaydah al Jarrah’s father was a mushrik who hated his son for embracing Islam. During battle, Abu Ubaydah tried to avoid him, not wanting to fight his own father. However, when confrontation became unavoidable, he killed him in self-defense and was deeply saddened by it.

Allah then revealed:

“You will never find a people who truly believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they are their parents, children, siblings, or extended family. For such people, Allah has instilled faith in their hearts and strengthened them with a spirit from Him. He will admit them into gardens beneath which rivers flow, where they will remain forever. Allah is pleased with them, and they are pleased with Him. They are the party of Allah. Indeed, the party of Allah is bound to succeed.”

Victory and Its Aftermath

The Quraysh fled in defeat. 70 were killed and 70 captured, while the Muslims lost 14 martyrs. The Prophet ﷺ addressed the slain Qurayshi leaders by name at the well of Badr, asking:

“Have you found the promise of your Lord to be true?”

Regarding the spoils of war, Allah revealed that one-fifth was set aside for Allah and His Messenger ﷺ, with the remainder distributed among the fighters.

The prisoners were treated with exceptional kindness. One captive, later recalled that the Ansār fed him bread while they themselves lived on dates and water.

Some captives earned freedom by teaching the children of Madinah to read and write.

Return to Madinah and the Rise of Hypocrisy

Zayd ibn Harithah entered Madinah proclaiming victory, while Uthman ibn Affan was returning from burying the Prophet's ﷺ daughter Ruqayyah bint Muhammad, a reminder that worldly success is always accompanied by trials.

After Badr, hypocrisy emerged openly. Abdullah ibn Ubayy ibn Salul outwardly accepted Islam but continued harbouring resentment, marking the beginning of a new internal challenge for the Muslim community.

Between Badr and Uhud

Umayr ibn Wahb al-Jumahi was a nobleman of the Quraysh whose son had been captured and taken to Madinah. In a moment of bitterness, he remarked, "By Allah, if it were not for a debt upon me and a family I must provide for, I would personally go to Madinah and kill Muhammad." Safwan ibn Umayyah overheard this and offered to take full responsibility for Umayr's debts and family.

Umayr set out for Madinah. Upon seeing him, Umar ibn al-Khattab immediately became suspicious and said, "This dog is an enemy of Allah; he has come with evil intent." Umayr was taken to the Prophet ﷺ, who asked him why he had come. Umayr attempted to evade the question multiple times. The Prophet ﷺ then said: you and Safwan were sitting together in the Hijr, lamenting your losses at Badr. You said that if it were not for your debts and family, you would personally kill Muhammad, and Safwan promised to take care of your family. At that moment, Umayr realised that no one could have known this except through divine revelation. He immediately embraced Islam, and his heart was transformed completely.

Banu Qaynuqa

Banu Qaynuqa were the largest Jewish tribe in Madinah, numbering around 2,000 people, with approximately 700 fighting men. They were deeply displeased with the outcome of Badr, and tensions steadily grew.

The situation escalated when an Ansari woman was harassed and assaulted in their marketplace. A Muslim man rushed to defend her and killed the offender. In retaliation, a group from Banu Qaynuqa surrounded the Muslim and killed him. This was a clear violation of the treaty. The Prophet ﷺ declared the treaty breached and marched towards Banu Qaynuqa. They retreated into their fortresses, where the Muslims besieged them for around two weeks until they surrendered. Abdullah ibn Ubayy, who was their ally, pleaded intensely for their release, to the extent that he behaved with great disrespect towards the Prophet ﷺ. At this stage, his hypocrisy had not yet been openly exposed.

The Battle of Sawiq

Abu Sufyan ibn Harb felt deeply humiliated after Badr and swore an oath that he would not bathe until he had avenged Quraysh. He remained in this state for months until it became unbearable. He then gathered around 200 Quraysh fighters and launched a surprise raid on the outskirts of Madinah, with assistance from Banu Nadir. They attacked a date farm, killing two Muslims, before fleeing. Having fulfilled his oath, Abu Sufyan was finally able to bathe again. This incident became known as the Battle of Sawiq.

Sariyyah al-Qaradah

The Quraysh secretly decided to change their trade route to avoid the Muslims. However, a drunken man mistakenly spoke about it openly. Salit ibn Nu'man, who was still in Makkah at the time, heard this and immediately sent word to the Prophet ﷺ. The Prophet ﷺ dispatched Zayd ibn Harithah at the head of a Muslim detachment. They successfully intercepted the caravan, seizing goods worth over 50,000 dirhams, along with camels and other valuable items.

The Killing of Ka'b ibn al-Ashraf

Ka'b ibn al-Ashraf was a man who openly spoke against Allah and His Messenger ﷺ. He opposed zakah and actively discouraged people from giving it. He then began composing indecent and provocative poetry about Muslim women, which became the final provocation. The Prophet ﷺ asked who would deal with him, and Muhammad ibn Maslamah volunteered. Through strategy and deception, they gained Ka'b's trust, lured him out, and assassinated him, ending his public incitement and hostility.

The Prophet's ﷺ Marriage to Hafsa bint Umar

After the passing of her husband, Umar offered his daughter Hafsa to Uthman ibn Affan, who politely declined after a few days. Feeling hurt, Umar then approached Abu Bakr al-Siddiq, who remained silent and turned away. This rejection felt even more painful to Umar. Distressed, Umar mentioned this to the Prophet ﷺ, who reassured him: "Hafsa will marry someone better than Uthman, and Uthman will marry someone better than Hafsa." Shortly thereafter, the Prophet ﷺ expressed his intention to marry Hafsa, and Umar gladly agreed. Later, Abu Bakr explained to Umar that he had known of the Prophet's intention but did not wish to disclose his secret. He added that had the Prophet ﷺ not shown interest, he would have accepted her proposal himself.

The Prophet's ﷺ Marriage to Zaynab bint Khuzaymah

Zaynab bint Khuzaymah had been married to Tufayl ibn al-Harith, who was martyred at Badr. The Prophet ﷺ married her soon after, sending a powerful message that the families of martyrs would be cared for and honoured. She was known as Umm al-Masakeen due to her exceptional generosity and care for the poor and orphans. Sadly, she lived with the Prophet ﷺ for only a few months before passing away due to natural causes.

The Battle of Uhud

After their humiliating defeat at Badr, the Quraysh were determined to restore their honour. Abu Sufyan began planning retaliation immediately upon returning to Makkah.

On the 7th of Shawwal, 3 AH, the Quraysh and their allies set out with an army of 3,000 men, including 700 in armour and 200 cavalry. Abu Sufyan led the army, with Khalid ibn Walid commanding the left flank and Ikrimah ibn Abi Jahl the right.

As the Quraysh departed, Abbas ibn Abdul Muttalib secretly sent a messenger to warn the Prophet ﷺ. The Prophet ﷺ consulted the senior Ansar and dispatched scouts to confirm the intelligence. The Prophet ﷺ initially suggested defending Madinah from within, as it was naturally protected and the Muslims were familiar with its terrain. However, a group of enthusiastic companions, urged that they meet the enemy outside the city. Although the senior companions remained silent, the Prophet ﷺ accepted the majority opinion, donned his armour, and prepared to march. When the Prophet ﷺ came out wearing his armor, some

of the senior Companions felt regret and said, “O Messenger of Allah, if you wish, we can follow your original opinion.” He replied, “It is not befitting for a prophet, once he has put on his armor, to take it off until Allah decides between him and the enemy.” Therefore, he proceeded with the battle plan, which led to the events of the Battle of Uhud.

The Prophet ﷺ organised the army into three divisions:

- The Muhajirs, under Mus‘ab ibn Umayr
- The Aws, under Usayd ibn Hudayr
- The Khazraj, under Hubab ibn al-Mundhir

A force of 1,000 Muslims marched toward Uhud with 100 suits of armour and only a handful of horses. During the march, 300 hypocrites, led by Abdullah ibn Ubayy ibn Salul, gradually fell behind and eventually turned back.

This incident exposed the Munafiqun clearly. Some Muslims felt shaken, but Allah revealed verses rebuking hesitation and clarifying that Allah had allowed the hypocrites to withdraw due to their own corruption. Allah says, “Why are you divided into 2 groups regarding the hypocrites while Allah allowed them to regress because of their misdeeds? Do you wish to guide those left by Allah to stray? And whoever Allah leaves to stray, you will never find for them a way.” (Surah an-Nisa). 700 Muslims continued forward and arrived near Mount Uhud on the afternoon of the 14th of Shawwal. The Quraysh arrived soon after, and both sides prepared for battle after sunrise.

Preparation for battle

Some younger companions were sent back, as the minimum age was 15. Rafi ibn Khadij, aged 14, pleaded his case and was accepted due to his archery skills. Samurah ibn Jundub then claimed superiority, and after wrestling Rafi, he too was permitted to join. The Muslim army positioned itself with Mount Uhud behind them and Jabal al-Rumah (the Archers Hill) to their left. The Prophet ﷺ stationed 50 archers there under Abdullah ibn Jubayr, ordering them not to leave their post under any circumstances.

The Battle Begins

On the 15th of Shawwal, the Prophet ﷺ motivated the army. Abu Dujanah vowed to fight until his sword became useless, and he fulfilled that vow with unmatched bravery.

The Mubarazah

The muharazah began when Ali ibn Abi Talib faced Talhah ibn Abi Talhah. They advanced toward each other, and Talhah struck first, but Ali blocked the blow with his shield. Since Talhah was armored from head to thigh, Ali struck below it, severing his leg and exposing him. Talhah begged for mercy, so Ali withdrew, unwilling to strike a wounded and exposed man. Talhah later died from his injuries. This sparked a full Muslim assault. The Quraysh were overwhelmed. Al-Bara ibn Azib later said he saw Qurayshi women fleeing, their anklets visible as they ran. Hamzah ibn Abdul Muttalib, Ali, and Abu Dujanah killed the Qurayshi flag bearers one after another, causing the enemy to retreat.

The calamity of Hastiness

Believing victory was secured, many Muslims began collecting spoils. Meanwhile, the archers remained stationed above, watching and waiting for instructions. As time passed, Shaytan began to instill feelings of neglect and impatience among them, leading to disagreement. Their commander, ‘Abdullāh ibn Jubayr, rebuked them, saying, “Have you

forgotten the instruction of the Prophet?" Despite this, forty archers eventually abandoned their post, leaving behind only ten Companions.

Observing this opening, Khalid ibn Walid launched a swift cavalry attack from the rear, coordinating assaults from multiple directions. Chaos erupted. The Muslim ranks split, confusion spread, and some Muslims mistakenly struck one another. Mus'ab ibn Umayr, the flag bearer, was martyred. Hanzalah was martyred and is famously known as "the one washed by the angels." He had been newly married and had been intimate with his wife before rushing to the battlefield, leaving without the chance to perform ghusl. As a result, the angels washed him after his martyrdom.

The greatest loss was Hamzah. Seeking revenge for relatives killed at Badr, Jubayr ibn Mutim promised freedom to his slave Wahshi ibn Harb if he killed Hamzah. Hind bint Utbah, whose father was also killed at Badr, offered wealth. Wahshi lay hidden in a bush, waiting for his moment. As Hamzah lowered his sword, Wahshi emerged and hurled his spear with full force, striking him so powerfully that it pierced through his body and emerged from the front. Wahshi later decided to accept Islam to preserve his life. He went to the Prophet ﷺ and declared his faith. The Prophet ﷺ asked him how he had killed Hamzah, and as Wahshi described the event, the Prophet ﷺ wept so intensely that his beard became soaked with tears. Then he said, "Hide yourself from me, let me not see your face." It is also reported that Wahshi struggled with alcoholism later in his life. During the caliphate of Umar, he was punished several times for drinking. On one such occasion, Umar said, "By Allah, I knew that Allah would not leave the killer of Hamzah untouched." Wahshi eventually repented and sought to atone for his past. He said that when the Muslims marched to fight Musaylamah al-Kazzab, he made dua to Allah, asking to be granted the chance to kill Musaylamah as a way to make amends for Hamzah. With the same spear he had used against Hamzah, he struck Musaylamah, while at the same time an Ansari woman wounded him from the other side. Allah knows best who delivered the fatal blow, but Wahshi reflected that if it was indeed him, then he had killed the worst of people after the Prophet ﷺ, just as he had once killed the best.

