



حَمْدٌ لِلْعَالَمِينَ

MERCY TO THE WORLDS

The **Messenger of God**,
Muhammad bin
Abdullah (saww)

FAWZI AL-SAIF

2024

MERCY TO THE WORLDS

The **Messenger of God**,
Muhammad bin
Abdullah (saww)

By: Fawzi al-saif

Translated by: Hassan Sadeeq Jalal

Edited by: Mustafa Jaafar and

Mohammed Husain al-Butaihi

Reviewed by: Almokhtar M. Bukhamsin



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Contents



Preface to the series of the Prophet and his Progeny . . 9

preface..... 19

Before Birth to Meeting with Allah..... 21

1. The First of Creation 21

2. Honored Parents and the Blessed Birth:23

3. Muhammad and Ahmad:25

4. Nurtured by the Bani Sa'ad:
Wet Nursing By Halimah27

5. The Prophet Muhammad until the age of twenty: . .28

6. Prophet Muhammad from his twenties to forties
(Before the Prophethood).....30

7. From the Butha (Profithood Mission) to the Hijra . . .33

8. The Migration to Madina	40
9. Messenger of Allah: His Miracles, His Sunnah	43
10. The Messenger of Allah; his Companions and his Progeny.....	50
11. The Prophet faces his enemies: Quraysh, Jews, and Christians:	54
12. The Decisive Period in the Prophets Life.....	73
13. The Prophet's Departure to His Creator: (A Natural Death or Killed?).	79
Endnotes	85

Preface to the series of the Prophet and his Progeny

In the name of Allah, the Most Gracious, the Most Merciful.

1. Many, may Allah reward them, have written extensively about the biography of the Messenger of Allah, peace be upon him and his pure and infallible household, peace be upon them. The matter has not reached a point where the Ummah is fulfilled of the study of their lives, not to mention the rightful fulfilment of their position and status.

This brief work before you, I ask Allah that it be an accepted part of that abundance, and that it benefits those who come across it, by the grace and generosity of Allah.

It is fitting to mention briefly the importance of having role models in the lives of Muslims, as I have indicated in some prefaces to the books of this series. I mentioned there: One of the most crucial battles that is still ongoing is the battle of the living role model. It does not require weapons or armies; it only needs a screen, and even the screen is not necessarily needed. The model that the West desires for us is everywhere for those who seek it: the way of dressing, eating, walking, talking, language, marriage, child-rearing, and even the goals, aspirations, what is good, and what is not good, along with the details of various aspects of life.

In a time where our youth are familiar with the life and situations of celebrity actors, star athletes and martial arts fighters in the sports arena, knowing details about their lives, wealth, and sometimes their escapades, and our daughters keen of the circumstances of actresses, singers, and social media sensations, all of this often serves as an incentive for them to follow in these paths, if not beyond.

10

We observe that they, and others, may not be acquainted with the basics of the history of their noble Prophet and his infallible Imams, let alone the details of their lives. Consequently, they may struggle to respond to the verse of Allah Almighty: "Indeed in the Messenger of Allah you have a good example to follow"⁽¹⁾ As emulation depends on detailed knowledge and admiration for what is associated with that knowledge, for it to transform, at least partially, into actions and behaviour.

And indeed, in a remarkably surprising, if not saddening, field survey was conducted recently, the surveyor asked dozens of young men and women about the name of the

father of the Messenger of Allah, peace be upon him and his family. Shockingly, most of them were unaware, despite the expectation that young people of both genders have studied some aspects of the Prophet's biography and history in schools! This occurs at a time when if you ask them about the heroes of the European football league, you find them knowledgeable and well-versed!

We do not intend to paint the picture so bleakly to this extent. For there is another aspect to it, represented in religious lectures and gatherings that bring together hundreds, and perhaps thousands, in some seasons. In these gatherings, there remains a commendable level of connection to the Chosen Prophet, his Guiding Progeny, and the exemplary stances of righteous role models in the history of Muslims. This connection fosters religious and ethical commitment to commendable degrees.

For those who seek a radiant biography and a righteous example, and even for those whom we believe have good character, though somewhat influenced by the dazzle of false media and propaganda, we present this series on the life of the Chosen Prophet, peace be upon him and his guiding family, peace be upon them.

2. Among various names presented to our brothers and sisters for selecting a title for this series, most opinions favoured the title 'The Prophet and the Progeny.' The appropriateness of this title is evident to the esteemed reader. In addition to accurately reflecting its subject, it draws from the known saying of the Messenger of Allah, peace be upon him and his family, among the two groups: "Indeed, I have left among you, that

which if you hold fast to it, you shall not go astray: The Book of Allah and my family, the people of my house."⁽²⁾ We have previously pointed out the Quran's call to Muslims, and humanity in general, regarding the Prophet, peace be upon him and his family: ' Indeed in the Messenger of Allah you have a good example to follow' The Quran calls for emulating the Prophet, and the Prophet calls for following his Progeny—alongside the Quran—for salvation from misguidance."

Indeed, other traditions from the Messenger of Allah, peace be upon him and his family, clarified the intended meaning of "العتره" (Al-'Itrah). This was further elucidated by the Commander of the Faithful, Ali ibn Abi Talib, peace be upon him, who is their master after the Prophet what was meant by the word 'Itrah' of the Prophet. They are "Ahl al-Bayt," they are "People of the Cloak," they are the "Twelve Successors," they are the "Family of Muhammad," and "all of them are from Quraysh." They encompass "an Imam, the son of an Imam, the brother of an Imam, or the father of nine Imams," and so on.

3. The esteemed reader will notice that the predominant style in the books of this series is characterized by brevity in the number of topics, the length of each topic, and the simplicity in formulating its research. This intentional approach is taken because the author had in mind a readership that isn't specialized in the intricacies of intellectual and historical issues, nor is it composed of postgraduate students of the Islamic seminaries. Instead, it is aimed at a culturally-interested audience seeking to enhance its knowledge,

regardless of gender. This book, when read, is intended to serve as a key to exploring other specialized works. If one chooses to rely solely on it, it is hoped to be sufficient within reasonable limits for understanding the lives of these great personalities and emulating their examples.

This doesn't necessarily mean there is no research and evidence, especially in proving or discrediting historical incidents or accepting and rejecting certain opinions and theories. However, even in these arguments, refutations, and proofs, the attempt was made to simplify and facilitate the information and results as much as possible.

4. Considering that the books in the series relied on sources from the Sunni school of thought as well as Imami sources, some citations may have been presented verbatim. If a citation originated from sources of the Sunni school, which traditionally uses an incomplete form of prayer upon the Prophet, omitting mention of his family, it might have been transmitted with this wording. We were torn between either modifying the text by adding mention of the family, based on the Prophetic directive against incomplete prayers, or adhering to the transmitted text as is, and we chose the former. However, it's possible that our attention may have missed certain resources. We ask Allah to make every mention of blessings and praise upon the Prophet also encompass his family.
5. One of the effective criteria for evaluating works is to assess them within a broader context rather than in a

narrow self-centric view. This approach to evaluation generally tends to be positive, meaning that we might encounter a book with complex language and intricate theories, addressing a specific audience. Some may rush to criticize this type of writing, arguing that if the author had spent their time writing a more beneficial book for the public on a closer topic, it would have been better. Naturally, this often leads to a negative evaluation of the book and the author's effort. However, if one were to change the evaluation perspective and say: "Different segments of society have varying levels of knowledge and interests. Some may not benefit from this book, neither in its subject matter nor its style, especially those with simple or moderate cultural backgrounds. On the other hand, individuals with high expertise and focused intellects might derive significant benefits from this book and its subject matter. In fact, other books may not serve them as well. Thus, this book is suitable for them, and the author's effort is commendable in its context."

The considerations mentioned earlier may apply to this series. For some readers, it might not receive a positive evaluation due to their high level of knowledge, lack of interest in the subject matter, the straightforward and uncomplicated style, or the information not being deep enough for them, among other reasons. In this sense, the evaluation might not be positive for this category. However, for other categories of readers, it could be beneficial or even necessary. It is for these latter categories that this series has been written. I ask Allah, the Almighty, to associate it with His acceptance and benefit to His servants.

6. The inception of writing books in this series began in the eighth month of the year 1441 AH. The first book in the series was about Imam al-Mahdi, may Allah hasten his reappearance, titled: "Imam al-Mahdi; Awaited Justice and Present Responsibility." In response to the encouragement received from believers upon receiving the book, I followed with a book about the Lady of the Worlds, Fatimah al-Zahra, peace be upon her, titled: "Indeed, I am Fatimah, and My Father is Muhammad." It was completed in the 4th month of Rabi' al-Thani in the year 1442 AH. With the help and guidance of Allah, subsequent books followed one another until I concluded with the greatest Messenger, the Seal of the Prophets, and the Mercy to the Worlds, Prophet Muhammad, peace be upon him and his family. I finished writing about his blessed life on the tenth day of Rabi' al-Thani in the year 1445 AH. This marked the conclusion of this series.

Truthfully, on the night of the eleventh, as much as I was delighted during the day for completing the series, I felt a sense of solitude and a touch of melancholy. It reminded me of Adam, peace be upon him when he exited paradise to the world!

This is in spite of having another book in line but it was one of those moments of transitioning from the sublime world of prophethood and divine message to the mundane.

I ask that Allah honours me, and the esteemed reader, by beholding the joyous site of the Messenger of Allah in paradise and not denying us his companionship.

This series, as mentioned earlier, was printed in a non-sequential order. As soon as a book was completed, it was sent to be printed. There was no sequential order in this series, as I saw it fitting for the first book to be about Imam Al-Mahdi (peace be upon him), while the last was about the Messenger of Allah (peace be upon him). The second to last focused on the Commander of the Faithful, Ali ibn Abi Talib (peace be upon him). Among these were books on the remaining infallibles (peace be upon them).

This explains why some references may seem incoherent or incomprehensible without knowledge of this non-sequential publishing order. For example, while reading the book on the Messenger of Allah, you might encounter a phrase, Hadith, or historical event followed by the quote "We have pointed to this subject in another location of the series," even though you're still in the first book. Or, in later books, you might see the quote "We will explore this topic in another location," even though it's mentioned in the very last book.

Knowing that these books were published in a non-sequential order is useful to know, so please bear this in mind as you read. This may help to alleviate any confusion that may arise from seemingly misplaced references or out-of-order discussions.

7. Many believers, men and women alike, contributed to this series in various ways. Some undertook the cost of a book when it was printed, others contributed in different ways. Some covered a significant portion of the costs when it became a complete set. Others assisted in the writing and transcription from audio

tapes. Some diligently sought corrections after printing, while others volunteered to produce and distribute the books individually. Each played a vital role, and even though some were acknowledged in certain books, others preferred not to be mentioned. I pray to Allah, the Most Gracious, to grant them all tremendous reward and the intercession of the Prophet and his pure family.

Fawzi, son of the late Muhammad Taqi Al-Sayf

This preface was written on 27/4/1445 AH in Tarout - Al-Qatif

preface

1. The book in your hands, dear reader, is an abridgement of the biography of one of the fourteen infallibles in Shia Islam. Its pages constitute about 25% of the original book, which also bears the same title. With Allah's Grace and Will, the original book will be translated at a later date.
2. This book, and the other books in the same series, are aimed at the young generation of Shia Muslims who do not have a good command of the Arabic language, in which the original book was written. It therefore assumes a basic knowledge of the concepts related to the Infallible and their life, and seeks to analyze and expand on them.

We note that there are very few translated books in English on the lives of the Imams, especially for young English speakers. This is despite the importance of the topic, and it is one of the reasons that prompted this translation project.

3. Since this book and the rest of the series have been translated by multiple individuals and in different ways, it is natural that they will not all be in a consistent style. We would therefore be grateful if the reader would help us by pointing out any errors or observations they may have, so that they can be corrected in future editions.

I ask Allah Almighty to reward the reader, the author of these pages, and the translators with His recompense and blessings, and the intercession of the Infallibles, may peace and blessing be upon them.

Fawzi Muhammad Taqi Al Saif
Tarut - Qatif
20/09/1445 H

Before Birth to Meeting with Allah

1. The First of Creation

Muhammad, may Allah bless him and his family, is the first of creation! This is a reality agreed upon by Muslims, but they differ in interpreting and explaining its dimensions. Some, following the apparent trend and fearing exaggeration, argue that this primacy is a preferential one, not temporal. In this view, the idea aligns with the belief that the Prophet is the best of creatures, and his being first is a matter of rank rather than chronological order. There's no connection between this and the primacy of his creation compared to other creatures.

Others, not bound by the previous direction, argue that Prophet Muhammad has dual dimensions. On the one hand,

he is the light that preceded all creatures, and in this sense, he is the first creation of Allah. Moreover, he is the best of what was created. They may have adopted this perspective based on reports stating that when Allah, the Almighty, initiated creation, He first and exclusively created the light of His Messenger, from which all goodness emanated. This was the manifest light within Adam, to which all angels prostrated themselves in accordance with the command of their Creator, Glory be to Him. He, on the other hand, is the superior human being who came to existence in his own time, born in his own place in Makka.

Some Muslims have expressed this meaning, adding to the previous ones of his primacy and betterment as “the Muhammadan Truth” or the “The Luminous Existence”. They explain this by referring to the concept of light in various hadiths and traditions.⁽³⁾

Another view held by some Muslims is that Allah created Prophet Muhammad from His own light. They explain this by referring to the concept of light in various hadiths and traditions. Some see this interpretation as a sign of the Prophet’s greatness and his special place in creation.

Based on these views, they don’t have issues reconciling the Prophet’s primacy in the metaphysical inner creation, but his latency in the physical outer after Adam and the remaining Prophets.

In truth, solid narrative hadiths—our only source—inform us of the status of Muhammad Al-Mustafa (peace and blessings be upon him and his family) and his aforementioned virtues,

among other things. However, we mere humans struggle to comprehend that which surpasses our understanding, nor can we readily accept truths that transcend us, especially when presented outside our established beliefs.

This, of course, does not imply accepting everything that lacks a solid narrative foundation.

2. Honored Parents and the Blessed Birth:

The revered father of the Prophet, peace be upon him and his family, was Abdullah ibn Abd al-Muttalib ibn Hashim ibn Abd Manaf, tracing this lineage back to the Prophet Isma'il, son of Ibrahim, peace be upon them both.

His esteemed mother was Amina bint Wahb ibn Abd Manaf ibn Zuhrah from the Quraysh tribe.

Shi'a Muslims believe that the Prophet's parents adhered to the monotheistic faith of Prophet Ibrahim, known as the Hanifiyyah, the same path followed by the Hashemite family in Makkah. This path emphasized the belief in the Oneness of God and the faith in the Day of Judgment, avoiding the obscene practices of the Quraysh pagans. The Hashemites were renowned in Makkah for adhering to these principles. It's only fitting that the parents of the Prophet would be of such high virtue, originating from noble lineages and untainted by the religious and moral corruption of the pre-Islamic era. The selection of parents for the Prophet was a divinely guided process, ensuring they possessed the qualifications needed for such an immense honor.

The opinions among Muslims regarding the parents of the Prophet differ. The majority considers them to be saved, either because they lived in the period between prophets or due to the intercession of the Prophet Muhammad.

However, some followers of the Umayyad perspective insist that the parents of the Prophet were encompassed by disbelief and even claim that they entered the hellfire, based on fabricated hadiths⁽⁴⁾. Meanwhile, they view those who embraced Islam after abandoning it, like Abu Sufyan, as Muslims and even consider them among the best people.

We addressed this issue in detail in our book "A'lam al-Asrah al-Nabawiyya,"⁽⁵⁾ and it can be referred to for more information.

