

**The Basic Level**

# **SEERAH AND HISTORY**

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Sayedna Shuaib

Allah the Almighty revealed the story of Shu'aib (pbuh):

"To the people of Madyan (Madian) (We sent) their brother Shu'aib. He said: "O my people! Worship Allah, you have no other Ilah (God) but Him. Verily! a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not mischief on the earth after it has been set in order that will be better for you, if you are believers. And sit not on every road, threatening, and hindering from the Path of Allah those who believe in Him, and seeking to make it crooked. Remember when you were but few, and He multiplied you. See what was the end of the Mufsideen (mischief makers, corrupts and liars). And if there is a party of you who believes in that which I have been sent and a party who do not believe, so be patient until Allah judges between us, and He is the Best of judges."

The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib! and those who have believed with you from our town, or else you all shall return to our religion. He said: In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those The people of Madyan were Arabs who lived in the country of Ma'an, part of which today is greater Syria. They were a greedy people who did not believe that Allah existed and who led wicked lives. They gave short measure, praised their goods beyond their worth, and hid their defects. They lied to their customers, thereby cheating them. Allah sent His Prophet Shu'aib (pbuh) armed with many miracles. Shu'aib remained calm as he reminded them of his kinship to them and that what he was doing was not for his personal gain. Allah sent down on them scorching heat and they suffered terribly. On seeing a cloud gathering in the sky, they thought it would bring cool, refreshing rain, and rushed outside in the hope of enjoying the rainfall. Instead the cloud burst, hurling thunderbolts and fire. They heard a thunderous sound from above which caused the earth under their feet to tremble. The evil doers perished in this state of horror.

Prophet Job (Ayoub)

He was a man of Rum. His name was Job, Ibn Mose, Ibn Razeh, Ibn Esau, Ibn Isaac (pbuh), Ibn Abraham (pbuh).

Allah the Almighty praised His worshipper Job in His Glorious Quran: "Truly! We found him patient. How excellent a slave! Verily, he was ever oft returning in repentance to Us!" (Ch 38:44)

Job (pbuh) was repentant, remembering Allah with thankfulness, patience, and steadfastness. The angels described him : He is an excellent model for the worshippers of Allah. In return, his Lord has blessed him with a long life and plenty of servants, as well as the needy and the poor share in his good fortune; he feeds and clothes the poor and buys slaves to set them free. He makes those who receive his charity feel as if they are favoring him so kind and gentle is he.

Ibn Asaker narrated: "Job was a man having much wealth of all kinds; beats, slaves, sheep, vast lands of Haran and many children. All those favors were taken from him and he was physically afflicted as well. Never a single organ was sound except his heart and tongue, with both of which he glorified Allah, the Almighty all the time day and night. His disease lasted for a long time until his visitors felt disgusted with him. His friends kept away from him and people abstained from visiting him. No one felt sympathy for him except his wife. She took good care of him, knowing his former charity and pity for her." Job's Prayer for Mercy Therefore Iblis became desperate. Iblis went to Job's wife in the form of a man. "Where is your husband?" he asked her. She pointed to an almost lifeless form crumbled on the bed and said: "There he is, suspended between life and death." Iblis reminded her of the days, when Job had good health, wealth and children. Suddenly, the painful memory of years of hardship overcame her, and she burst into tears. She said to Job: "How long are you going to bear this torture from our Lord? Are we to remain without wealth, children or friends forever? Why don't you call upon Allah to remove this suffering?" Job sighed, and in a soft voice replied : "Iblis must have whispered to you and made you dissatisfied. Tell me how long did I enjoy good health and riches?" She replied: "eighty years." Then Job replied: "How long am I suffering like this?" She said: "seven years." Job then told her: "In that case I am ashamed to call on my Lord to remove the hardship, for I have not suffered longer than the years of good health and plenty. It seems your faith has weakened and you are dissatisfied with the fate of Allah. If I ever regain health, I swear I will punish you with a hundred strokes! From this day onward, I forbid myself to eat or drink anything by your hand. Leave me alone and let my Lord do with me as He pleases."

Crying bitterly and with a heavy heart, she had no choice but to leave him and seek shelter elsewhere. In this helpless sate, Job turned to Allah, not to complain but to seek His mercy: "Verily! distress has seized me and You are the Most Merciful of all those who show mercy." so We answered his call, and we removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them as a mercy from Ourselves and a Reminder for all who worship Us." (Ch 21:83-84)

Almost immediately his good health was restored. Meanwhile, his faithful wife could not longer bear to be parted from her husband and returned to him to beg his forgiveness, desiring to serve him. On entering her house, she was amazed at the

sudden change: Job was again healthy! She embraced him and thanked Allah for His mercy. Job was not worried, for he had taken an oath to punish her with a hundred strokes if he had regained health but he had no desire to hurt her. He knew if he did not fulfill the oath, he would be guilty of breaking a promise to Allah. Therefore in His wisdom and mercy, Allah came to the assistance of His faithful servant and advised him: "take in your hand a bundle of thin grass and strike therewith your wife, and break not your oath.

### Prophet Dhul – Kifl

Is he a Prophet? Allah the Almighty declared: " Remember Ishmael and Idris and Dhul Kifl, all were from among those who observe patience." (Ch 21:85-86) It is obvious from his being mentioned and praised in the Glorious Quran along with those other prophets that Dhul - Kifl was also a prophet. However, some of the Quranic commentators assumed that he was not a prophet but that he was righteous and strictly just. Ibn Jarir narrated that he was not a prophet but he was a righteous man. He supported his people to suffice their needs and administered justice among them. That is why he was called Dhul - Kifl. (Dhul - Kifl literally means "possessor of, or giving, a double requital or portion".)

### Prophet Yunus (Jonah)

People Prophet Jonah (Yunus) (pbuh) also known as Dhan-Nun. About his people Almighty Allah said: "Was there any town community that believed after seeing the punishment, and its Faith at that moment, saved it from the punishment? (the answer is none)--except the people of Jonah; when they believed, We removed from them the torment of disgrace in the life of the present world, and permitted them to enjoy for a while. (Ch 10:98 Quran).

The inhabitants of the town of Nineveh were idolaters who lived a shameless life. Prophet Jonah (pbuh) was sent to teach them the worship of Allah. The people disliked his interference in their way of worship, so they argued.

He tried as he might to convince them of the foolishness of idolatry and of the goodness of Allah's laws, they ignored him. He warned them that if they kept on with their foolishness, Allah's punishment would soon follow. Instead of fearing Allah, they told Jonah that they were not afraid of his threats

Hardly had he left the city when the skies began to change color and looked as if they were on fire. The people were filled with fear by this sight. They recalled the destruction of the people of 'Ad, Thamud and Noah. Was theirs to be a similar fate? Slowly faith penetrated their hearts. They all gathered on the mountain and started to beseech Allah for His mercy and forgiveness. The mountains echoed with their cries. It was a momentous hour, filled with sincere repentance. Allah

removed His wrath and showered His blessings upon them once again. When the threatening storm was lifted, they prayed for the return of Jonah so that he could guide them. The Storm at Sea Meanwhile, Jonah had boarded a small ship in the company of other passengers. It sailed all day in calm waters with a good wind blowing at the sails. When night came, the sea suddenly changed. A horrible storm blew as if it were going to split the ship into pieces. The waves looked wild. They rose up as high as mountains then plunged down like valleys, tossing the ship and sweeping over the deck. Behind the ship, a large whale was splitting the water and opening its mouth. A command had been issued from Almighty Allah to one of the greatest whales of the sea to surface. It obeyed. The whale hurried to the surface of the sea and followed the ship as it had been commanded. The tempest continued and the chief crewman asked the crew to lighten the ship's heavy load. They threw their baggage overboard, but this was not enough. Their safety lay in reducing the weight further, so they decided among themselves to lighten their load by removing at least one person.

The captain directed: "We will make lots with all of the travelers' names. The one whose name is drawn will be thrown into the sea." Jonah knew this was one of the seamen's traditions when facing a tempest. It was a strange polytheistic tradition, but it was practiced at that time. Jonah's affliction and crisis began. Here was the prophet, subjected to polytheistic rules that considered the sea and the wind to have gods that riot. The captain had to please these gods. Jonah reluctantly participated in the lot, and his name was added to the other travelers' names. The lot was drawn and "Jonah" appeared. Since they knew him to be the most honorable among them, they did not wish to throw him into the angry sea. Therefore, they decided to draw a second lot. Again Jonah's name was drawn. They gave him a final chance and drew a third lot. Unfortunately for Jonah, his name came up again. Jonah realized that Allah's hand was in all this, for he had abandoned his mission without Allah's consent. The matter was over, and it was decided that Jonah should throw himself into the water. Jonah stood at the edge of the ship looking at the furious sea. It was night and there was no moon. The stars were hidden behind a black fog. But before he could be thrown overboard, Jonah kept mentioning Allah's name as he jumped into the raging sea and disappeared beneath the huge waves.

The whale swallowed Jonah into its furious stomach and shut its ivory teeth on him as if they were white bolts locking the door of his prison. The whale dived to the bottom of the sea, Three layers of darkness enveloped him, one above the other; the darkness of the whale's stomach, the darkness of the bottom of the sea, the darkness of the night. Jonah imaged himself to be dead, but his senses became alert when he found he could move. He knew that he was alive and imprisoned in the midst of three layers of darkness. His heart was moved by remembering Allah. His tongue released soon after saying: " La ilaha illa Anta (none has the right to be worshipped but You (O Allah), Glorified (and Exalted) be You (above all that evil

they associate with You), Truly, I have been of the wrong doers." (Ch 21:87 Quran) Jonah continued praying to Allah, repeating this invocation. Fishes, whales, seaweeds, and all the creatures that lived in the sea heard the voice of Jonah praying, heard the celebration of Allah's praises issuing from the whale's stomach.

Allah Almighty saw the sincere repentance of Jonah and heard his invocation in the whale's stomach. Allah commanded the whale to surface and eject Jonah onto an island. The whale obeyed and swam to the farthest side of the ocean. Allah commanded it to rise towards the warm, refreshing sun and the pleasant earth. The whale ejected Jonah onto a remote island. His body was inflamed because of the acids inside the whale's stomach. He was ill, and when the sun rose, its ray burned his inflamed body so that he was on the verge of screaming for the pain. However, he endured the pain and continued to repeat his invocation to Allah. Almighty Allah caused a vine to grow to considerable length over him for protection. Then Allah Exalted caused Jonah to recover and forgave him. Allah told Jonah that if it had not been for his praying to Him, he would have stayed in the whale's stomach till the Day of Judgment.

Changed Gradually he regained his strength and found his way to his hometown, Nineveh. He was pleasantly surprised to notice the change that had taken place there. The entire population turned out to welcome him. They informed him that they had turned to believe in Allah. Together they led a prayer of thanksgiving to their Merciful Lord.

## Prophet Musa (Moses) and Harun (Aaron)

The pharaoh who ruled Egypt was a tyrant who oppressed the descendants of Jacob (pbuh), known as the children of Israel (Bani Israel). He used every means to demean and disgrace them. Successive dynasties came to Egypt and assumed that they were gods.

Years passed, and a despotic king, who was adored by the Egyptians, ruled Egypt. This king saw a vague vision that one of Israel's sons would dethrone the pharaoh of Egypt. When he woke up, he was horrified. He then gathered his priests and magicians and asked them about this vision. They said: "This means a boy will be born of them and the Egyptian people will perish at his hands.' That is why Pharaoh commanded that all male children of the children of Israel be killed."

The killing of the children of Israel was carried out. As a result, Pharaoh was losing the manpower of those who work for him, those whom he enslaves, and their women whom he exploits. He regulates this procedure by initiating the following policy: males should be slaughtered in one year but spared to live the next year." Pharaoh found that solution to be safer economically.

Moses's mother was pregnant with Aaron (pbuh) in a year that boys were spared; thus she gave birth to the child publicly and safely. During a year in which boys were to be slain, she gave birth to Moses (pbuh); thus his birth caused her much terror. She was afraid he would be slain, so she nursed him secretly.

*We recite to you some of the news of Moses and Pharaoh in truth, for a people who believe. Verily, Pharaoh exalted himself in the land and made its people sects, weakening (oppressing) a group (children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsideen (those who commit great sins and crimes, oppressors, tyrants, etc.). And we wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors, and to establish them in the land, and We let Pharaoh and Haman and their hosts receive from them that which they feared. And We inspired the mother of Moses, saying: "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers." (Ch 28: 2-7 Quran).*

No sooner had the divine revelation finished that she obeyed the sacred and merciful call. She was commanded to make a basket for Moses. She nursed him, put him into the basket, then went to the shore of the Nile and threw it into the water. Her mother's heart, the most merciful one in the world, grieved as she threw her son into the Nile. However, she was aware that Allah was much more merciful to Moses than to her, that He loved him more than her. Allah was his Lord and the Lord of the Nile. Hardly had the basket touched the water of the Nile than Allah issued His command to the waves to be calm and gentle while carrying the child would one day be a prophet. She instructed her daughter to follow the course of the basket and to report back to her. As the daughter followed the floating basket along the riverbank, she found herself right in the palace grounds and saw what was unfolding before her eyes. The basket came to rest at the riverbank, which skirted the king's palace. The palace servants found the basket with the baby and took it to the Pharaoh and his queen. When the queen beheld the lovely infant, Allah instilled in her a strong love for this baby. Pharaoh's wife was very different from Pharaoh. He was a disbeliever; she was a believer. He was cruel; she was merciful. He was a tyrant; she was delicate and goodhearted. She was sad because she was infertile and had hoped to have a son. Hardly had she held the baby than she kissed him. Pharaoh was much amazed when he saw his wife hugging this baby to her breast. He was much astonished because his wife was weeping with joy, something he had never seen her do before. She requested her husband: "Let me keep the baby and let him be a son to us."