As the Muslims scattered, Sa'd ibn Abi Waqqas, Talhah ibn Ubaydillah, and seven Ansar surrounded the Prophet ﷺ. One by one, the Ansar defended him and were martyred. Qatadah ibn al-Nu'man shielded the Prophet ﷺ with his face until an arrow struck his eye. The Prophet ﷺ made dua, and his eye was restored with even better vision. The Prophet ﷺ himself was injured, his lip bled, a tooth was broken, and his helmet was crushed. Rumours spread that he had been killed, causing despair. Anas ibn Nadr charged forward, declaring he could smell Paradise, and was martyred with over 80 wounds. Abu Ubaydah ibn Jarrah removed metal links from the Prophet's face with his teeth, losing his own in the process. Abu Sufyan taunted the Muslims, praising idols. The Prophet ﷺ remained silent until Allah was insulted, then instructed Umar ibn al-Khattab to respond, declaring that Allah is our Protector and that the martyrs are in Paradise. The Prophet ﷺ wept upon seeing Hamzah's mutilated body. Though initially inclined toward retaliation, Allah revealed that patience is better, and mutilation was forbidden forever.

Around 70 Muslims, mostly Ansar, were martyred. Those with the most Qur'an were buried first. The Prophet ﷺ personally visited the families of the martyrs. One woman, having lost

her father, brother, and husband, said that every calamity was small as long as the Prophet ﷺ was safe.

Silver Linings

Uhud exposed the hypocrites and taught the Ummah the grave consequences of disobedience. It distinguished true faith from empty claims and trained the believers through hardship.

Marriage to Umm Salamah

Abu Salamah later died from wounds sustained at Uhud, leaving Umm Salamah with four children. The Prophet ﷺ proposed to her, reassuring her about her hesitation due to age, jealousy, and children, and making dua for her.

Her marriage fulfilled the dua taught by Abu Salamah:

“O Allah, reward me in my calamity and replace it with something better.” Allah replaced her loss with the Messenger of Allah ﷺ himself.

External and Internal Threats

During this period, the Muslim community faced severe external and internal challenges that tested their faith, unity, and resilience.

The Massacre of Bi'r Ma'unah

The Prophet ﷺ sent seventy learnt Companions to the Najd region to preach Islam after receiving a guarantee of protection from the tribal chief Abu al-Bara'. However, a local leader, Amir ibn Tufayl, betrayed this trust and ordered the killing of the Prophet's envoy, Haram ibn Milhan. The Companions were surrounded and outnumbered, and all but three were brutally martyred. Two survivors eventually returned to Medinah to inform the Prophet ﷺ of the tragedy.

The Massacre of al-Raji

On the same day, ten Companions were ambushed at the well of al-Raji after being deceived by the tribes of Adal and al-Qarah, who had falsely requested teachers of Islam. Asim ibn Thabit fought valiantly until his martyrdom. A Qurayshi woman had offered one hundred camels to anyone who could retrieve his skull, seeking revenge for her husband killed at Uhud. Allah protected Asim's body by sending a swarm of wasps and causing a sudden flood, preventing any desecration.

Khubayb ibn Adiyy and Zayd ibn al-Dathinnah were captured and sold to the Quraysh for execution. Both remained firm upon Imaan. Khubayb established the Sunnah of praying two units of prayer before execution and is also remembered for displaying excellent character during his captivity.

The Expulsion of Banu Nadir

After a failed assassination attempt in which the Jewish tribe of Banu Nadir plotted to drop a boulder on the Prophet ﷺ, they were given ten days to leave Madinah. Encouraged by the hypocrite leader Abdullah ibn Ubayy, they initially refused. After a brief siege, they surrendered and departed. The Prophet ﷺ distributed their abandoned lands primarily among the poor Muhajir's, ensuring that wealth did not remain confined to the elite.

A Beacon of Joy

Amid these trials, the Prophet's ﷺ grandsons, Hasan ibn Ali and Husayn ibn Ali, were born in 5 AH, ten months apart. The Prophet ﷺ showed them immense love, often pausing his sermons or lengthening his sujud when they climbed onto him.

Marriage to Zaynab bint Jahsh

The Prophet's ﷺ marriage to Zaynab bint Jahsh was commanded directly by Allah to demonstrate that there is no prohibition in marrying the ex-wife of an adopted son. Zaynab had previously been married to Zayd ibn Harithah, but their marriage ended due to persistent incompatibility. Although the Prophet ﷺ initially urged reconciliation, Allah revealed that this marriage was divinely ordained to clarify what is lawful.

Unlike his other marriages, this union was completed by Allah without a dowry or witnesses. Aishah and Anas ibn Malik noted that had the Prophet ﷺ wished to conceal any Qur'anic revelation, it would have been this one, as it referred directly to his private feelings.

The Expedition of Dhat al-Riqā

The Prophet ﷺ led seven hundred Companions to deter the Ghatafan tribe from raiding Muslim caravans. No battle occurred. During the expedition, a Bedouin named Ghawrath attempted to assassinate the Prophet ﷺ while he slept. When asked who would protect him, the Prophet ﷺ replied, "Allah." The man dropped his sword, and the Prophet ﷺ spared him. Ghawrath returned to his people describing the Prophet ﷺ as "the best of mankind."

The Expedition of al-Muraysi

After confirming a planned attack by Banu al-Mustaliq, the Prophet ﷺ mobilised seven hundred men and took the tribe by surprise. The engagement involved minimal fighting and ended swiftly.

The Prophet's ﷺ Marriage to Juwayriyyah

The Prophet ﷺ married Juwayriyyah bint al-Harith, the daughter of the tribe's chief. Out of respect for the Prophet's ﷺ new family ties, the Companions freed around two hundred captive households. Her father al-Harith and the entire tribe embraced Islam and were returned home with all their wealth and belongings.

Stoking the Flames of Tribal Ignorance

On the return journey to Madinah, a dispute between a Muhajir and an Ansari nearly escalated into widespread conflict. The Prophet ﷺ firmly condemned this behaviour, calling tribalism a remnant of pre-Islamic ignorance. Abdullah ibn Ubayy attempted to inflame tensions by calling for the expulsion of the Muhajir's. A young Companion, Zayd ibn Arqam, overheard this and informed the Prophet ﷺ. Although Ibn Ubayy denied it, Allah revealed Surah al-Munafiqun, confirming Zayd's account and exposing the hypocrites. Ibn Ubayy's own son even offered to execute his father to prevent fitnah, but the Prophet ﷺ instructed him to continue treating his father with kindness.

The Heinous Slander

While returning from al-Muraysi, Aishah bint Abi Bakr was accidentally left behind while searching for a lost necklace. Unaware of her absence, the caravan departed with her empty carriage. Safwan ibn al-Mu'attal found her and escorted her back to Madinah without uttering a single word. Seizing this opportunity, Abdullah ibn Ubayy spread a vile accusation against

her. The rumour circulated for an entire month while Aishah lay ill, unaware of what was being said.

The Perils of Gossip

Although the hypocrites led the slander, three believers, Mistah, Hassan ibn Thabit, and Hamnah bint Jahsh, became entangled in spreading it. Despite being regarded as a “rival” wife, Zaynab bint Jahsh firmly defended Aisha, stating that she knew only good of her. Aishah only learnt of the accusation after a month, when Umm Mistah mentioned it, causing her to collapse in grief. The Prophet ﷺ consulted Ali ibn Abi Talib and Usamah ibn Zayd. Usamah strongly defended her innocence, while Ali suggested questioning her maid, Barirah, who testified unequivocally to Aisha’s purity.

The Stench of Ignorance

During a public gathering, Sa’d ibn Mu’adh (Aws tribe) offered to punish the slanderer, which reignited tribal tensions with Sa’d ibn Ubadah (Khazraj tribe). Once again, the Prophet ﷺ intervened to prevent division within the community.

A Divine Vindication

While Aishah wept in her parents’ home, revelation descended upon the Prophet ﷺ. Allah revealed verses in Surah an-Nur declaring her complete innocence and condemning those who spread accusations without evidence. Overwhelmed, she thanked only Allah, remarking that she never imagined her case would be recited in the Qur’an until the Day of Judgement. Initially, Abu Bakr vowed to withdraw financial support from his relative Mistah. However, after Allah revealed a command encouraging forgiveness and mercy, he reinstated his assistance and sought Allah’s forgiveness. The three believers who had spread the gossip were punished according to the Shariah as an expiation for their sin, while the hypocrites were left to face a far greater punishment in the Hereafter.

The Battle of the Trench (al-Khandaq)

After their expulsion from Madinah, the Jewish leaders of Banu Nadir travelled to Makkah and to the northern tribes, particularly Ghatafan, to incite a massive coalition against the Muslims. When the Quraysh asked whose religion was more rightly guided, the nobles of Banu Nadir claimed that the idol worshipping Quraysh were superior to the believers. This shocking declaration was later condemned by Allah in the Qur’an. As a result of this agitation, a confederation of nearly 10,000 men, known as al-Ahzab, marched towards Madinah, outnumbering the Muslim defenders by roughly four to one. Faced with this unprecedented threat, Salman al-Farisi, a Persian Companion, proposed a defensive strategy unfamiliar to the Arabs: digging a trench around the exposed sides of Madinah to neutralise the enemy’s cavalry. The Prophet ﷺ immediately approved the plan. Every Muslim, including the Prophet ﷺ himself, participated in the work. Over the course of ten days, they excavated a trench approximately two kilometres long in harsh winter conditions, enduring hunger and exhaustion with remarkable perseverance.

Divine Blessings During the Digging

Throughout this ordeal, Allah manifested clear signs of divine assistance. Jabir ibn Abdillah provided a small amount of food for the Prophet ﷺ, which was miraculously multiplied to feed nearly one thousand men. On another occasion, when the Prophet ﷺ struck a stubborn boulder that halted the digging, he saw visions of the future conquests of Syria,

Persia, and Yemen, promises of Islam's expansion at a time when the Muslims were under siege and extreme pressure.

Danger from Within

While the confederate army encamped outside Madinah, a far more dangerous threat emerged from within. Encouraged by Banu Nadir, the last remaining Jewish tribe in the city, Banu Qurayzah, violated their peace treaty with the Muslims. This betrayal exposed Muslim women and children to the risk of massacre, creating a terrifying "pincer" situation: ten thousand enemies in front and treachery from behind. The Prophet ﷺ sent Zubayr ibn al-Awwam to gather intelligence, followed by a delegation of Ansar leaders. Upon confirming the betrayal, they discreetly signalled it using coded references to earlier traitors.

The Stalemate and a Turning Point

The trench proved highly effective, preventing a full-scale assault. Only a few elite warriors managed to cross it, most notably Amr ibn Abd Wudd. He was decisively killed in single combat by Ali ibn Abi Talib, a moment that shattered the morale of the confederates. During the siege, the noble leader Sa'd ibn Mu'adh was struck by a fatal arrow, injuries from which he would pass away after returning to Madinah. The Prophet ﷺ later stated that the Throne of the Most Merciful shook at Sa'd's death, indicating his immense rank with Allah.

A Gift from Allah: Strategy and Divine Help

At this critical stage, Allah granted the Muslims unexpected assistance. Nuaym ibn Masud, a man from the Ghatafan, secretly embraced Islam. With the Prophet's ﷺ permission, he used strategic deception to sow mistrust between the Quraysh and Banu Qurayzah, weakening the unity of the confederation. After weeks of stalemate, Allah sent a fierce, freezing wind that uprooted tents, extinguished fires, and spread panic throughout the enemy camp. The Prophet ﷺ sent Hudhayfah ibn al-Yaman to infiltrate the camp, where he witnessed Abu Sufyan ordering a full retreat. The siege had ended without a decisive battle.

The Campaign Against Banu Qurayzah

As soon as the Muslims returned home, Jibril عليه السلام appeared and commanded the Prophet ﷺ to march immediately against Banu Qurayzah for their betrayal. The Muslims besieged their fortresses for twenty-five days until the tribe finally agreed to surrender. Their leader, Ka'b ibn Asad, proposed three options to his people: accepting Islam, killing their own families before a final charge, or launching a surprise attack on the Sabbath. The tribe rejected all three, prompting Ka'b to lament their indecision. Banu Qurayzah requested exile like Banu Nadir or permission to depart with only their lives, but the Prophet ﷺ insisted on unconditional surrender. He sent Abu Lubabah, an ally of the tribe, to advise them. Overcome by emotion at the sight of their women and children, Abu Lubabah signalled that execution awaited them. Realising his grave error, he tied himself to a pillar in the Masjid and refused to move until Allah accepted his repentance, which was later confirmed by Qur'anic revelation.

The Verdict and Its Execution

To honour the long standing alliance between Banu Qurayzah and the Aws, the Prophet ﷺ allowed their leader, Sa'd ibn Mu'adh to deliver the judgment. Despite his mortal wound, Sa'd ruled that the fighting men be executed and the women and children taken captive. The Prophet ﷺ confirmed that this ruling was a divine decree "from above the seven heavens."