Concerning the birth of the Prophet Muhammad, it occurred in the month of Rabi' al-Awwal, on the 17th day, as commonly known, approximately 53 years before his migration⁽⁶⁾ to Madina. This year is known as the Year of the Elephant, witnessing Allah's victory for His sacred house in Makkah, and the defeat of the Christian army from Abyssinia attempting to destroy the Kaaba. Instead, Allah destroyed them, as mentioned in the Quran: "For He sent against them flocks of birds (*) that pelted them with stones of baked clay(*) leaving them like chewed up straw."⁽⁷⁾

The birth of the Prophet was preceded by signs and events as if signalling to the world and its inhabitants that the birth of an "exceptional man" would bring about extraordinary events. There are narrations in Shiite sources and others describing various signs, including the palace of Khosrow shaking and its fourteen balconies collapsing⁽⁸⁾, symbolizing the downfall of

the Zoroastrian political entity. Additionally, it is said that the main fire in their temple extinguished, indicating the end of that religion. On the level of idols, it is mentioned that they fell on their faces, and Satan declared a state of emergency among his forces to confront the light of Prophet Muhammad that would spread across the earth.

In Iraq, Lake Sawa⁽⁹⁾ dried up dramatically, serving as a striking sign that catches the attention even of the heedless, prompting them to question what has happened. This event, the drying up of a lake that was once filled with water and used by people for navigation, is undoubtedly a powerful symbol. Simultaneously, the Samawa Valley overflowed with water, kilometers away from the lake, where it had no precedence of doing so.

Despite the world celebrating the birth of their master, followers of the apparent Umayyad school were reluctant to join in the festivities. They went so far as to fabricate and weaken narrations about these well-known and transmitted signs while acknowledging their existence!⁽¹⁰⁾

What's even more astonishing is that, while the entire universe celebrated the Prophet's birth, there are still some among them who question the legitimacy of commemorating and even declare it impermissible, issuing fatwas against those who engage in such celebrations.

3. Muhammad and Ahmad:

It is known that Allah, the Almighty, took a covenant from the prophets to believe in the Messenger of Allah, peace be upon

him and his family⁽¹¹⁾. As stated in the Quran, it implies that they knew him, at the very least, by his description and name. Allah says in His book, "And [mention, O Muhammad], when Allah took the covenant of the prophets, [saying], 'Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him.'"⁽¹²⁾ Furthermore, the Quran describes him as "whose description they find in their Torah and the Gospel."⁽¹³⁾ In a later stage, the previous heavenly scriptures gave glad tidings of the Prophet Muhammad, peace be upon him, hundreds of years before his blessed birth.⁽¹⁴⁾ Prophet Jesus, son of Mary, conveyed this message, saying, "And 'remember' when Jesus, son of Mary, said, 'O children of Israel! I am truly Allah's messenger to you, confirming the Torah which came before me, and giving good news of a messenger after me whose name will be Ahmad.' Yet when the Prophet came to them with clear proofs, they said, 'This is pure magic.'"⁽¹⁵⁾

The perplexity arises from the apparent contradiction in the Sunni scholars' stance regarding Abdul-Muttalib, the grandfather of the Prophet Muhammad. On one hand, they agree that the Prophet was named Muhammad after his grandfather Abdul-Muttalib. On the other hand, the majority of Sunni scholars claim that Abdul-Muttalib was not a believer.

In contrast, the Imamiyyah perspective asserts that Abdul-Muttalib was a believer, knowledgeable about heavenly scriptures, and aware of his grandson's future prophethood. There are even narrations suggesting that Abdul-Muttalib was among the righteous individuals appointed by God. This aligns with the Imamiyyah belief that the Prophet's name was chosen

with divine wisdom, connecting it to the heavenly plan and Abdul-Muttalib's faith.

Furthermore, based on the Imamiyyah perspective, it is understandable why no one bore the name Muhammad before him. According to this view, his noble name preceded creation itself and even the prophethood of earlier prophets. This contrasts with the Sunni school's belief that no one was named Muhammad because Allah reserved its use to safeguard it.

The name "Muhammad" became widespread even before his birth, as it was known in previous scriptures and among their scholars. This recognition led some Qurayshi individuals to name their sons Muhammad, hoping that he might be the awaited one. Various accounts suggest that around twenty Qurayshi individuals were named Muhammad, but this number might have decreased to fifteen or even three.

Some scholars interpret the name "Ahmad" to mean someone frequently praised and grateful to God. Thus, Muhammad is understood to mean one who is consistently praised and praiseworthy, creating a perpetual state of gratitude and commendation. This interpretation emphasizes the continuous and timeless nature of the praise attributed to the Prophet.

4. Nurtured by the Bani Sa'ad: Wet Nursing By Halimah

The honored father of the Prophet, Abdullah ibn Abd al-Muttalib, passed away on his way back from Syria to Makkah, near Madina. He fell ill near Madina, so he diverted to the

homes of his relatives there, and he passed away in that place. It is firmly believed that the Prophet, peace be upon him and his family, did not witness his father's death.⁽¹⁶⁾

After his father's death, may peace be upon him, his grandfather, Abd al-Muttalib, sent him to the Bani Saad for various reasons⁽¹⁷⁾ to be nursed by Halimah al-Saadiyah⁽¹⁸⁾. Some positive effects of his blessings in the surroundings of Bani Saad and its vicinity are mentioned in the biography, reflecting its significance during that period.

However, some of them are not authentic, such as the incident of the chest splitting, which was mentioned in the Sunni sources⁽¹⁹⁾. We believe it to be untrue and even suspect that the People of the Book were behind the "fabrication" of this incident, in a manner of praising outwardly while denigrating inwardly.

5. The Prophet Muhammad until the age of twenty:

After staying with the Bani Saad until the age of four, the Prophet returned to Makkah to be close to his honorable mother Amina and his grandfather, the leader of Makkah, Abd al-Muttalib ibn Hashim. However, he would lose his mother, peace be upon her, after two years and a few months. It seemed that time found it too generous to grant him the care of his father Abdullah. It also found it too much to bestow him the tenderness of his mother. As he lost her at the age of six years and a few months,⁽²⁰⁾ Allah took care of him, and Abd al-Muttalib increased his care for him. He elevated his status

and importance over all his other children, even though he was the child of his youngest sons. To the extent that " In the cool shade of the Kaaba, a mattress would be laid out solely for Abd al-Muttalib, shared only with young Muhammad, thus elevating the boy's status. Abd al-Muttalib's sons would gather around until their father emerged. The Messenger of Allah, peace and blessings be upon him and his family, would then toddle over to the mattress and settle upon it. Yet, this act would spark resentment in his uncles, who would pluck him away and place him at the edge. Witnessing their actions, Abd al-Muttalib would reproach them, saying: 'Leave be my son. By Allah, a great destiny awaits him. I foresee a day when he shall lead you all. A mark of greatness adorns him, a mark that will reign over the people.'"⁽²¹⁾

When his honorable age of eight was completed, the death of his grandfather, Abd al-Muttalib,⁽²²⁾ occurred. He departed from this world, causing great grief to his grandson, whose greatness would soon shine in the world. Abd al-Muttalib left an important will, advising his most prominent sons, particularly Abu Talib, the full brother of the Prophet's father, Abdullah, and the guardian of his nephew Muhammad.

When one door of mercy closes, Allah may open others. Abu Talib welcomed Muhammad into his home to be like a father to him after his own father. His wife, Fatima bint Asad, became a mother to him. The Prophet described her at her death: "Today, my mother died. She used to leave her own children hungry to satisfy my hunger." Muhammad's affairs became the primary concern of Abu Talib, especially as news reached him about the conspiracies of the Jews against the Prophet's safety. Abu

Talib kept a watchful eye on Muhammad, providing protection around him.

So when Muhammad (Blessings of Allah and peace be upon him and his Family) was around fourteen years old, Abu Talib took him on a trading journey to Syria. During this trip, Muhammad witnessed signs and indications that affirmed what his grandfather, Abd al-Muttalib, had told him about his future. The events he witnessed provided evidence that supported the prophetic news about him.

When Muhammad (Blessings of Allah and peace be upon him and his pure Family) reached the age of twenty, he participated in the alliance called “Hilf al-Fudul,” which aimed to protect the weak, especially those who sought refuge at the Kaaba, from the oppression of the powerful, particularly the leaders of the Quraysh. The Prophet is reported to have said, “I witnessed the alliance of Fudul when I was a young man, and I would not want to violate it even if I were offered red camels now.”⁽²³⁾

6. Prophet Muhammad from his twenties to forties (Before the Prophethood)

With each passing year, the mention of the Messenger of Allah would spread through Quraysh like a fragrant perfume, adorning this young man with the finest qualities that distinguished him from the youth of Quraysh. He was adorned with virtues, making him stand out among his peers. How could it be otherwise when he was the protégé of Allah, and as described by Commander of the Faithful, Ali ibn Abi Talib

(peace be upon him), "From the time of his weaning, Allah had put a mighty angel with him to take him along the path of high character and good behaviour through day and night."⁽²⁴⁾ Some narrations suggest that he engaged in trade with Khadijah on multiple occasions, possibly participating in trade at the market of Hubashah⁽²⁵⁾ in Yamamah. Additionally, he undertook a significant trade journey to Syria at the age of twenty-five.⁽²⁶⁾ This journey involved a Silent Partnership between Khadijah and the Prophet⁽²⁷⁾. Khadija's servant, Maysara, relayed to her about his noble exploits and praiseworthy qualities peace be upon him and his family. He would also speak about what he witnessed from the monks and priests towards Mohammad, and the numerous miraculous events that took place at his noble hands. This only fueled Khadijah bint Khuwaylid's eagerness to marry him. She had already heard much about him before.

Khadijah then arranged the matter of marriage⁽²⁸⁾ and the Prophet Muhammad married her. He was around twenty-five years old⁽²⁹⁾, while she was in her late twenties or early thirties, contrary to some sources from the Sunni school of thought that claim he married her when she was forty or that she was previously married. All of this is not accurate.

As a result of this blessed and auspicious marriage, four female children were born to them⁽³⁰⁾. They were Um Kulthum, Ruqaya, Zainab and Fatimah and she was the most prominent among them. As for male sons, they had Al-Qassim and Abdullah. We will speak about his boys and girls in a chapter dedicated for the familial life of the Prophet.

During this period, the incident of placing the Black Stone in its location occurred, and the Prophet Muhammad (peace be upon him) placed it there with his blessed hands. It is said that the Kaaba had collapsed during that time, and although it was reconstructed, disputes arose among the tribes about who would have the great honor of placing the Black Stone in its position. Fearing potential conflict, they turned to the Prophet Muhammad, who, upon entering the Masjid first, resolved the matter. He asked for a cloak, placed the Black Stone on it, and directed each tribe leader to grasp a corner of the cloak thus sharing the honor of its transport. He then personally set it in its place, putting an end to the disagreement.

During this period, the birth of his brother and cousin Ali ibn Abi Talib (peace be upon him) took place in the year 23 before the migration of the Prophet Muhammad (peace be upon him and his pure family), corresponding to the thirtieth year after the Year of the Elephant.

Similar to the care provided by Abd al-Muttalib (their grandfather) for the Prophet Muhammad (peace be upon him and his pure family), later Abu Talib took on the responsibility for his nephew (Muhammad, peace be upon him and his family) and brought him to his home. Abu Talib was a devoted guardian and defender until the Prophet married and established his own household with his wife Khadijah. The same care was extended by the Prophet Muhammad (peace be upon him and his family) to his cousin Ali ibn Abi Talib, embracing him from birth and granting him special attention. Imam Ali later expressed this period with various words.⁽³¹⁾

7. From the Butha (Profithood Mission) to the Hijra

Upon reaching the age of forty, the Prophet began his mission as a messenger from Allah, delivering glad tidings and warnings. It is essential to distinguish between his eternal prophetic essence of a status of appointment, selection, and election, and his active role as a messenger from that specific time onward. His prophetic essence existed from eternity's dawn, present even when Adam was in his nascent, clay-bound state⁽³²⁾, a state between the soul and the body. This distinction, previously addressed, highlights the difference between his inherent nature and the socially impactful role he assumed at forty, fulfilling the need for both warners and those who call towards the divine path.

While some sources from the Sunni School suggest a narrative of revelation where the reader might perceive the Prophet as surprised by the arrival of Gabriel and the descent of revelation upon him, claiming that before this, he experienced anxiety to the extent of contemplating throwing himself off a mountain, the narratives from the Ahl al-Bayt consider these accounts inaccurate⁽³³⁾. Likewise, the purported role of the Christian priest Warqa bin Nawfal, who supposedly convinced Muhammad that what he saw was the "Law" [of the Creator] and portrayed him as a prophet like other prophets, is considered untrue. According to the School of the Ahl al-Bayt, the portrayal of the Prophet as a confused, shaken and timid man –We take refuge in Allan– greatly diminishes the status of the Prophet, whose signs of prophethood were recognized by others well before the time of the mission, in a relatively

short period. Indeed, his esteemed mother witnessed these signs at the time of his birth, so how could it not be for him, peace be upon him and his family? He saw the glad tidings one after another throughout this period⁽³⁴⁾. Did he need Warqa or anyone else to convince him of his prophethood? How strange is this Warqa who convinces the Prophet of his prophethood and then he does not believe in it himself, even though Allah sent him with prophethood! Instead, he waits the years pass until he returns as a strong young man until and after the Prophet confronts the disbelievers to come to his aid! This narrative only suggests that he's selling to collect immediately but delivers, if at all, in late promise!

It is clear that the post-mission period marked a distinction between two worlds and individuals, and what followed the prophetic mission was vastly different from what preceded it. The prophetic mission indicates the connection of weak human being to the divine source of strength, and the ignorant individual to the Omnipotent omniscient. A connection that brought about immense blessings for the world.

The Isra and Mi'raj

In the third year of the Prophet's mission⁽³⁵⁾, he was taken on a night journey (Al-Isra) from Mecca to Al-Aqsa Masjid in Palestine, then ascended (Al-Miraj) to the highest heavens. Al-Isra refers to the horizontal movement in space from one place to another, like the movement of airplanes, while Al-Miraj refers to the vertical ascension from Earth to Heaven. Here are some points to consider regarding this event:

1. The purpose of Al-Isra and Al-Miraj has been defined by the Holy Quran in the verse: "Glory be to the One Who took His servant "Muḥammad" by night from the Sacred Masjid to the Farthest Masjid whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing."⁽³⁶⁾ The purpose, then, was to show the Prophet, peace and blessings be upon him and his family, the signs of Allah in a way that could only be achieved by ascending to the heavens. Among the things he learned on the return journey (Al-Isra) was news concerning Quraysh and their trade caravans, which served as evidence of the truth of his words and, consequently, the truth of his call and prophethood.
2. The Prophet's Isra and Mi'raj, his horizontal journey to Al-Aqsa Masjid and his ascension from Earth to the heavens, occurred with both his spirit and body. This contradicts the belief held by some Muslims that it was a spiritual ascension only. The term "Isra and Mi'raj" includes both the spiritual and physical aspects, as indicated by the Quranic verse (He took His Servant by night). The affirmation of the servant's word encompasses both the spirit and the body. The phrase "to show him of Our signs" refers to the visual observation, not just a spiritual ascent. A purely spiritual ascension lacks the miraculous aspects deserving mention in the Quran and is not a point of contention that would lead the Quraysh to deny or dispute it. Otherwise, For it is like what a sleeper sees when

his soul travels and wanders in different realms while he remains in his bed, unmoving. In addition, what is mentioned in the narrations -agreed upon in general- and which will be referred to shortly, about seeing Paradise and Hell, meeting the angels, conversing with them, and the like, cannot be understood except by adhering to the belief that the ascension was with both body and soul.