*"Then the household of Pharaoh picked him up, that he might become for them an enemy and a cause of grief. Verily! Pharaoh, Haman, and their hosts were sinners. And the wife of Pharaoh said; "A comfort of the eye for me and for you. Kill him*

*not, perhaps he maybe of a benefit to us, or we may adopt him as a son." And they perceived not (the result of that). (Ch 28:9 Quran)*

The queen summoned a few wet nurses to suckle the baby Moses, but he would not take any of their breasts. The queen was distressed and sent for more wet nurses. Moses's sister was also worried, as her baby brother was without milk for a long time. Seeing the queen's anxiety, she blurted that she knew just the mother who would suckle the child affectionately. Just then her daughter rushed in with the good news. Her heart lifted and she lost no time in reaching the palace. As the child was put to her breast, he immediately started suckling. Pharaoh was astonished and asked: "Who are you? This child has refused to take any other breast but yours." Had she told the truth, Pharaoh would have known that the child was an Israelite and would have killed Moses instantly. However, Allah gave her inner strength and she replied: "I am a woman of sweet milk and sweet smell, and no child refuses me." This answer satisfied Pharaoh. From that day onward, she was appointed as Moses's wet nurse. She continued to breast-feed him for a long time. When he was bigger and was weaned, she was allowed the privilege of visiting him. Moses was raised in the palace as a prince.

*When he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgment of the affairs) and religious knowledge (of the religion of his forefathers, Islamic Monotheism). And thus do We reward the Muhsineen (good-doers)." (Ch 28:14 Quran)*

Allah had granted Moses (pbuh) good health, strength, knowledge, and wisdom. The weak and oppressed turned to him for protection and justice. One day in the main city, he saw two men fighting. One was an Israelite, who was being beaten by the other, an Egyptian. On seeing Moses, the Israelite begged him for help. Moses became involved in the dispute and, in a state of anger, struck a heavy blow on the Egyptian, who died on the spot. Upon realizing that he had killed a human being, Moses's heart was filled with deep sorrow, and immediately he begged Allah for forgiveness. He had not intended to kill the man. He pleaded with Almighty Allah to forgive him, and he felt a sense of peace filling his whole being. Thereafter Moses began to show more patience and sympathy towards people. The next day he saw the same Israelite involved in another fight. Moses went to him and said: "You seem to be a quarrelsome fellow. You have a new quarrel with one person or another each day." Fearing that Moses might strike him, the Israelite warned Moses: "Would you kill me as you killed the wretch yesterday?" The Egyptian with whom the Israelite was fighting overheard this remark and reported Moses to the authorities. Soon thereafter, as Moses was passing through the city, a man approached and alerted him: "O Moses, the chiefs have taken counsel against you. You are to be tried and killed. I would advise you to escape

Moses left Egypt in a hurry without going to Pharaoh's palace or changing his clothes. Nor was he prepared for traveling. He did not have a beast of burden



upon which to ride, and he was not in a caravan. Instead, he left as soon as the believer came and warned him of Pharaoh's plans. He traveled in the direction of the country of Midian, which was the nearest inhabited land between Syria and Egypt. His only companion in this hot desert was Allah, and his only provision was piety. There was not a single root to pick to lessen his hunger. The hot sand burned the soles of his feet. However, fearing pursuit by Pharaoh's men, he forced himself to continue on. He traveled for eight nights, hiding during the day. After crossing the main desert, he reached a watering hole outside Midian where shepherds were watering their flocks. No sooner had Moses reached the Midian than he threw himself under a tree to rest. He suffered from hunger and fatigue. The soles of his feet felt as if they were worn out from hard walking on sand and rocks and from the dust. He did not have any money to buy a new pair of sandals, nor to buy food or drink. Moses noticed a band of shepherds watering their sheep. He went to the spring, where he saw two young women preventing their sheep from mixing with the others. Moses sensed that the women were in need of help. Forgetting his thirst, he drew nearer to them and asked if he could help them in any way. The older sister said: "We are waiting until the shepherds finish watering their sheep, then we will water ours." Moses asked again: "Why are you waiting?" The younger one: "We cannot push men." Moses was surprised that women were shepherding, as only men were supposed to do it. It is hard and tiresome work, and one needs to be on the alert. Moses asked: "Why are you shepherding?" The younger sister said: "Our father is an old man; his health is too poor for him to go outdoors for pasturing sheep." Moses (pbuh) said: "I will water the sheep for you." When Moses approached the water, he saw that the shepherds had put over the mouth of the spring an immense rock that could only be moved by ten men. Moses embraced the rock and lifted it out of the spring's mouth. Moses was certainly strong. He watered their sheep and put the rock back in its place. He returned to sit in the shade of the tree. At this moment he realized that he had forgotten to drink. His stomach was sunken because of hunger. The young ladies returned home earlier than usual, which surprised their father. They related the incident at the spring which was the reason that they were back early. Their father sent one of his daughters to invite the stranger to his home. Bashfully, the woman approached Moses and delivered the message. "My father is grateful for what you have done for us. He invites you to our home so that he may thank you personally." Moses welcomed this invitation and accompanied the maiden to her father. Moses could see that they lived comfortably as a happy and peaceful household. He introduced himself and told the old man about the misfortune that he had befallen him and had compelled him to flee from Egypt. The old man comforted him: "Fear not, you have escaped from the wrong-doers." Moses's gentle behavior was noticed by the father and his daughters. The kind man invited him to stay with them. Moses felt at home with this happy household, for they were friendly and feared Allah. Moses

One of the daughters suggested to her father that he employ Moses, as he was strong and trustworthy. They needed someone like him, especially at the water hole, which was visited by ruffians. He approached Moses and said: "I wish to marry you to one of my daughters on condition that you agree to work for me for a period of eight years." This offer suited Moses well, for being a stranger in this country, he would soon have to search for shelter, and work. Moses married the Midianite's daughter and looked after the old man's animals for ten long years.

*"O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be a favor from you. But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous." He (Moses) said: "That is settled between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say." ( Ch 28:25-28 Quran)*

Time passed, and he lived in seclusion far from his family and his people. This period of ten years was of importance in his life. It was a period of major preparation. He was immersed in the existence of Allah. The religion of Moses (pbuh) was the same as that of Jacob (pbuh), which was Islamic monotheism. His forefather was Jacob (pbuh) the grandson of Abraham (pbuh). Moses (pbuh), therefore, was one of the descendants of Abraham (pbuh) and every prophet who came after Abraham was one of Abraham's successors. In addition to physical preparation, there was a similar spiritual preparation. It was made in complete seclusion, in the middle of the desert.

One day after the end of this period, a vague homesickness arose in Moses's heart. He wanted to return to Egypt. Moses left Midian with his family and traveled through the desert until he reached Mount Sinai. There Moses discovered that he had lost his way. At nightfall they reached Mount Tur. Moses noticed a fire in the distance. "I shall fetch a firebrand to warm us.

*"And has there come to you the story of Moses? When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." And when he came to it the fire, he was called by name: "O Moses! Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa. And I have chosen you. So listen to that which is inspired to you. Verily! I am Allah! La ilaha illa Ana , so worship Me, and offer prayers perfectly, for My Remembrance. Verily, the Hour is coming - and My Will is to keep it hidden - that every person may be rewarded for that which he strives. Therefore, let the one who believes not therein (in the Day of Resurrection, Reckoning, Paradise and Hell etc) but follows his own lusts, divert your therefrom lest you perish. And what is that in your right hand, O Moses?" He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep and wherein I find other uses." Allah said: "Cast it down, O Moses!" He cast it down,*

*and behold! It was a snake, moving quickly. Allah said: "Grasp it, and fear not, We shall return it to its former state, and press your right hand to your left side, it will come forth white and shining, and without any disease as another sign, that We may show you some of Our Greater Signs. "Go To Pharaoh! Verily! He has transgressed)." (Ch. 20: 9-24)*

Moses said: "O my Lord! Open for me my chest . And ease my task for me; and make loose the knot (the defect) from my tongue, that they understand my speech, and appoint for me a helper from my family, Aaron, my brother; increase my strength with him, and let him share my task , and we may glorify You much, and remember You much, Verily! You are of us Ever a Well-Seer." Allah said: "You are granted your request, , (Ch 20:9-48 Quran).

Moses (pbuh) and Aaron (pbuh) went together to Pharaoh and delivered their message. Moses spoke to him about Allah, His mercy and His Paradise and about the obligations of monotheism and His worship. Pharaoh listened to Moses' speech with disdain. He thought that Moses was crazy because he dared to question his supreme position. Then he raised his hand and asked: "What do you want?" Moses answered: "I want you to send the children of Israel with us." Pharaoh asked: "Why should I send them, as they are my slaves?" Moses replied: "They are the slaves of Allah, Lord of the Worlds." Pharaoh then inquired sarcastically if his name was Moses. Moses said "Yes." "Are you not the Moses whom we picked up from the Nile as a helpless baby? Are you not the Moses whom we reared in this palace, who ate and drank from our provisions and whom our wealth showered with charity? Are you not the Moses who is a fugitive, the killer of an Egyptian man, if my memory does not betray me? It is said that killing is an act of disbelief. Therefore, you were a disbeliever when you killed. You are a fugitive from justice and you come to speak to me! What were you talking about Moses, I forgot?" Moses knew that Pharaoh's mentioning his past, his upbringing, and his receiving Pharaoh's charity was Pharaoh's way of threatening him. Moses ignored his sarcasm and explained that he was not a disbeliever when he killed the Egyptian, he only went astray and Allah the Almighty had not yet given him the revelation at that time. He made Pharaoh understand that he fled from Egypt because he was afraid of their revenge upon him, even though the killing was an accident. He informed him that Allah had granted him forgiveness and made him one of the messengers. The degree of the conflict expressed in this dialogue reached its apex; thus, the tone of dialogue changed. Moses used a convincing intellectual argument against Pharaoh. However, Pharaoh escaped from the circle of dialogue based on the logic and began a dialogue of another type, a type which Moses could not bear to follow; a dialogue of menacing and threatening. Pharaoh deliberately adopted the style of the absolute ruler. He asked Moses how he dared to worship Allah! Did he not know that Pharaoh was a god? After declaring his divinity, Pharaoh asked Moses how he dared to worship another god. The

punishment for this crime was imprisonment. It was not permitted for anyone to worship anyone other than the Pharaoh. Moses understood that the intellectual arguments did not succeed. The calm dialogue was converted from sarcasm to mentioning charity, then to scorn, then to the threat of imprisonment.

Moses said: *"Even if I bring you something manifest and convincing." Pharaoh said; "Bring it forth, then, if you are of the truthful!" So Moses threw his stick, and behold, it was a serpent, manifest. And he drew out his hand, and behold, it was white to all beholders! (Ch 26:30-33 Quran)*

Pharaoh's amazement turned to terror. Fearing that his rule was in danger, he addressed his advisors: "These are two wizards who will strip you of your best traditions and drive you of the country with their magic. What do you advise?" they counseled Pharaoh to detain Moses and his brother while they summoned the cleverest magicians in the country. Then they too, could show their skills of magic and change sticks into serpents. In this way they sought to reduce the influence of Moses's miracles on the masses. Pharaoh detained Moses and Aaron. He dispatched couriers all over the land to enlist the best magicians. He offered each successful magician a big reward, including appointment as a royal courtier. On the customary festival day, which attracted citizens from all over the Egyptian empire, Pharaoh arranged for a public contest between Moses and the magicians. The people came in droves as near before when they heard of the greatest contest ever between Pharaoh's many magicians and a single man who claimed to be a prophet. The magicians were overwhelmed by their greed for money and glory. They hoped to impress the people with their magic and to expose Moses as a fraud and a cheat. Moses asked the magicians to perform first. They threw their magical objects down on the ground. Their staffs and ropes took the forms of wriggling serpents while the crowd watched in amazement. Pharaoh and his men applauded loudly. Then Moses threw his staff. It began to wriggle and became an enormous serpent. The people stood up, craning their necks for a better view. Pharaoh and his men sat silently as, one by one, Moses's huge serpent swallowed all the snakes. Moses bent to pick it up, and it became a staff in his hand. The crowd rose like a great wave, shouting and screaming with excitement. A wonder like this had never been seen before! On witnessing the power of Moses, the magicians prostrated themselves to Allah, declaring: "We believe in the Lord of Moses and Aaron." Pharaoh was angry and began plotting his next move. He charged that the demonstration had been arranged secretly between Moses and the magicians. He demanded that the magicians confess to their scheme, threatening them with death. They refused to denounce Allah and stuck to their sincerity of their belief. No longer hiding his cruel nature, Pharaoh threatened to cut off their hands and feet and to crucify them on the trunks of palm trees as an example to his subjects.

. Pharaoh was completely stupefied when he faced the two miracles. Then he summoned all the ministers, leaders, and responsible men for a serious meeting.