Notably, the judgment aligned with the tribe's own scripture, the Torah. The executions were carried out for high treason, yet justice was tempered with principle. Amr ibn Sa'da was spared for opposing the betrayal, though he disappeared after fleeing. Zubayr ibn Batta' was offered freedom due to a past kindness but chose to die with his people. Huyayy ibn Akhtab, the chief instigator from Banu Nadir, and Ka'b ibn Asad were among those executed. Ka'b openly acknowledged the truthfulness of the Prophet ﷺ yet refused to accept Islam out of pride.

Capturing Thumamah ibn Uthal

Around this time, Thumamah ibn Uthal, the chief of Banu Hanifah and a prominent ally of the Quraysh, was captured and tied to a pillar in Masjid Nabawi. The Prophet ﷺ ordered that he be fed the same food as himself. For three days, Thumamah observed the Muslims' prayer, discipline, and brotherhood. Though initially defiant, he was released without ransom on the third day. Deeply moved, he immediately bathed and embraced Islam. Thumamah later became the first person to perform Umrah while openly reciting the monotheistic talbiyah. When the Quraysh threatened him, he retaliated by cutting off all grain supplies from Najd to Makkah, plunging them into famine. When Abu Sufyan pleaded for relief, the Prophet ﷺ set aside all animosity and instructed Thumamah to lift the boycott, demonstrating mercy even at the height of power.

The Seven Masjids

known as Sab'ah Masaajid, these are a group of small Masjids connected to the Battle of the Trench (Khandaq). It is believed that during this battle, the Prophet ﷺ and some of his Companions set up their tents in this area, and later masjids were built to mark those places. Each masjid is usually linked to a Companion of the Prophet ﷺ. However, some say that only four masjids were originally known. These are:

- Masjid al-Fath
- Masjid Abu Bakr
- Masjid Salman al-Farisi
- Masjid Ali ibn Abi Talib

Masjid al-Fath is built on a hill. The Prophet ﷺ made dua for three days here during the Battle of the Trench. It is reported that Allah accepted his dua on the third day, between Zuhur and Asr. Because of this, some scholars recommend making dua at this time. Masjid Salman al-Farisi is at the bottom of the hill, below Masjid al-Fath. It is said that the Prophet ﷺ and his Companions prayed here and asked Allah for help and comfort. From here, the Prophet ﷺ would then go up to Masjid al-Fath.

The masjids known today as Masjid Sa'd ibn Mu'adh and Masjid Umar ibn al-Khattab are not mentioned. They are only found in later and modern writings. Even though the place is called the Seven Masjids, there are only six masjids there today. Some scholars say the seventh masjid may be Masjid ar-Rayah, or Masjid Banu Haram, which is nearby.

The Treaty of Hudaibiyyah

In 6 AH, the Prophet ﷺ saw a vision in which he was performing tawaf around the Ka'bah. He understood this vision to be a divine command to perform Umrah. Accordingly, he invited approximately 1,400 Companions to accompany him. Several local Bedouin tribes declined the invitation, held back by fear and attachment to worldly safety.

The ranks of the Sahabah are traditionally recognised as follows:

1. The ten Companions promised Paradise
2. The participants of Badr
3. The participants of Hdaybiyyah
4. Those who accepted Islam before the Conquest of Makkah
5. Those who accepted Islam after the Conquest of Makkah.

To demonstrate that no military confrontation was intended, the Prophet ﷺ set out during the sacred month of Dhul Qa'dah, wearing ihram and travelling along the main public routes. When news reached him that Khalid ibn Walid and the Quraysh had blocked the main entrance to Makkah, the Prophet ﷺ altered his course and took a difficult alternative route through the volcanic plains surrounding the city. At Hdaybiyyah, the Prophet's camel suddenly knelt and refused to move forward. The Prophet ﷺ explained that Allah was restraining her just as He had restrained the elephant during the failed invasion of Abraha. As the Muslims faced a severe shortage of water, the Prophet ﷺ placed water he had gargled into the nearly empty well of Hdaybiyyah. By the permission of Allah, water began to gush forth until it sufficed all 1,400 men.

Insistence on Peace

Demonstrating his firm commitment to peace, the Prophet ﷺ released eighty Qurayshi fighters who had attempted a surprise attack on the Muslim camp. This act clearly showed that his objective was not war. The first mediator sent by the Quraysh was Budayl ibn Warqa, who warned the Prophet ﷺ that the Quraysh were "armed to the teeth." The Prophet ﷺ replied that while he earnestly desired peace, he was prepared to fight to the death if necessary to protect the sanctity of the pilgrimage. Next came Urwah ibn Mas'ud, a respected elder from Taif. He spoke dismissively of the Companions, suggesting that they were mere bandits who would abandon the Prophet ﷺ in battle. In a rare display of intense anger for the Prophet's honour, the usually soft spoken Abu Bakr shouted a severe and graphic rebuke that silenced Urwah. After observing the Companions closely, their reverence, discipline, and devotion, Urwah returned to the Quraysh with a complete change of heart. He warned them that the Companions would never hand the Prophet ﷺ over and would fight to the death if required. Disillusioned by the Quraysh's arrogance and refusal to allow the Muslims to honour the House of Allah, he withdrew his tribe, Thaqif, from their alliance. The Prophet ﷺ then sent Khirash ibn Umayyah as an emissary, riding one of the Prophet's own camels. The Quraysh responded violently, injuring the camel and nearly killing Khirash, further exposing their hostility. Another mediator, al-Hulays, the chief of Kinanah, was deeply moved when he saw the seventy sacrificial camels and heard the Muslims reciting the talbiyah. He warned the Quraysh that he would withdraw his powerful tribe unless the pilgrims were allowed entry. The Quraysh dismissed him contemptuously as an "ignorant Bedouin." The Prophet ﷺ initially considered sending Umar as the next envoy, but Umar suggested Uthman due to his strong family ties and high standing among the Quraysh. The Prophet ﷺ also instructed Uthman to secretly meet the oppressed Muslims in Makkah and reassure them that relief and a way out were approaching. Uthman entered Makkah under the protection of his cousin Aban ibn Sa'eed, who provided him with a horse and guaranteed his safety.

The Pledge of Divine Acceptance

When Uthman's return was delayed, a rumour spread that he had been killed. The Prophet ﷺ declared, "We will not leave until he is avenged." In response, 1,400 Companions

pledged allegiance to fight to the death without retreat. This pledge was of such magnitude that Allah revealed His pleasure with the believers who took it. Although Uthman was absent, the Prophet ﷺ placed his own left hand over his right, symbolising Uthman's pledge on his behalf. When Uthman eventually returned, he informed the Prophet ﷺ that the Quraysh had offered him the opportunity to perform tawaf alone. He refused, declaring that he would never perform tawaf until the Prophet ﷺ himself did so first, demonstrating complete loyalty and selflessness.

Hudaybiyyah lies outside the boundary of the Haram, on the old highway between Makkah and Jeddah. The area takes its name from a well known as Hudaybiyyah. Today, the locality is commonly known as Shumaysi, a name also attributed to a well in the same area. A new masjid has been constructed at the site. Hudaybiyyah is situated approximately 24 kilometres from Masjid al-Haram and about two kilometres outside the Haram boundary. Remnants of an old masjid, built from stone and lime, can still be found there.

Terms of the Treaty

The Treaty of Hudaybiyyah, was a turning point in Islamic history, even though no actual fighting took place. It occurred when the Muslims, led by the Prophet ﷺ, set out peacefully to perform Umrah. Tensions escalated after rumours spread that Uthman had been killed. The Quraysh realised how far the Muslims were prepared to go for their faith. Quraysh initially sent Mikraz ibn Hafs, but negotiations failed. They then dispatched Suhayl ibn Amr, who was firmly opposed to Islam at the time. Quraysh allowed him to compromise on most matters, except permitting the Muslims to perform Umrah that year, as this would appear as a defeat for them. Suhayl sat to negotiate with the Prophet ﷺ, who chose Ali ibn Abi Talib as the scribe. When the Prophet ﷺ dictated, "In the name of Allah, the Most Compassionate, the Most Merciful," Suhayl objected, claiming unfamiliarity with al-Rahman, and insisted on the customary "In the name of Allah." The Prophet ﷺ agreed. When the wording "Muhammad, the Messenger of Allah" was dictated, Suhayl again objected, saying that had they believed this, they would not have opposed him. He demanded it be changed to "Muhammad ibn 'Abdillah." The Prophet ﷺ affirmed his Prophethood but instructed Ali to amend it. When Ali refused out of reverence, the Prophet ﷺ erased it himself.

The treaty stipulated that the Muslims would return without performing Umrah but could return the following year, when Quraysh would vacate Makkah for three days. A ten-year truce was agreed upon, and both parties were free to form alliances with other tribes. A controversial clause was added: any man who left Quraysh for Madinah would be returned, though not vice versa. This angered many Muslims. At that moment, Suhayl's son, Abu Jandal, appeared in chains, bearing signs of severe torture, crying out to the Muslims for help. Suhayl insisted that this clause be applied to his own son. Although the Prophet ﷺ pleaded for Abu Jandal to be spared, Suhayl refused, even threatening to abandon the treaty. The Prophet ﷺ consoled Abu Jandal, urging patience and promising that Allah would make a way out. Umar also urged him to remain steadfast, though Abu Jandal never acted violently.

After the treaty was concluded, the Prophet ﷺ instructed the Companions to shave their heads, sacrifice their animals, and exit Ihram, despite not performing Umrah. He ordered them to do this 3 times, to which none responded due to being overwhelmed with grief. Umar was frustrated with the decision of the Prophet ﷺ and questioned his decision, which

he later regretted. It was Umm Salamah who advised the Prophet ﷺ to begin himself. When he did so, the Companions immediately followed. On the return journey, Surah al-Fath was revealed, declaring the treaty a clear victory. Though Umar had earlier questioned the terms out of zeal for Allah's religion, and was firmly reminded by Abu Bakr to remain steadfast, he later deeply regretted his reaction and performed many good deeds in atonement. The Prophet ﷺ reassured him that Hudaibiyah was indeed a triumph. Hudaibiyyah marked the first formal recognition of the Muslims as an independent political entity by Quraysh. The ten-year peace allowed Islam to spread without constant threat, enabling the Prophet ﷺ to invite leaders beyond Arabia to Islam. Many Quraysh, witnessing Islam closely during this period, later embraced the faith, paving the way for the peaceful conquest of Makkah. A direct outcome of the treaty was the episode of Abu Basir, who escaped Makkah and came to Madinah. In compliance with the treaty, the Prophet ﷺ returned him to Quraysh. Abu Basir later escaped again, settling along the trade routes near Makkah. Abu Jandal and other persecuted Muslims joined him, eventually forming a group of around eighty men. They intercepted Qurayshi caravans for eighteen months, without violating the treaty, as they were independent of Madinah.

Eventually, Abu Sufyan appealed to the Prophet ﷺ, invoking family ties and requesting that these men be taken into Madinah. The Prophet ﷺ agreed, though Abu Basir passed away before reaching the city, and Abu Jandal led the rest in. Soon after, women such as Umm Kulthum bint Uqbah accepted Islam and were not returned, as the treaty applied only to men. Thus, Hudaibiyyah, outwardly a concession, proved to be one of the greatest victories in the Seerah, demonstrating divine wisdom, patience, and the power of principled peace.

The Battle of Khaybar

After their expulsion from Madinah, Banu Nadir and Banu Qaynuqa continued to pose a serious threat to the Muslims. Both tribes resettled in Khaybar, where they became the driving force behind the largest coalition army ever assembled against Madinah during the Battle of the Trench. Following the Treaty of Hudaibiyyah, the Prophet ﷺ launched a pre-emptive campaign against Khaybar, before its inhabitants could organise another attack on Madinah.

The Muslim army marched continuously from Madinah and camped overnight out of sight of Khaybar. After Fajr, they advanced towards the settlement. Khaybar was heavily fortified, with numerous fortresses far more imposing and formidable than anything found in Madinah. When the inhabitants saw the Muslim army, they fled into their fortresses, shouting, "Muhammad and his army have arrived!" The Prophet ﷺ proclaimed: "Allahu Akbar! Khaybar has been destroyed. Whenever we arrive at the borders of a land, how evil is the morning for those who had been warned."

The people of Khaybar remained confined within their fortresses, which proved extremely difficult to penetrate. The first fortress alone resisted the Muslims for ten days. During this siege, an Ansari companion, Mahmud ibn Maslamah, was martyred when a large log was thrown down upon him. This moment deeply affected the Muslims. That night, the Prophet ﷺ announced: "Tomorrow I will give the banner to a man through whom Allah will grant victory." Umar later said: "Never in my life did I wish for leadership more than on that day." The following morning, the Prophet ﷺ asked for Ali, who was suffering from a severe eye infection and could barely open his eyes. The Prophet ﷺ applied his blessed saliva to Ali's

eyes, and he was cured instantly. He then handed him the banner. Ali asked what terms should be offered. The Prophet ﷺ instructed him to call them to Islam, to testify that there is no deity worthy of worship except Allah and that Muḥammad ﷺ is His Messenger. If they accepted, their lives and property would be protected.