What might be considered unlikely due to natural laws, such as the laws of gravity, air pressure, the inability to breathe, and the effects of meteors and celestial bodies, would be valid if the ascension (Al-Miraj) were a natural event. However, considering that the matter is entirely a miraculous and supernatural occurrence, such objections are not valid. What happened was that Allah took His servant on a night journey, and the Prophet did not travel by his own power. Similarly, in his ascension, he was raised to the heavens by the power of Allah, to which all the laws of the universe are subject. He is the giver of natural laws, and it is within His power to extend or contract these laws.

3. According to the narrations agreed upon by Muslims in general, the Prophet's time in this celestial journey was less than a night. Initially, he reached Al-Aqsa Masjid, which is different from the Dome of the Rock known today. After returning and meeting the Quraysh, he provided a detailed description that puzzled those who were familiar with frequent travels to Palestine, demonstrating his knowledge of the Masjid and its details.

The Prophet Muhammad, peace be upon him and his family, also detailed the caravan of Quraysh returning from Sham [The Levante], mentioning a lost camel among them and providing other specifics. These details serve as evidence for those seeking fairness in acknowledging the truthfulness of the Prophet and his elevated status in prophethood.

4. In the matter of the Mi'raj, there are numerous reports, some undoubtedly fabricated, some undoubtedly true, and others possibly accurate. Sheikh al-Tabarsi categorized them precisely in his book "Tafsir Majma al-Bayan" into four types, stating:

"Firstly: What is established as true due to the multiple reports and the encompassing knowledge of its authenticity.

Secondly: What is mentioned without multiple reports, and we cannot establish its authenticity, but it is reasonable and not contradicted by foundational principles, so we accept it.

Thirdly: What appears to contradict some principles but can be interpreted in a way that aligns with reason; in this case, it is preferable to interpret it in a manner consistent with the truth.

Fourthly: What is neither valid nor subject to a reasonable interpretation but requires far-fetched arbitrariness. In this case, it is preferable not to accept it."

As for the first category: What is firmly established is that the Prophet experienced the Isra without delving into specific details. Regarding the second: There are reports suggesting that he toured the heavens, saw the prophets, witnessed the Throne, the Sidrat Al-Muntaha [Lote Tree of the Utmost

Boundary], Paradise, Hell, and similar visions. Regarding the third: There are reports that he observed people in Paradise indulging in its pleasures and others in Hell suffering tortures, implying that he saw their qualities and names. Regarding the fourth: Reports indicating that he spoke with Allah audibly, saw Him, sat with Him on His throne, and similar incidents. Such narratives, with their apparent anthropomorphic nature, contradict the sanctity of Allah, and we do not accept them."⁽³⁷⁾

How did the call to Islam begin and continue?

Biographers of the Prophet discuss the initial secretive phase and the methods of precaution that Prophet Muhammad, the Chosen One, employed when starting his mission. This was a natural approach dictated by wisdom; otherwise, the blessed call might have faced challenges from its early days. When the divine command came to " And warn "all, starting with" your closest relatives,⁽³⁸⁾" the Prophet gathered his relatives, warned them, and explained that none among their people had come with a message similar to his. He illustrated the generosity of Allah by miraculously providing enough food for the large gathering. On that day, he also designated Ali ibn Abi Talib, his cousin, as his successor, revealing the divine plan for leadership after him.⁽³⁹⁾

With the response of dozens of young and vulnerable individuals from the Quraysh, eager for a better life, their leaders could not remain silent. Embracing Islam threatened the foundations of their interests and leadership. They initiated a confrontation with the Messenger of Allah, causing harm to the believers. At that point, divine guidance came, instructing the Prophet to " So proclaim what you have been commanded,

and turn away from the polytheists. Surely We will be sufficient for you against the mockers,⁽⁴⁰⁾" This divine decree, operating within natural principles, provided protection for the Prophet's uncle⁽⁴¹⁾, Abu Talib, a crucial figure in safeguarding him. Abu Talib played a precise and pivotal role, both protecting the Prophet and presenting a neutral appearance to the Quraysh regarding the matter of embracing the prophetic call. In this way, he acted as a formidable force against the excesses of the Quraysh, preventing them from halting or harming Prophet Muhammad, let alone killing him.

Yes, the oppression of the Quraysh intensified against the Muslims under their control, including the poor and slaves. They imprisoned and tortured them cruelly with beating, hunger, and thirst, subjecting them to harsh conditions in the heat of Makkah, to divert them away from the new religion⁽⁴²⁾. In this context, Yassir and his wife the parents of Ammar were martyred, and Bilal the Abyssinian, Suhaib the Roman, Khabbab bin al-Artt, and others suffered.

As for those who believed in the Prophet, peace be upon him and his family, from the free people, they faced social boycott. "Abu Jahl conducted campaigns against those of noble status who embraced Islam, humiliating and attempting to harm them socially and economically"⁽⁴³⁾. The Banu Hashim were besieged in the Shi'b Abi Talib, and the Prophet, peace be upon him, was 47 years old at that time, in the seventh year of the prophethood. Meanwhile, some Muslims emigrated to Abyssinia based on the Prophet's order, in two separate migrations.

The Prophet Muhammad, peace be upon him and his family, did not receive permission for direct confrontation until that time.

Ten years had passed since the beginning of his mission, during which he was under the care and protection of his uncle Abu Talib ibn Abd al-Muttalib. However, in the tenth year of prophethood (three years before the Hijra), Abu Talib, the great supporter, passed away. Shortly after his death, Khadijah bint Khuwaylid, the beloved wife of the Prophet, also passed away. This marked a significant loss for the Prophet as they were both pillars of support for him, along with many others in his circle.

After these losses, Allah commanded the Prophet to migrate from Makkah to Madina. Before this, he had sought refuge and called for support in various tribes and regions, like Ta'if, but faced disappointment. The command to migrate marked a turning point in the Prophet's life and the history of Islam.

8. The Migration to Madina

With the divine command for the Prophet to migrate to Madina, Prophet Muhammad, peace be upon him and his family, prepared for this significant journey. One aspect of the preparation involved concealing his departure and migration to prevent the Quraysh, who had thus far failed to achieve any of their misguided objectives regarding the Prophet, from taking any foolish actions. This was due to the presence of his uncle Abu Talib, who had been a protective shield for him and a barrier to the Quraysh's hostile intentions. The plan was set up in a way that Ali, the son of Abu Talib, would sleep in the Prophet's

bed on the night of the migration. This strategic move aimed to ensure the safety of the Prophet's departure and to prevent any harm to him. It is noteworthy that this night is known as one of the greatest merits for Imam Ali, peace be upon him. After the Prophet's departure to Madina, Imam Ali was entrusted with important tasks, including delivering the trusts that were in the Prophet's possession to their rightful owners and escorting the Prophet's family and some women of Banu Hashim, ensuring their safe passage.

The Prophet Muhammad, peace be upon him and his family, left Makkah for Madina during the night, accompanied by or joined by Abu Bakr ibn Abi Quhafa⁽⁴⁴⁾, as widely known in his biography. They stayed in the Cave of Thawr on Mount Thawr for three days while the Quraysh were searching for them. With Allah's protection, they continued their journey until they entered the outskirts of Madina on the twelfth day of the month of Rabi' al-Awwal, marking the first year of the Prophet's Hijra. The Prophet remained there, awaiting the arrival of his cousin Ali ibn Abi Talib, along with the women of the Prophet and his family.

Building of the Masjid

In Madina, the Prophet began laying the foundation for the exemplary Islamic community. His first action was the construction of the Prophet's Masjid (Al-Masjid an-Nabawi) with the participation of the Muslims. This act emphasized the centrality of worship to Allah in the life of a Muslim, and the Masjid became a focal point for the political, military, and social aspects of the Muslims' lives.

The Brotherhood Agreement

The Brotherhood Agreement addressed the need to build the Masjid for people to gather and facilitated the coming together of hearts. It aimed to bridge the gap between the Ansar (residents of Madina) themselves, who belonged to two different tribes with historical conflicts, as well as between the Ansar and the Muhajireen (migrants from Makkah) who came from diverse backgrounds in terms of ethics, nature, and culture. The Brotherhood Agreement played a crucial role in achieving harmony and collaboration among the Muslims. Many historians have highlighted its positive effects, showcasing remarkable examples of generosity and support, particularly from the Ansar.

Relationship with the Jews:

The Jews had settled in the city for many years and had significant control over its economy. As they were part of the city's population, there needed to be a system of relations between them, the Muslims, and the new ruler of the city, the Prophet Muhammad. This led to what later became known as the Constitution of Madina, the first written document regulating the relationship between Muslims and Jews. However, the Jews would later violate this covenant multiple times, forming alliances with the polytheists against the Muslims.

9. Messenger of Allah: His Miracles, His Sunnah

God, glorified and exalted, equipped His messengers with miracles as evidence of their truthfulness and a sign of their special connection to their Creator, being sent by Him to humanity. Without these miracles, false claimants to prophethood could deceive people (leading to their destruction as well as confusion in their faith –6:137). In this context, God made the blazing fire cool and peaceful for Prophet Abraham, and provided Moses, son of Imran, with the staff that swallowed what the magicians produced and split the sea ("each part was like a huge mountain")⁽⁴⁵⁾. He granted Jesus, son of Mary, a miraculous sign, inspiring him to say, "I have come to you with a sign from your Lord: I will make for you a bird from clay, breathe into it, and it will become a "real" bird—by Allah's Will. I will heal the blind and the leper and raise the dead to life—by Allah's Will. And I will prophesize what you eat and store in your houses."⁽⁴⁶⁾ These were not only their miracles but the greatest and clearest ones.

Supernatural Miracles

A miracle is a phenomenon that defies the laws of nature and reason, bolstering the claims of the faithful while confounding the arguments of the skeptical.⁽⁴⁷⁾

The miracles of the Noble Prophet Muhammad fall into two types: actual miracles and scientific miracles and the latter were granted exclusively to him peace be upon him and his family. As for the former miracles, which were impossible for ordinary people to perform, and continue be, were performed

by the Prophet Muhammad to support his divine claims, by Allah's permission. He performed numerous actual miracles, often exceeding a thousand all attributed to him, prayers and blessings be upon him and his family. Historians have detailed instances such as the splitting of the moon, the return of the sun after sunset, trees bowing, a stick turning into a sharp sword, trees and rocks greeting him, mountains moving at his command, and the dust of Hunein blinding the idolaters' faces. Additionally, he pointed to idols, causing them to fall, and stones and trees to glorify God at his command. He also secured the door and walls of the Kaaba through his supplication.

"Water gushed forth between his fingers, and his blessed hands multiplied the small amount of water in the basin. All the army, though thirsty, drank from it and performed ablution. This was from a small cup his honorable hand could barely stretch over. In the incident of the Muzadat al-Mar'ah. In the water of Hudaibiya and at the spring in Tabuk, he poured the water of his ablution unto them, and they flowed abundantly with water, though there was none before. From the spring in Tabuk, thousands of the army drank until they were satisfied, and it continued flowing. From the well at Hudaibiya fourteen hundred drank until their thirst were quenched, though it had no water in it before.

He also prayed for rain on the road to Tabuk when people were thirsty, and they were granted rain after a period of drought. His supplication transformed a small pond with little water into a flowing river. The same happened at the wells at Qibaa, where he sent pebbles, and after casting them, water gushed forth."

Jabir bin Abdullah, may Allah be pleased with him, woke up after fainting when the Prophet poured the leftover water from his ablution on him. A tired camel was invigorated by the blessing of the Prophet's ablution when he sprinkled and gave it water."⁽⁴⁸⁾

These incidents have been reported with a level of authenticity in both wording and meaning.

The Grand Miracle

However, the greatest and enduring miracle until today is his Quranic miracle. This miracle distinguishes itself from the miracles of previous prophets and even from his own physical miracles in several ways.

One notable distinction is that the Quranic constitutional commandment itself is the miracle. In the past, with other prophets, the message and the commandments were one thing, while the miracle pointing to the prophet's prophethood was something else."

And among the distinctions is that this miracle, the Holy Quran, is the revelation received by the Messenger of Allah from his Lord through the trustworthy Gabriel. It remains intact, and anyone can directly access it without relying on the transmission of narrators, unlike the physical miracles whose time has passed, and we receive them through historical accounts. Additionally, the miracle in the Quran and the challenge it presents are open to all creatures, whether jinn or humans. This challenge is not on an individual level but collectively. It means that if all of them, from jinn and humans, gathered and exerted their efforts to produce something like

the Quran, they would not be able to bring anything similar to it."⁽⁴⁹⁾

Among them is the eloquence and precision of expression in the Quran, where its verses exhibit completeness of meaning and beauty of language. If you were to replace a word with another to convey the same meaning in the same context, it would not be feasible. For this reason, linguistic experts and skilled poets refrained from challenging it and responding to its challenge. They admitted their inability and lack of resources in this regard. There is no doubt that if they could, they would not have hesitated. The Arabs, among them, took the most extreme measures in opposing the Prophet and his call, engaging in wars to eliminate his message. They could have easily extinguished this call with a single fabricated verse, but they were unable to, and others will not be able to do so either!

Another aspect is its scientific miracles, revealing the intricacies of cosmic laws, alluding to the wisdom of Allah in the universe and His control over His creation. This occurred in an environment unfamiliar with the basics of science. However, the Quran, being the lasting miracle, disclosed scientific laws and principles that some humans discovered centuries after its revelation. This revelation made many natural scientists marvel at the precision of Quranic verses, leading a significant portion of them to embrace faith as a result. And because it is an everlasting miracle, the Quran continues to guide humanity, providing insights into the mysteries of the universe.

Another aspect is the Quran's miraculous aspects is its legal eloquence. The Quran contains a comprehensive system for a sound personal life and complete social organization,

surpassing anything humans have achieved. Human societies distant from the Quran's rulings and laws are tossed about like waves, never escaping one crisis before entering another. The moral collapse and psychological suffering we see today in these societies are a direct result of their distance from God's rulings as presented in the Quran.

There are other aspects of the Quran's miraculous nature, and those seeking further details can refer to my book: "Quranic Knowledge,"⁽⁵⁰⁾ where I discuss the various facets of the Quran's miraculousness.⁽⁵¹⁾

His Sunna and Tradition

As for his traditions, encompassing his statements, actions, and approvals, along with the teachings and applications, they originate from his infallibility in speech and conduct, constituting a part of legislation. Similar to the divine revelation conveyed by the trustworthy angel Gabriel, which served as direct legislation for humans from their Creator, what the Prophet Muhammad says—especially in matters of rulings and beliefs—becomes a necessary directive. It carries the authority of direct divine revelation, as Allah commanded: "Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it."⁽⁵²⁾ This is in alignment with Allah's order for obedience: "and obey Allah and His Messenger if you are "true" believers."⁽⁵³⁾ In fact, obedience to the Messenger of Allah is tantamount to obeying Allah, as stated: "Whoever obeys the Messenger has truly obeyed Allah."⁽⁵⁴⁾ The Prophet's role in his community is to be obeyed by the permission of Allah: "We only sent messengers to be obeyed by Allah's Will."⁽⁵⁵⁾

Similarly, in his actions, although he, peace and blessings be upon him and his family, explicitly commanded Muslims in specific instances, such as the directive to pray as they saw him praying⁽⁵⁶⁾, and in the pilgrimage when he instructed them to take their rituals from him, Muslims followed suit. This is a natural consequence of his role as a universal example "Indeed, in the Messenger of Allah you have an excellent example"⁽⁵⁷⁾.

The same applies to his approvals. The meaning of approval here is that if something is done in the presence of the Prophet Muhammad in matters of religion, and he observes it without forbidding or ordering a change while having the ability to do so, it signifies that this action is in accordance with the divine law and does not contradict Allah's judgment.

Certainly, there is a nuanced aspect related to ordinary actions. Some scholars argue that they are not considered part of the mentioned practices. On the other hand, others see them as falling within the scope of Sunnah as they can indicate the permissibility of such actions, given that the Prophet did not prohibit them.