Pharaoh entered the meeting with a rigid face. It was obvious that he would never surrender easily. Pharaoh opened the session by throwing a sudden question at Haman: "Am I a liar, O Haman?" Haman fell to his knees in amazement and asked: "Who dared to accuse Pharaoh of lying?" Pharaoh said: "Has he (Moses) not said that there is a Lord in the heaven?" Haman answered: "Moses is lying." Turning his face to the other side, Pharaoh asserted impatiently: "I know he is a liar." Then he looked towards Haman (and cried): "O Haman! Build me a tower that I may arrive at the ways, - the ways of the heavens, and I may look upon the Ilah (God) of Moses but verily, I think him to be a liar." Haman asked: "Will we leave Moses and his people to corrupt the rest of the people on the earth so that they leave your worship?" Pharaoh said: "You read my thoughts, O Haman. We will kill their sons, rape their women, and conquer them." He issued commands, and Pharaoh's men rushed to slay the sons, rape the women, and imprison whomever objected to these acts.

It appeared that Pharaoh would never believe in Moses' s message, nor would he stop the torture of the children of Israel. Therefore, Moses prayed to his Lord thus: *"Our Lord! You have indeed bestowed on Pharaoh and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allah said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (keep on doing good deeds, and preaching Allah's Message with patience), and follow not the path of those who know not." (Ch 10:88-89 Quran)*

Allah inspired Moses to conduct his people of Egypt, but only a few of his people believed in his message. Almighty Allah decided to put an end to Pharaoh's crimes after He had given him several chances. Allah commanded Moses to depart, and the children of Israel received reluctant permission from the Pharaoh to go out of the city for the feast. They prepared themselves to leave Egypt. This later became known as Exodus. They carried with them their jewels and borrowed a lot of jewels from the Egyptians. The Pharaoh Learns of the Believer's Escape In the darkness of night, Moses led his people towards the Red Sea, and in the morning they reached the beach. By then Pharaoh was aware of their departure, so he mobilized a huge army to pursue them. The impatient children of Israel soon became agitated and Joshua (Yusha), Ibn Nun, exclaimed: "In front of us is this impassable barrier, the sea, and behind us the enemy; surely death cannot be avoided!" Moses replied that he would wait for further guidance from Allah. These words filled them with some hope, but man is always impatient for results: they were willing to surrender themselves back into slavery. At that moment Allah revealed to Moses: "Smite the sea with your staff!" Moses did as he was commanded. A fierce wind blew, the sun shone brightly, and in a flash the sea parted, the crests of the waves standing like mountains on each side. Moses led his

people across. This miracle proved Moses's repeated claim. "Verily! My Lord is with me!" As they looked back, they saw Pharaoh and his army approaching, about to take the very path which had been opened for them. In great fear and panic, they pleaded with Moses to ask Allah to close the sea. However, Allah commanded Moses not to smite the sea with his staff again, for Allah's decree was already in action. Pharaoh and his army had seen the miracle, how the sea had parted, but being the pretender that he was, Pharaoh turned to his men and proclaimed: "Look! The sea has opened at my command so that I may follow those rebels and arrest them!" They rushed across the parted waters, and when they were midway, Allah commanded the sea to return to its former state. Terror-stricken Pharaoh, realizing his end had come, declared out of fear: "I believe that there is no god worthy of worship except Allah in Whom the children of Israel believe, and I am of those who surrender to Him." But Allah did not accept this declaration from the tyrant, and the waters closed over him, drowning him and his entire army. The curtain fell on Pharaoh's tyranny, and the waves threw his corpse up to the western seashore. The Egyptians saw him and knew that their god whom they worshipped and obeyed were mere slaves who could not keep death away from their own necks.

In spite of Pharaoh's death, he left a bad influence on the souls of the children of Israel. It was difficult for the years of oppression and intense humility to pass easily. He had made them accustomed to humbling themselves and submitting to someone other than Allah. He had so suppressed their souls and spoiled their nature that they began to torture Moses out of ignorance and obstinacy. The miracle of the parting of the sea was still fresh in their minds, damp sea sands were still stuck on their soles, when they passed by a people worshipping idols. Instead of manifesting their indignation at the idolaters' oppression of the intellect by celebrating the praises of Allah for His guidance, they looked to Moses for him to specify a god for them to worship as those other people did. They were jealous of the other people and their idols, and they desired the same. They missed the ancient idolatry which they had lived with during the reign of Pharaoh. The children of Israel were favoured with Allah's grace and bounty. They were saved from oppression and had witnessed the drowning of their cruel ruler Pharaoh. When they needed water in the dry land, Allah commanded Moses to strike a rock, which parted and sent forth twelve springs of water for the twelve different tribes so that they need not dispute over a shortage of water. Allah also kept the skies cloudy to protect them from the scorching sun. To relieve their hunger, manna (the dried exudate of certain plants) and quail were provided for them. In spite of Allah's generosity, the mean spirited ones began to stir Moses' people to object that they were disgusted with this food; they desired onions, garlic, beans, and lentils, which were traditional Egyptian foods. That is why the children of Israel asked Prophet Moses to pray to Allah to make the earth produce these foods. Moses again admonished them for oppressing

themselves and for their desire to return to a life of humiliation in Egypt. He also pointed out that they were ungrateful for the best and most abundant food. They wanted the worst instead of the best. Allah had also directed Moses to lead them to the Promised Land (Palestine) which had been promised to Abraham as a land in which the pious and Allah-fearing of his offspring would live and uphold Allah's law. The children of Israel were an ungrateful people. In spite of all of Allah's favors, they could not stay away from evil and continued to reject Allah's Laws.

The days of restless wandering began. Each day ended where it began and began where it ended. They started walking to no destination, day and night, morning and evening. They entered Sinai. Moses came to the same place where he had spoke to Allah for the first time. He appealed to Allah for guidance in judging over his people. Allah instructed him to purify himself by fasting for thirty days, after which he was to go to Mount Sinai, where he would be given the law by which he would govern his people. The ancients said that after Moses fasted thirty days, he hated to speak to his Lord because of the odor of his mouth. He ate a plant of the earth and then his Lord said to him: "Why did you break your fast?" Moses said: "O my Lord, I disliked to speak to You with my mouth not having a pleasant smell." Allah said: "Do you not know, Moses, the odor of the faster's mouth is more fragrant to Me than the rose. Go back and fast ten days; then come back to Me." Moses did what Allah commanded. "

The Earlier scholars said that The Ten Commandments of the Torah are included in two verses of the Quran. *"Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty- We provide sustenance for you and for them; come not near to shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he or she attains the age of full strength; and give full measure and full weight with justice. We burden not any person but that which he can bear. And whenever you give your word (judge between men or give evidences, etc.) , say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember." (Ch 6:151-152 Quran).*

Moses (pbuh) had been gone for forty days and his people were becoming restless, for they did not know that Allah had extended his time by a further ten days.

Samiri, a man who was inclined towards evil, suggested that they find themselves another guide, as Moses had broken his promise. He said to them: "In order to find true guidance, you need a god, and I shall provide one for you." So he collected all their gold jewelry, dug a hole in which he placed the lot, and lit a huge fire to melt it down. During the casting, he threw a handful of dust, making actions like a

magician's to impress the ignorant. From the molten metal he fashioned a golden calf. It was hollow, and the wind passing through it produced a sound. Since superstition was imbedded in their past, they quickly linked the strange sound to something supernatural, as if it were a living god. Some of them accept the golden calf as their god. Moses's brother Aaron (pbuh), who acted as their leader in Moses' s absence, was grieved and spoke up: "O my people! You have been deceived. Your Lord is the Most Beneficent. Follow and obey me." They replied: "We shall stop worshipping this god only if Moses returns." Those who had remained steadfast in belief separated themselves from the pagans. Moses Sees the Idolaters On his return Moses saw his people singing and dancing around the calf statue. Furious at their paganistic ritual, he flung down the Tablet of the Law he was carrying for them. He tugged Aaron's beard and his hair, crying: "What held you back when you saw them going astray? Why did you not fight this corruption?" Aaron replied: "O son of my mother, let go of my beard! The fold considered me weak and were about to kill me. So make not the enemies rejoice over me, nor put me among the people who are wrong-doers." Moses' s anger began to subside when he understood Aaron's helplessness, and he began to handle the situation calmly and wisely. However, the punishment which was imposed upon the calf worshippers was severe, death. Therefore, the crime of worshipping the calf did not pass unpunished. Moses commanded the elite of the children of Israel to pray to Allah for forgiveness and demonstrate their repentance. He chose seventy out of them and ordered them: "Rush towards Allah and repent for what you did and ask His forgiveness for what you left." Moses returned to Mount Sinai with the seventy elders and there he communicated with Allah. The elders heard Moses speaking with his Lord. This was, perhaps, the last miracle that they would see, and it was hoped that it would be sufficient enough to convey the religion to their hearts forever. However, the seventy elite who heard the miracles were dissatisfied. They said to Moses: "*O Moses! We shall never believe in you till we see Allah plainly.*" (Ch 2:35 Quran) This was a tragedy that amazes one. It was a tragedy that indicated those who were hard-hearted and who continued to hold onto sensual and material concerns. Their stubborn demand was rewarded with punishing lightning bolts and a violent quaking that stupefied their souls and bodies at once, leaving them dead. Moses Prays for His People Moses knew what had happened to the seventy elite and was filled with sorrow. He prayed to his Lord, entreating Him to forgive them, for they were fools. Foolishness is only expiated by death. Allah forgave the elders and revived them after their death.

It seems their souls were uneasy in a way that the observant eye could not mistake. Their obstinacy and chattering about what has become known as "The Story of the Cow" was unwarranted. This topic did not need so many negotiations between Moses and the people, nor did it need all their bias. It was said that among the children of Israel there lived a pious man. He was poor but very careful about



how he earned the living; it had to be honestly earned. Everything that he did was done for the sake of Allah, never for selfish gain. On his deathbed his last words were: "O Allah, I place my wife, my little son, and my only possession, a calf, in Your care." Strangely, he asked his wife to lead the calf to the forest and leave it there. He did this because he did not trust the children of Israel, for they were a selfish and greedy folk. After a few years when the boy had grown up, his mother told him: "Your father has left you a calf in the trust of Allah. It must have grown into a cow by now." The son was surprised. He did not know of any calf all these years and asked his mother where it was. She replied: "Be like your father and say: 'I trust in Allah,' then go look for it." With a rope in his hand, he went to the forest and prostrated himself before Allah: "O Allah, Lord of Abraham and Jacob and Job, return to me my father's trust." As he raised his head, he saw a cow coming towards him. It stopped submissively beside him. He tied the rope around its neck and led it to his house. The cow would not allow anyone else come near it except the young man. The youth was as pious as his father. He earned his living by cutting wood. Whatever he earned he divided into three equal portions; one he gave to his mother, one he used for his needs, and the last he gave as charity. His nights, too, were divided into three parts; during the early part of the night he helped his mother, the middle part he devoted to the worship of Allah, and during the last part he rested. About this a wealthy man died, leaving behind an only son, who inherited his father's wealth. His cousins envied his good fortune, and secretly killed him so that they could inherit it. The dead boy's other relatives came to the Prophet Moses (pbuh) and asked his help in tracing the boy's murderer. Moses instructed them to slaughter a cow, remove its tongue and place it on the corpse. This would reveal the murderer, he told them. They accused Moses of joking. He replied: "Allah forbid that I be foolish!" They questioned him about the type of cow they should slaughter, and he said: "This cow is neither young nor mature, but in between the two conditions, so do as you have been commanded." Instead of following his direction, they asked him more questions. "What color must it be?" He replied: "Verily, it is yellow in color." They still were not satisfied with his answer and asked for more details. Moses replied: "It is an unyoked cow; it does not plow the soil nor water the tith, and is entirely without marks. Moses' People Find the Right Cow They went out in search of such a cow. The only one that matched the description was the one owned by the orphaned youth. They met him on the way and asked the price for which he would sell his cow. He told them he would have to consult his mother first, so they accompanied him to his house and offered her three gold coins. She refused their offer, saying that the cow was worth much more. They were on increasing their offer and the mother kept on refusing. Finally the urged the son to speak to his mother to be reasonable. He told them: "I will not sell the cow without my mother's approval, even if you offered me its skin filled with gold!" On hearing this, his mother smiled and said: "Let that be the

price: its skin filled with gold." They realized that no other cow would do; they had to have it at any price. They agreed to buy the cow and paid with its skin filled with gold.