A renowned warrior of Khaybar, Mirhab, came forth challenging the Muslims to a duel. He first fought Amir ibn Al Akwa, who was martyred. Thereafter, Ali confronted Mirhab and killed him. Following his defeat, the inhabitants emerged from the fortress to fight, but they were decisively overcome. The Muslims moved from one fortress to another, conquering them in succession. Within three days, several fortresses fell, and eventually half of Khaybar was taken. The remaining survivors retreated into one large fortress. After a two week siege, they finally surrendered. The people of Khaybar pleaded to remain on their land. The Prophet ﷺ allowed them to stay under an agreement: they would retain the land in exchange for half of all profits, while bearing all labour and costs up themselves. The Muslims retained the right to annul this agreement at any time. Abdullah ibn Umar later said: "We never ate to our fill until after Khaybar."

The Attempted Poisoning

After the treaty was concluded, the people of Khaybar offered the Muslims a meal, as was their custom. It was prepared by the widow of a Jewish leader. She inquired about the Prophet ﷺ's favourite portion of meat and was told it was the shoulder of a lamb. She poisoned the entire lamb, concentrating the poison in the shoulder. The Prophet ﷺ took a morsel, tasted it, and immediately told everyone to stop eating, saying: "This shoulder has informed me that it is poisoned." Those who spat it out before swallowing became ill and required treatment. However, a companion, Bishr ibn Al Barra had already swallowed it and later passed away due to the poison. The Prophet ﷺ questioned the people of Khaybar, who admitted the act, though they attempted to justify it.

The Return from Abyssinia

As the spoils of Khaybar were being distributed, Jafar ibn Abi Talib returned with the Muslims who had migrated to Abyssinia over a decade earlier. The Prophet ﷺ stood up, embraced Jafar, and kissed him on the forehead, saying: "I do not know which pleases me more, the conquest of Khaybar or the return of Jafar." The returnees from Abyssinia were also granted a share of the spoils. When Asma bint Umayy arrived in Madinah, Umar jokingly remarked: "We have more right to the Messenger of Allah ﷺ than you, for we migrated with him to Madinah." She became upset and responded that while he had been with the Prophet ﷺ, they were far away in Abyssinia, with only Allah and His Messenger ﷺ to console them. She later mentioned this to the Prophet ﷺ, who replied: "He has no more right to me than you. He made one hijrah, while you made two."

The Prophet ﷺ's Marriage to Safiyyah bint Huyayy

Safiyyah was the daughter of Huyayy ibn Akhtab, one of the principal chiefs of Banu Nadir. After the events of Khaybar, she was taken as a prisoner of war and was initially allocated to Dihyah al-Kalbi. A Companion then approached the Prophet ﷺ and informed him of Safiyyah's noble lineage, stating that it was not appropriate for anyone other than the Messenger of Allah ﷺ to marry her. The Prophet ﷺ therefore summoned her and offered her a choice: she could either accept Islam and remain with him as his wife, or she could remain upon her religion, in which case he would free her and arrange her safe return to her

people. Safiyyah expressed that she had already inclined towards Islam even before this choice was presented. She declared her love for Allah and His Messenger ﷺ and stated that she preferred Islam and marriage to the Prophet ﷺ over freedom and returning to her people. Recognising her sincerity, the Prophet ﷺ immediately freed her and married her. Safiyyah later recalled that her father had initially been hopeful upon the Prophet ﷺ's arrival in Madinah, as the Jews were awaiting a final messenger. However, when it became clear that the Prophet ﷺ was bringing Islam, her father openly declared his enmity despite knowing in his heart that he was the awaited Prophet. Safiyyah overheard this conversation and realised that the truth had been knowingly rejected.

The Prophet ﷺ's Marriage to Umm Habibah (Ramlah bint Abi Sufyan)

Umm Habibah whose name was Ramlah bint Abu Sufyan, accepted Islam early and migrated to Abyssinia, at a time when her father had not yet embraced Islam. The Prophet ﷺ expressed his desire to marry her and sent an envoy to Abyssinia proposing marriage on her behalf. He appointed the Negus as her guardian. The Negus joyfully accepted this role, hosted a feast for the Muslims of Abyssinia, and personally conducted the marriage ceremony. Although the marriage was contracted while Umm Habibah was in Abyssinia and the Prophet ﷺ was in Madinah, they did not meet for approximately a year, until the Muslims of Abyssinia returned to Madinah.

A Prophetic Invitation

The Letter to the Negus

The Prophet ﷺ sent an official letter inviting the Negus to Islam. It is established that the Negus died as a Muslim, though the exact date of his conversion is debated. Some scholars state that his heart inclined towards Islam when the Muslims first migrated to Abyssinia, while others maintain that he formally accepted Islam after receiving the Prophet ﷺ's letter. Ibn Hajar al-Asqalani reconciles these views by suggesting that there were two rulers titled "Negus": the first accepted Islam earlier, and the Prophet ﷺ later sent the letter to his successor.

The Letter to Heraclius, Emperor of Rome

Heraclius, renowned for his military victories, is referenced in the opening verses of Surah ar-Rum, revealed at a time when the Romans had suffered severe defeats at the hands of the Persians. Seeking to verify the truth of the Prophet ﷺ's claim, Heraclius summoned Abu Sufyan, who was still a non-Muslim at the time. Knowing of the hostility between Abu Sufyan and the Prophet ﷺ, Heraclius strategically placed Abu Sufyan's companions behind him, instructing them to expose any lies. Fearful of being contradicted, Abu Sufyan was compelled to speak truthfully.

After questioning him, Heraclius requested that the Prophet ﷺ's letter be read. The letter invited him to Islam, promising a double reward if he accepted, and warning that rejection would place upon him the burden of his people's sins. The letter also included the verse: "Say, O People of the Book, come to a word that is just between us and you..." (Ale Imran). Upon leaving, Abu Sufyan remarked to his companions that the matter of Muhammad ﷺ had become so great that even the ruler of the Romans feared him. This marked the beginning of Abu Sufyan's inner inclination towards Islam.

The Letter to Khosrow II of Persia

Khosrow II, also known as Aparwez, was infamous for his arrogance. When the Prophet ﷺ's letter reached him via Abdullah ibn Hudhafah, he tore it apart in anger. Upon being informed of this, the Prophet ﷺ supplicated that Allah would tear his kingdom apart, and within a short span of time, Khosrow was assassinated by his own son, marking the rapid collapse of the Sassanid Empire.

The Letter to Muqawqis

Muqawqis, whose name was Jurayj ibn Mina and who governed Egypt under Byzantine (Roman) authority, received the Prophet ﷺ's letter with respect. Though he did not accept Islam, he replied courteously and sent gifts in return. The Prophet ﷺ remarked that Muqawqis had preserved his kingdom through politeness, though Allah would not allow it to endure permanently.

Global Outreach through Letters

In total, the Prophet ﷺ sent over twenty letters to kings, rulers, and tribal leaders. While these letters had no immediate political impact, their purpose was clear: to convey the universal message of Islam. Remarkably, within a decade, nearly every land that received a letter eventually came under Islamic rule.

Fulfilling the Treaty: Umrah al-Qada

The Prophet ﷺ and his Companions were rewarded for their intention at Hudaibiyyah as though they had completed the Umrah. Determined to fulfil it physically, the Prophet ﷺ led 2,000 Muslims to perform Umrah al-Qada in Dhul-Qa'dah, 7 AH. This was the first time the Muslims came back to Makkah after 7 years. Although armed, they honoured the treaty by leaving their weapons outside the Haram, guarded by 200 men, while the rest entered in rotation. Rumours spread among Qurayshi women that the Muslims had been weakened by disease. In response, the Prophet ﷺ instructed the Companions to raise their voices in talbiyah, uncover their right shoulders, and perform raml (brisk walking). Quraysh were astonished by their strength.

The Prophet ﷺ's Marriage to Maymunah bint al-Harith

Maymunah, the sister-in-law of Abbas ibn Abd al-Muttalib, was a widow. Abbas offered her in marriage to the Prophet ﷺ, acting as her guardian. Scholars differ over whether the marriage contract occurred while the Prophet ﷺ was in a state of ihram, but there is consensus that the marriage was consummated after the Umrah, outside Makkah. The Prophet ﷺ requested permission from Quraysh to remain longer in Makkah to host a wedding feast, but they refused. Honourably adhering to the treaty, he departed and consummated the marriage outside the city.

Competing in Chivalry

As the Muslims were leaving Makkah, a young girl, Umarah bint Hamza, ran after them seeking care. A dispute arose between Ali ibn Abi Talib, Jafar ibn Abi Talib, and Zayd ibn Harithah. The Prophet ﷺ praised all three, remarking on how society had transformed, where daughters were once buried alive, caring for them had now become an honour. He ruled in favour of Jafar, as he was married to the child's maternal aunt, whom the Prophet ﷺ described as holding the status of a mother.

Final Conversions before the Conquest of Makkah

After the Battle of the Trench, Amr ibn al-As became convinced that Islam would prevail. He travelled to Abyssinia with the intention of currying favour with the Negus but was shocked to discover that the Negus had already embraced Islam. The Negus rebuked Amr, affirming that the Prophet ﷺ was upon the truth and would triumph as Musa did over Fir'aun. Amr accepted Islam but concealed it temporarily. On his return journey, he encountered Khalid ibn al-Walid and Uthman ibn Talhah, who were also on their way to accept Islam, having realised that the truth could no longer be denied. Amr asked that his past sins be forgiven, to which the Prophet ﷺ said that Islam, Hijrah and Hajj erase all previous sins. They were the last to accept Islam before the Conquest of Makkah.

The Battle of Mu'tah

Mu'tah was a small village in modern day Jordan, which at that time formed part of the Roman province of Syria. The Battle of Mu'tah was one of the most remarkable encounters during the lifetime of the Prophet ﷺ. Around three thousand Companions marched to face a large force associated with the Byzantine (Roman) Empire and its allied Arab Christian tribes. It was the only battle during the Prophet's lifetime fought against a non-Arab imperial power. Early scholars sometimes referred to Mu'tah as a ghazwah because of its scale and significance. However, since the Prophet ﷺ did not personally participate in the expedition, later scholars classified it as a sariyyah. The Companions themselves called it "Jaysh al-Umara'" – the Army of the Commanders, because the Prophet ﷺ appointed three leaders in succession: Zayd ibn Harithah, Jafar ibn Abi Talib, and Abdullah ibn Rawahah. The exact cause of the expedition is debated. Some historians, including al-Waqidi, suggested it was in response to the killing of the Prophet's messenger, al-Harith ibn Umayr al-Azdi. He had been sent with a letter to the ruler of Busra but was captured and executed by the Ghassanids, who were Arab Christian allies of the Byzantine Empire. Killing a diplomatic envoy was considered a grave violation even by the standards of that time. In the year 8 AH, the Prophet ﷺ gathered three thousand Companions and sent them north toward the region of Mu'tah.

Before departing, Abdullah ibn Rawahah briefly delayed to perform Jumu'ah prayer in Madinah. When the Prophet ﷺ informed him that marching with the army carried greater reward in this situation, he wept out of fear for his standing in the Hereafter. The Muslim army travelled for nearly a month. Meanwhile, the Ghassanids mobilised their forces and were supported by Roman troops and other Christian Arab tribes. Although historical reports differ regarding their exact number, the opposing army was far larger and significantly better equipped than the Muslim force. When the Muslims reached the outskirts of Mu'tah, they camped for two days after realising the immense size of the enemy army. Some suggested sending a messenger back to Madinah to seek further instructions from the Prophet ﷺ, but that would have required weeks. Zayd ibn Harithah consulted Abdullah ibn Rawahah about the situation. Abdullah ibn Rawahah delivered a powerful speech to the army. He reminded them that they had not come seeking numbers or worldly advantage, but rather the pleasure of Allah. Whether they were granted victory or martyrdom, both outcomes were success. His words strengthened the morale of the army, and the Companions resolved to advance. Among the soldiers was Abu Hurayrah, who was struck by the sheer size of the opposing forces. Yet he reminded himself that at the Battle of Badr the Muslims had also been greatly outnumbered, and Allah had granted them victory.

Zayd ibn Harithah carried the banner and led the charge. He fought bravely until he was martyred. He holds the unique distinction of being the only Companion mentioned by name in the Qur'an. It is also reported by Aishah that whenever the Prophet ﷺ sent out an expedition, he would appoint Zayd as its commander.