In any case, the foundation of the Prophet's statements, actions, and approvals is to elucidate the divine legal judgment. Muslims are commanded to adhere to the teachings of the Prophet Muhammad in these matters. If something is known to be a Sunnah, as explained earlier, it is clear. If it is known to be an ordinary matter (according to the view of some scholars who consider it separate from the Sunnah), then it is so. For matters in doubt regarding whether they are part of the Sunnah or not, the default assumption is that they are until any differences are clarified.

Unfortunately, the Sunnah faced severe restrictions and suppression by governments that took charge after the Prophet Muhammad, except during the reign of Ali ibn Abi Talib, peace be upon him. This suppression persisted for about 85 years, with unfounded justifications. We have discussed this aspect in detail in our lectures on the Sunnah of the Prophet, peace and blessings be upon him and his family.⁽⁵⁸⁾

This restriction and suppression had significant negative effects on the awareness and knowledge of the Muslim community about their religion and its leaders. One of the damages is that it obscured the roadmap set by the Prophet for the nation after him, aiming to prevent deviation. As you know, dear reader, the consequences of not following a clear roadmap can be profound.

Moreover, this prohibition and suppression led to the insertion of tens of thousands of fabricated and false hadiths attributed to the Prophet by opportunists who sought to benefit from such fabrications. Some Umayyad rulers even encouraged the creation of hadiths to support certain individuals while discrediting others.

When some authors emerged in the late second century and mid-third century of the Islamic calendar to compile works, the situation worsened. It became like someone trying to apply eye makeup to a diseased eye, rendering it blind. Some of these books were written within incorrect doctrinal frameworks, under the directives of biased caliphs and rulers, and in conditions that didn't allow the expression of truth. Unfortunately, these circumstances and doctrinal frameworks still prevail, as rulers

continue to uphold the products of those particular periods as unquestionable truths to this day.

10. The Messenger of Allah; his Companions and his Progeny

Just as the chosen Prophet Muhammad, peace be upon him and his family, had enemies whose hostility varied from mild to moderate to extremely fierce, the same was true for the believers who rallied around him and responded to his call. This aligns with an objective perspective on any society, where there are degrees and variations, and you won't find a society where individuals are like identical cubes coming out of the same factory without differences.

The Prophets companions

Among the Prophet's companions, there were those with stronger conviction, while others had less certainty to the extent that they doubted some of his words and did not believe in the information he shared until it was verified. Some even harbored unwarranted suspicions. The Quran presented multiple examples of the Prophet's companions, illustrating the diversity among them, as in any social group. It praised the exemplary models while criticizing and exposing others for their wrongful actions and misguided beliefs.

While the Quran addresses the deviant actions of the hypocrites among the Muslims in a whole chapter called 'The Hypocrites,' mentioning those who deviated from the Prophet despite being with him in the city, it also honors another group

with praise. This group consists of “the foremost—the first of the Emigrants and the Helpers—and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph.”⁽⁵⁹⁾

As for Surah At-Tawbah, also known as ‘The Repentance,’ it revealed the secrets of the hypocrites, exposed their plans, and quoted their words in a way that makes you feel like you know them individually. From approximately verse 42 to verse 127, towards the end of the surah, it talks about them, their thoughts, exposes their statements, unveils their false excuses. Even when it interweaves discussions about the sincere believers for comparison, it inevitably returns to those ‘who lagged behind from the Messenger of Allah,’ ‘the owners of the harmful Masjids,’ ‘those who persist in hypocrisy,’ ‘the circles plotting against the believers,’ ‘those who swear to you to please you,’ ‘most deserving of ignorance in positions,’ ‘those seeking pardon while they are rich,’ ‘those offering false excuses,’ ‘those wavering in their doubts,’ and ‘those whose departure Allah disliked.’

Thus, among his companions, may Allah bless him and his family, were those whom the Prophet described as ‘the winners on the Day of Resurrection, along with his followers.’ Some were described as ‘the skin between his eyes,’ others as ‘Never had the light touched nor the shadows fallen upon those who spoke with such truthful dialect’ and some as ‘.. as if they were from my own household.’ ... and so on.

This variation in descriptions highlights the diverse ranks among the companions of the Prophet, ranging from the highest to the lowest, in faith and hypocrisy.

Based on this, Muslims have been divided in evaluating the companions of the Prophet into two groups: the first group, commonly referred to as followers of the Caliphs' school, and the other group as followers of the school of the People of the House.

According to scholars of the Caliphs' school, the stance toward the Prophet's companions can be summarized as follows:"

They believe that all the companions, without exception, are just, beyond criticism or reproach, and investigating the narrations attributed to them is inappropriate. According to this view, they are all considered people of Paradise, and disputes and wars among them should not be delved into. The theory of the justice of all companions was discussed in detail in our book "The Companions of Prophet Muhammad," along with its arguments, the impact of political exploitation by governments, especially the Umayyad and Abbasid, and its transformation into part of the creed in recent times! For a more detailed understanding, one can refer to the book.

On the other hand, the followers of the People of the House believe that the companions, as the Quran states, have different conditions like all believers, and they include true believers as well as those mentioned in the previous passages.

On this basis, followers of the school of Ahl al-Bayt (peace be upon them) do not consider it an impediment to criticize the

actions of some companions of the Prophet. This criticism is evident in the Quran, particularly in Surah Al-Hujurat, where the Prophet himself expressed disapproval of certain companions for disobedience to his orders and deviation from his teachings. There are even narrations in Islamic sources stating that some of them irreversibly deviated from the righteous path!⁽⁶⁰⁾

The followers of the Ahl al-Bayt do not believe that all the companions of the Prophet are the best of creations, nor do they believe that they are all guaranteed a place in paradise.

Instead, they assess each companion individually based on precise criteria, considering their proximity to or distance from the guidance of the Messenger of Allah. Each companion is judged according to their deeds, and the outcome is determined by their actions. "Some of them will be miserable, others joyful!"⁽⁶¹⁾

The Prophets Household

A person's household refers to his direct relatives. The Prophet's Household are his relatives. In Arabic it is referred to as "Itrah" or "Ahl al-Bayt", but since he (peace be upon him and his family) specified and defined their circle, we must adhere to that definition. The Prophet Muhammad (peace be upon him) advised his nation to follow the Quran and his Itrah. In the well-known Hadith of the Two Weighty Things, he said: "I advise you to adhere to the two things, which if you hold fast to, you will never go astray after me: the Book of Allah and my Itrah, my Ahl al-Bayt [household]. They will not separate until they return to me at the Pool."⁽⁶²⁾

When the term "Ahl al-Bayt" was specified as his household, the Hadith of the Cloak (Hadith al-Kisaa)⁽⁶³⁾ provided details

about their names and personalities. The leaders of the family after the Prophet are Ali ibn Abi Talib (peace be upon him), followed by Fatimah and her sons Hasan and Hussein (peace be upon them). When they advised the community to follow the nine descendants of Imam Hussein (peace be upon him), these individuals, and no others, are the intended members of the Ahl al-Bayt mentioned in the Hadith.

It is strange that the governments that seized control over the Muslim Umma elevated the status of the companions, imposing their jurisprudence on the community and compelling adherence to their understanding. This was despite significant differences and controversies. Meanwhile, they undermined the foundations of the household of Prophet Muhammad (peace be upon him and his family). As Imam Ali (peace be upon him) stated, "None in the Islamic community can be taken at par with the Progeny of the Prophet (Ahl al-Bayt). One who was under their obligation cannot be matched with them. They are the foundation of religion and pillar of Belief."⁽⁶⁴⁾ They were marginalized, and their approach was sidelined, allowing various intellectual orientations and legal schools to prevail among Muslims. This false practice, initiated in their time, continues, as the official Islamic jurisprudence is restricted to four schools, with no recognition of the school of Ahl al-Bayt (peace be upon them).

11. The Prophet faces his enemies: Quraysh, Jews, and Christians:

The Muslims had barely caught their breath from internal building in Madina when they were surprised by Quraysh's

preparations for war, initiating a series of battles that continued until the Prophet conquered Makkah. For those interested in details about the military confrontations and the strategic planning of the noble Prophet, it is advisable to consult specialized books on this topic.⁽⁶⁵⁾ Here, we briefly touch on the titles of these battles.

The Jews would also join these battles, fighting alongside the Prophet in other conflicts.

A. The Battle of Badr al-Kubra – Ramadan, 2 A.H.

In the month of Ramadan, in the second year after Hijra, the Quraysh gathered its forces and prepared an army (less than 1000 fighters) to confront the Prophet in Madina. This army travelled a distance of 300 kilometers to reach the area of Badr. In response, the Prophet, accompanied by about 313 men, marched out. The numbers and equipment were not equal, but the result was as Allah said: "Indeed, Allah made you victorious at Badr when you were "vastly" outnumbered. So be mindful of Allah, perhaps you will be grateful."⁽⁶⁶⁾ The champions of Islam, Ali, Hamza, and Ubaida (descendants and sons of Abd al-Muttalib), initiated the battle by killing Walid, Shaybah, and Utbah (descendants and sons of Abd Shams). The wind of victory then blew snatching it from the enemies of Allah.

B. The Battle of Uhud – Shawwal, 3 A.H.

Quraysh did not swallow its decisive defeat; instead, it harbored a lingering bitterness, seeking revenge for its losses in Badr. They prepared anew to attack the illuminated city of Madina. Seeking to avenge their deaths in Badr and wash away the shame of their previous defeat, they approached the city

with three thousand fighters, reaching Mount Uhud, located five kilometers from the Prophet's Masjid. The Messenger of Allah, accompanied by a thousand Muslims after consulting them on whether to engage in battle, confronted them. The battle unfolded according to the strategic plan of the Prophet, aimed at securing victory for the Muslims. The disbelievers were indeed on the verge of defeat, but the archers, whom the Prophet had ordered to remain stationed on the mountain known as the Archer's Hill, succumbed to the temptation of collecting the spoils. Khalid ibn al-Walid seized the opportunity, attacking from the same mountain, turning the tide of defeat for the disbelievers into victory. Many Muslims (especially those with prominent names) fled, while Ali ibn Abi Talib and his peers, along with the Messenger of Allah, remained steadfast in the battlefield. "Indeed, Allah fulfilled His promise to you when you "initially" swept them away by His Will, then your courage weakened and you disputed about the command and disobeyed, after Allah had brought victory within your reach. Some of you were after worldly gain while others desired a heavenly reward. He denied you victory over them as a test, yet He has pardoned you. And Allah is Gracious to the believers."⁽⁶⁷⁾

C. The Battle of Bani al-Nadeer - Rabi' al-Awwal, 4 A.H.

This battle was against the Jews of Bani al-Nadeer, who lived in the outskirts of Madina. They violated the peace and non-aggression treaty that the Prophet had initially established with them upon his migration to Madina. Furthermore, they conspired to assassinate the Prophet when he sought their assistance in paying the blood money for two individuals killed. According to the terms of the agreement, they were obligated

to contribute to this compensation. In an attempt to kill the Prophet, they threw a rock at him from the top of a wall where he was sitting. However, Allah informed the Prophet of their plot, allowing him to escape unharmed. The Prophet then expelled them from the city due to their betrayal, giving them a one-month grace period. When they refused, the Prophet prepared an army to confront them, laid siege to them for several days, and they eventually surrendered and left the city. The Quran mentioned this expedition in the following verse: "He is the One Who expelled the disbelievers of the People of the Book from their homes for "their" first banishment "ever". You never thought they would go. And they thought their strongholds would put them out of Allah's reach. But "the decree of" Allah came upon them from where they never expected. And He cast horror into their hearts so they destroyed their houses with their own hands and the hands of the believers. So take a lesson "from this", O people of insight!"⁽⁶⁸⁾

D. The Battle of the Trench (Al-Ahzab) – Shawwal, 5 A.H.

The Battle of the Trench (Al-Ahzab) took place in the fifth year after Hijra. In this battle, the interests of the Jews of Bani al-Nadeer, who were expelled from Madina by the Prophet, aligned with those of their counterparts, the Jews of Bani Quraiza. Additionally, the disbelievers of Quraysh, who still harbored ambitions to eliminate the call of the Prophet and his state, joined forces with them. They collectively decided to attack the city after amassing their various forces, gathering around 10,000 fighters. While the Quraysh disbelievers arrived with their numbers and equipment, the remaining Jews in the

city, specifically those from Bani Quraiza, were supposed to engage in subversion from within.

Given the consultative nature of decision-making among the Muslims, they followed the advice of Salman al-Farsi, who suggested digging a trench around the city to prevent its invasion. This strategic move surprised the Arab polytheists as they had never encountered such a defensive tactic before.

The Messenger of Allah implemented multiple strategies, including the previously mentioned trench, to safeguard the city. One such plan involved instructing Na'eem bin Masud al-Ghatfani, a leader of his tribe who was not known to have embraced Islam, to return to his people. The Prophet tasked him with sowing discord between the polytheists and the Jews, convincing each side that the other would betray them. This tactic was highly successful in instilling mutual distrust between the two factions, contributing to the overall defence of the city.

The trench surrounded the city, and Na'eem bin Masud effectively created division between the Jews and the polytheists. Meanwhile, Ali ibn Abi Talib, may peace be upon him, engaged in a pivotal sword duel with the foremost warrior officer of Quraysh, Amr ibn Abd Wudd, when he crossed the trench to the defender's side. Ali's striking performance, especially in his duel with Amr, became a defining moment in the battle, symbolizing the valor of the Muslim forces. A single strike from Ali's sword equalized the good deeds of Mankind and the Jinn⁽⁶⁹⁾. As the battle approached its conclusion, a severe windstorm swept through, uprooting the tents of the

polytheists. Faced with this adversity, they fled, content with their retreat and leaving the Muslims victorious.

E. The Battle of Banu Qurayza - 5 A.H.:

The Battle of Banu Qurayza in the fifth year A.H. marked a continuation of the Jewish conspiracy against Prophet Muhammad and the Islamic state. Despite violating the covenant they had made with the Prophet upon his arrival in Madina, which stipulated mutual defence and assistance, the Jews of Banu Qurayza sided with the enemies of Islam. The Quran describes their treachery, stating, ""namely" those with whom you "O Prophet" have entered into treaties, but they violate them every time, not fearing the consequences. (*) If you ever encounter them in battle, make a fearsome example of them, so perhaps those who would follow them may be deterred."⁽⁷⁰⁾

The Banu Qurayza, together with the Quraysh polytheists and other tribes, posed a significant threat to the Muslims in Madina. They not only betrayed their covenant but also incited the Quraysh and other Arab tribes to invade Madina, revealing its vulnerabilities and exposing its secrets. Furthermore, they initiated hostilities against the residents of Madina during the Battle of the Trench, despite being warned that they would face severe consequences, including being cursed and expelled from the city. ""They deserve to be" condemned. "If they were to persist," they would get themselves seized and killed relentlessly wherever they are found!"⁽⁷¹⁾

Responding to divine guidance, Prophet Muhammad besieged Banu Qurayza after the Battle of the Trench. "We will

certainly incite you "O Prophet" against them, and then they will not be your neighbours there any longer."⁽⁷²⁾ Despite putting up resistance initially, the Jews eventually surrendered, bringing an end to their presence in Madina. Those who survived, along with the remnants of Banu Nadir, regrouped two years later in Khaybar, posing a renewed threat to the Prophet. This led to the third battle, the Battle of Khaybar, where the Muslims confronted them again.

F. The Treaty of Hdaybiyyah – Thul Qu’dah, 6 A.H.

The Treaty of Hdaybiyyah in the 6th year of the Hijra, a prelude to the conquest of Makkah: Until this point, Muslims had not traveled from Madina to perform pilgrimage (Hajj) or Umrah. It seemed as though the Quraysh considered the Kaaba exclusively theirs, preventing anyone who wished from accessing it. The Prophet, along with the Muslims, decided to perform Umrah. He sent a messenger to inform the Quraysh that they intended to visit for peaceful purposes, not for war or confrontation.