One day Moses (pbuh) delivered such an impressive sermon that all who heard it was deeply moved. Someone in the congregation asked: "O Messenger of Allah, is there another man on earth more learned than you?" Moses replied: "No!", believing so, as Allah had given him the power of miracles and honored him with the Torah. However, Allah revealed to Moses that no man could know all there is to know, nor would one messenger alone be the custodian of all knowledge. There would always be another who knew what others did not. Moses asked Allah: "O Allah, where is this man? I would like to meet him and learn from him." He also asked for a sign to this person's identity. Allah instructed him to take a live fish in a water filled vessel. When the fish disappeared, he would find the man he sought. Moses set out on his journey, accompanied by a young man who carried the vessel with the fish. They reached a place where two rivers met and decided to rest there. Instantly, his companion saw the fish wriggle out of the vessel into the river and swim away. However, he forgot to relate the incident to Moses. When he awoke, they continued their journey until they were exhausted and hungry. Moses asked for his morning meal. Only then did his companion recall that the fish they had brought with them had gotten away. Hearing this, Moses exclaimed: "This is exactly what we are seeking!" They hurriedly retraced their steps to the place where the rivers met and where the fish had jumped out. There they found a man, his face partly covered with a hood. His bearing showed he was a saintly man. He was Al-Khidr, the guide. Moses Speaks to Al-Khidr Moses said to him (Khidr) *"May I follow you so that you teach me something of that knowledge which you have been taught by Allah?" He (Khidr) said: "Verily! You will not be able to have patience with me! And how can you have patience about a thing which you know not?" Moses said; "If Allah will, you will find me patience, and I will not disobey you in aught." He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you." So they both proceeded, till, when they were in the ship, he (Khidr) scuttled it. Moses said: "Have you scuttled it in order to drown its people? Verily, you have done Imra- a Munkar (evil, bad, dreadful) thing." He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" Moses said: "Cal me not to account for what I forgot, and be not hard upon me for my affair with you." Then they both proceeded, till they met a boy, he (Khidr) killed him. Moses said: "Have you killed an innocent person who had killed none? Verily, you have done Nukra a great Munkar (prohibited, evil dreadful) thing!" Khidr said: "Did I not tell you that you can have no patience with me?" Moses said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused*

*to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. Moses said: "If you had wished, surely you could have taken wages for it!" Khidr said: "This is the parting between me and you, I will tell you the interpretation of those things over which you were unable to hold patience. "As for the ship, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king after them, who seized every ship by force. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should change him for them for one better in righteousness and near to mercy. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which could not hold patience. (Ch 18:66-82 Quran)*

Moses (pbuh) suffered terribly from his people and endured much for the sake of Allah. The children of Israel mistreated Moses (pbuh) a lot. His agony was not limited to mutiny, stupidity, chattering, ignorance, and idolatry; it exceeded this and went as far as inflicting personal harm on him. Almighty Allah commanded: *"O you who believe! Be not like those who annoyed Moses, but Allah cleared him of that which they alleged, and he was honorable in Allah's sight! (Ch 33:69 Quran)*. Aaron (pbuh) died shortly before Moses (pbuh). His people were still wandering in the wilderness when he died. Moses then requested Allah to let him die close to the Holy Land so that he would be at a distance of a stone's throw from it. Moses (pbuh), Prophet of Allah and the one to whom Allah spoke to directly, met his death with a contented soul and a faithful heart that looked forward to righteousness and made haste to meet with Him Who bore tidings of peace.

**Reference:**

Book story of the prophets by Ibn Kathir

صلى الله عليه وسلم (PBUH) Physical description of Rassul Allah

1. “Allah’s Messenger (Allah bless him and give him peace) was neither very tall of stature, nor short. His skin was neither pale white, nor tawny, and his hair was neither crisply curled, nor lank. Allah (Exalted is He) sent him [to serve as His Messenger] at the end of forty years of life, so he stayed in Mecca for ten years and in Medina for ten years, and Allah took him unto Himself at the end of sixty years, with fewer than twenty white hairs on his head and his beard”.
2. ‘Allah’s Messenger (Allah bless him and give him peace) was of medium height, neither tall nor short. He was of handsome physique, and his hair was neither crisply curled nor smooth, brown of color. When he walked, he used to stride confidently”.
3. “I heard al-Bara’ ibn 'Azib say: "Allah’s Messenger (Allah bless him and give him peace) was neither curly nor lank-haired, of medium height, broad-shouldered, with luxuriant hair reaching the lobes of his ears, wearing a red suit of clothes. I have never seen anything more beautiful than him!”
4. "I have never seen anyone endowed with a lock of hair flowing below the ears, wearing a red suit of clothes, more handsome than Allah’s Messenger (Allah bless him and give him peace). He had some hair touching his shoulders. Broad-shouldered, he was neither short nor tall.”
5. "The hair of Allah’s Messenger (Allah bless him and give him peace) came down to the middle of his ears.”
6. “I said to Anas: ‘How was the hair of Allah’s Messenger (Allah bless him and give him peace)?’ He replied: 'It was neither crisply curled nor lank. His hair used to reach the lobes of his ears
7. ‘I said to Anas ibn Malik: “Did Allah’s Messenger (Allah bless him and give him peace) dye his hair?” He replied: ‘He did not get to that, for he was grayed only in the hair covering his temples, but Abu Bakr (may Allah the Exalted be well pleased with him) dyed his hair with henna and a herbal mixture called katam.”

8. "On the head of Allah's Messenger (Allah bless him and give him peace) and his beard, I counted only fourteen white hairs."

9. "Color the edges of the eyelids with antimony [ithmid], for it clears the vision and makes the eyelashes grow!" He also maintained that the Prophet (Allah bless him and give him peace) had a kohl jar from which he used to apply kohl to his eyelashes every night, three times in this [eye], and three times in that.

10. "The apparel dearest to Allah's Messenger (Allah bless him and give him peace) was the shirt [qamis]."

11. The sleeve of the shirt of Allah's Messenger (Allah bless him and give him peace) extended to the wrist."

12. "When Allah's Messenger (Allah bless him and give him peace) donned a new garment, he would call it by its name, then he would say: 'O Allah praise be to You, as You have clothed me with it! I beg You for its goodness and the goodness of what it has been made for, and I take refuge with You from its evil and the evil of what it has been made for!'

13. "I saw the Prophet (Allah bless him and give him peace) wearing a red garb, as if I were looking at the sheen of his legs." Sufyan said: "I think it was a hibara [striped garment of Yemenite fabric].

14. "I saw the Prophet (Allah bless him and give him peace) wearing two green garments."

15. Allah's Messenger said (Allah bless him and give him peace): "You should acquire white clothes, so that your living ones may wear them, and you can shroud your deceased in them, for they are among the best of your clothes.

The evidences that Mohammad صلى الله عليه وسلم is a prophet

### The Moon Splitting

Allah (Most High) says, “The Hour has come near, and the moon has split [in two]. And if they see any miracle, they turn away and say, ‘Passing magic.’ And they denied and followed their desires—and every matter will be settled” (Qur’an 54:1-3).

In an attempt to stump him, disbelievers from the Quraysh clan demanded an undeniable sign from the Prophet ﷺ, which led to God splitting the moon before their eyes; the Prophet ﷺ then said, “Behold.”<sup>6</sup> The baffled crowd said that Muhammad must have cast a spell on them, but since he could not have cast a spell on everyone, they decided to ask the travelers from surrounding areas if they saw what they did. They sent riders racing out to question those beyond the city of Mecca, and they too confirmed having seen the exact same phenomenon. Ultimately, the idolaters from Quraysh chose denial and, because nobody could deny seeing the moon split, they were forced to deny their own eyes.

“The moon splitting was a grand sign to which no other prophet’s miracle could compare, for it was something that appeared in the distant sky that was contrary to every naturally existing phenomenon which this world is comprised of. It therefore falls beyond what anyone can hope to achieve through trickery, making its proof value even more evident.”

Of the bizarre objections to this incident is the expectation that there should be scientifically detectable sequelae to a supernatural event, such as a gravitational disturbance or a geological trace on the moon’s surface. However, this is a fallacious objection. The splitting of the moon is a miraculous phenomenon, something that transcends the natural order. It is unclear why one should expect a supernatural event to have natural effects.

Another objection is why people beyond the Prophet’s audience did not see the moon split. This is a very weak objection, founded on a false presumption about historical records and the global visibility of a miracle that was intended for the Prophet’s audience. Classical scholars like az-Zajjāj have offered many possible answers to satisfy this inquiry. Among them is that people near Mecca did, in fact, confirm it and that other geographical locations were either experiencing daylight or were deeper into the night when hardly anyone would be awake and inspecting the sky. Another possibility is lack of visibility, or that a few other people saw it worldwide but assumed it to be a hallucination, or feared being accused of such, or shared it with others but were not taken seriously. People identify and report events based on context; a momentary decontextualized strange sight in the sky would be unlikely to be believed, reported, or documented, let alone transmitted.

### The Night Journey

Allah (Most High) says, “Glory be to the One Who took His servant [Muhammad] by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him of Our signs. Indeed, He Alone is the All-Hearing, All-Seeing” (Qur’an 17:1).

The Prophet Muhammad ﷺ was taken from Mecca to Jerusalem and back in a single night; a journey that would ordinarily take a full month for any traveler in the 7th century. When the pagans caught scent of this story being shared the following morning, they became jubilant

with hopes of finally proving Muhammad was a madman. They rushed to gather everyone around him, and to their delight, people literally fell off their seats in laughter upon hearing this ‘ludicrous tale’ from the Prophet ﷺ. Saddened by their mockery and disbelief, he ﷺ proceeded to the Ka‘ba where he praised God and asked Him to be reshown Jerusalem. To the dismay of everyone present, the Prophet ﷺ then began describing that blessed city in inexplicable detail, as if he was walking through it at that very moment. People nervously turned to the Meccan traders who—unlike Muhammad—were known to frequent Jerusalem, only to find them admitting his accuracy. Many still denied him and stormed out in frustration.

God created the laws of physics, and it is only rational that He is not bound by them. The inclusion of al-Burāq in the story made it more memorable. It was also meant to be familiar for the comfort and assurance of the rider, blessings and peace be upon him.”

In addition to the Qur’an describing this night journey, al-Kattāni (d. 1927) collected the names of forty-five different Companions who reported in corroboration this astonishing event. In one of these narrations, ‘Aisha رضي الله عنها reports that even some Muslims felt this miracle was too outrageous to accept, and reneged on their Islam that morning as a result. They rushed to her father, Abu Bakr رضي الله عنه, and said in protest, “Your companion is claiming he was taken to Jerusalem last night.” Abu Bakr asked, “Did he say that?” They said, “Yes.” He said, “If he did, in fact, say that, then he has been truthful.” They said, “You are willing to believe that he was carried to Jerusalem in a single night?” He said, “Yes, for I believe him about something that is more astonishing than that; I believe that he receives messages from heaven in the blink of an eye.” ‘Aisha رضي الله عنها says that it was from that day forward that Abu Bakr was crowned with the title *aṣ-Ṣiddīq* (the confirmer of truth).

### The Tree Weeping

‘Abdullāh b. ‘Umar رضي الله عنهما reports that the Prophet ﷺ used to deliver his sermons while standing beside the trunk of a date-palm tree. Upon the request of an Anṣārī woman, the Prophet ﷺ permitted that a small pulpit of three steps be constructed for him so that he would be more visible and project his voice farther into the growing audience. When the Prophet ﷺ ascended the new pulpit on the following Friday, loud sounds of weeping emerged from this tree-trunk. The Prophet ﷺ descended and proceeded over to it, and began rubbing his hand over it just as someone does to quiet a child. Anas b. Mālik رضي الله عنه adds, “And the mosque shook from its whimpers.” Sahl b. Sa‘d رضي الله عنه adds, “Many people started weeping from hearing its crying and moaning.” Ibn ‘Abbās رضي الله عنهما adds, “He ﷺ went and hugged it until it quieted, then said [to us], ‘Had I not embraced it, it would have continued like this until the Day of Resurrection.’” Jabir رضي الله عنه adds, “It was weeping over the Revelation that it would hear [recited] close by.”

### Increasing the Water Supply

Imam an-Nawawī (d. 1277) says, “These hadith(s) on water gushing from among his fingers and increasing for him, and the food supply increasing as well, are all clear miracles performed by Allah’s Messenger ﷺ on many occasions and in different conditions

Ibn Mas‘ūd رضي الله عنه said, We were once with the Messenger of Allah ﷺ on a journey, and our water ran short. He said, “Bring me the remaining water.” The people presented him a vessel containing water, which he then placed his hands inside of and said, “Come get the blessed purification water, and all blessings are from Allah.” I saw the water flowing from between the fingers of Allah’s Messenger ﷺ.

Jābir b. ‘Abdillāh رضي الله عنه narrated that the people became very thirsty on the Day of Ḥudaybiya. There was a small pot containing some water in front of the Prophet ﷺ, and he found the people rushing towards him as he finished performing his ritual ablution using it. He ﷺ asked them, “What has happened?” They said, “We neither have water for ablution nor drinking.” So he ﷺ placed his palm into that pot, and water began flowing upwards from between his fingers like springs. He said, “All those seeking ablution, come forward; the blessing is from Allah.” Jābir said, “We all drank and performed ablution [from that pot], and I did not care how much I drank because I knew it was blessed.” One narrator asked Jābir, “How many were you?” He said, “Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred.”