After Zayd's martyrdom, Jafar took the banner. He fought with extraordinary courage. Even after losing one arm and then the other, he continued holding the banner until he was martyred. When his body was later found, he had over ninety wounds. The Prophet ﷺ later said that Allah replaced his two arms with two wings in Paradise, allowing him to fly among the angels.

Next, Abdullah ibn Rawahah took the banner. For a brief moment he hesitated, reflecting on the reality of death. He then rebuked his own soul, urging it toward the honour of martyrdom, and charged into battle until he too was martyred. At this point, Thabit ibn Arqam seized the banner to prevent confusion. He briefly withdrew with the army to regroup, reminding the soldiers that retreat in battle is permitted when done for strategic reorganisation. When the Companions suggested that he take command, he declined.

Attention then turned to Khalid ibn Walid, who had embraced Islam only weeks earlier but was already renowned for his military brilliance. The Companions entrusted him with leadership. Khalid ibn Walid immediately reorganised the army. He deployed archers strategically to slow the enemy's advance and launched a series of quick and controlled attacks. His priority was to preserve the lives of the Muslim soldiers while maintaining discipline against a vastly larger force. By nightfall the two armies had separated. The following morning, Khalid implemented a clever tactic that made the enemy believe that Muslim reinforcements had arrived. Under this cover, the Muslim army was able to withdraw in an orderly and disciplined manner, successfully returning toward Madinah.

Was Mu'tah a Victory or a Loss?

Scholars have differed in their assessment of the outcome of the Battle of Mu'tah. Some regard it as a victory. The Prophet ﷺ himself described the events in Madinah as they unfolded: Zayd, then Jafar, then Abdullah ibn Rawahah were martyred, after which Khalid ibn Walid took the banner and Allah granted success through him. Remarkably, fewer than one percent of the three thousand soldiers were killed.

Other scholars describe the battle as a loss since the Muslim army eventually withdrew and three successive commanders were martyred.

A third view considers it a draw, since neither side gained territory and the casualties were limited. However, many scholars emphasize that the long term consequences favoured the Muslims. The encounter demonstrated that the Muslims had become a formidable force capable of challenging even the great empires of the region.

Upon returning to Madinah, some hypocrites mocked the soldiers, accusing them of fleeing the battlefield. The Prophet ﷺ strongly defended them, explaining that they had not fled but had regrouped and would fight again if necessary.

The Companions deeply mourned the loss of their leaders. The Prophet ﷺ comforted them and reminded them that the Ummah is like a garden whose finest branches may sometimes be cut, yet the garden continues to grow. He also foretold that in the future the Ummah would face trials such as the appearance of the Dajjal, but there would always remain a

righteous group within it. During the expedition, one Companion captured a Roman soldier and took possession of his armour and horse, which by Islamic law belonged to him as spoils of war. Khalid ibn Walid, unaware of this specific ruling, ordered that the items be placed in the public treasury. When the matter reached the Prophet ﷺ, he clarified the ruling and returned the armour and horse to the Companion. However, when the man spoke disrespectfully about Khalid, the Prophet ﷺ rebuked him, reminding the believers to maintain respect for their commanders. Khalid was excused for making a sincere judgement, while the Companion was corrected for his attitude.

The Expedition of Dhat al-Salasil

Another expedition during this period was the campaign of Dhat al-Salasil. This should not be confused with the later battle that occurred during the caliphate of Umar.

The Prophet ﷺ appointed Amr ibn al-As, who had only recently accepted Islam, to lead a force of three hundred men against the tribe of Banu Quda'ah. When he was appointed, Amr clarified that he had not embraced Islam for worldly gain but out of sincere belief. The Prophet ﷺ replied that lawful wealth is good when placed in the hands of a righteous person. Amr ibn al-As led the army with caution. He even forbade the lighting of fires at night so that their position would not be revealed to the enemy. When he realised the opposing tribes were numerous, he requested reinforcements.

The Prophet ﷺ sent two hundred additional soldiers under the leadership of Abu Ubaydah ibn al-Jarrah, among whom were Abu Bakr and Umar. The Prophet ﷺ instructed them to cooperate fully with Amr ibn al-As. When the time for prayer arrived, both Amr and Abu Ubaydah stepped forward. Traditionally the military commander also led the prayer. Although Abu Ubaydah was senior in knowledge and virtue, he graciously stepped back to preserve unity and respect the appointed leadership. Eventually the Muslim forces surprised Banu Quda'ah, who fled, leaving behind spoils of war. The expedition sent a clear message of strength to the surrounding tribes.

The Conquest of Makkah

From the moment the Prophet ﷺ left Makkah during the Hijrah, many of his decisions gradually prepared the way for an eventual return. The Treaty of Hudaibiyyah allowed tribes to form alliances with either the Muslims or the Quraysh. The tribe of Banu Khuza'ah allied themselves with the Prophet ﷺ, while Banu Bakr aligned with the Quraysh. Historically, these two tribes had longstanding conflicts.

Some time after the treaty, Banu Bakr attacked members of Banu Khuza'ah in retaliation for past disputes. The Quraysh supported them by providing weapons and assistance. During the raid near Makkah, more than twenty members of Khuza'ah were killed, including women and children. One victim was even killed within the sacred precinct of the Haram. The chief of Banu Khuza'ah, Amr ibn Salim, travelled to Madinah with forty delegates. Standing before the Prophet ﷺ, he appealed for help and reminded him of their alliance under the Treaty of Hudaibiyyah. This attack was a clear violation of the treaty. The Prophet ﷺ sent a message to the Quraysh demanding that they either pay blood money for the victims and sever ties with Banu Bakr, or face the consequences. The Quraysh refused. In an unprecedented move, Abu Sufyan ibn Harb personally travelled to Madinah to negotiate.

A Mighty Fall from Grace

Abu Sufyan first approached the Prophet ﷺ directly but received no response. He then tried to persuade Abu Bakr, Umar, and Ali to intercede on his behalf, but each refused. In desperation, he even asked Fatimah, the daughter of the Prophet ﷺ, if her young son Hasan could grant protection. She declined, explaining that the child was too young and that the matter rested solely with the Prophet ﷺ.

Finally, Ali advised Abu Sufyan to stand in the mosque and publicly request protection. He did so, but none of the Muslims responded, respecting the judgement of the Prophet ﷺ. Before leaving Madinah, Abu Sufyan visited his daughter Umm Habibah, who had been married to the Prophet ﷺ for many years. When he attempted to sit on the bedding of the Prophet ﷺ, she folded it away, saying it belonged to the Messenger of Allah and that he was still a polytheist. Abu Sufyan left humiliated.

A few weeks later, the Prophet ﷺ announced a major expedition but kept its destination secret, even from his closest companions and family. To conceal the plan, a diversionary scouting party was sent north. Soon after, more than ten thousand Companions marched with the Prophet ﷺ toward Makkah. Less than ten years after the painful departure during the Hijrah, the city would soon be peacefully liberated.

A Grave Mistake

One of the most remarkable incidents before the Conquest of Makkah involved Hatib ibn Abi Balta'ah. Fearing for the safety of his family in Makkah, he secretly wrote a letter to the Quraysh informing them of the approaching Muslim army. He entrusted the letter to a woman and hid it in her hair, instructing her not to read it. However, Allah revealed the matter to the Prophet ﷺ. Ali and Zubayr were sent to intercept the messenger. When confronted, the woman eventually produced the letter from her hair. When questioned, Hatib openly confessed. He explained that he had not acted out of disbelief or betrayal of Islam, but out of fear for his family who remained in Makkah without protection. Umar was outraged and requested permission to execute him, viewing the act as treason. Yet the Prophet ﷺ looked deeper, at intention. He forgave Hatib, reminding the Companions that he had participated in the Battle of Badr, and Allah had already shown special mercy to the people of Badr. Umar wept upon hearing this. His reaction reflected both his deep sense of justice and his humility when corrected. Around this time, verses of Surah Mumtahinah were revealed, reminding believers not to ally with enemies or reveal secrets to them, even out of emotional attachment. Although Hatib had erred in action, he remained a sincere Muslim, and after this incident no Companion spoke ill of him.

The Final Emigrant

As the Muslim army marched toward Makkah, they encountered the Prophet's uncle, Abbas. He had recently joined the Muslims and was honoured by the Prophet ﷺ as the final person to be counted among the Muhajir's (Emigrants). The Prophet instructed him to take his family to Madinah and then rejoin the army. Scholars differed about exactly when Abbas accepted Islam. Some, such as Ibn Abdul Barr, believed it was shortly before the campaign of Khaybar. Others, including Ibn Hajar, held that it occurred shortly before the Conquest of Makkah. Ibn Kathir suggested that he may have been a believer earlier but concealed his faith while living in Makkah. What is clear is that his heart softened toward Islam after the Battle of Badr, and the Prophet ﷺ and the Companions held him in very high esteem. The

Prophet even forbade anyone from irritating him. Later, during the famous Year of Drought, senior Companions such as Umar honoured him by asking him to lead the dua for rain.

Former Enemies Seek Mercy

As the Muslim army approached Makkah, two of the Prophet's cousins, Abu Sufyan and Abdullah ibn Abi Umayyah, became fearful and came seeking forgiveness. Abdullah ibn Abi Umayyah was the half brother of Umm Salamah, the wife of the Prophet ﷺ. Feeling compassion for him, she approached the Prophet and gently said: "O Messenger of Allah, your cousins are here. Do you need anything from them?"

Initially, the Prophet ﷺ refused to see them. For years they had mocked and harmed him in Makkah. This hesitation served as a test of their sincerity.

When Umm Salamah returned with the news, Abu Sufyan pleaded desperately. Holding his young son's hand, he declared that if the Prophet rejected them, they would wander in the desert until they died. Hearing this, the Prophet's heart softened. He permitted them to enter. Abu Sufyan then recited moving verses acknowledging the truth of the Prophet's message. The Prophet ﷺ accepted their Islam and forgave them completely. Both men later became sincere Muslims and spent the rest of their lives serving Islam.

A Reluctant Conversion

The Muslim army camped at Marr al-Zahran, less than twenty kilometres from Makkah. That night, thousands of campfires lit the valley, displaying the immense strength of the Muslim force. Abbas went out toward Makkah and encountered three leading Quraysh figures: Abu Sufyan ibn Harb, Budayl ibn Warqa, and Hakim ibn Hizam. They were stunned to see the valley filled with nearly 10,000 soldiers. Abbas brought Abu Sufyan to the Muslim camp under his protection, riding the Prophet's mule. Along the way, Umar recognised Abu Sufyan and sought permission to execute him. But Abbas intervened, declaring that he had granted him protection. When he reminded Umar of their tribal ties, Umar responded firmly that Islam had now replaced tribal loyalties. That night, Abbas spoke privately with Abu Sufyan, urging him to accept Islam before meeting the Prophet the next morning. When they finally met, the Prophet ﷺ addressed him calmly: "O Abu Sufyan, is it not time for you to acknowledge that there is no god but Allah?"

Abu Sufyan admitted that the Prophet had always been gentle and honourable, yet he still hesitated. Frustrated, Abbas urged him strongly to accept the truth before it was too late. Eventually, Abu Sufyan recited the Shahadah and accepted Islam. Abbas then asked the Prophet ﷺ to honour Abu Sufyan in a way that would satisfy his sense of pride. The Prophet declared: "Whoever enters the house of Abu Sufyan will be safe. Whoever remains in their home will be safe. Whoever enters the Sacred Masjid will be safe." When Abu Sufyan witnessed the disciplined ranks of the Muslim army, he exclaimed in amazement: "O Abbas, the kingdom of your nephew has become great!"

Abbas replied firmly:

"Woe to you! This is not a kingdom. It is prophethood."

Returning Home

The Prophet ﷺ organised the Muslim army into three main divisions as they entered Makkah:

- The Muhajiroon, led by Khalid ibn Walid
- The Ansar, led by Sa'd ibn Ubadah
- A mixed group led by the Prophet ﷺ himself

The army consisted of around 700 Muhajiroon, 4,000 Ansar, and approximately 5,300 members from other tribes.

As Sa'd ibn Ubadah marched forward, he reportedly proclaimed:

"Today is the day of battle. Today the sanctity of the Ka'bah will be lifted." This alarmed Abu Sufyan. When the Prophet ﷺ heard this statement, he corrected it immediately, saying Sa'd had spoken wrongly. The banner was reassigned, and the message was clear: this was not a conquest of revenge, but a moment of mercy.

The Peaceful Conquest

Following Abbas advice, Abu Sufyan hurried back to Makkah and warned the Quraysh that resistance would be futile. He repeated the Prophet's announcement of safety:

- Whoever enters the Sacred Mosque is safe.
- Whoever remains inside their home is safe.
- Whoever enters the house of Abu Sufyan is safe.