60

However, the Quraysh, having lost their standing and prestige in the face of defeats against the Prophet, wanted to cling to this opportunity to prevent the Muslims from Umrah. They aimed to assert that the Sacred House was still under their control, the last semblance of authority they retained. Thus, they sent one of their prominent figures, Suhail ibn Amr, with the primary goal of deterring the Muslims from Umrah at any cost.

The Prophet, known for responding positively to peaceful initiatives, especially when invited to a gentle approach, agreed

to engage in negotiations. This was especially true, now that Quraysh, finally had recognized the Muslims as a negotiating party and would find itself all but bound by prescribed commitments. This peace treaty, however, was revealed indeed as a clear victory and a prelude to significant conquests to come.

It becomes evident to the observer that the Prophet's and Muslims' decision to postpone Umrah that year, seemingly yielding to the will of the Quraysh, was, in fact, a strategic move. Despite outwardly appearing as compliance with the Quraysh's insistence, the Muslims gained significant benefits from this, including the opportunity to perform Umrah the following year. It underscores that some Muslims' objection to the peace treaty and their readiness for combat did not align with sound reasoning, let alone trusting in the Prophet's wisdom and leadership.

G. The Battle of Khaybar: Ending the Jewish presence - Muharram, 7 A.H.

Khaybar, located 94 kilometers away from Madina, had become a gathering place for the enemies of the Prophet, including the Jews from the Banu Nadir, Banu Quraiza, and others. After his return from the Treaty of Hudaibiyyah, the Prophet surprised them. They had underestimated the strength of the Muslims and magnified their numbers and the strength of their fortifications. It never crossed their minds that the Muslims would dare to attack them. However, the Prophet, as he would later do with the disbelievers of Makkah, adopted the element of surprise, concealing the direction and purpose

of his battle. He also severed the means of news reaching his enemies.

He returned to Madina and remained there until the seventh year after hijra. In the month of Muharram, he set out for Khaybar with around 1,500 fighters, intending to take the fortresses of Khaybar, where there were more than ten thousand fighters (10,000). By making a peace treaty with the Quraysh disallowing them from aiding the Jews, the Prophet, peace be upon him and his family, secured their flank from that side, allowing them to confront the Jews face to face without fear of the Quraysh and their allies.

Khaybar was a closed area for the Jews, containing eight large fortresses carved into the mountains, which still stand tall, demonstrating their strength after more than fourteen centuries. Their agricultural lands were located outside these fortresses, and it is said that they were well-prepared, ensuring a year-long resilience without shortages in supplies.

When the Muslims arrived, the Jews fortified themselves within their citadels and closed them off. However, the conquest was swift at Ali bin Abi Taleb's Hands, as in previous battles. Let historical accounts narrate the facts of the battle. In Al-Musanaf, it is mentioned: "When the Messenger of Allah, peace be upon him and his family, arrived at Khaybar, the people of Khaybar panicked, saying, 'Muhammad has come with the people of Yathrib.' The Messenger of Allah, peace be upon him and his family, sent Umar ibn al-Khattab with the people to confront the people of Khaybar. They met the people of Khaybar, who pushed them back and unveiled Umar and his companions. They returned to the Messenger of Allah, peace

be upon him and his family, in a state of fear. The Prophet, peace be upon him and his family, said, 'Tomorrow, I will give the banner to a man whom Allah and His Messenger love, and he loves Allah and His Messenger.' The next day, Abu Bakr and Umar contended for it. The Prophet, peace be upon him and his family, called Ali, who was suffering from an eye ailment, spat on his eye, gave him the banner, and said, 'Set forth with the people.' Ali encountered the people of Khaybar, including Marhab al-Khaybari, who was boasting and singing a metered poem:

Khaybar has known that I am Marhab,
Completely armed and armored, a seasoned champion.
When lions approach roaring and snarling,
I stab sometimes and strike at times.

The account continues: Ali met him, and struck him with a blow on his forehead with a sword, cleaving down until the blade seized deep in, and the sound of his strike was heard by the troopers in the army. The last of the trekking column did not arrive until the front of the column has entered the citadel."⁽⁷³⁾

In a detailed account, the author of [The Concise Biography of the Prophet] Mukhtasar Al-Seera Al-Nabawiya, according to his sources: "Ibn Abbas narrates: 'The Messenger of Allah (peace be upon him and his family) sent Abu Bakr to Khaybar, but he was defeated and returned. Then he sent Umar, but he was defeated and returned, discouraging his companions and being discouraged by them. The Messenger of Allah (peace be upon him and his family) then said: 'Tomorrow I will give

the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him. A persistent charger, Never a retreater, Who comes back only when Allah grants victory through him.'

Buraidah said: 'We slept soundly that night, knowing that victory would come tomorrow.' When morning came, the people flocked to the Messenger of Allah (peace be upon him and his family), each hoping to be given the banner. He asked: 'Where is Ali?' They said: 'Ali, O Messenger of Allah, is complaining of his eyes.' The Messenger of Allah (peace be upon him and his family) sent for him. Ali (suffering from severe eye inflammation had his eyes bandaged) said: 'I can neither see a plain nor a mountain.' The Prophet (peace be upon him and his family) went to him and said: 'Open your eyes.' He opened them, and the Prophet spat in them. Ali opened his eyes as if he had never suffered from any ailment.

Ali (peace be upon him) said: "I haven't had any trouble with my eyes since the Messenger of Allah wiped his hand over my face and spat in my eyes when he gave me the standard." The Prophet (peace be upon him and his family) gave Ali the standard and said to him: "Go and don't turn back until Allah grants you victory. Jibreel is with you, and victory is ahead of you, and fear is cast into the hearts of the people. Know, O Ali, that they find in their scripture that the one who will destroy them is called (Eliya). So when you meet them, say, 'I am Ali and they will be disappointed, by Allah's Will.' "

Salama said: "Ali (peace be upon him) rushed forth with the standard, and we followed in his footsteps until he planted his flag in a heap of stones beneath the fortress. A Jew appeared

at the top of the fortress and asked, 'Who are you?' Ali replied, 'I am Ali ibn Abi Talib.' The Jew said, 'You are defeated, or the Torah was never revealed to Moses!' The first to confront them was Al-Harith, the brother of Marhab, mounting his charger named (Sharah). The Muslims line broke but Ali peace be upon him stood firm. The followers of Harith retreated back to the fortress, and they closed it behind them. Marhab, the chief of the fortress, came out with a helmet on his head, covering his entire head as if an egg. Marhab sang rhyming:

Khaybar has known that I am Marhab,

Completely armed and armored, a seasoned champion.

Ali (peace be upon him) replied rhyming:

I am the one who's mother called Haydara⁽⁷⁴⁾,

A lion of the thickets, intensely strong.

I'll strike you with a sword like a Sandara⁽⁷⁵⁾.

They engaged in a couple of strikes, and Ali, with his exceptional skill, struck him, cleaving through the helmet and his head to the extent that the sword's blade bit into it. The sound of his strike was heard by the troopers in the main army.⁽⁷⁶⁾

With the fatal defeat of their hero Marhab and Ali's assault on the fortress, breaking open its massive gate, the fortress was opened, and the Muslims poured inside, one after another, as the battlements fell successively.

Just as the menace of Quraysh was extinguished with Ali's strike against Amr ibn Abd Wadd, equaling the good deeds

of Mankind and the Jinn, the menace of the Jews was also extinguished with Ali's blow against Marhab was devastating. He cleaved through Marhab's helmet and skull with such force that the sword's blade seized stuck.

Do you not see, after that, why the Prophet chose Ali for his companionship over the rest of the Muslims? Why he selected him as his successor, the husband of his daughter, and closed all doors except the door of Ali?

H. The Conquest of Makkah – Ramadan, 8 A.H.

The military confrontation with Quraysh concluded with the conquest of Makkah in the month of Ramadan in the year 8 A.H. This happened as a result of Quraysh violating the Treaty of Hudaibiyyah, which stipulated that neither party would support allies against the allies of the other. Quraysh aided the tribe of Bani Bakr, its ally, in raiding the tribe of Khuza'ah, an ally of the Prophet.

66

In response, Prophet Muhammad ordered the army to be prepared secretly and marched towards Makkah. He reached Makkah on the 8th of Ramadan with an army of around ten thousand (10,000) fighters. The Quraysh realized the presence of the Muslim army at their doorstep and couldn't resist.

Quraysh fell with all its stubbornness and arrogance, and its false pride crumbled. This is the Messenger of Allah whom they harmed while he was in his city, Makkah. They killed his companions, persecuted the believers, expelled him from Makkah, and mobilized armies repeatedly to kill him in Madina. They allied with the Jews at times and collaborated with the wicked Bedouins, providing them with funds to fight against

him. Allah manifested His support for him, and "Allah's "ultimate" help comes and the victory "over Mecca is achieved".⁽⁷⁷⁾ What is to come from the Messenger of Allah after this?

What will the Messenger of Allah do with them? Sa'd ibn Ubada, filled with zeal, saw the humiliation of Quraysh and remembered their days of animosity towards the Muslims in Madina. He entered Makkah with the banner, saying: "Today is the day of confrontation! Today, sanctities [of Makka] are violated." The Prophet instructed Ali to take the banner⁽⁷⁸⁾ from him and declare, "Today is the day of mercy!"

Ali mounted the shoulders of the Prophet, and he began to cast down the idols that were hung in the Kaaba, one after another! Meanwhile, the Quraysh had gathered around the Kaaba, anxiously awaiting the decisions of the Chosen Prophet!

Their eyes were rolling in there sockets of fear, as they anticipated the consequences of their numerous and severe transgressions. Despite their denial with their tongues, they knew who he was and what he represented.

He asked them, "O people of Quraysh, what do you think I should do with you?" They replied, "Only good! A noble brother and the son of a noble brother." He then said, "Go, for you are free!"⁽⁷⁹⁾

The era of apparent polytheism came to an end, and the political strength of Quraysh was shattered. However, as a political faction and a social stream with special interests, it would remain to engage in a different battle against the message, the Prophet, and his successor. It would employ covert methods, and the city of Madina, or rather the Muslim

state after the Prophet, would witness rounds of battles on various levels with the Caliph and the Prophet's successor, the Imam of his Umma, Ali the Commander of the Faithful, peace be upon him.

I. The Battle of Hunayn – Shawwal, 8 A.H.

With the fall of the Quraysh and the submission of Arabian tribes to the Messenger of Allah (peace be upon him) and the Muslims, the tribe of Hawazin, led by Malik ibn Auf, feared this. They mobilized a large army of around twenty-five thousand from their tribe and allies while they were in Ta'if. They headed towards Makkah, which the Messenger of Allah had recently opened, to confront him.

When the Messenger of Allah learned about the movement of Malik ibn Auf and Hawazin, he left Makkah with those who came with him from Madina (around ten thousand) and was joined by about two thousand from the people of Makkah. Imam Ali (peace be upon him) headed with them towards the valley of Hunayn, which is approximately 27 kilometers away from Makkah. Researchers point to the precision in the Prophet's planning, considering that if the enemy reached Makkah, the Quraysh, many of whom had recently converted –out of fear– to Islam, might gather again and turn against the Messenger of Allah.

The number of Muslims was around twelve thousand, and the Hawazin army was double that number. However, some Muslims were impressed by their large number and said they would not be defeated due to their numerical superiority. This idea troubled the Messenger of Allah, knowing that throughout

his battles, he was certain that "victory comes only from Allah—the Almighty, All-Wise."⁽⁸⁰⁾ The outcome of the battle was evident from the beginning. In addition to the planned surprise attack and concealment orchestrated by the leaders of Hawazin, the admiration of numerical strength made individual sacrifice fall short of the required level. The Quran addresses this, saying, "even at the Battle of Hunain¹ when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, then you turned back in retreat."⁽⁸¹⁾

Had it not been for the steadfastness of the Messenger of Allah, peace and blessings be upon him, and a few individuals from the Banu Hashim, especially the champion of Islam, Ali ibn Abi Talib, and the loud rallying voice of Abbas ibn Abd al-Muttalib who shouted out the determination of the Messenger of Allah and his survival. Many who had fled rallied back and with the support of Allah, in His glory, the tide of defeat turned as the Messenger of Allah and his companions achieved a decisive victory. The spoils included an abundance of weapons, livestock, and wealth that filled the valley.

J. The Battle of Mu'ta – Rabi' al-Awwal, 8 A.H.

In the month of Rabi' al-Awwal, in the 8th year after the Hijra, Jafar ibn Abi Talib from the Hashemite lineage led around three thousand (3000) fighters, to confront the excursion of the Byzantine forces into Muslim lands in the Battle of Mu'ta. At that time, the Christian forces, supported by the Roman Empire, numbered around two hundred thousand (200,000) fighters! Pay close attention to the numbers – two hundred thousand!

The aggression came from Shurahbil ibn Amr al-Ghassani, the governor appointed by the Romans, at Busra (located 140 kilometers away from Damascus). This was triggered by the killing of the emissary of the Prophet Muhammad, peace and blessings be upon him, named Al-Harith ibn Umair. The norm of day was that, killing an emissary was considered a grave act, tantamount to declaring war on the emissary's home nation or group.

The Battle of Mu'ta stands out as one of the largest battles in terms of the number of enemies. Despite the Prophet's army being vastly outnumbered, he prepared the campaign with an objective of teaching others that shedding the blood of a Muslim unjustly deserves a battle, even if the location is hundreds of kilometers away.

The two armies met at Mu'ta (about 140 kilometers from the capital of Jordan, Amman). Despite the significant numerical superiority of the enemies of the Prophet Muhammad, peace and blessings be upon him, reaching over sixty times their number, the Muslims fought them throughout the day, withstanding their attacks. Despite the martyrdom of their three leaders (Jafar ibn Abi Talib, Abdullah ibn Rawaha, and Zaid ibn Haritha), they did not weaken, did not surrender, and held their ground until nightfall. When darkness fell, the Muslims withdrew back to Madina.

The Battle of Mu'ta demonstrated the strength of the Muslims and the state of the Prophet as a global force, not just a regional power. It showcased their capability to confront large armies, a feat that previous Arabs were afraid even to contemplate.

And this battle was the first battle in which the enemy of the Muslims raised the banner of Christianity, to be followed by another battle in the same geographical and cultural environment, which is:

K. The Battle of Tabuk – Rajab, 9 A.H.

In the month of Rajab in the 9th year after the Hijra, the Romans, considering themselves the great power of that time, sensed the rising strength of the Muslims led by the Messenger of Allah, peace be upon him and his family. The Muslims had established their state in Madina, shattered the power of the Jews there, expelled them, and gained control over the Arabian Peninsula by defeating the Quraysh and other Arab tribes—all within less than nine years. Finally, they engaged in a decisive battle with their proxies (the Romans) in Tabuk. The Romans sent their messengers to the world and major powers of that era, intending to eliminate this state and break its strength. They gathered an army of forty thousand (40,000) fighters to march towards Madina and eradicate the presence of Islam there.

On the other hand, when the Messenger of Allah, peace be upon him and his family, learned about this, he gathered the Muslims from Madina and its surroundings, along with his allies, totalling around thirty thousand (30,000) fighters. He intended to meet the Roman army on the way and did not wait for them to reach Madina. He informed the people and spread the news that he was going out to confront the Romans, contrary to his usual practice in military matters. He used to keep his military intentions confidential, blinding the news until he surprised his enemies. However, this time, he informed the people well in advance, intending to convey this message to the Romans.