### Increasing the Food Supply

Salama b. al-Akwa‘ رضي الله عنه narrates: We once set out on an expedition with Allah’s Messenger ﷺ and faced great hardship, and decided to slaughter some of our riding animals [for food]. The Messenger of Allah ﷺ ordered us to pool our food rations, so we spread a sheet and leather where everyone’s rations were collected. I stretched myself to assess how much that was, and it was [only] the area a small goat could sit on. We were fourteen hundred people; we ate to our satisfaction and then filled our bags with provisions. The Messenger of Allah ﷺ then said, “Is there any water for performing ablution?” A man came forward with a small container that held very little water, which the Prophet ﷺ emptied into a wider basin. From that amount all thoroughly performed their ablution

‘Abdur-Rahmān b. Abi Bakr رضي الله عنهما reports: “We were 130 people with the Prophet ﷺ, and he said to us, ‘Does any one of you have food with them?’ One man had about a *sâ* of food, and so that was mixed. Then a tall pagan man with disheveled hair came by driving some sheep. The Prophet said to him, ‘Selling or gifting?’ He said, ‘No, selling.’ He purchased a sheep from him and it was cooked, and the Prophet ﷺ ordered that the liver be roasted [as well]. By Allah, there was not a single person from the 130 except that the Prophet ﷺ cut for him a piece of its liver; those who were present were given, and those absent were stowed for. It was made into two dishes which they all ate from, and we had our fill, and [yet] the two dishes remained and we loaded them onto a camel.”<sup>32</sup>

Jābir b. ‘Abdillāh رضي الله عنه reports: We were digging on the Day of the Trench when a huge solid boulder hindered us. They came to the Prophet ﷺ and complained to him about this boulder, and he said, “I am coming.” He then stood, stones tied to his stomach, as we had not tasted food in three days, and took the sledgehammer and struck the boulder until it became a dust mound. I said, “O Messenger of Allah, would you permit me to [go to] my home?” I [went and] said to my wife, “I saw on the Prophet ﷺ something that one cannot bear (i.e., the stones he had fastened from hunger). Do you have anything?” She said, “I have some wheat and a small goat.” I slaughtered the small goat, ground the wheat, then placed the meat in the clay pot. Before I left, my wife said, “Do not humiliate me in front of the Prophet ﷺ and those with him.” I went to the Prophet ﷺ and whispered to him, “I have a little food, so you come, O Messenger of Allah, along with a man or two.” He said, “How much is it?” I informed him, so he said, “That is plenty and good!” Then, he ﷺ said, “O People of the



Trench! [Stand, all of you], Jābir has prepared a banquet for you. Let us go.” The Muhājirīn and Anṣār stood, and the Prophet ﷺ said to me, “Tell her not to pull the pot, nor the bread from the oven, until I come.” When I entered upon my wife and informed her of the army behind me, she said, “What is with you?!” I said, “I did what you said!” She said, “Did he ask you?” I said, “Yes.” The dough was brought out to the Prophet ﷺ, and he spat in it and prayed for blessings, then reached for the pot and did the same. Then, he would tear the bread and place it inside the pot and serve ample bread and meat to each Companion. They were one thousand people and, by Allah, each of them ate until they stopped [of their own accord] and left, and our pot was still full and our bread still plenty. In the end, he ﷺ said to us, “Eat from this, or gift it, for the people [of Madinah] have been struck with hunger.”<sup>33</sup>

### Answered Prayers

Al-Qāḍi ‘Iyād (d. 1149) says, “The Prophet’s ﷺ supplications being answered for those he prayed for. He meant that God responded to the prayers of the Prophet ﷺ on so many occasions, and this was corroborated by testimony from so many directions, that doubting it would be utterly irrational. An outnumbered and unequipped Muslim army was granted victory by God at the Battle of Badr, milk was drawn from the udders of a non-lactating goat, and rain poured from a cloudless sky—all by virtue of the Prophet ﷺ raising his palms to the heavens, and those who spent the shortest time with him witnessed these events, and were driven to conviction by them.

Anas رضي الله عنه narrates that as the Prophet ﷺ was once delivering a Friday sermon, a man rose up and said, “O Messenger of Allah, the horses and sheep have perished; will you not invoke Allah to bless us with rain?” The Prophet ﷺ proceeded to lift his two hands and supplicated at a time when the sky was as clear as glass. Suddenly wind blew, driving together the clouds and causing heavy rain. We exited [the mosque] wading through the flowing water till we reached our homes. It kept raining until the following Friday, when the same man—or another man—stood up and said, “O Messenger of Allah ﷺ, the houses have [almost] collapsed; please ask Allah to withhold the rain!” On that, the Prophet ﷺ smiled and said, “O Allah, [let it rain] around us and not upon us.” I looked to the clouds and found them separating into a crown-like formation around Madinah.

‘Abdullāh b. ‘Umar رضي الله عنهما narrates that the Prophet ﷺ said, “O Allah, honor Islam through the dearest of these two men to you: through Abu Jahl or through ‘Umar b. al-Khaṭṭāb.” Ibn ‘Umar said, “And the dearest of them turned out to be ‘Umar.” Indeed, no person from the Prophet’s Companions honored Islam by advancing its public presence like ‘Umar رضي الله عنه, as Ibn Mas‘ūd رضي الله عنه used to say, “We remained powerful since the moment ‘Umar embraced Islam.” Even after the Prophet’s death, it was the unique impact of ‘Umar in spreading the light of Islam that compelled the historian Michael Hart to showcase him in his book, *The 100: A Ranking of the Most Influential Persons in History*.

### The Byzantines will Rebound

Despite being isolated by seemingly endless deserts, and largely unaffected by the power struggles of the world’s superpowers, the Qur’an boldly foretold the most unexpected events that would transpire between Persia and Byzantium in a few short years. “The

Byzantines have been defeated. In the nearest land. But they, after their defeat, will triumph. Within three to nine years.” [ar-Rūm 30: 2-4]

## The Abode of Abu Lahab

In the moments following the Prophet Muhammad’s ﷺ first public call to Islam, his own uncle, Abu Lahab, scoffed at and chastised him. In his defense, God immediately revealed: “May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will burn in a Fire of [blazing] flame.” [al-Masad 111: 1-3] It is astonishing that for the next nine years of Abu Lahab’s life, despite hearing these verses being recited, his pride still kept him from a potential golden opportunity to discredit the Qur’an. Had Abu Lahab simply professed faith, even disingenuously, that could have brought into serious question the truth of this Revelation. Of course, He Who revealed this knew Abu Lahab would never do so.

## The Globalization of Islam

Amidst the fiercest persecution and abuse that the Muslims faced in the earliest Meccan period, the Prophet Muhammad ﷺ would stand without wavering and convey to his followers God’s promise of Islam spreading all over the world. Tamīm ad-Dāri (rA) reports that the Messenger of Allah ﷺ said, “This matter will certainly reach every place touched by the night and day. Allah will not leave a house of mud or fur except that Allah will cause this religion to enter it, by which the honorable will be honored and the disgraceful will be disgraced. Allah will honor the honorable with Islam and he will disgrace the disgraceful with unbelief.” The fact that these predictions were made at a time when Muslims were a powerless handful, and Islam was expected to be buried in its cradle, is nothing short of miraculous.

## Undeterred by Time or Distance

Regarding the night prior to the Battle of Badr, ‘Umar b. al-Khaṭṭāb (rA) said, “The Prophet ﷺ showed us where those [enemies] at Badr would die. He would place his hand somewhere on the ground and say, ‘This is where so-and-so will die tomorrow, by God’s will, and this is where so-and-so will die.’ I swear by the One who sent him with the Truth, none of them fell other than exactly where the Prophet’s hand had touched.”<sup>5</sup>

Anas (rA) reported that, as the Battle of Mu’tah was taking place in Jordan, the Prophet ﷺ had informed the people in Madinah of the martyrdom of Zayd b. Ḥāritha, Ja‘far b. Abi Ṭālib, and ‘Abdullāh b. Rawāḥa. While 600 miles away, the Prophet ﷺ said, “Zayd took the flag (as commander) and was killed, then Ja‘far took the flag and was killed, then Ibn Rawāḥa took the flag and was killed.” Anas describes that as the Prophet ﷺ was telling them this, “his eyes were shedding tears.” He ﷺ continued, “Then the flag was taken by one of God’s swords (Khālid b. al-Walīd), and Allah made him victorious.”<sup>6</sup> That army eventually returned to Madinah, with eyewitness accounts that matched exactly what the Prophet ﷺ had described.

## Six in Sequence

During the Battle of Tabūk, the Prophet ﷺ said to ‘Awf b. Mālik (rA), “Count six signs before the Hour; my death, the conquest of Jerusalem, two mortal plagues that will take you in great numbers as the plague of sheep depletes them, then wealth will be in such surplus that a man will be given a hundred gold coins and still be unsatisfied, then there will be a tribulation that will not leave an Arab home without entering it, then there will be a truce between you Muslims and Banu al-Aşfar (Byzantines) which they will betray, and march against you under eighty flags, and under each flag will be twelve thousand soldiers. Jerusalem was conquered five years after his death ﷺ, in the year 15H, followed by the plague of ‘Amwās in 18H which took the lives of many Companions. An unprecedented surplus of wealth was then experienced during the caliphate of ‘Uthmān (rA), 23H, as a result of conquests on every front. As for the tribulation that would spare no Arab home, this took place following the assassination of ‘Uthmān, 37H, for it resulted in dissent and chaos everywhere. As for the truce and scourge of the Byzantines, traditional scholars seem to agree that this is a prophecy about the end-times.

## Counting the Conquests

The Prophet Muhammad ﷺ foretold a multitude of Muslim conquests, including those of Rome, Persia, Egypt, Yemen, India, and Constantinople. None of these prophecies were described vaguely or with equivocation, but rather with an air of absolute certainty. Jābir b. ‘Abdillāh (rA) reports that while digging the trench outside Madinah to repel an approaching army, a massive boulder obstructed them that no ax would break. With time running out, and with people’s fears and hunger eating away at them, the Prophet ﷺ walked over and picked up the ax. He said, “*Bismillah* (In God’s name),” and hammered the boulder, reducing a chunk of it to rubble. He said, “*Allāhu Akbar* (God is Great)! I have been given the keys to Shām; I can see its red palaces at this very moment.” Then he shattered another chunk and said, “*Allāhu Akbar* (God is Great)! I have been given the keys to Persia; I can see Madain’s white palace.” Then he shattered the last chunk and said, “*Allāhu Akbar* (God is Great)! I have been given the keys to Yemen. By Allah, I can see the Gates of Sana‘a at this very moment from here.”

Regarding Egypt, he ﷺ took its conquest for granted, knowing his Lord’s promise was true. Abu Dharr (rA) narrated: The Prophet ﷺ said: “You will certainly conquer Egypt; a land in which [a currency] called *al-qirāṭ* is customary. When you conquer it, be gracious to its people, for they are entitled to a covenant and the right of family bonds. And when you see two men disputing over the place of a brick, then leave [Egypt].” The Prophet ﷺ accurately spoke in the second person here, foretelling that none other than his personal Companions would conquer Egypt. Then he ﷺ instructed them to honor their peace treaty with the Egyptians and reminded them that their grandmother (Hājar; the mother of Ishmael) was from this land. In this same narration, Abu Dharr (rA) adds, “I witnessed ‘Abdur-Raḥmān b. Shuraḥbīl b. Ḥasana and his brother, Rabī‘a, disputing in Egypt over the place of a brick, so I left.”

Regarding Constantinople, which is presently called Istanbul, the Prophet ﷺ determined that it would become a Muslim land nearly a millennium prior to that happening. ‘Abdullāh b. ‘Amr (rA) reports that they were once sitting with the Messenger of Allah ﷺ and writing, he ﷺ was asked, “Which city will be liberated first; Constantinople or Rome?” He

said, “Indeed, the city of Heraclius will be liberated first,” meaning Constantinople. An entire 800 years later, the Ottoman sultan, Muhammad al-Fāṭih, accomplished this great feat. In another *hadith*, “Constantinople will certainly be liberated, and how excellent a leader will its leader be, and how excellent an army that army will be.” Some scholars hold that this second *hadith* may refer to a second liberation of Constantinople which was also prophesied, but has not yet taken place.

### Security will Prevail

‘Adi b. Ḥātim (rA) narrates: As I was with the Prophet ﷺ [prior to accepting Islam], a man came to him complaining of poverty, and then another came to him complaining of highway robbery. He ﷺ said, “O ‘Adi, have you seen al-Ḥīra (in Iraq)?” I said, “No, but I have been told about it.” He said, “If you live long [enough], you will see a woman travel on camelback from al-Ḥīra till she circles the Ka‘ba while not fearing anyone but Allah.” I said to myself, “Where then would the bandits of Tay’ who have pillaged these lands be?” He ﷺ continued, “And if you live long enough, the treasures of Chosroes, the son of Hurmuz, will be conquered.” I said, “Chosroes, the son of Hurmuz?” He confirmed, “Chosroes, the son of Hurmuz.”

### A Whisper in His Daughter’s Ear

‘Āisha (rA) narrates that, as the Prophet ﷺ lay on his deathbed, with all of his wives present, his daughter Fāṭima (rA) came forward, walking just as the Messenger of Allah ﷺ would walk. He ﷺ received her, saying, “Welcome, my dear daughter.” He then sat her down beside him and uttered a secret to her which caused Fāṭima to weep. He then uttered another secret to her, making her laugh. I asked her what made her cry, but she said, “I would never disclose the Messenger of Allah’s ﷺ secret.” I had never seen a joy and grief so closely as I saw on that day, so I said to her when she wept, “The Messenger of Allah ﷺ privileges you with his words, and not us, and then you weep?” I asked her again what he said, but she responded, “I would never disclose the Messenger of Allah’s ﷺ secret.” When he ﷺ died, I asked her [again], and she said he told her that “Gabriel used to review the Qur’an with me one time each year, and he reviewed it twice with me this year. I do not see this to mean except that my time has arrived, and you will be the first of my family to catch up with me.” Fāṭima said, “I cried at this, and so he discreetly said to me, ‘Are you not pleased to be the queen of the believers in Paradise?’ And that is what caused me to laugh.” As Imam an-Nawawī (d. 1277) points out, this is actually two prophecies in one. The first is that he ﷺ foretold in this sickness, and not in any other illness before it, that his time had come, and that the young Fāṭima—in her early twenties at that time—would die before any other member of his family.