Despite his efforts, his wife Hind angrily rebuked him, accusing him of cowardice.

Nevertheless, the people of Makkah largely withdrew into their homes or the Haram. The Prophet ﷺ instructed the Muslim forces not to fight unless attacked. Only a small group led by Ikrimah ibn Abi Jahl, along with Safwan ibn Umayyah and Suhayl ibn Amr, attempted resistance. They attacked the contingent of Khalid ibn Walid. A brief clash followed in which around a dozen of the Quraysh were killed, while Muslim casualties remained minimal. After this short skirmish, Makkah surrendered peacefully.

Justice After Victory

After the conquest, the Prophet ﷺ declared a general amnesty for the people of Makkah. However, a small number of individuals were excluded due to particularly severe crimes such as murder, treason, and apostasy. Among them were:

- Ikrimah ibn Abi Jahl
- Habbar ibn al-Aswad
- Abdullah ibn Sa'd ibn Abi Sarh
- Abdullah ibn Khatal
- Miqyas ibn Subabah
- al-Huwayrith ibn Nuqaydh
- Wahshi ibn Harb
- Two women: Fartanah and Sarah

Yet even among these, mercy often prevailed. Abdullah ibn Khaṭal, who had apostatised and murdered a Companion, was executed after clinging to the curtains of the Ka'bah seeking sanctuary. Fartanah, one of his slave singers who spread propaganda against the Prophet ﷺ, was also executed. Sarah later returned, sought forgiveness, and was pardoned. Abdullah ibn Sa'd ibn Abi Sarh, a former scribe who had apostatised, sought refuge with Uthman. After hesitation, the Prophet ﷺ accepted his repentance. He later lived righteously and eventually served as Governor of Egypt.

Ikrimah ibn Abi Jahl fled by sea but, during a violent storm, realised that idols could not help him. Turning to Allah alone, he vowed that if saved he would return and embrace Islam. True to his word, he later returned, accepted Islam, and eventually died as a martyr fighting in the path of Allah. Habbar ibn al-Aswad, who had once attacked the Prophet's daughter Zaynab,

causing her miscarriage, also sought forgiveness and was pardoned. Wahshi ibn Harb, who had killed Hamzah, later accepted Islam and was forgiven. In the end, only four of the nine individuals on the list were executed, while the others repented and were granted mercy.

Sanctity Restored

The Conquest of Makkah itself had been triggered by the violation of the Treaty of Hudaibiyyah, when Banu Bakr, supported by Quraysh, attacked the allied tribe Banu Khuza'ah.

After the city fell peacefully, the Prophet ﷺ restored the sacred status of Makkah. Fighting was halted by the afternoon, and the sanctity of the Haram was reaffirmed. The following day, when a member of Banu Khuza'ah killed a man from Banu Bakr in retaliation, the Prophet ﷺ strongly condemned the act and declared: "The Haram has returned to the sanctity that Allah established. If anyone says that the Messenger of Allah fought in it, then say: Allah permitted it for His Messenger for only a brief hour of the day, and He has not permitted it for you." No war booty was taken. No land was seized. The Conquest of Makkah stands as one of the greatest examples in history of power combined with mercy, a victory not of revenge, but of forgiveness, justice, and faith.

The Liberation of Makkah

After 21 years of struggle, persecution, migration, and battles, Makkah was finally liberated. The Messenger of Allah ﷺ returned to his birthplace not as an exile, but as the undisputed leader. Yet his entry was not one of pride or triumphal display. He entered the city humbly upon his camel, lowering his head so much in gratitude to Allah that his forehead was almost touching the back of his camel. He praised and glorified Allah and recited the opening verse of Surah al-Fath: "Indeed, We have granted you a clear victory." When the Prophet ﷺ arrived at the Ka'bah, he began performing tawaf while mounted on his camel. Around the Ka'bah stood 360 idols, symbols of the paganism that had dominated Makkah for centuries. Each time he passed one, he pointed to it with his staff and it fell to the ground. As they collapsed, he repeatedly recited the verse: "Truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish."

The people of Makkah gathered around, witnessing the fall of the idols that they and their forefathers had worshipped for generations. The Prophet ﷺ then asked for the keys of the Ka'bah so he could personally enter and purify it. Inside, he destroyed the remaining idols and erased images and pictures that had been placed there. Among them were images falsely attributed to Prophet Ibrahim. The Messenger of Allah ﷺ rejected this distortion and declared that Ibrahim had nothing to do with paganism. He recited the verse: "Ibrahim was neither a Jew nor a Christian, but he was a true monotheist, submitting to Allah, and he was not among the polytheists."

After the Ka'bah had been purified, the Prophet ﷺ stood on its steps and delivered a short but profound sermon. He declared that Allah alone had fulfilled His promise and granted victory. All the practices and privileges of the Age of Ignorance (Jahiliyyah) were abolished, except for two honorable responsibilities that were preserved: the custodianship of the Ka'bah and the feeding of the pilgrims. He concluded his sermon with the powerful words of Surah al-Hujurat, reminding humanity that true honor lies in Taqwa, not lineage. The Prophet ﷺ then asked the people of Makkah:

“O people of Quraysh, what do you think I will do with you?”

They replied: “With goodness. You are a noble brother, the son of a noble brother.” At that moment, instead of revenge, the Prophet ﷺ granted a complete and general pardon.

Echoing the words of Prophet Yusuf, he said:

“No blame will there be upon you today. Go, for you are free.”

It was one of the greatest acts of mercy in history.

Soon after, the Prophet ﷺ ordered Bilal to climb onto the roof of the Ka’bah and call the adhan. The same man who had once been tortured in the scorching desert of Makkah for proclaiming “Ahad, Ahad” (One, One) now stood atop the most honored place in the city, announcing the Oneness of Allah. Allah had elevated him so that he would proclaim His Oneness five times a day. This scene shocked many of the Quraysh elite who had once looked down upon Bilal because he had been a slave. Yet it perfectly symbolised the message of Islam: honor is determined by faith, not lineage or status. In Arabia, it was unprecedented for a freed slave with no recognised tribal lineage to be elevated above the nobles of Makkah. Some Quraysh privately expressed resentment. Attab ibn Asid remarked that Allah had honored his father by not allowing him to witness what he described as the humiliation of a black man being elevated above them. Al-Harith ibn Hisham, the brother of Abu Jahl, said that if he were truly convinced that the Prophet ﷺ was upon the truth, he would have followed him. Abu Sufyan, although newly Muslim, remained silent, fearing that even the rocks might inform the Prophet ﷺ of their conversation.

The Prophet ﷺ later informed them of their private discussion, even though no one had been present. Realising that this knowledge could only come through revelation, Al-Harith immediately accepted Islam, and later Attab also embraced the faith. Al-Harith would go on to become deeply pious and eventually died as a martyr at the Battle of Yarmuk. Afterwards, the Prophet ﷺ went to Mount Safa, where he accepted the pledges of allegiance from the men of Makkah who embraced Islam. The women of Makkah also came to pledge allegiance according to the Qur’anic guidelines. Among them was Hind bint Utbah, the wife of Abu Sufyan. During the pledge, Hind openly commented on some of the instructions, even admitting that she had previously taken money from Abu Sufyan without his knowledge. Abu Sufyan humorously forgave her on the spot. Meanwhile, the Ansar began to worry that the Prophet’s reunion with his family and homeland might cause him to remain in Makkah and distance himself from them. Allah informed the Prophet ﷺ of their concerns through Jibril. The Messenger of Allah ﷺ reassured them, saying: “I am the servant of Allah and His Messenger. My life is with you, and my death will be with you.” This echoed the promise he had made to them during the Covenant of Aqabah, when he told them: “My blood is your blood, and my destruction is your destruction.” The Prophet ﷺ remained in Makkah for nineteen days, teaching the people about Islam and emphasising the sacredness of the city. He explained that the sanctity of Makkah was decreed by Allah Himself, and that bloodshed within it was forbidden. The companions honoured this command so strictly that they would not even disturb the pigeons of the city.

Many remarkable conversions occurred during this period. One man, Fudalah ibn Ubayd, still resentful of the new order, attempted to assassinate the Prophet ﷺ during tawaf. The Prophet ﷺ confronted him directly and asked what he was doing. Fudalah nervously replied that he was making supplication. The Prophet ﷺ smiled and placed his hand upon

Fudalah's chest. Fudalah later said that in that moment the Prophet ﷺ became more beloved to him than anyone else, and he immediately accepted Islam.

Another prominent figure, Safwan ibn Umayyah, fled Makkah after the conquest because of his previous hostility toward Islam. Umayr ibn Wahb sought him out and obtained a guarantee of safety for him from the Prophet ﷺ, bringing the Prophet's turban as proof. Safwan returned, and the Prophet ﷺ publicly confirmed his protection, extending it from two months to four. After witnessing the events that followed, Safwan eventually accepted Islam after the Battle of Hunayn and later died as a martyr. Similarly, Suhayl ibn Amr, who had fiercely opposed the Prophet ﷺ in Badr, Uhud, Khandaq, and Hdaybiyyah, feared retaliation and remained inside his home. He sent his son to seek protection from the Prophet ﷺ. The Messenger of Allah ﷺ immediately granted him safety and instructed the companions to treat him with respect, saying that Suhayl was a man of intelligence and honor. Suhayl met the Prophet ﷺ and spoke with him, though he did not accept Islam immediately. He later embraced Islam after the Battle of Hunayn. Another moving moment occurred when Abu Quhafah, the elderly father of Abu Bakr, came to accept Islam. His granddaughter Asma brought him to the Prophet ﷺ by the hand because of his age and blindness. The Prophet ﷺ gently remarked that they could have left the elderly man at home and that he would have gone to visit him instead. Abu Bakr replied that it was more fitting for his father to come to the Messenger of Allah ﷺ. When Abu Quhafah placed his hand in the Prophet's hand to accept Islam, Abu Bakr began to cry, wishing that the hand being placed in the Prophet's hand had been the hand of Abu Talib, because he knew how deeply the Prophet ﷺ had loved his uncle.

Following the conquest, many tribes that had previously remained neutral began entering Islam in large numbers. However, during this period a serious mistake occurred. The Prophet ﷺ sent several expeditions to nearby tribes to invite them to Islam and dismantle remaining centers of idolatry. Among these missions, Khalid ibn Walid was sent to the tribe of Banu Jadhimah. This tribe had previously killed one of Khalid's relatives. When Khalid approached them, they feared revenge and prepared to defend themselves. Khalid responded forcefully and attacked, even against those who had not participated in hostility. The tribe attempted to surrender and said, "We are Sabians," intending to convey that they had accepted Islam, but Khalid misunderstood their statement and ordered them to be killed. When news of this reached the Prophet ﷺ, he was deeply grieved. He stood facing the Ka'bah and declared:

"O Allah, I disassociate myself from what Khalid has done."

He then sent Ali with compensation and blood money to apologise and repay the families of the victims. Among those killed was a young man who had been engaged to be married. The tragedy greatly saddened the Prophet ﷺ, who asked whether no one had shown mercy to prevent the killing. Later, when Abdur Rahman ibn Awf complained about Khalid insulting some of the senior companions, the Prophet ﷺ warned Khalid not to speak against them. He emphasised that those who accepted Islam earlier possessed a status that later Muslims could never equal, even if they spent mountains of gold in charity.

Thus, the Conquest of Makkah was not merely a military victory. It was a triumph of mercy over revenge, humility over pride, and faith over tribal arrogance. The city that had once persecuted the Prophet ﷺ was transformed into the spiritual heart of Islam, purified from idolatry and dedicated solely to the worship of Allah.

The Battle of Hunayn

The battle of Hunayn produced one of the greatest amounts of war spoils in the history of the Seerah, equivalent to millions in today's value. During this battle, the Prophet ﷺ met his foster sister, Shayma'. At first he did not recognise her until she said, "I still have the mark from when you bit me." Upon hearing this, the Prophet ﷺ smiled and acknowledged her. He gave her two choices: to accept Islam and remain with the Muslims, or to return to her people with gifts. She chose to return to her tribe with gifts, and it is not definitively confirmed whether she later accepted Islam. After the battle, the Prophet ﷺ waited for the tribe of Hawazin to accept Islam so that they could reclaim their captives and wealth. However, when they delayed, he distributed the spoils according to the rulings of the Shari'ah. Some of the new Muslims, such as Abu Sufyan, Harith ibn Hisham (the brother of Abu Jahl), and Mu'awiyah, received large shares. This was done to soften their hearts toward Islam and strengthen their attachment to the faith. Some of the Ansar felt hurt that they did not receive similar gifts, despite their long history of sacrifice and support for Islam. The Prophet ﷺ gathered them privately and addressed them with great wisdom and affection. He reminded them of Allah's favour upon them, saying, "Did I not come to you when you were misguided and Allah guided you through me?" He also said, "If it were not for the Hijrah, I would have been one of the Ansar." Then he asked them, "Are you not pleased that others return with sheep and camels while you return with the Messenger of Allah?" Upon hearing these words, the Ansar wept until their beards were soaked with tears and never again expressed such feelings. The Battle of Hunayn marked the effective end of organised pagan resistance in Arabia. Soon after, the people of Ta'if accepted Islam, and idolatry was largely removed from the land. Following this consolidation within Arabia, the Prophet ﷺ began to turn his attention toward the Roman Empire.