Despite difficulties dealing a certain group of Muslims, "who discourage "others from fighting", saying "secretly" to their brothers, 'Stay with us,' and who themselves hardly take part in fighting"⁽⁸²⁾ and those who "sought to spread discord before and devised every "possible" plot against you,"⁽⁸³⁾ the Prophet Muhammad, peace be upon him and his family, set out in intense heat with limited provisions and support. However, he embodied the belief that "Say, 'Nothing will ever befall us except what Allah has destined for us. He is our Protector.' So in Allah let the believers put their trust."⁽⁸⁴⁾ When he reached the region of Tabuk, approximately 650 kilometers away from Madina towards the Levant (Greater Syria), he halted.

It appears that when the Romans learned of the Prophet's preparations and determination to confront them, as well as his arrival in Tabuk with his army, they did not proceed with their march and retreated from the confrontation. The Prophet stayed in Tabuk for about ten nights and did not go beyond that. The Romans and their allies among the Arab Christians did not engage in battle with him; they refrained from fighting. The Prophet returned to Madina and reached it in the month of Ramadan of the same year, indicating that his expedition to Tabuk and return took approximately two months.

The Battle of Tabuk marked the silver lining conclusion of the Prophet's military campaigns, with no battles fought after it. It was considered a victory for the Prophet (peace be upon him and his family) as the enemy refrained from confrontation and retreated before reaching Tabuk. Although the battle did not take place, it consolidated the position of the Prophet and the

Muslims as a formidable force, feared by enemies and sought after as allies.

This was the only major battle in which the Commander of the Faithful, Ali (peace be upon him), did not participate alongside the Prophet (peace be upon him and his family). When the hypocrites spread rumors that the Prophet had left his cousin behind due to a lack of desire for his companionship, it prompted the Prophet to utter a statement affirming Ali's unique virtue and merit. He said to Ali: "Are you not satisfied to be to me as Aaron was to Moses, except that there is no prophet after me?"⁽⁸⁵⁾

12. The Decisive Period in the Prophets Life

Researchers argue that the last two years of Prophet Muhammad's life (peace be upon him and his family) were decisive in many aspects.

Facing the Community of Hypocrites

Despite the Prophet's victory over the Quraysh and the end of its military and political power, the same applies to the Jews who were gradually expelled from Madina, as previously explained. The Prophet's moral triumph over the Christians and the Roman state, the most significant power at the time, did not prevent the clear emergence of the hypocritical trend in these two years, as discussed in a previous chapter.⁽⁸⁶⁾ The opposing Qurashi faction regrouped, reconsolidated its strength, reshaped its alliances, and began planning for the post-Prophet era. This deviated direction gained momentum during these two crucial years.

In the midst of these events, the conspiracies against the Prophet, peace be upon him and his family, continued. Remarkably, there was an attempt to assassinate the Prophet, known as the Night of al-Aqaba⁽⁸⁷⁾, which, in our estimation, is the most significant event in the history of the Islamic call. The leaders of this opposition publicly opposed the Prophet in various situations, and although the Prophet responded with kindness each time, the escalation to planning and attempting to assassinate him marked a significant and dangerous step in their opposition. It is astonishing that this incident has not received the attention it deserves from historians and scholars of the caliphs' school, as if it silently conveys the message, "The guilty person would almost say, 'Seize me!'"

Indeed, some argue that the Prophet, peace be upon him and his family, left his cousin, Ali, upon him be peace, in Madina due to the surrounding dangers, especially when the Prophet led an army of thirty thousand to Tabuk. This implies the almost complete absence of the obedient combat-ready individual in Madina. Only those who were "pardoned", those hesitant and those willing to align with dissenters and those prone to sedition remained. People like these were closer to the ideology of the Quraishi opposition than to the principles of the Ahlul-Bayt. Moreover, the calculations of the opposition were based on the assumption that the Prophet, peace be upon him and his family, would be defeated in his war against the Romans,⁽⁸⁸⁾ and they hoped for such an outcome.

The Prophet, peace be upon him and his family, addressed the situation wisely by appointing the closest and best companions to oversee his Capital. Despite Ali's exceptional

military capabilities, the immediate need for his skills in the upcoming Battle of Tabuk, apparently required him to be on the front lines if it were to take place.

Researchers suggest that when the hypocrites and enemies of the Ahlul-Bayt claimed that the Prophet, peace be upon him and his family, left Ali in Madina due to his unwillingness, they were manipulating the situation. This goes beyond the surface interpretation, implying that they intended to trap the Prophet into a difficult choice. If he were to respond to their claims, he might reconsider his decision and take Ali with him, fulfilling their desire for the absence of the Prophet or his representative in Madina. On the other hand, if he did not reconsider, their claim that the Prophet disliked Ali and could not stand his company would be realized.

In response, the Prophet, peace be upon him and his family, makes the stroke of a master, in his own move. He kept Ali in Madina while simultaneously bestowing upon him a prestigious honor, surpassing all previous ranks and positions – asking him, “Are you not pleased that you are to me like Aaron was to Moses?”⁽⁸⁹⁾

In the same context, we can understand the issue of the Masjid of Dhirar.⁽⁹⁰⁾ The hypocrites intended to create a social environment exclusive to them, where they could separate from the influence of the Prophet and discuss their plans among themselves.

The Verse of Mubahala

The Prophet, peace be upon him and his family, worked diligently to prevent the aspirations of the hypocrites and the

deviant factions. He seized every opportunity to highlight the virtues of Imam Ali, peace be upon him, as someone fitting for the position of the successor of the Prophet. During these two years (from 8 to 10 AH), the incident of Mubahala took place. The Prophet invited the Christian delegation from Najran, including their bishops and religious leader, to Islam. This was part of his ongoing efforts to engage with various kingdoms and non-Muslim tribes. The people of Najran were aware of the Prophet's movement, his consecutive victories, and the prophecies about him in their scriptures. However, they considered themselves followers of a divine religion. Therefore, they saw no need for another religion since they considered themselves followers of a divine faith. Consequently, they sent a delegation of sixty individuals, consisting of their scholars and dignitaries, to engage in a dialogue with the Prophet. Despite the Prophet presenting compelling evidence and strong arguments, they did not respond positively. The situation reached the point of Mubahala, for which the Quran revealed the verse aka. the Verse of Mubahala: "Now, whoever disputes with you "O Prophet" concerning Jesus after full knowledge has come to you, say, 'Come! Let us gather our children and your children, our women and your women, ourselves and yourselves—then let us sincerely invoke Allah's curse upon the liars.'"⁽⁹¹⁾ The Prophet, peace be upon him, went out for Mubahala, leaving all Muslims, young and old, noble and ordinary, and chose his family for the event. Imam Ali, peace be upon him, represented the statement "ourselves," and Fatimah was meant by "our women," while Hasan and Husayn were the ones mentioned as "our sons" in the Quranic verse.

Scholars have discussed the issue of Mubahala extensively. Some of them argued that this holy verse is the greatest virtue attributed to Ali bin Abi Taleb, as it brought him up to the state of "The Prophets Self".

Similarly, during the ninth year when revealing the At-Tawba Chapter, after the Arabian Peninsula had come under the control of the Prophet, peace be upon him and his family, a divine command was revealed to him to change the wrongful practices instituted by the polytheists in the Kaaba. The decree was that no polytheist would enter the Sacred Masjid nor would anyone perform the Tawaf around the Kaaba naked. Anyone with a prior agreement with the Prophet, would have it honored until its expiration, but those without such an agreement should not remain in Makkah if they were polytheists.

To convey this weighty message and warn the Quraysh, the Prophet instructed Abu Bakr ibn Abi Quhafa to carry out this task. While Abu Bakr was with the Quraysh, the trustworthy angel Gabriel descended upon the Prophet, informing him that only the Prophet himself or someone like him, such as Ali ibn Abi Talib, could fulfill this divine duty.⁽⁹²⁾

The third significant event was related to the situation in Yemen, where the people resisted those who went there. Khalid ibn al-Walid was the latest among them, engaging in battles without clear results. Then the Messenger of Allah sent his cousin Ali to Yemen, and their hearts quickly responded, hastening to embrace faith in the Messenger of Allah. Imam Ali's famous saying about them is:

If I were the gatekeeper of the door to Paradise

I would say to the people of Himyar, 'Enter in peace.'

When some of them felt envy towards Ali and his accomplishments, complaining to the Prophet, he did not accept their grievances. Instead, Ali bin Abi Talib was honored with new virtues and merits.

The Farewell Pilgrimage

Thirdly: significant event aimed to inform all Muslims of the status of Ali ibn Abi Talib and his role as the successor to the Prophet over his community. An announcement was made in the Madina community that he would perform the pilgrimage that year, urging those who loved him to join and learn the rituals from the Prophet's representative. This call was repeated, and messengers were sent to the outskirts of the city to spread the message. Tens of thousands gathered to perform the pilgrimage under his guidance, setting out on the 26th of Dhu al-Qa'dah in the tenth year, known as the Farewell Pilgrimage.

During this pilgrimage, the Prophet delivered multiple sermons, emphasizing that he was departing from them and leaving behind what, if adhered to, would prevent them from going astray: the Book of Allah, his progeny; his family. However, on his way back after completing his pilgrimage, may prayers and blessing be upon him and his family, the trustworthy Gabriel came to inform him of Allah's command: "O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message."⁽⁹³⁾ Thus, the event of Ghadir Khumm unfolded⁽⁹⁴⁾, where the Prophet appointed Ali ibn Abi Talib as the leader of the believers, more

deserving of their lives than they are themselves, after the Messenger of Allah.

After these explicit statements, exceptional roles, and unique assignments regarding his succession and leadership of the Muslim community, there remained only the task of compiling the book that would guide them after him. This was his final testament, urging them to follow Ali, as he is his rightful successor⁽⁹⁵⁾. The Prophet emphasized this matter since the early days of his mission, starting from the Day of the House and the public warning, up to the event of Ghadir Khumm. In the latter, the opposition from the Quraishi faction was vehement to prevent him from conveying this message⁽⁹⁶⁾. Strangely enough, they later fabricated a claim that Ali ibn Abi Talib did not want to ask the Prophet about this matter because, if prohibited, they would be deprived of it for the rest of their lives.⁽⁹⁷⁾ It is as if the Prophet did not inform Ali during this entire period, and as if Ali did not understand the Prophet's varied statements throughout his noble life.

13. The Prophet's Departure to His Creator: (A Natural Death or Killed?)

This topic is subject to two perspectives:

A Natural Death

The first perspective of natural death sees that the Prophet Muhammad, peace be upon him and his family, died a natural death without external intervention, having been ill and reaching the end of his life. This perspective is commonly adopted by

historians and scholars from the school of the caliphs, and they may present the following points in support of their conclusion:

First: The Prophet's age at the time of his death was 63, considered a natural age during that era. It is reported that the Prophet said, "The lifespans of my Umma will be between sixty and seventy, with a few exceeding that."⁽⁹⁸⁾ For example, Abu Bakr and Umar ibn al-Khattab also died at the age of 63. If so, it is a natural occurrence.

Second: It is inconceivable that anyone among the Muslims, who believes in him as the Messenger of Allah, would kill the Prophet, especially when he is described by Allah as compassionate and merciful to the believers. It is unlikely that he was poisoned by a Jewish woman who targeted him in Khaybar, as some claim. The alleged poisoning attempt occurred in the seventh year after the Hijra, while his death was in the eleventh year. Some narrations even suggest that he did not eat from the poisoned sheep because, miraculously, it informed him of its toxicity.

Regarding the claim that the Prophet's death was due to the food he ate, and his statement about finding the effect of the food from the sheep he ate at the Battle of Khaybar, some scholars have suggested miraculous protection. They propose that the poison did not immediately⁽⁹⁹⁾ affect him but manifested three years later as a sign of divine honor leading to his martyrdom.

Third: As for interpreting the blessed verse "Muḥammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress

into disbelief?"⁽¹⁰⁰⁾, they argue that it doesn't confirm the case of assassination. Instead, it emphasizes the various ways prophets, like others, may experience death. Whether they die naturally or are killed, it doesn't justify turning away from their message. Their fate would be similar to previous prophets, who faced death by natural means or were killed.

Fourth: The claim of the Prophet's assassination requires multiple authentic narrations for certainty, rather than relying on general statements or a single authentic narration, even if its chain is sound, unless it is widespread and explicitly clear.

A Prophet Killed

The second perspective, asserting that the Prophet was killed, gaining the high honors of martyrdom from Allah. This appears among a small group of The Sunni school as narrated by Ibn Mas'oud Al-Zuhari. Except they restrict it to the poison of the Jewish woman.

However this perspective is more prevalent among Shia scholars⁽¹⁰¹⁾, especially in recent times. This perspective can be elaborated by the following:

Firstly, they point to the holy verse "If he were to die or to be killed", interpreting "or" as "rather" to convey elevation. This understanding is supported by linguistic analysis and the verse's context. Another example of such elevation is found in the following holy verse: "And We sent him to [his people of] a hundred thousand or more."⁽¹⁰²⁾ The meaning in this verse is "rather more"⁽¹⁰³⁾. This understanding is necessary to avoid attributing doubt or ignorance of the numerical figure by Allah, Exalted is He from this fault.

Secondly, the belief in the elevated status of martyrdom, considering it a high rank among the Prophet's virtues, is another reason. It seems inconceivable that the Seal of the Prophets and the best of creation would be devoid of such an honor, making it more fitting for him to experience martyrdom.

Thirdly, according to narrations within the Imamiyah tradition, it is mentioned that "none of us dies except as a result of being killed or poisoned." This statement encompasses not only the Prophet Muhammad but also his infallible progeny.

Fourthly, the Prophet Muhammad was a target for assassination throughout his life, starting from the night he took refuge in the cave during the Hijra, facing persecution from the polytheists of Makkah. This continued with the Jews of Bani Nadir attempting to assassinate him with a thrown rock. The incident involving the Jewish woman Zaynab bint al-Harith poisoning the Prophet after the conquest of Khaybar is also mentioned. Additionally, there were attempts by hypocrites and deviant factions within the Muslim community to assassinate him during the Expedition of Tabuk and upon returning to Madina. These incidents collectively support the argument that the Prophet faced persistent threats on his life.

However, the question remains: Who was the perpetrator in this operation?

If we consider the narration of the school of the Caliphs, as mentioned earlier from Sheikh Saduq, it attributes the assassination to a Jewish woman and closes the case. Yet, it still raises a genuine question about the possibility of poison taking effect, to the extent of causing death, three years later.

Especially with the assertion that the poisoned shoulder of the lamb miraculously informed the Prophet of its toxicity after he ate it, or that he did not consume it at all.

If we reject this approach due to its inherent problems, and considering the previous discussions, some researchers may argue that the poisoning occurred from within the Prophet's household.⁽¹⁰⁴⁾

However, the question remains: Is this possible? Are there compelling indications for it? Or are there internal reasons that would lead to such an act?

Another related issue is the connection of this matter to the Prophet's infallibility and God's promise to protect him from people "Allah will «certainly» protect you from the people."⁽¹⁰⁵⁾ Does God's protection encompass this aspect of his life, or is it an exception? Is infallibility specific to matters related to conveying the message?

Endnotes

-
- (1) 33:21
 - (2) Translated by www.prophetmuhammad.com reference: Jami at-Tirmidhi Book 49 Chapter 32 Hadith 3786
 - (3) Al-Kulayni, in Al-Kafi (Vol. 1 / Pp. 440), with a reliable chain of narration from Imam Ja'far al-Sadiq (peace be upon him), reported: "Allah, the Blessed and Exalted, said: 'O Muhammad, I created you and Ali as a light - meaning a soul without a body - before I created My heavens and earth, My Throne, and My sea. You continued to glorify and praise Me, then I combined your two souls and made them one, and it continued to glorify, sanctify, and praise Me. Then I divided it into two, and the two into two, becoming four: Muhammad one, Ali one, and al-Hasan and al-Husayn two. Then Allah created Fatima from a light, beginning her as a soul without a body, then He wiped with His right hand, and His light spread in us.'"