### The Longest Arm

‘Āisha (rA) also narrates that when the Prophet Muhammad ﷺ was presented with the question, “Which of your wives will be reunited with you first in the hereafter?” he ﷺ responded, “The fastest of you in catching up with me will be the one with the longest arm among you.” Due to that statement, ‘Āisha (rA) reports that his wives used to speculate, and even measure against the wall, which wife had the longest arm. Sawada b. Zam‘a (rA) was

the tallest of them, but when Zaynab b. Jahsh (rA) died first, they realized “longest arm” meant most charitable. ‘Āisha (rA) says, “Zaynab had the longest arm among us, because she used to work with her hands and donate her earnings.”

### The Martyrdom of ‘Umar and ‘Uthmān

Abu Mūsā al-Ash‘ari (rA) said, “I was with the Prophet ﷺ in one of the gardens in Madinah, then a man came and requested that the door be opened. The Prophet ﷺ said, ‘Open [it] for him, and give him the glad tidings of Paradise.’ I opened [it] for him, and it turned out to be Abu Bakr, so I gave him the glad tidings of what the Prophet ﷺ had said. He praised Allah, and later another man came and requested that the door be opened. The Prophet ﷺ said, ‘Open [it] for him, and give him the glad tidings of Paradise.’ I opened [the door] for him, and it turned out to be ‘Umar, so I gave him the glad tidings of what the Prophet ﷺ had said. He praised Allah, and later another man came and requested that the door be opened. He ﷺ said, ‘Open [it] for him, and give him the glad tidings of Paradise due to a calamity that befalls him.’ It turned out to be ‘Uthmān, so I informed him of what the Messenger of Allah ﷺ had said. He praised Allah, and then he said, ‘Allah is sought for help.’” In another narration, Anas b. Mālik (rA) reported that when the Prophet ﷺ ascended Mount Uḥud along with Abu Bakr, ‘Umar, and ‘Uthmān, the mountain shook beneath them. So the Prophet ﷺ tapped it with his foot and said, “Be firm, Uḥud, for upon you are none other than a Prophet, a *Ṣiddīq*, and two martyrs.” Both ‘Umar and ‘Uthmān attained martyrdom by being assassinated during their respective caliphates. With ‘Uthmān in particular, the Prophet ﷺ gave further details: “O ‘Uthmān, Allah—the Mighty and Majestic—may garb you in a shirt. If the hypocrites demand that you remove it, do not remove it until you meet me.” It was this very accusation, that ‘Uthmān was unfit to “wear that shirt” (i.e., to be the caliph), which the mobs repeated before laying siege to and then storming his house and killing him.

### The Fate of ‘Ammār

Abu Sa‘īd al-Khudri (rA) narrated that, as the Muslims were building the mosque in Madinah, ‘Ammār b. Yāsir (rA) would carry two bricks at a time while others lifted one. When the Prophet ﷺ saw him, he began removing the dust [from ‘Ammār] with his hands and said, “Woe to ‘Ammār! He will be killed by the transgressing party; he will be inviting them to Paradise and they will be inviting him to the Fire.” To that, ‘Ammār replied, “We seek refuge with Allah from the trials.” When the Battle of Ṣiffīn took place, three decades after that prophecy, ‘Ammār was killed by the army of Shām who transgressed against the Muslim ruler (‘Ali) while seeking to avenge the murdered caliph (‘Uthmān). Interestingly, the army of Shām did not claim that this *hadith* had been fabricated (which proves that forging *hadith* was unfathomable by the Companions), but rather argued that those who called him to fight were the “transgressing party” ultimately responsible for his death. Thus, there was no question about the authenticity of the prophecy; they differed only in how to interpret it.

Finally, moments before the Battle of Ṣiffīn, as a glass of milk was passed to ‘Ammār (rA), he smiled and said, “The Prophet ﷺ told me that the last thing I would drink before dying

would be some milk.” Then he rose to meet the promise of his Prophet ﷺ and fought until his death.

## Repairing the Rift

Abu Bakra ath-Thaqafi (rA) narrated that the Prophet Muhammad ﷺ brought his grandson, al-Ḥasan (rA), out one day and ascended with him to the pulpit. Then, he ﷺ said, “This son of mine is a chief, and perhaps Allah will use him to reconcile between two [disputing] factions of Muslims.” In truth, al-Ḥasan singlehandedly mended a long and tragic split between the Muslims of Kūfa and those of Shām upon becoming caliph, by abdicating his caliphate to Mu‘āwiya b. Abi Sufyān (rA). By doing so, he unified two great factions of believers and allowed the progress of Islam to regain its momentum for decades. The Prophet ﷺ also foretold that at this precise point the Muslim nation would transition from a caliphate to a kingdom; “The caliphate will be for thirty years, then there will be a kingship after that.”<sup>31</sup> Abu Bakr ruled for approximately two years, then ‘Umar for ten, then ‘Uthmān for twelve, then ‘Ali for five, before al-Ḥasan within months abdicated it to Mu‘āwiya who founded the Omayyad dynasty. Ibn al-‘Arabi (d. 1148) says, “And the promise of the Truthful ﷺ came to pass... [the period of the caliphate] neither exceeded nor fell short a day, so glory be to the All-Encompassing; there is no other Lord but He.”

## Um Ḥarām’s Date with Destiny

Um Ḥarām b. Malḥān (rA) heard the Messenger of Allah ﷺ say, “The first army from my nation to ride the sea have guaranteed themselves Paradise.” Um Ḥarām said, “O Messenger of Allah, will I be among them?” He said, “You will be among them.” Later, he ﷺ said, “The first army from my nation to march in battle to the City of Caesar Constantinople will be forgiven.” She said, “Will I be among them, O Messenger of Allah?” He said, “No.” During the reign of Mu‘āwiya (rA), Um Ḥarām b. Malḥān rode in the first Muslim naval fleet, accompanying her husband, and died upon falling off her mount in enemy lands. Imam aṭ-Ṭabarāni and others report that the whereabouts of her gravesite on Cyprus Island were known.

## An Increase in Brutality and Killing

When people’s greed causes them to see people’s wealth as violable, seeing their lives that way is simply the next step on that continuum. Thus, the Prophet ﷺ said, “Beware of oppression, for oppression will result in darkneses on the Day of Judgment. And beware of greed, for greed is what destroyed those before you; it drove them to spill each other’s blood, and violate each other’s sanctities.” The past century has seen atrocities in modern warfare, cycles of genocide, abusive policing, and senseless violence at large, that are incomparable anywhere in human history and all traceable to selfish interests.

Abu Hurayra (rA) narrates that the Messenger of Allah ﷺ said, “By the One in whose hand is my soul, this world will not end until a day comes over the people where the killer has no idea why he killed, nor the killed why he was killed.” It was said, “How will that be?” He said, “Chaos.”

### The Plunge into Immorality

Abu Hurayra (rA) narrates that the Prophet ﷺ foretold that there will emerge in the future “women who are clothed yet naked, walking with an enticing gait, with something on their heads that looks like the humps of camels, leaning to one side. They will never enter Paradise or even smell its fragrance, although its fragrance can be detected from such and such a distance.” Is it not remarkable how the Prophet did not only describe “provocative dress,” but even predicted women’s hairstyles?

The Prophet ﷺ also stated that even Muslim communities would participate in some of these trends; “There will be in the end of my nation men who ride chariots who are in reality pseudo-men; they will drop off their women, at the gates of the mosques, who are clothed [and yet] naked. Upon their heads will be the likes of a lean camel’s hump.”

‘Abdullāh b. ‘Umar (rA) narrated that the Messenger of Allah ﷺ also predicted the consequences of a hypersexualized popular culture; “And fornication never becomes prevalent among a people, to the degree that they practice it openly, except that epidemics become rampant among them which had never before existed in their ancestors.” The link between sexual permissiveness and sexually transmitted diseases is not something any sensible person in our times can deny.

### Muslims Becoming Easy Prey

The Prophet ﷺ also prophesied that carnal pursuits would not only infect his nation but would be the cause of their downfall and devastation. Thawbān (rA) reports that the Prophet ﷺ said, “The nations will soon invite one another to devour you, just as diners are invited to a dish.” It was said, “Will it be because of our small number on that day?” He said, “No, rather you will be many on that day, but you will be weightless foam, like the foam on the river. And Allah will remove the fear of you from the hearts of your enemies, and will cast weakness into your hearts.” Someone said, “O Messenger of Allah, what will this weakness be?” He said, “The love of this world, and the hatred of death.”

### Reference :

[www.yaqueeninstitute.org](http://www.yaqueeninstitute.org)

**Rashidun**, (Arabic: “Rightly Guided,” or “Perfect”),

the first four caliphs of the Islamic community, known in Muslim history as the orthodox or patriarchal caliphs: Abū Bakr (reigned 632–634), ‘Umar (reigned 634–644), ‘Uthmān (reigned 644–656), and ‘Alī (reigned 656–661).

The 29-year rule of the Rashidun was Islam’s first experience without the leadership of the Prophet Muhammad. His example, however, in both private and public life, came to be regarded as the norm (Sunnah) for his successors, and a large and influential body of *anṣār* (companions of the Prophet) kept close watch on the caliphs to ensure their strict adherence to divine revelation (the Qur’ān) and the Sunnah. The Rashidun thus assumed all of Muhammad’s duties except the prophetic: as imams, they led the congregation in prayer at the mosque; as *khaṭībs*, they delivered the Friday sermons; and as *umarā’ al-mu’minīn* (“commanders of the faithful”), they commanded the army.

The caliphate of the Rashidun, in which virtually all actions had religious import, began with the wars of the *riddah* (“apostasy”; 632–633), tribal uprisings in Arabia, and ended with the first Muslim civil war (fitnah; 656–661). It effected the expansion of the Islamic state beyond Arabia into Iraq, Syria, Palestine, Egypt, Iran, and Armenia and, with it, the development of an elite class of Arab soldiers. The Rashidun were also responsible for the adoption of an Islamic calendar, dating from Muhammad’s emigration (Hijrah) from Mecca to Medina (622), and the establishment of an authoritative reading of the Qur’ān, which strengthened the Muslim community and encouraged religious scholarship. It was also a controversy over ‘Alī’s succession that split Islam into two sects, the Sunni (who consider themselves traditionalists) and the Shi‘ah (*shī‘at ‘Alī*, “party of ‘Alī”), which have survived to modern times. The religious and very traditionalist strictures on the Rashidun were somewhat relaxed as Muhammad’s contemporaries, especially the *anṣār*, began to die off and the conquered territories became too vast to rule along theocratic lines; thus, the Umayyads, who followed the Rashidun as caliphs, were able to secularize the operations of the state.

The Rashidun Caliphate is characterized by a twenty-five-year period of rapid [military expansion](#) followed by a five-year period of [internal strife](#). The [Rashidun Army](#) numbered more than 100,000 men at its peak. By the 650s, in addition to the [Arabian Peninsula](#), the caliphate had subjugated the [Levant](#) to the [Transcaucasus](#) in the north; [North Africa](#) from [Egypt](#) to present-day [Tunisia](#) in the west; and the [Iranian Plateau](#) to parts of [Central Asia](#) and [South Asia](#) in the east. The four Rashidun caliphs were chosen by a small electoral body consisting of prominent members of the [Quraysh](#) tribal confederation called *shūrā* (Arabic: شُورَى, lit. 'consultation').<sup>[5]</sup>

The caliphate arose out of the death of Muhammad in 632 CE and the subsequent debate over the [succession to his leadership](#). [Abu Bakr](#), a close [companion of Muhammad](#) from the [Banu Taym](#) clan, was elected the first Rashidun leader and began the [conquest of the Arabian Peninsula](#). He ruled from 632 to his death in 634. Abu Bakr was succeeded by [Umar](#), his appointed successor from the [Banu Adi](#) clan, who continued the [conquest of Persia](#), eventually leading to the fall of the [Sasanian Empire](#) in 651. Umar was assassinated in 644 by a [Persian slave](#) and was succeeded by [Uthman](#), a member of the [Banu Umayya](#) clan, who was elected by a six-person committee arranged by Umar. Under Uthman, the conquest of Armenia, [Fars](#) and [Khorasan](#) began.



Uthman was assassinated by Egyptian rebels in 656 and succeeded by [Ali](#), a member of Muhammad's [Banu Hashim](#) clan, who presided over the civil war known as the [First Fitna](#) (656–661). The war was primarily between those who believed Uthman was unlawfully killed, supporting his cousin and governor of the Levant [Muawiyah](#), and those who believed his killing was deserved, supporting the caliph Ali. The civil war permanently consolidated the divide between Sunni and Shia Muslims, with Shia Muslims believing Ali to be the first rightful caliph and [Imam](#) after Muhammad, favoring his bloodline connection to Muhammad. Additionally, a third faction in the war believed both Ali and Muawiyah should be deposed and a new caliph elected by *shura*; this faction supported the governor of Egypt [Amr ibn al-As](#). The war led to the end of the Rashidun Caliphate and the establishment of the [Umayyad Caliphate](#) in 661 under Muawiyah.