The Battle of Tabuk

The Expedition of Tabuk, which took place in Rajab of 9 AH, was the final expedition in the Seerah of the Prophet ﷺ. It was not primarily a battle but rather a powerful test of sincerity, sacrifice, and faith. Because of the immense difficulties involved, it became known as "The Army of Hardship." Approximately 30,000 companions participated in this expedition, although some historical estimates vary.

The journey to Tabuk was extremely demanding. The distance was roughly one thousand miles, undertaken in the intense heat of the Arabian summer. The expedition also occurred just before the harvest season, a time when people depended heavily on the crops that provided their yearly income. As a result, those who participated left their livelihoods behind and only returned after the harvest period had passed.

The companions endured severe hunger and thirst during the journey. Some companions survived by rationing a single date per day, and at times even that date would be split between two people. Others would suck on date pits to ease their hunger. The thirst became so intense that some companions sacrificed camels in order to extract any remaining moisture from their stomachs. Participation in this expedition was considered a personal obligation (fard 'ayn). Every capable adult male was required to attend. In Surah At-Tawbah, Allah strongly urged the believers to participate and issued severe warnings to those who stayed behind without a valid excuse. Despite the wealth that had been gained at Hunayn, the Prophet ﷺ had already distributed those spoils, so he called upon the companions to

donate in order to equip the army. He promised that whoever financed the Army of Tabuk would be granted Paradise. Among the companions, Uthman made the largest contribution. Each time the Prophet ﷺ asked for support, Uthman pledged one hundred camels, repeating this several times. Umar donated half of his wealth, hoping that this time he might surpass Abu Bakr. However, Abu Bakr donated all of his wealth for the sake of Allah. The hypocrites mocked the believers for their charity. They accused those who donated large amounts of showing off, while also ridiculing those who could only give small amounts. In response, Allah revealed verses condemning those who slander believers for their charity and warning them of severe punishment.

Ka'ab ibn Malik

Ka'ab, a senior Companion who had pledged allegiance to the Prophet ﷺ at Aqabah, did not join the Expedition of Tabuk. He was physically capable and financially able, but he kept delaying his preparations until the Muslim army had already departed. When the Prophet ﷺ returned to Madinah, Ka'ab decided to speak the truth. He said, "If I lie today, Allah will expose me tomorrow. But if I tell the truth, you may be angry with me today." He then admitted honestly, "O Messenger of Allah, I have no excuse." The Prophet ﷺ responded, "As for this man, he has spoken the truth." Although members of his tribe urged him to fabricate an excuse, Ka'ab refused to lie. As a consequence, the Prophet ﷺ ordered that Ka'ab and two other companions who had also remained behind be socially boycotted. The entire community stopped speaking to them. Even when Ka'ab greeted others with salam, they would not reply. The Prophet ﷺ himself would sometimes look toward Ka'ab, but when Ka'ab looked back, the Prophet ﷺ would turn away. The emotional burden of this isolation was immense. In his anguish,

Ka'ab once went to his close friend and cousin, Abu Qatadah. He climbed over the wall into his garden and greeted him with salam, but Abu Qatadah did not respond. During this period, Ka'ab faced another test. A Christian messenger from Syria delivered a letter from the king of the Ghassanids, inviting him to leave Madinah and join them, saying that he was being treated unjustly. Realising this was a trial from Allah, Ka'ab immediately burned the letter. After fifty days of the boycott, the Prophet ﷺ instructed Ka'ab and the other two companions (Murarah and Hilal) to send their wives back to their families and refrain from marital relations. The test became even harder, but Ka'ab remained patient and steadfast. On the sixtieth morning, while Ka'ab was sitting in deep distress, he suddenly heard someone calling, "O Ka'ab ibn Malik! Rejoice!" he immediately fell into prostration, realising that Allah's forgiveness had arrived. The Prophet ﷺ had announced after Fajr that Allah had accepted the repentance of the three companions. People rushed to congratulate them. In his joy, Ka'ab even gave the shirt off his back to the first person who brought him the good news.

Masjid al-Dirar (The Harmful Mosque)

During this period, the hypocrites in Madinah constructed a mosque with harmful intentions. Their aim was not worship, but to create division among the believers and establish a place where they could gather without correction. The mosque was built near Masjid Quba, exposing their insincere motives. They even requested the Prophet ﷺ to pray in it so that it would gain legitimacy. The Prophet ﷺ postponed the matter until after the expedition. However, while the Muslims were returning from Tabuk, Allah revealed verses exposing their plot. Allah declared that this mosque was built to harm the believers, spread disbelief, and

support those who opposed Allah and His Messenger. The Prophet ﷺ then ordered that the structure be destroyed and burned, and he never entered it.

Events During the Expedition of Tabuk

Before departing for Tabuk, the Prophet ﷺ appointed Muhammad ibn Maslamah to oversee Madinah and asked Ali to remain behind to care for his family. The hypocrites mocked Ali, suggesting he had been left behind out of weakness. Feeling distressed, Ali caught up with the Prophet ﷺ and complained. The Prophet ﷺ reassured him, saying, "Are you not pleased to be to me like Harun was to Musa, except that there is no prophet after me?" Ali then returned to Madinah as instructed. During the journey, they found a small amount of water in a well. The Prophet ﷺ placed his hand in the water, made dua, rinsed his mouth, and spat into the well. The well miraculously filled with water, providing enough for the entire army. The Prophet ﷺ remained in Tabuk for twenty days, during which no enemy appeared. He also sent Khalid ibn Walid to the tribe of Kindah, where their leader Ukaydir was captured. Though he did not accept Islam, he agreed to break off ties with the Roman Empire.

During this expedition, another remarkable event occurred when the Prophet ﷺ was delayed before Fajr. The companions began the prayer with Abdur Rahman ibn Awf as the imam. When the Prophet ﷺ arrived, he joined the congregation behind him, making Abdur Rahman the only person to have ever led the Prophet ﷺ in prayer.

Exposure of the Hypocrites

Several incidents during the return journey exposed the hypocrisy of certain individuals. When rain fell after the Prophet ﷺ made dua, some hypocrites claimed it occurred because of the stars rather than Allah's mercy. The Prophet ﷺ warned that attributing rain to stars instead of Allah was a form of disbelief. On another occasion, when the Prophet's camel went missing, a hypocrite mocked him. Allah then revealed to the Prophet ﷺ exactly where the camel was stuck, proving the hypocrite wrong.

Some hypocrites also mocked the Prophet's prediction that Islam would conquer the great empires of Persia and Rome. Yet history soon proved these predictions true, as the Muslim armies later defeated the Persian Empire and greatly weakened the Roman Empire. What seemed impossible to the hypocrites became one of the greatest demonstrations of the truth of the Prophet ﷺ.

A Worthy Reception

As the Muslim army neared Madinah following the Expedition of Tabuk, they were met by the residents at Thaniyyat al-Wada' (The Farewell Mount). The people welcomed the Prophet ﷺ and the Companions by singing the famous poem Tala'a al-badru 'alayna (The full moon rose over us). While commonly associated with the Hijrah, historical evidence suggests this reception actually took place upon the Prophet's ﷺ return from Tabuk, as the mount is located north of Madinah, the direction from which the army arrived.

A Hypocrite's Demise

Within a month of returning from Tabuk, Abdullah ibn Ubayy ibn Salul, the leader of the hypocrites, fell terminally ill. Throughout his life in Madinah, he had been a constant source of fitnah, from abandoning the army at Uhud to spreading the slander against Aisha. Despite

his lifelong enmity, the Prophet ﷺ visited him on his deathbed. When Ibn Ubayy requested the Prophet's ﷺ shirt to be used as a shroud (kafan) and asked for his funeral prayers, the Prophet ﷺ mercifully agreed, hoping his kindness might sway those with weak faith toward sincere Islam.

The Final Judgment on Hypocrisy

Umar protested the Prophet's ﷺ decision to lead the funeral prayer for an enemy of Allah. However, the Prophet ﷺ prioritised da'wah and mercy until Allah revealed a definitive command: "And do not ever offer [funeral] prayers for any of their dead, nor stand by their grave..." (Surah at-Tawbah). This revelation marked the end of seeking forgiveness for those who died in a state of rebellion and hypocrisy.

The Year of Delegations

The 9th year after Hijrah (9 AH) is known as the Year of Delegations due to the influx of tribes from across the Arabian Peninsula traveling to Madinah to pledge allegiance and embrace Islam.

The First Delegate: The tribe of Abdul Qays arrived early in 5 AH. They accepted Islam without ever having met the Prophet ﷺ previously, having heard the message and believed. They were the first tribe outside the Hijaz to build a masjid and perform Friday prayers.

Unrefined Sincerity: Dimam ibn Tha'labah, representing the Banu Sa'd, arrived in 9 AH. Known for his blunt and abrasive Bedouin manner, he questioned the Prophet ﷺ directly about the pillars of Islam. Upon receiving the answers, he pledged to follow them exactly, neither increasing nor decreasing. The Prophet ﷺ remarked that if Dimam was truthful, he would surely enter Paradise.

A Never-Ending Reward: Tufayl ibn Amr al-Dawsi, a chieftain who had accepted Islam back in Makkah, returned to Madinah as an emigrant in 8 AH. Among those who accepted Islam at his hands was Abu Hurayrah, who would go on to become the most prolific narrator of Hadith in history.

The Martyrdom of Urwah ibn Mas'ud

Urwah ibn Mas'ud al-Thaqafi, a prominent leader of Ta'if, accepted Islam and sought permission to preach to his people. Despite the Prophet's ﷺ concerns for his safety, Urwah was confident in his tribe's love for him. However, when he called them to Islam from his rooftop, they shot him with arrows. As he died, he described his martyrdom as a "gift from Allah." The Prophet ﷺ likened him to the "Companion of Ya-Sin" mentioned in the Qur'an.

The Submission of Thaqif

Driven by a guilty conscience and the realisation that Islam was dominant, the leaders of Ta'if eventually traveled to Madinah. They attempted to negotiate concessions, such as being exempt from prayer, zakah, and jihad, and requested to keep their idol, al-Lat, for three more years. The Prophet ﷺ firmly rejected these conditions, famously stating, "There is no goodness in a religion without prayer." Eventually, they surrendered to all terms, and Muslims were sent to destroy their idols.

The Wretched Liar

Musaylamah ibn Habib (later known as Musaylamah the Liar) led the Banu Hanifah to Madinah. Arrogant and power-hungry, he offered to follow the Prophet ﷺ only if he were promised leadership after him. The Prophet ﷺ rejected him utterly. Musaylamah later claimed prophethood for himself, leading to the Wars of Apostasy after the Prophet's ﷺ passing, where he was eventually killed by Wahshi ibn Harb.

The Thirst for Knowledge

Delegations continued to arrive seeking both worldly and spiritual knowledge.

- The Tribe of Himyar: Asked about the beginning of creation, to which the Prophet ﷺ explained the origins of the Heavens, the Earth, and the Throne of Allah.
- Banu Kulfah: A small delegation that stayed for several days to learn the prayer and Sunnah. The Prophet ﷺ encouraged them with the gentle advice: "Do what you can, and know that you will never be able to do everything you are commanded, but come as close as you can."

The Verse of Allah's Curse (Ayah al-Mubahalah)

A delegation of sixty Christians from Najran arrived in Madinah to discuss the nature of Isa As. The Prophet ﷺ hospitably allowed them to pray their own prayers inside the masjid. During theological debates, the Prophet ﷺ explained that Isa was created by Allah's command, similar to Adam As. When the Christians remained unconvinced, Allah revealed the verse of Mubahalah, challenging both parties to gather their families and invoke Allah's curse upon the liars. Fearing the spiritual consequences, the Christians declined the challenge and instead agreed to remain under the Prophet's ﷺ protection by paying jizyah.