A similar narration is found in "Al-Khisal" by al-Shaykh al-Saduq (Pp. 482), from Imam Ja'far al-Sadiq, on the authority of his grandfather, the Commander of the Faithful (peace be

upon him): "Allah, the Blessed and Exalted, created the light of Muhammad (peace be upon him and his family) before He created the heavens and the earth, the Throne, the Footstool, the Tablet, the Pen, Paradise, and Hellfire."

Also, in "Ilal al-Shara'i" (Vol. 1 / Pp. 134), it is narrated from Abu Dharr (may Allah be pleased with him) who said: "I heard the Messenger of Allah (peace be upon him and his family) saying: 'Ali ibn Abi Talib and I were created from one light, praising Allah to the right of the Throne, two thousand years before Adam was created. When Allah created Adam, He placed that light in his loins.'"

- (4) Muslim, in Sahih Muslim (Vol. 1 / Pp. 191), narrated that a man said: "O Messenger of Allah, where is my father?" He replied: "In the Fire." When the man turned away, the Prophet called him back and said: "My father and your father are in the Fire!" They also claimed that he said regarding his mother (Sahih Muslim, Vol. 2 / Pp. 671): "I sought permission from my Lord to ask forgiveness for my mother, but He did not permit me. I sought permission to visit her grave, and He permitted me."
- (5) Al-Saif, Fawzi | Notable Figures of the Prophetic Family - أعلام الأسرة النبوية.
- (6) As a common practice in Islamic sources, we will use the Hijra of the Holy Prophet as the starting point in our timeline keeping.
- (7) 105:3
- (8) Question for discussion: Is there a connection between the fall of these fourteen balconies and the fourteen infallibles? This needs thought and reflection! Or is it, as has been said, the number of kings who will rule Persia until the end of their state?
- (9) In an article published online in the magazine Yanabee on the Al-Hikma website <https://alhikmeh.org/yanabeemag/?p=4844> on March 2, 2023, Haidar Al-Jadd discussed the geography of this lake, which has an actual area of about 12 square kilometers and is located near Samawah in Iraq (less than 30 km southwest). He mentioned that there is no clear source of water feeding the lake (except for what is said to seep into it from cracks and fissures

from the Euphrates River), and it is surprising that the salinity in it is very high.

- (10) Ibn Bābawaih; Muḥammad ibn Alī al-Ṣadūq: Kamāl al-Dīn wa Tamām al-Nimah, Pp. 197.
- (11) Rather, in the narrations transmitted from the Imams of the Ahl al-Bayt (peace be upon them), it is stated that the name of the Prophet and his family was written on the leg of the Throne, and that Adam (peace be upon him) supplicated to God Almighty using these names.
- (12) 3:81
- (13) 7:157
- (14) Refer to Muhammad Jawad Al Balaghi - محمد جواد البلاغي in his book "The Scholastic Journey - الرحلة المدرسية -" and Jalal Al-Din Al-Badri - جلال الدين البدری in his book "A Concise Biography of the Prophet - مختصر السيرة النبوية -". They have included texts that were in the Old and New Testaments, in their original languages, along with translations that explicitly mention the name of the Prophet Muhammad (peace be upon him), which has been obscured by incorrect translations (deliberately).
- (15) 61:6
- (16) The books of Seerah (biography of the Prophet) and narrations differ in this regard. According to Muhammad ibn Ya'qub Al-Kulayni - محمد بن يعقوب الكليني in "Al-Kafi - الكافي" (Vol. 1 / Pp. 439), he said, "His father Abdullah ibn Abdul Muttalib died in Medina at the house of his maternal uncles when he [the Prophet] was two months old."
- (17) Some believe that one of the reasons for sending him to the desert was to protect him (peace be upon him and his family) from the plots of the Jews who were trying to get rid of him. The more common opinion is that it was due to the Quraysh's custom of sending their children to the desert to strengthen their bodies with a level of health not found in Mecca, and to improve their language and purify it from impurities and weaknesses. (Of course, this second reason does not apply to the Messenger of

God, peace be upon him and his family, as he was the protégé of Allah).

- (18) We have discussed this in detail in our book "Notable Figures of the Prophetic Family - أعلام الأسرة النبوية" regarding Halimah al-Sa'diya and the Prophet's breastfeeding by her, and the objections that were raised and their refutations. You will find all of this explained in that book. Further investigation will be provided in the chapter on questions in this book, God willing.
- (19) Muslim ibn al-Hajjaj Al-Naysaburi - مسلم بن الحجاج النيسابوري in Sahih Muslim (Vol. 1 / Pp. 147): "Gabriel came to the Messenger of God (peace be upon him and his family) while he was playing with the boys. He took him and laid him down, then opened his chest and took out his heart, from which he extracted a clot of blood and said: 'This is the share of Satan in you.' Then he washed it in a golden basin with Zamzam water and returned it to its place. The boys came running to his mother (wet nurse) shouting: 'Muhammad has been killed!' They saw him, and his face was pale." Despite some of them reaching the problem inherent in this narration, they were bound by what they - and others like them - had committed themselves to, considering what is in the Sahih books as if they were verses that falsehood cannot reach. Thus, Muhammad Sa'id Ramadan Al-Bouti - محمد سعيد رمضان البوطي says in his book "Fiqh al-Seerah al-Nabawiyya - فقه السيرة النبوية" (Jurisprudence of the Prophetic Biography): "If evil originated from a gland in the body or a clot of blood in some part of it, it would be possible for an evil person to become good through a surgical operation!"
- (20) In "Al-Kafi - الكافي" (Vol. 1 / Pp. 439), by Muhammad ibn Ya'qub Al-Kulayni - محمد بن يعقوب الكليني, it is mentioned that he (peace be upon him) lost his mother when he was four years old.
- (21) Al-Saduq, Muhammad ibn Ali - محمد بن علي - the Sheikh al-Saduq, in his book "Kamal al-Din wa Tamam al-Ni'ma - كمال الدين وتمام النعمة" (Pp. 171).
- (22) To learn about the life, personality, and biography of Abdul Muttalib, you can refer to our book "Notable Figures of the Prophetic Family - أعلام الأسرة النبوية".

- (23) Al-Baladhuri, Ahmad ibn Yahya - البلاذري، أحمد بن يحيى - Ansab al-Ashraf (Vol. 2 / Pp. 15).
- (24) Nahj ul Balagha - English Translation by Umair Mirza. Sermon 191 page 419.
- (25) San'ani, Abd al-Razzaq ibn Hammam - الصنعاني، عبد الرزاق بن همام - Musannaf Abd al-Razzaq - مصنف عبد الرزاق (Vol. 6 / Pp. 9): "Khadijah bint Khuwaylid hired him for a trip to the Habasha market, which is a market in Tihamah." Al-Maqrizi also mentioned in Imta' al-Asma' - إمتاع الأسماء (Vol. 1 / Pp. 15) that Hakim ibn Hizam saw the Messenger of Allah (peace be upon him and his family) at the Habasha market and bought from him a piece of cloth from Tihamah.
- (26) Ahmad ibn Ali al-Maqrizi - أحمد بن علي المقرئ - Imta' al-Asma' - إمتاع الأسماء (Vol. 1 / Pp. 17)
- (27) Ahmad Fathullah - فتح الله أحمد - Mu'jam Alfaz al-Fiqh al-Ja'fari - معجم ألفاظ الفقه الجعفري Pp. 394. A common way of trade among ancient Arabs, is when two stakeholders join in a venture. The first puts forth capital and the second effort. They both share profit based on percentage usually a 60/40 profit share ratio or 50/50.
- (28) The details regarding Lady Khadija (peace be upon her) have been mentioned in the book "أعلام الأسرة النبوية" (Prominent Figures of the Prophetic Family). You may refer to it for further information.
- (29) Rather, he may have been twenty-six years old, since his aforementioned trip to Syria, which was before his marriage to Khadija, was at the end of Dhu al-Hijjah in the year 25 after the Year of the Elephant, as stated by al-Maqrizi. So, if we assume that the marriage took place immediately after his return, he would have been twenty-six years old at that time.
- (30) There is another opinion among some Shia researchers, the foremost is that of Ja'far Murtadha Al-Ilami, that concludes that all of the Prophet's daughters except Fatima are his stepdaughters. We believe that this opinion is incomplete and the evidence contradicts it. Please refer to the chapter on "The

Daughters of the Prophet from Khadija" in the aforementioned book.

- (31) Among them is the phrase "And you have known my position with the Messenger of Allah by close kinship..." We have mentioned this in detail in our book: The Commander of the Faithful; Imam Ali ibn Abi Talib - أمير المؤمنين؛ الإمام علي بن أبي طالب -
- (32) Al-Hakim Abu Abdullah al-Naysaburi - الحاكم أبو عبد الله النيشابوري in his book Al-Mustadrak alaa al-Sahihain - المستدرک علی الصحیحین (Vol. 2 / Pp. 453), narrated on the authority of Irbad ibn Sariyah - عُرْبَادُ بْنُ سَارِيَّةَ, who said: I heard the Messenger of Allah, may God bless him and his family, say: "I am the servant of Allah, and the seal of the prophets, and my father Adam - آدم was kneaded in his clay." And in Sunan al-Tirmidhi - سنن الترمذي (Vol. 5 / Pp. 585), it is narrated on the authority of Abu Hurayrah - أَبِي هُرَيْرَةَ, who said: They said, O Messenger of Allah, when was prophethood ordained for you? He said: "While Adam - آدم was between the spirit and the body."
- (33) Muhammad ibn Isma'il al-Bukhari - محمد بن إسماعيل البخاري in his book Sahih al-Bukhari - صحيح البخاري (Vol. 1 / Pp. 7), narrates: "... Then the angel came to him and said: 'Read!' He said: 'I am not a reader!' So he took me and squeezed me until I reached my limit, then he released me and said: 'Read!' So I said: 'I am not a reader!' So he took me and squeezed me a third time, then he released me then said: 'Read, O Prophet, in the Name of your Lord Who created (*) created humans from a clinging clot. (*) Read! And your Lord is the Most Generous, (*) Who taught by the pen (*) taught humanity what they knew not.' The Messenger of Allah, may Allah bless him and his family, returned with his heart trembling. He entered upon Khadija bint Khuwaylid, may God be pleased with her, and said: 'Cover me, cover me!' So they covered him until the fear left him. Then he said to Khadija and told her the news: 'I feared for myself.' Khadija said: 'No, by Allah, Allah will never disgrace you. You keep good relations with your kith and kin, you bear the burden of the weak, you earn for the needy, you entertain the guest, and you help in the crises of truth.' So Khadija went with him until she brought him to Warqa ibn Nawfal

ibn Asad ibn Abd al-Uzza - ورقة بن نوفل بن أسد بن عبد العزى, who was Khadija's cousin. He was a man who had become a Christian in the pre-Islamic period, and he used to write the Hebrew script, writing from the Gospel in Hebrew whatever Allah willed him to write. He was an old man who had become blind. Khadija said to him: 'O son of my uncle, listen to your nephew.' Warqa said to him: 'O son of my brother, what do you see?' So the Messenger of Allah, may Allah bless him and his family, told him the news of what he had seen. Warqa said to him: 'This is the Namus (i.e., Gabriel or the revelation) who descended upon Moses. I wish I were young and strong in it, I wish I were alive when your people expel you. 'The Messenger of Allah, may God bless him and his family, said: 'Will they expel me?' He said: 'Yes, no man has ever come with something like what you have come with except that he was treated with hostility. If I reach your time, I will support you with a strong support.' Then Warqa did not stay long before he died and the revelation ceased."

- (34) Al-Tabari - الطبري said: "Among the things that happened was that whenever he passed by a path where there were no trees or stones, he would greet them saying: 'Peace be upon you, O Messenger of Allah,' then he would look right and left and see no one."
- (35) Ja'far Murtada al-'Amili - جعفر مرتضى العاملي, in his book Al-Sahih min Sirah al-Nabi al-A'zam - الصحيح من سيرة النبي الأعظم (Vol. 3 / Pp. 101).
- (36) 17:1
- (37) Abu Ali al-Fadl ibn al-Hasan al-Tabarsi - أبو علي الفضل بن الحسن الطبرسي: The Interpretation of Majma' al-Bayan - تفسير مجمع البيان (Vol. 6 / Pp. 215).
- (38) 26:214
- (39) We have detailed this incident and its implications in our book: The Commander of the Faithful Imam Ali ibn Abi Talib - أمير المؤمنين , peace be upon him.
- (40) 15:94 - 95

- (41) For understanding the faith of Abu Talib and his exceptional roles in protecting the Prophet and his message, you can refer to our book: *Eminent Figures of the Prophetic Household - أعلام الأسرة النبوية*.
- (42) Abd al-Malik ibn Hisham al-Himyari - عبد الملك بن هشام الحميري - *Sirat Ibn Hisham - سيرة ابن هشام* (Vol. 1 / Pp. 317), quoting Ibn Ishaq.
- (43) Previous source Pp. 320
- (44) Despite the fact that Abu Bakr's companionship with the Messenger of Allah, peace be upon him and his family, during the migration and being with him in the Cave of Hira, is an undisputed matter in the school of the caliphs as it transitions from a historical to a doctrinal issue, it is considered one of the main reasons for preferring Abu Bakr over others. If this is rejected, it affects the entire basis of preference and the issue of the caliphate behind it, and so on. Previously, discussions revolved around whether this companionship constituted a virtue or not, and whether the verses in the Qur'an referred to it as a virtue or not. This is evident from Sayyid al-Amili - العاملي in his book *The Authentic of the Biography of the Greatest Prophet - الصحيح من سيرة النبي الأعظم* (Vol. 4 / Pp. 201), considering it a historical certainty.

However, some researchers have raised doubts about the original issue; among them is what Sayyid Hassan al-Alawi - حسن العلوي mentioned on the Al-Kafi Network <http://alkafi.net/index.php?threads/1510/>, questioning a narration in *Sahih al-Bukhari* (Vol. 1 / Pp. 140, Sultan edition): from Ibn Umar, who said: "When the first emigrants arrived at 'Usbah (a place in Quba) before the arrival of the Messenger of Allah, peace be upon him and his family, Salim, the freed slave of Abu Hudhayfa, used to lead them in prayer, as he had the most knowledge of the Qur'an." And in another place (Vol. 8 / Pp. 115): 'Salim, the freed slave of Abu Hudhayfa, used to lead the early emigrants and companions of the Prophet, peace be upon him and his family, in prayer at the mosque in Qiba, including Abu Bakr, Umar, Abu Salama, Zayd, and Amir ibn Rabi'a. He questioned that if Abu Bakr was a follower in Madina to Salim, the freed slave of Abu Hudhayfa, before the arrival of the Prophet, how could he be with the Prophet in the cave and not yet have arrived in Madina? This report and its like

have been mentioned by those who spoke about the leadership of a freed slave and a slave over a free person.

In Sunan al-Bayhaqi سنن البيهقي (Vol. 5 / Pp. 600), this issue was addressed, and an attempt was made to reconcile the two matters. It was said: "The Shaykh said: This is what was said here and before: 'among them was Abu Bakr.' Perhaps it was at a different time, for Abu Bakr only arrived with the Prophet, peace be upon him and his family, and it is possible that his leadership of them was before his arrival and after it. The narrator's statement: 'among them was Abu Bakr,' meant: after his arrival, and Allah knows best."