During their reign, the armies of [Islam](#) united the Arabian Peninsula under the banner of their faith and then conquered parts of the [Byzantine Empire](#) (330-1453 CE) and the whole of the [Sassanian Empire](#) (224-651 CE) These swift and permanent conquests were halted during the reign of the last of these Rashidun Caliphs – Ali, who spent most of his reign in civil [war](#), and whom Shia Muslims consider the only legitimate heir to Muhammad. The Rashidun Caliphs introduced an innovative administrative system, and although they failed to gain supreme authority, their system would be carried on and molded to suit the needs of time by subsequent rulers up to 1924 CE.

Troubles emerged soon after Muhammad's death, threatening the unity and stability of the new community and state. Apostasy spread to every tribe in the Arabian Peninsula with the exception of the people in Mecca and Medina, the Banu Thaqif in Ta'if and the Bani Abdul Qais of Oman. In some cases, entire tribes apostatized. Others merely withheld zakat, the alms tax, without formally challenging Islam. Many tribal leaders made claims to prophethood; some made it during the lifetime of Muhammad. The first incident of apostasy was fought and concluded while Muhammad still lived; a supposed prophet Aswad Ansi arose and invaded South Arabia;<sup>[26]</sup> he was killed on 30 May 632 (6 Rabi' al-Awwal, 11 Hijri) by Governor Fērōz of Yemen, a Persian Muslim. The news of his death reached Medina shortly after the death of Muhammad. The apostasy of al-Yamama was led by another supposed prophet, Musaylimah, who arose before Muhammad's death; other centers of the rebels were in the Najd, Eastern Arabia (known then as *al-Bahrayn*) and South Arabia (known as *al-Yaman* and including the *Mahra*). Many tribes claimed that they had submitted to Muhammad and that with Muhammad's death, their allegiance was ended. Caliph Abu Bakr insisted that they had not just submitted to a leader but joined an *ummah* (أُمَّة, community) of which he was the new head. The result of this situation was the Ridda wars.

### Caliph Abu Bakr (r. 632-634 CE)

The death of Prophet Muhammad, in 632 CE, was a tragic loss for his followers, many even refused to accept that he was gone. Since Muhammad had claimed to have received divine revelations, his followers were now worried that they would no longer be guided by the divine force. More practical issues also surfaced since Muhammad had not appointed an heir to his position, nor did he have a natural heir of his own. Soon after Muhammad's death, many of the Arabian tribes declared that their pact with Muhammad was of personal nature and that they felt no obligation towards Islam (this is referred to as *Ridda* – apostasy in Arabic). To make matters

## Ayaat ILM Academy أكاديمية آيات للعلوم الإسلامية

worse, many other people had started claiming the title of prophet. However, during his lifetime, Muhammad had made it very clear to his followers that he was the last prophet of God and so these people were imposters in the eyes of the Muslims.

Abu Bakr (l. 573-634 CE), a close confidant of Muhammad and the first male convert (which earned him the nickname of *Siddique* – meaning trustworthy), rallied the support of the majority of the Muslim Ummah (the Sunni Muslims) and took the title of *Khalifa* (Caliph) – meaning successor of the Prophet.

The apostates and false prophets posed an imminent threat to the very existence of Islam, most notable and the strongest of them was Musaylimah (d. Dec 632 CE), “the Arch Liar” as he is referred to by the Muslims. The Arabian Peninsula had fragmented once again, and if these parties were to join hands against a common enemy – Medina and Mecca, the empire of Islam would have been crushed in its cradle.

Abu Bakr showed his ability as a natural leader; he called all able-bodied faithful men to arms for *Jihad* (holy war – contextually). He knew that though his enemies were numerically superior, they were disunited, and he used this opportunity to its fullest. He divided the Muslim army into multiple corps and sent each to subjugate a particular part of the Arabian Peninsula – these wars became known as the Ridda Wars (632-633 CE). The most notable general of these wars was Khalid ibn al Walid (l. 585-642 CE), who defeated Musaylimah's forces, despite being heavily outnumbered, in the battle of Yamama (Dec 632 CE), where Musaylimah was killed as well.

Abu Bakr planned his strategy accordingly. He divided the Muslim army into several corps. The strongest corps, and the primary force of the Muslims, was the corps of Khalid ibn al-Walid. This corps was used to fight the most powerful of the rebel forces. Other corps were given areas of secondary importance in which to bring the less dangerous apostate tribes to submission. Abu Bakr's plan was first to clear Najd and Western Arabia near Medina, then tackle Malik ibn Nuwayrah and his forces between the Najd and al-Bahrayn, and finally concentrate against the most dangerous enemy, Musaylimah and his allies in al-Yamama. After a series of successful campaigns Khalid ibn al-Walid defeated Musaylimah in the Battle of Yamama. The Campaign on the Apostasy was fought and completed during the eleventh year of the Hijri. The year 12 Hijri dawned on 18 March 633 with the Arabian peninsula united under the caliph in Medina.

Once the rebellions had been put down, Abu Bakr began a war of conquest. Whether or not he intended a full-out imperial conquest is hard to say; he did, however, set in motion a historical trajectory that in just a few short decades would lead to one of the largest empires in history. Abu Bakr began with Iraq, the richest province of the Sasanian Empire. He sent general Khalid ibn al-Walid to invade the Sassanian Empire in 633. He thereafter also sent four armies to invade the Roman province of Syria, but the decisive operation was only undertaken when Khalid, after completing the conquest of Iraq, was transferred to the Syrian front in 634.

By the end of the Ridda Wars, the whole of the Arabian Peninsula was united under the banner of Islam, and for this, Abu Bakr is referred to as the “second founder of Islam” (according to historian John Joseph Saunders). Knowing that Arabs lived by the rule of retribution and that the tribes that were subjugated by force would want revenge, Abu Bakr

decided to direct their energies elsewhere. He knew exactly where to go next: the neighboring lands of [Syria](#) and Iraq – which were under Byzantine and Sassani rule respectively. Since both of these empires had exhausted themselves entirely with their constant warring, now was the perfect time to strike – Abu Bakr was in luck (although he may not have known it himself).

He sent armies to both of these provinces to extend his dominion over the Arabian tribes inhabiting them (and who had been resentful of their rulers due to high tax rates, to fund the never-ending wars between the two superpowers). Historian J. J. Saunders reports in *A History of Medieval Islam* how Abu Bakr instructed his corps:

In his speech to the eager volunteers who answered it, he told them to do no harm to [women](#), children and old people, to refrain from pillage and the destruction of crops, fruit trees, flocks and herds, and to leave in peace such Christians monks and anchorites as might be found in their cells.

Khalid was sent to Iraq, where he was very successful, although he did kill captive soldiers – rather brutally. In the meanwhile, the campaigns in Syria were also bearing fruit. The [Byzantine emperor](#) – [Heraclius](#) (r. 610-641 CE) realized that these attacks were not mere raids and prepared for an effective counterattack (under his brother Theodore because he was himself ill). Sensing this, Abu Bakr ordered Khalid to leave Iraq and move to Syria.



Khalid ibn al-Walid's Invasion of Iraq

Khalid then showed his military genius, he handpicked his best men and had some camels forcefully drink copious amounts of water, he then traveled all the way to Syria, through

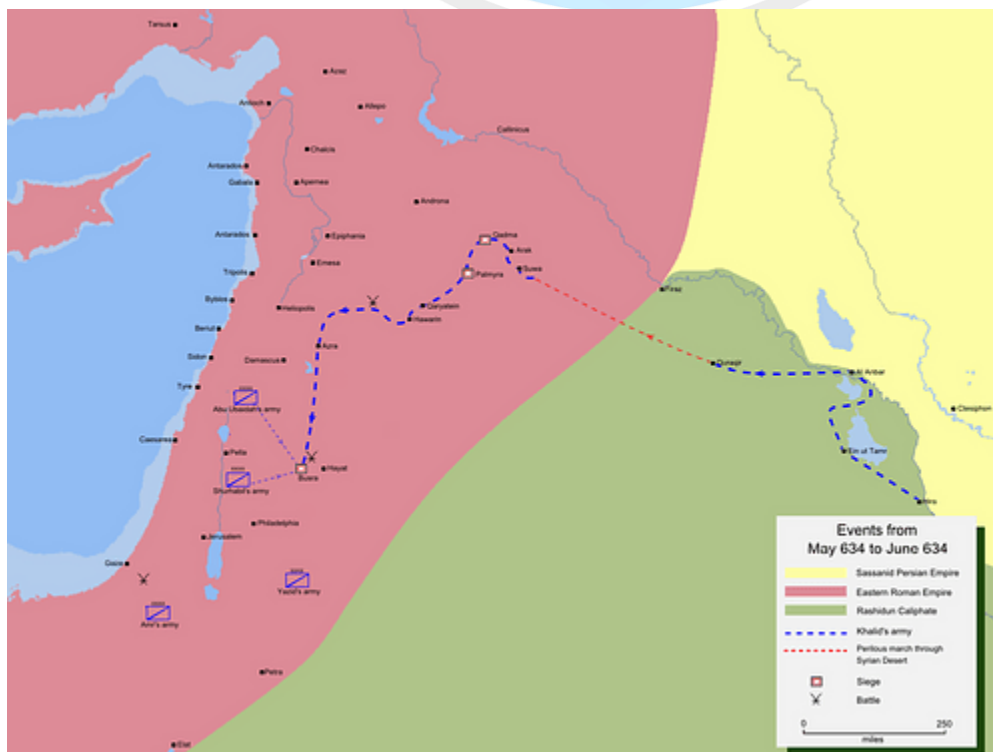
the barren, trackless, and waterless desert – he slaughtered one camel each day to quench the thirst of his men during their journey. When he entered Syria, he began raiding Byzantine territories and then used a joint Muslim force to defeat the Byzantines in the battle of Ajnadayn (634 CE) – which further strengthened their position in the region. Abu Bakr did not live long enough to enjoy these successes though, for he died of natural causes soon afterwards.

Despite the initial reservations of his advisers, Abu Bakr recognised the military and political prowess in [Umar](#) and desired him to succeed as caliph. The decision was enshrined in his will, and on the death of Abu Bakr in 634, Umar was confirmed in office.

Caliph Umar (r. 634-644 CE)

Abu Bakr had received the support of many influential men; one of such men was Umar ibn Khattab (l. 584-644 CE), a senior companion of Muhammad, known for his fiery temper and his unwavering stance on justice. Abu Bakr had preferred him as his successor, and it was natural that after his death, Umar became the next caliph, he added the phrase “commander of the faithful” after his title.

Umar continued Abu Bakr's campaigns, and the year 636 CE brought two major victories for the Caliphate. The Muslim army, under Sa'ad ibn abi Waqas (l. 595-674 CE), defeated a major Sassanian counterattack in the battle of Al Qaddisiya; as an immediate result, this battle brought whole Iraq under Muslim control (while the rest of the Sassanian Empire was conquered later on). Khalid ibn al Walid's forces crushed the Byzantines at the battle of Yarmouk – technically the army was under the command of a senior man named Abu Ubaidah (l. 583-639 CE), but Khalid's expertise saved the day; the Levant was now under Rashidun control.



Khalid ibn a-Walid's Invasion of Syria

The city of Jerusalem was peacefully and bloodlessly surrendered to Umar, personally (he had to come to the Levant and Syria to manage domestic affairs), in 638 CE. Umar also demoted Khalid from his generalship at the morrow of his greatest achievement, and this move has been highly debated upon. Some say that Umar had personal problems with Khalid, while others press that Khalid was overly cruel (as there were many controversies against him) and Umar, being inflexible in his parameters of justice, was not ready to compromise. If the latter was the reason, Umar might have hesitated in having the rogue general executed (as he naturally would have under normal circumstances), owing to his recent achievements on the battlefield. Nevertheless, it was clear that Umar preferred Abu Ubaidah as his potential heir, but the latter died in 639 CE due to the Levant that devastated Syria and the Levant.

In his ten-year reign, Umar maintained a tight grip over his empire. To this day, he is remembered as perhaps the most famous of the Rashidun Caliphs, and historian J. J. Sauders refers to him as the “real founder of the Arab empire”.

But of all the qualities he had, none are as praised as much as his piety and his love for justice, which earned him the title of *Farooq* (the one who distinguishes between right and wrong). A common story often associated with him dictates that one of his sons is said to have been accused of adultery; the witness was a woman who claimed to be the one with whom he had done so. Umar ordered his own son to be flogged, but the poor lad could not take it and died. Later on the accusation was proven wrong, Umar was crushed with grief but did not enact vengeance for his beloved son.

After Abu Ubaidah's death, he appointed Muawiya (l. 602-680 CE) as the new governor of Syria in 639 CE, the latter would in turn elevate his clan – Umayya, to the status of caliphate in 661 CE. 634 CE,

As we mentioned Umar continued the [war of conquests](#) begun by his predecessor, pushing further into the [Sassanian Empire](#), north into [Byzantine](#) territory, and went into [Egypt](#). These were regions of great wealth controlled by powerful states, but the long conflict between Byzantines and Persians had left both sides militarily exhausted, and the Islamic armies easily prevailed against them. By 640, they had brought all of [Mesopotamia](#), [Syria](#) and [Palestine](#) under the control of the Rashidun Caliphate; Egypt was conquered by 642, and the entire Sassanian Empire by 643.