The Death of Ibrahim

In 8 AH, the Prophet's ﷺ son, Ibrahim, was born to Mariyah al-Qibtiyyah. The Prophet ﷺ was overjoyed by his birth, but he fell gravely ill at just eighteen months old. As he passed away in his father's arms, the Prophet ﷺ wept, famously stating, "The eyes shed tears and the heart grieves, but we will not say except what pleases our Lord." A solar eclipse occurred on the same day, and though some believed it was a sign of the heavens mourning, the Prophet ﷺ corrected them, asserting that the sun and moon are signs of Allah and do not eclipse for the death of any human.

The Prophet's ﷺ Humble Lifestyle

Despite the growing wealth of the Muslim Ummah following victories at Khaybar and Hunayn, the Prophet ﷺ maintained an extremely simple life. He chose to be a "Slave Messenger" rather than a "Prophet King." While the communal wealth increased, his own home remained sparse, often containing only a few handfuls of barley and a water skin. He slept on a simple mat of date palm branches that left visible marks on his back, a sight that famously moved Umar to tears.

The Marital Dispute

As the communal wealth of the Ummah increased, many Companions' lifestyles visibly improved. However, the Prophet's ﷺ lifestyle remained as it was during the difficulties of the Makkah era. His wives, in their humanness, felt this disparity and began requesting more from the Prophet ﷺ. It is noted that their requests were entirely halal and they did not request extravagance; rather, they sought a level of comfort that aligned with the newfound

prosperity of the community. Spearheaded by Aishah and Hafsa, the wives united in their requests.

The Prophet's ﷺ Seclusion

The Prophet ﷺ deferred his comfort for the Hereafter and extended this principle to his family. This led to a period of tension where the Prophet ﷺ secluded himself in a private room for an entire month, leading to widespread rumors that he had divorced his wives. Umar, distressed by the news, eventually gained entry to the Prophet's ﷺ humble quarters. He found the Prophet ﷺ lying on a bed of date palm branches which had left marks on his back. When Umar questioned the lack of sustenance compared to the riches of Caesar and Khosrow, the Prophet ﷺ reminded him that while others have this world, the believers have the Hereafter.

A Divine Choice

The Prophet ﷺ informed Umar that he had not divorced his wives but had made an oath to remain apart for a month. Following this period, he went to his wives and recited verses from Surah al-Ahzab, offering them a choice. If they desired the life of this world and its luxury, he would provide for them and let them go graciously. However, if they desired Allah, His Messenger, and the Home of the Hereafter, Allah had prepared a great reward for them. Aishah immediately chose Allah and His Messenger, and every single wife followed suit, turning down worldly luxury for the sake of the Hereafter.

Lessons in Forbearance

The benefits derived from this incident are numerous, illustrating the Prophet's ﷺ patience and forbearance. Aishah narrated that the Prophet's ﷺ hand was never lifted against any woman or servant. The incident also demonstrated the deep love the Companions held for the Prophet ﷺ, as they mourned his private struggles more than their own.

The Farewell Hajj

Makkah was liberated in 8 AH, yet the Muslims did not collectively perform Hajj that year because the political situation across Arabia was still unstable. Regions such as Ta'if, Tabuk, and Najran had not yet come under Muslim authority, and leaving Madinah unprotected would have posed a risk. A smaller group of Muslims performed Hajj under the leadership of Attab ibn Asid, the newly appointed governor of Makkah. Despite accepting Islam only at the conquest of Makkah, he was entrusted with the role because the senior Companions had pledged to remain in Madinah with the Prophet ﷺ. This year marked the first Hajj conducted according to the Islamic method.

In 9 AH, the situation stabilised. Ta'if accepted Islam and the expedition to Tabuk removed threats from the north. The Prophet ﷺ then appointed Abu Bakr to lead approximately 300 Muslims for Hajj, though he himself did not attend. One of the reasons he gave was that the polytheists still performed tawaf around the Ka'bah naked, and he preferred not to perform Hajj until such practices were abolished. Shortly after Abu Bakr's arrival, the opening verses of Surah al-Tawbah were revealed, declaring the end of pagan practices around the Sacred House and setting a four-month notice period for polytheists who had violated treaties.

The Prophet ﷺ then sent Ali to publicly proclaim these verses to the people, as announcements of this nature were traditionally delivered by someone from the Prophet's

own household. Abu Bakr remained the leader of the pilgrimage while Ali conveyed the new rulings. Four major announcements were made: no one would enter Paradise except a believer, no one would perform tawaf naked, no polytheist would be permitted to perform tawaf, and any treaties with the pagans would expire after four months unless they specified a longer term.

By 10 AH, the Haram was free from non-Islamic practices. The Prophet ﷺ then announced that he would perform Hajj, and tens of thousands of Muslims gathered to accompany him. He departed from Madinah on the 25th of Dhul-Qa'dah, and crowds joined along the journey until the numbers reached well over one hundred thousand. This pilgrimage became known as the Farewell Hajj, although the Companions did not initially realise that it would be the Prophet's final pilgrimage and farewell to the Ummah.

During this Hajj, the Prophet ﷺ demonstrated the complete methodology of Hajj. All the rules pertaining to Hajj are derived from the Farewell Haji. The Prophet clarified the Islamic methodology of Hajj and outlined the different ways of completing Hajj as well as the expiations attached to mistakes made while performing Hajj. The most detailed narration comes from Jabir ibn Abdullah.

On the plains of Arafat, the Prophet ﷺ delivered his famous sermon before the largest gathering he had ever addressed. He declared that the blood, wealth, and honour of every Muslim are sacred. All practices of the pre-Islamic era were abolished, including blood vengeance and usury, he nullified the usury owed to his uncle, al-Abbas, demonstrating that no one is above the law of Allah. He also emphasised the rights and dignity of women, instructing the believers to fear Allah in their treatment of them and to provide for them honourably.

During this historic moment, the verse was revealed: "Today I have perfected your religion for you, completed My favour upon you, and chosen Islam as your religion." The revelation confirmed that the message of Islam had reached its completion.

On the 10th of Dhul-Hijjah, the Prophet ﷺ reminded the people again of the sanctity of life, wealth, and honour. He warned them not to fall into misguidance after his departure and instructed those present to convey his message to those who were absent.

As the Prophet ﷺ returned from Hajj, an incident occurred at Ghadir Khumm (The well of Khumm) involving Ali. Some members of his expedition from Yemen had complained about his strictness regarding public wealth. The Prophet ﷺ defended Ali and addressed the people, reminding them of the importance of loyalty and respect toward his household. He also emphasised that the Muslims should hold firmly to the Book of Allah and remain connected to his family.

The Final Military Command: The Army of Usamah ibn Zayd

After completing the Farewell Hajj, the Prophet ﷺ returned to Madinah for the final time. Approximately two months later, in Safar 11 AH, he dispatched an army toward the Byzantine territories with the aim of asserting Islam's presence beyond Arabia and symbolically moving toward Jerusalem. Despite the presence of senior Companions such as Abu Bakr and Umar, the Prophet ﷺ appointed the young Usamah, who was only eighteen

years old, as the commander of the expedition. Some murmurs arose among a few people due to his youth, his non-Qurashi lineage, and the seriousness of the mission. The Prophet ﷺ firmly rebuked these concerns and reminded the Companions that they had previously raised similar objections regarding the leadership of Usamah's father, Zayd ibn Harithah, who had proven himself worthy. The Prophet ﷺ emphasised his deep love and confidence in Usamah, explaining that he was among the most beloved to him after his father. He instructed Usamah to march toward the area where his father had been martyred in the Battle of Mu'tah, giving the mission both strategic and emotional significance. It was also a powerful indication that Islam would continue to expand even after the Prophet's passing.

The Prophet's Illness Begins

As the army prepared to depart Madinah, news reached Usamah that the Prophet ﷺ had fallen seriously ill. In response, he halted the army just outside the city. During this time, the Prophet ﷺ continued visiting the homes of his wives according to his normal routine, but as his weakness increased, he sought permission to remain in the house of Aisha. The illness was accompanied by an intense fever, a condition that was often fatal in that era. Despite the severity of his illness, the Prophet ﷺ maintained his gentle and compassionate character.

Indications of the Prophet's Approaching Death

Although the Qur'an clearly states that every soul must taste death, including the Messenger of Allah ﷺ, the Companions found it emotionally difficult to accept the idea of his passing. Several signs, however, indicated that the end of his worldly life was approaching. Among these was the revelation of Surah An-Nasr. The young Companion Abdullah ibn Abbas understood its deeper meaning and interpreted it as a signal that the Prophet's mission was nearing completion and that his departure was close.

Another indication was the farewell advice the Prophet ﷺ gave to Muadh ibn Jabal when sending him to Yemen, hinting that he might not see him again. These moments gradually prepared the Ummah intellectually for the coming loss, even though their hearts struggled to accept it.

Final Public Addresses and Settling of Rights

As the illness worsened, the Prophet ﷺ was once carried to the masjid to address the people. In this gathering he delivered several important final instructions. Among them was a stern warning against turning graves into places of worship, a practice that had led previous nations into deviation. He also publicly invited anyone who believed they had been wronged by him or were owed anything to come forward. One Companion stood up claiming three dinars that were due to him, due to his repeated asking. The Prophet ﷺ immediately instructed that the amount be repaid, demonstrating his complete justice and accountability until his final moments.

During this address he mentioned a servant of Allah who had been given the choice between this world and what is with Allah, and that servant chose what is with Allah. Only Abu Bakr understood that the Prophet ﷺ was referring to himself, and he began to weep. The Prophet ﷺ then publicly affirmed the special status of Abu Bakr, stating that if he were to take a close companion (Khalil) from among mankind it would have been Abu Bakr, but

Allah had already taken him as His khalil. He also ordered that all doors leading directly into the mosque be closed except the door of Abu Bakr.

Leadership in Prayer and Final Guidance

The final prayer led by the Prophet ﷺ was Maghrib. When his illness became too severe for him to lead the congregation, he instructed that Abu Bakr should lead the prayers. Although Aishah initially expressed hesitation out of concern for her father's emotional state, the Prophet ﷺ insisted firmly that Abu Bakr lead the prayer. This instruction served as a clear indication of his suitability for leadership. In his final public advice, the Prophet ﷺ emphasised several important matters: honouring and caring for the Ansar, purifying the Arabian Peninsula from shirk, showing hospitality and kindness to future delegations, maintaining good thoughts of Allah at the time of death, safeguarding the prayer, and fulfilling responsibilities toward those placed under one's care.

The Prophet's Final Moments

Before his passing, the Prophet ﷺ ensured that the small amount of wealth in his possession, seven coins, was distributed in charity. He left this world completely free of material possessions. On the morning of his final day, he briefly lifted the curtain of his room and looked upon the Companions as they prayed in the masjid. Seeing them united in prayer brought him immense joy. As death approached, the Prophet ﷺ acknowledged the intensity of its pain while repeatedly affirming tawhid. His blessed head rested on the chest of Aisha, After using the Miswak, his final words were:

“Allahumma ar-Rafiq al-Ala”

“O Allah, the Highest Company.”

With these words, he chose the companionship of Allah over this world.

The Immediate Aftermath and the Leadership of Abu Bakr

The Companions were overwhelmed with grief. Umar refused to accept that the Prophet ﷺ had passed away and warned that he would punish anyone who claimed that he had died. At that moment, Abu Bakr entered the room, confirmed the Prophet's passing, and kissed his blessed forehead. He then went to the masjid and addressed the people with remarkable clarity and strength. He recited the verse: “Muhammad is no more than a Messenger. Messengers have passed away before him.”

The recitation of this verse broke the shock that had gripped the Companions and restored composure to the community.

The Appointment of the First Caliph

Even before the Prophet ﷺ had been buried, the urgent need for leadership led the Companions to gather for consultation. The Ansar initially considered appointing Sa'd ibn Ubadah as leader. When Abu Bakr and Umar arrived, Abu Bakr delivered a wise and balanced speech. He acknowledged the immense virtue and sacrifices of the Ansar while explaining that leadership should remain among the Quraysh, in accordance with the guidance of the Prophet ﷺ.

Unity was achieved when Umar, to avoid any division amongst the Muslims, pledged allegiance to Abu Bakr, followed by the Muhajir's and the Ansar. The following day, the wider Muslim community gathered in the mosque and formally pledged their allegiance to him.

The Inaugural Address of Abu Bakr

After becoming the first Caliph of Islam, Abu Bakr delivered a historic inaugural address that laid down the principles of Islamic governance. He declared that leadership is a responsibility rather than a sign of superiority. He explained that obedience to him was conditional upon his obedience to Allah and His Messenger ﷺ. He emphasised justice, promising that the weak would be strengthened until their rights were secured and that the strong would be held accountable if they acted unjustly. He also reaffirmed the commitment of the Muslim community to truth, morality, and striving in the path of Allah. With this speech began the era of the Rightly Guided Caliphs, marking the continuation of the Prophet's mission after his passing.