Shaykh Najah al-Ta'i الشيخ نجاح الطائي mentioned in his book The Prophetic Biography - السيرة النبوية (Vol. 1 / Pp. 267) that the one who accompanied the Prophet in the cave and the journey was his guide Abdullah ibn Urayqit ibn Bakr, and not Abu Bakr ibn Quhafa. He said there are many indications, but he did not mention them in this book, except for his reference that neither Abu Bakr nor Umar boasted about this before or after the Saqifa incident.

(45) 26:63

(46) 3:49

(47) With this definition of a miracle, ordinary actions and professions learned by people, no matter how intricate or difficult, are excluded, as magic and its equivalents such as sleight of hand and similar tricks. Additionally, actions that do not accompany a claim of prophethood are also excluded, and the like.

(48) Al-Maqrizi - المقرئ: Enjoyment of Hearing - إمتاع الأسماع (Vol. 4 / Pp. 390). The scholar al-Majlisi, may Allah have mercy on him, mentioned detailed sections of these miracles in Bihar al-Anwar - بحار الأنوار (Vol. 17 and 18). For those who seek further detail, they may refer to it.

(49) 17:88 ﴿ (Say, 'O Prophet, ﴿ If ﴿ all ﴿ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other.﴾)

- (50) Fawzi Al-Saif - فوزي آل سيف: Quranic Knowledge - معارف قرآنية - Dar Atyaf Publishing - دار أطياف.
- (51) More extensive details can be found in Bihar al-Anwar - بحار الأنوار (Vol. 17 / Pp. 159).
- (52) 59:7
- (53) 8:1
- (54) 4:80
- (55) 4:64
- (56) Al-Bukhari - البخاري: Sahih al-Bukhari (Vol. 1 / Pp. 129). This Hadith is among the most famous ones used as evidence in jurisprudential issues between the two groups.
- (57) 33:21
- (58) This may be viewed on our YouTube Channel.
- (59) 9:100
- (60) Ahmad ibn Hanbal al-Shaybani - أحمد بن حنبل الشيباني: Musnad Ahmad (Vol. 4 / Pp. 136): "Indeed, there will come people from my Ummah who will be taken to the left, and I will say, 'My companions!' It will be said, 'You do not know what they innovated after you.' So I will say what the righteous servant said: 'And I was witness over them as long as I remained among them. But when You took me, You were the Witness over them—and You are a Witness over all things. (*) If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.' (Quran 5:117-118) It will be said, 'They continued to apostatize after you departed.'"
- (61) 48:29
- (62) This hadith has been mentioned in the sources of the school of the Caliphs, narrated from twelve companions including: Ali ibn Abi Talib, peace be upon him, Abu Sa'id al-Khudri, Jabir ibn Abdullah, Jubayr ibn Mut'im, Hudhayfa ibn Asid, Zaid ibn Arqam, Zaid ibn Thabit, Abdullah ibn Mas'ud, Abu Dharr al-Ghifari, Salman al-Farisi, Abu Huraira, and others, as well as from dozens

of the Tabi'in. It has been documented by scholars of the school of the Caliphs in their Hadith compilations. Ibn Abi Shayba (d. 235 AH) recorded it in *Al-Musannaf*, Ahmad ibn Hanbal (d. 241 AH) in *Musnad* and *Virtues of the Companions*, Al-Tirmidhi (d. 279 AH) in *Sunan*, Ibn Abi 'Asim (d. 287 AH) in his book *Al-Sunnah*, Al-Nasa'i (d. 303 AH) in *Al-Sunan Al-Kubra* and *Characteristics of Ali and Virtues of the Companions*, and Al-Tabarani (d. 360 AH) in his major, medium, and small dictionaries, among others in various compilations.

The wording of the hadith varies, as well as the occasions on which the Prophet delivered it to his companions, indicating the Prophet's meticulous attention to affirming its meaning. This explains why some narrators transmit it in detail while others summarize it.

- (63) Muslim al-Nishapuri - مسلم النيشابوري: *Sahih Muslim* (Vol. 4 / Pp. 1883). Narrated by Aisha, she said: "The Prophet (peace be upon him and his family) went out one morning wearing a striped cloak of black camel's hair. Hasan ibn Ali came and he wrapped him under it. Then Husain came and he took him under it along with Hasan. Then Fatimah came and he took her under it. Then Ali came and he also took him under it. Then he said, 'Allah only intends to keep the causes of evil away from you and purify you completely, O members of the Prophet's family!'" (Quran, Al-Ahzab: 33)

Further clarification of this narration is found in the hadith of Umar ibn Abi Salama, the stepson of the Prophet (peace be upon him and his family), in *Sunan al-Tirmidhi* (Vol. 5 / Pp. 351): "When this verse was revealed to the Prophet (peace be upon him and his family), 'Allah only intends to keep the causes of evil away from you and purify you completely, O members of the Prophet's family!' (Quran, Al-Ahzab: 33), it was at the home of Umm Salama. He called for Fatimah, Hasan, and Husain and covered them with a cloak, and Ali came behind his back and he covered him with a cloak. Then he said, 'O Allah, these are my Ahl al-Bayt, so remove impurity from them and purify them with a thorough purification.' Umm Salama said, 'Am I also with them,

O Messenger of Allah?' He said, 'You are in your place, and you are upon goodness.'"

(64) Nahj ul Balagha - English Translation by Umair Mirza. Cermon 2, Pp. 129.

(65) We refer here to the book: "The Prophet as a Leader" - الرسول القائد - authored by Brigadier General Mahmoud Sheet Khattab - محمود شيت خطاب.

(66) 3:123

(67) 3:152

(68) 59:2

(69) Abu Abdullah al-Hakim al-Nishapuri - أبو عبد الله الحاكم النيشابوري - Al-Mustadrak 'ala al-Sahihain - المستدرک علی الصحیحین (Vol. 3 / Pp. 34). The Messenger of Allah (peace be upon him and his family) said, "The combat of Ali ibn Abi Talib against Amr ibn Abd Wudd on the day of Khandaq is better than the deeds of my Ummah until the Day of Judgment."

(70) 8:56-57

(71) 33:61

(72) 33:60

(73) Ibn Abi Shayba al-Abshi - ابن أبي شيبة العبيسي - Musannaf Ibn Abi Shayba - مصنف ابن أبي شيبة (Vol. 21 / Pp. 14).

(74) Ḥaydara" or "Haydar" is one of the many names associated with lions, particularly in Arabic and Persian cultures. It often connotes bravery, strength, and leadership.

(75) According to Ibn Al-Arabi, Ṣandara is a large unit of scale that was popular in the time.

(76) The book title "السيرة النبوية" by Sayyid Sami al-Badri - السيد سامي البدری - E-book link: <https://www.albadri.info/books/seerah/index.htm>

(77) 110:1

(78) Ibn Hisham - ابن هشام - Biography of Ibn Hisham (Vol. 2 / Pp. 407).

- (79) Previous source Pp. 412
- (80) 3:126
- (81) 9:25
- (82) 33:18
- (83) 9:48
- (84) 9:51
- (85) We have clarified in our book on the life of the Commander of the Faithful (peace be upon him), the sources of this noble quality and its dimensions and implications.
- (86) Chapter: The Messenger of Allah; his Companions and his Progeny
- (87) Al-Maqrizi - المقرئ: "Imta' al-Asma' - إمتاع الأسماع" (Vol. 2 / Pp. 74). The Prophet Muhammad (peace be upon him and his family) was on a certain road when some hypocrites plotted to ambush him and throw him off a cliff. Upon reaching that cliff, they intended to take the same path as him, but he informed them of their plot, saying to the people, 'Take the valley path, as it is easier and wider for you.' The people followed the valley path, while the Prophet (peace be upon him and his family) took the cliff. He instructed Ammar ibn Yasir to lead the camel and Hudhayfa ibn al-Yaman to follow behind. While the Prophet was walking on the cliff, he sensed the people's deceit, became angry, and ordered Hudhayfa to repel them. Hudhayfa returned to them and began striking their camel faces with a camel prod in his hand, causing them to rush away from the cliff until they mingled with the people. Hudhayfa then returned and continued with the Prophet. After they left the cliff and the people settled down, the Prophet asked Hudhayfa, 'Do you recognize anyone from those who were repelled?' Hudhayfa replied, 'O Messenger of Allah, I recognized the camels of so-and-so and so-and-so, but the people were masked, so I did not recognize them due to the darkness of the night.' Some researchers have noted that although the sources of the Caliphs' school have mentioned this incident, they did not give it its true significance and calmly overlooked it as an

orchestrated assassination attempt involving 'companions of the Prophet and members of the Quraysh, around 15 or 14 individuals,' diverting attention away from actual persons like Abdullah bin Ubai and who was not in the battle of Tabuk and they gave names that are irrelevant to such an attempt.

- (88) Ibn Hisham al-Himyari - ابن هشام الحميري: Sira Ibn Hisham - سيرة ابن هشام (Vol 2 / Pp. 525). Some of those who went out with them in the army used to say to each other, 'Do you think that challenging the Romans is like fighting the Arabs? By Allah, tomorrow we will be tied together with ropes as camels.'
- (89) In addition to what we have previously presented in the chapter on the merits of the Imam regarding the meanings of this hadith, we draw attention here to the similarity of the two situations: the prophet Moses feared for his message from the sabotage of the Samaritan, and the Prophet Muhammad feared for his call from the sabotage of the Quraysh lineage!
- (90) A mosque built for Abu 'Amir, who was known as Abu 'Amir the Monk. He had converted to Christianity during the pre-Islamic era and was held in high esteem by the polytheists. When Islam emerged, Abu 'Amir fled to the disbelievers. A group of hypocrites agreed to build a mosque, which was named Masjid al-Dirar (the Mosque of Harm), because it was built on the basis of harming Muslims and causing division among them. The Prophet (peace be upon him) ordered its demolition after receiving a divine command to avoid it, as it was identified as a place of harm, disbelief, and division among believers, and a lookout for those who fought against Allah and His Messenger. [There are also those hypocrites who set up a mosque only to cause harm, promote disbelief, divide the believers, and as a base for those who had previously fought against Allah and His Messenger...] (Quran 9:107). He then ordered that "Do not O Prophet ever pray in it." (Quran 9:108).

- (91) 3:61

- (92) "Refer to the hadiths related to the recitation of Surah Bara'ah or At-Tawbah and you can search for them using the phrase 'لا يؤذي' عنك إلا رجل منك."
- (93) 5:67,
- (94) See the detailed account of this event in our book from this series: "Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him)," where the Prophet Muhammad (peace be upon him and his family) halted the pilgrims' caravans after completing their Hajj at the crossroads near Ghadir Khumm. He delivered his famous sermon among the people, saying, "Whoever I am his Mawla (master), then Ali is his Mawla. O Allah, befriend whoever befriends him and be hostile to whoever is hostile to him." He commanded all Muslims to greet Ali with the title of Commander of the Faithful (Amir al-Mu'minin) and pledge allegiance to him. Among those who pledged allegiance were the three caliphs and the senior companions of the Prophet. Hasan ibn Thabit composed his famous poem during this occasion.
- (95) Referenced in the dialogue between Caliph Umar and Ibn Abbas, as cited by Ibn Abi al-Hadid in his commentary on Nahj al-Balagha (Volume 12, Page 21), where Umar said to Ibn Abbas, "O Abdullah, beware of the consequences of concealing information from me! Is there anything left in you regarding the matter of succession?" Ibn Abbas replied, "Yes." Umar then asked, "Do you claim that the Messenger of Allah (peace be upon him and his family) made a clear designation?" Ibn Abbas confirmed, "Yes, and I can tell you more; I asked my father about what he claimed, and he confirmed it." Umar remarked, "Indeed, there were ambiguous expressions from the Messenger of Allah (peace be upon him and his family) during his lifetime that do not establish proof or remove excuses. He was wavering in his decision-making at times. During his illness, he intended to make a clear declaration, but I prevented him from doing so."
- (96) The partial narration found in Sahih al-Bukhari from Ibn Abbas states: "When the Messenger of Allah (peace be upon him and his family) was on his deathbed and there were men in the

house including Umar ibn al-Khattab, the Prophet (peace be upon him and his family) said, 'Come, let me write for you a book so that you will not go astray after me.' Umar replied, 'Verily, the Prophet is overcome with pain and you have the Quran, which is sufficient for us.' This caused a disagreement commotion among the attendees, leading to disputes. Some said, 'Bring materials so that the Prophet may write for you a book which will prevent you from going astray after him.' Others said what Umar said. When they indulged in a lot of talk and dispute in the presence of the Prophet (peace be upon him and his family), he said, 'Be gone.' Ubaidullah said: 'Ibn Abbas used to say, "Verily, the calamity, every calamity, happened due to their disagreement and argument." This incident has been cited in Sahih al-Bukhari."

- (97) Sahih al-Bukhari- صحيح البخاري (Vol. 6 / Pp. 12): Abdullah ibn Ka'b ibn Malik al-Ansari reported that Ka'b ibn Malik was one of the three individuals designated by Abdullah ibn Abbas. He said, "Ali ibn Abi Talib, may Allah be pleased with him, departed from the presence of the Messenger of Allah (peace be upon him and his family) during his final illness, in which he passed away. People asked, 'O Abu Hasan, how did the Messenger of Allah (peace be upon him and his family) fare this morning?' He replied, 'By the praise of Allah, he has improved.' Abbas ibn Abd al-Muttalib took his hand and said to him, 'By Allah, you will have authority after three disobedient servants. Indeed, I swear by Allah that I see the Messenger of Allah (peace be upon him and his family) is about to pass away due to this illness of his. I am familiar with the signs of the children of Abd al-Muttalib at the time of death. Let us go to the Messenger of Allah (peace be upon him and his family) and ask him about this matter. If he knows it is among us, we will learn it from him, and if it is among others, we will learn it from him. He would advise us on it', Ali then said: 'Indeed, if we ask the Messenger of Allah (peace be upon him and his family) about it, and he refuses, people will not grant it to us after him. I swear by Allah that I will not ask the Messenger of Allah (peace be upon him and his family) about it.'"

- (98) Narrated by al-Hakim, authenticated by him, and agreed upon by al-Dhahabi. Also narrated by al-Tirmidhi and Ibn Majah.
- (99) محمد بن عبد الباقي الزرقاني - Muhammad ibn Abd al-Baqi al-Zarqani: Commentary by al-Zarqani on al-Mawahib al-Ladunniya Bel Minah Al-Muhammadiyah - المواهب اللدنية بالمنح المحمدية - Vol. 8, p. 260.
- (100) 3:144
- (101) Sheikh al-Saduq referred to it and listed it among the beliefs of the Shia, stating: "Our belief regarding the Prophet, peace be upon him and his family, is that he was poisoned during the Battle of Khaybar. This ailment persisted, affecting him until it ultimately led to his death... The Prophet and the Imams have informed us that they will be killed, and whoever claims otherwise has lied about them..." See al-Saduq's Beliefs - اعتقادات الصدوق, Pp. 109-110.
- (102) 37:147, Saheeh International Translation
- (103) Al-Tabari's Tafsir mentions from Ibn Abbas that he used to say: "The meaning of his statement 'أَوْ' (or) is actually 'بل يزيدون' (but they increase)." Tafsir al-Tabari, as cited from Ibn Abbas.
- (104) Sayyid Ja'far Alam al-Huda - السيد جعفر علم الهدى stated that it is highly probable - as it appears from some of our narrations - that he (the Prophet) passed away due to poison administered by one of his wives. (<https://research.rafed.net>) This is also the view of Sayyid Ja'far Murtada al-'Amili - السيد جعفر مرتضى العاملي in his book "The Authentic Life of the Great Prophet" - "الصحيح من سيرة" - (Vol. 33 / Pp. 176), who considers it a possibility due to the existence of narrations indicating it. Sheikh Najah al-Tai - الشيخ نجاح الطائي also adopted this view in his book "The Prophetic Biography" - "السيرة النبوية" (Vol. 2 / Pp. 312).
- (105) 5:67