While the caliphate continued its rapid expansion, Umar laid the foundations of a political structure that could hold it together. He created the [Diwan](#), a bureau for transacting government affairs. The military was brought directly under state control and into its pay. Crucially, in conquered lands, Umar did not require that non-Muslim populations convert to Islam, nor did he try to centralize government. Instead, he allowed subject populations to retain their religion, language, and customs, and he left their government relatively untouched, imposing only a governor (*amir*) and a financial officer called an *amil*. These new posts were integral to the efficient network of taxation that financed the empire.

With the bounty secured from conquest, Umar was able to support its faith in material ways: the [companions of Muhammad](#) were given pensions on which to live, allowing them to pursue religious studies and exercise spiritual leadership in their communities and beyond. Umar is also remembered for establishing the Islamic calendar; it is lunar-like the Arabian calendar, but the origin is set in 622, the year of the Hijra when Muhammad emigrated to [Medina](#).

## Ayaat ILM Academy أكاديمية آيات للعلوم الإسلامية

Umar was assassinated by the Persian slave [Abu Lu'lu'a Firuz](#) during morning prayers in 644 who was humiliated by the defeat of the Persians.

Before Umar died, he appointed a committee of six men to decide on the next caliph and charged them with choosing one of their own numbers. All of the men, like Umar, were from the tribe of Quraysh.

The committee narrowed down the choices to two: [Uthman](#) and [Ali](#). Ali was from the Banu Hashim clan (the same clan as Muhammad) of the Quraish tribe, and he was the cousin and son-in-law of Muhammad and had been one of his companions from the inception of his mission. Uthman was from the [Umayyad](#) clan of the Quraish. He was the second cousin and son-in-law of Muhammad and one of the early converts of Islam. Uthman was ultimately chosen.

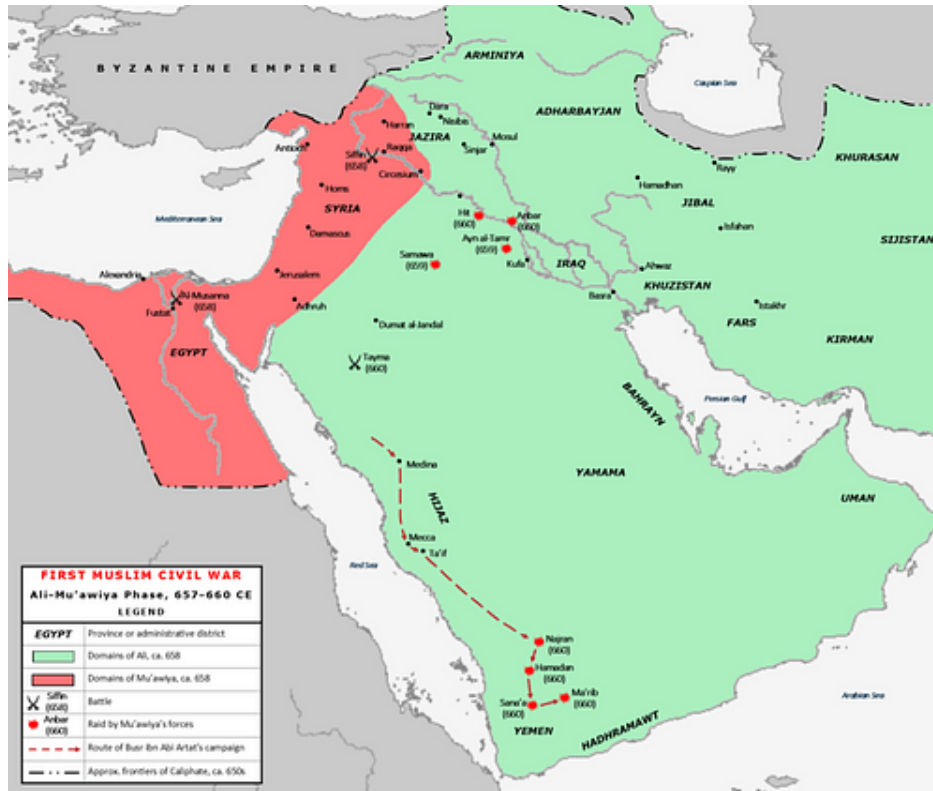
Caliph Uthman (r. 644-656 CE)

In his last breaths, Umar appointed a committee of six members (*shura* – in Arabic) to choose his successor; they narrowed the options down to two people: Uthman ibn Affan (l. 579-656 CE) and [Ali ibn Abi Talib](#) (l. 601-661 CE). Eventually, Uthman was chosen as his successor. He was from the wealthy clan of Umayya and a close friend of Muhammad (he was married to two of the Prophet's daughters), and he was also honored with the title of *Ghani*, "the generous", for his charitable acts.

Uthman's tenure was not devoid of military success: the whole of Egypt was consolidated, additional territories of Persia were gained, and Byzantine attempts of retaking lost territory were beaten back, ironically with the help of local populations (mostly Monophysites) who preferred being under Muslim rule as they had been severely oppressed by their former masters.

Despite all of his successes, Uthman was not as popular among the people as his predecessors had been. As the cost of constant war overwhelmed the Arabs, prices were rising and other socio-economic issues emerged (which had been kept in check by Umar), and this angered the general population. Moreover, Uthman was blamed for promoting his own kinsmen (from the Umayya clan) to important positions, and he was also charged with blasphemy (an accusation which was proven false after his demise). His declining popularity, and his refusal to use military might to crush those who started to rebel against him (which he could have easily done) on the pretext that he would not shed Muslim blood, ultimately led to his death.

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Map of the First Fitna

Uthman reigned for twelve years as a caliph. During the first half of his reign, he was the most popular caliph among all the [Rashiduns](#), while in the latter half of his reign he met increasing opposition, led by the Egyptians and concentrated around Ali, who would albeit briefly, succeed Uthman as caliph.

Despite internal troubles, Uthman continued the wars of conquest started by Umar. The [Rashidun army](#) conquered [North Africa](#) from the [Byzantines](#) and even raided [Spain](#), conquering the coastal areas of the [Iberian peninsula](#), as well as the islands of [Rhodes](#) and [Cyprus](#).

Also, coastal [Sicily](#) was raided in 652. The Rashidun army fully conquered the Sasanian Empire, and its eastern frontiers extended up to the [lower Indus River](#).

Uthman's most lasting project was the final compilation of the Qur'an. Under his authority diacritics were written with Arabic letters so that non-native speakers of Arabic could easily read the Qur'an.

### [Siege of Uthman](#)

After a protest turned into a siege on his house, Uthman refused to initiate any military action, in order to avoid civil war between Muslims and preferred to negotiate a peaceful solution. After the negotiations, the protesters returned but found a man following them, holding an order to execute them, at which point, the protesters returned to Uthman's home, bearing the order. Uthman swore that he did not write the order and to talk the protesters down. The protesters responded by demanding he step down as caliph. Uthman refused and returned to his room, whereupon the protesters broke into Uthman's house and killed him while he was reading the [Qur'an](#). It was later discovered that the order to kill the rebels did not, in fact, originate from Uthman, but was, rather, part of a conspiracy to overthrow him.

The Caliph was murdered in his own house, in 656 CE, by rebel soldiers from the garrison city of Fustat (Egypt). He was reading the Quran when his assailants struck him. His wife Naila tried to save him but could not do so (she attempted to deflect the killer's sword with her bare hands and got her fingers cut). He was politically weak, but an honest and gentle man. His cousin Muawiya had offered him complete protection in Syria, but Uthman refused to leave the city of Medina where his Prophet had walked and lived.

Caliph Ali (r. 656-661 CE)

Ali, who had remained under the shadows of his seniors up to that point (advising them in the matters of the state), finally became the next caliph, but the unity of the Muslims had died with Uthman. Muawiya, now the head of the Umayyad clan, yearned for revenge, but Ali failed to provide justice to his dead predecessor, owing to increasing unrest and destabilization (Ali wished to restore order first). Not content with anything less than justice, Muawiya alongside many other prominent Muslims declared open rebellion; the first civil war of the Islamic empire – the first fitna (656-661 CE) thus commenced.

In 656 CE, Ali faced an army led by Aisha, the youngest wife of Prophet Muhammad, at Basra (in Iraq). Although he emerged victorious in what was later coined as the “battle of Camel” and there was little else that he could have done in that situation, his reputation was heavily stained as he was now blamed for having shed Muslim blood, something that Uthman had refused to do.



Islamic Conquests in the 7th-9th Centuries

He then marched to Syria, where, in the following year, he faced Muawiya in the battle of Siffin, which ended as a stalemate, the latter continued to defy the former's authority – he had the full support of Syria, Levant, and Egypt. Ali also made the controversial move of shifting the capital from Medina to Kufa, a garrison city in modern-day Iraq. Ali was failing as a ruler; the expansion of the empire had halted and the Muslims were now at each other's throats. Though he would gain unprecedented posthumous fame due to his involvement in Shia Islamic ideology, his reputation at that point was at its lowest amongst his subjects, many of whom started to desert him.



Ali dismissed several provincial governors, some of whom were relatives of Uthman, and replaced them with trusted aides, such as Malik al-Ashtar and Salman the Persian.

Demands to take revenge for the assassination of Caliph Uthman rose among parts of the population, and a large army of rebels led by Zubayr, Talha and the widow of Muhammad, Aisha, set out to fight the perpetrators. The army reached Basra and captured it, whereupon 4,000 suspected seditionists were put to death. Subsequently, Ali turned towards Basra and the caliph's army met the rebel army. Though neither Ali nor the leaders of the opposing force, Talha and Zubayr, wanted to fight, a battle broke out at night between the two armies. It is said, according to Sunni Muslim traditions, that those who were involved in the assassination of Uthman initiated combat, as they were afraid that negotiations between Ali and the opposing army would result in their capture and execution. The battle thus fought was the first battle between Muslims and is known as the Battle of the Camel. Ali emerged victoriously and the dispute was settled. The eminent companions of Muhammad, Talha, and Zubayr, were killed in the battle and Ali sent his son Hasan ibn Ali to escort Aisha back to Medina.

Thereafter, there rose another cry for revenge for the blood of Uthman, this time by Mu'awiya, a kinsman of Uthman and governor of the province of Syria. However, it is regarded more as an attempt by Mu'awiya to assume the caliphate, rather than to take revenge for Uthman's murder. Ali fought Mu'awiya's forces to a stalemate at the Battle of Siffin,. After this Ali was forced to fight the Battle of Nahrawan against the rebellious Kharijites, a faction of his former supporters who, as a result of their dissatisfaction with the arbitration, opposed both Ali and Mu'awiya. Weakened by this internal rebellion and a lack of popular support in many provinces, Ali's forces lost control over most of the caliphate's territory to Mu'awiya while large sections of the empire—such as Sicily, North Africa, the coastal areas of Spain and some forts in Anatolia—were also lost to outside empires.

In 661, Ali was assassinated by Ibn Muljam as part of a Kharijite plot to assassinate all the different Islamic leaders in an attempt to end the civil war, but the Kharijites failed to assassinate Mu'awiya and 'Amr ibn al-'As.

They assassinated the Caliph while he was offering prayer in congregation in 661 CE. He had not achieved much as a ruler, but both Sunni and Shia Muslims unanimously agree that Ali was a good person and a true Muslim at heart. He did make errors in judgment during his tenure which cost him a great deal, but to this day, he is venerated for his unaffected piety, proverbial wisdom, and bravery on the battlefield

### Calipha Alhasan Ibn Ali

Ali's son Hasan ibn Ali, the grandson of Muhammad, briefly assumed the caliphate and came to an agreement with Mu'awiya to fix relations between the two groups of Muslims that were each loyal to one of the two men. The treaty stated that Mu'awiya would not name a successor during his reign, and that he would let the Islamic world choose the next leader (this treaty would later be broken by Mu'awiya as he named his son Yazid I successor). Hasan was assassinated, and Mu'awiya founded the Umayyad Caliphate, supplanting the Rashidun Caliphate.

The instability of the empire under the Rashidun Caliphs was to be reversed, the Umayyads ruled with a stern hand: uprisings were crushed with brute force and rebellious provinces were kept in

## Ayaat ILM Academy أكاديمية آيات للعلوم الإسلامية

check by a series of ruthless but loyal governors. The Umayyads also introduced the dynastic system of rule to the Arabs and it was also under their reign that the empire reached its maximum extent.

Despite being overshadowed in political and military achievements by their successors, the Rashidun Caliphs are still honored as the best of the caliphs by present-day Muslims for their piety. Though their system was unstable, they laid the foundation of the Islamic Caliphates which would survive for centuries after their deaths.

### Reference:

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أكاديمية آيات  
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## THIS BOOK

This book presents the stories of six prophets: Ibrahim, Lut, Ismail, Ishaq, Ya'qub, and Yusuf (PBUT), reviews the major events in their stories, and discusses the lessons learned from them. This book also includes a review of the Madinan era in the mission of prophet Muhammad (PBUH), highlights the stances and sacrifices made by him and Muslims around him, draws lessons from the different events in this era, and studies important positions in Islamic da'wah. All of that is written in an easy and contemporary style.

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