

Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 4

The Night Journey & Ascension

Ebrahim Noor





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
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إِنَّكَ حَمِيدٌ مَجِيدٌ



*For my mother & father*









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## Introduction

I begin in the name of Allāh **سُبْحَانَهُ وَتَعَالَى** Lord of the Worlds and sending Peace and Salutations on our beloved Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

‘Umar **رَضِيَ اللَّهُ عَنْهُ** had come into the fold of Islām. He had left his house with sword in hand to go and kill Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, but on the way he was diverted to the house of his sister Fāṭimah **رَضِيَ اللَّهُ عَنْهَا**, who had embraced Islām with her husband Sa‘īd **رَضِيَ اللَّهُ عَنْهُ**. When ‘Umar **رَضِيَ اللَّهُ عَنْهُ** arrived, he heard the recitation of the Qur’ān. Initially he was angry but later asked to see the words that were being recited. The words he read had such an effect on him that he went straight to Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** and embraced the true religion.

The Quraysh left no stone unturned in trying to turn people away from Islām. Many Muslims, especially those who were poor and destitute, suffered greatly at the hands of the Quraysh.

Sumayyah ibn Khabbāṭ **رَضِيَ اللَّهُ عَنْهَا**, the mother of ‘Ammār ibn Yāsir **رَضِيَ اللَّهُ عَنْهُ**, became the first martyr in Islām, when Abū Jahal, the enemy of Islām, killed her with a spear.

Bilāl **رَضِيَ اللَّهُ عَنْهُ** was tortured relentlessly, however he remained steadfast with only one word on his lips stating the oneness of Allāh **سُبْحَانَهُ وَتَعَالَى**, ‘Aḥad’. He was eventually purchased by Abū Bakr **رَضِيَ اللَّهُ عَنْهُ** and freed.



There were many more Companions رَضِيَ اللَّهُ عَنْهُمْ who showed great courage, patience and steadfastness in the face of immense hardship.

The Quraysh now decided on collective punishment. The Muslims and their supporters were to be boycotted until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was handed over to them. No one would talk to them, trade with them or get their children married to them. The terms of the boycott were written on a document and hung inside the Ka‘bah.

Due to the boycott, Abū Ṭālib led the Banū Hāshim and the Banū al-Muṭṭalib out of the city, to a valley on the outskirts of Makkah. For 3 years they lived there in great difficulty. The boycott was finally broken when the document upon which the terms had been written, had been eaten away. All the words except ‘In your name, O Allāh’ had been destroyed.

The boycott was followed by the ‘Year of Sorrow’, in which Khaḍījah رَضِيَ اللَّهُ عَنْهَا, the first wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away. She had been with him for around 25 years, and they had 6 children together. She was the first person to believe in him and now she was gone.

During this time, Abū Ṭālib, the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who had looked after him since he was 8 years old, also passed away. Even though he had supported Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through thick and thin, he never embraced Islām and died on the religion of his forefathers.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then journeyed to Ṭā'if with Zayd رَضِيَ اللهُ عَنْهُ hoping they would gain support from the local tribes. The local chieftains refused the invitation. Furthermore, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Zayd رَضِيَ اللهُ عَنْهُ were chased out by the street urchins who pelted them both until they were seriously injured.

Allāh سُبْحَانَهُ وَتَعَالَى sent Jibrīl عَلَيْهِ السَّلَامُ and the Angel of the Mountains to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ so he could order them as he wished. Rather than asking for the people of Makkah and Ṭā'if to be punished, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated for them, that maybe there would be some people in their progeny who would believe in Allāh سُبْحَانَهُ وَتَعَالَى and not associate any partners with Him.



## The Night Journey & Ascension

**A**fter returning from Ṭā'if, Allāh ﷻ took Rasūlullāh ﷺ on a journey which no man had ever undertaken before.

This journey started from Makkah and took him all the way to Al-Masjid al-Aqṣā' in al-Quds and then up to the Heavens.

This journey is known as 'Al-Isrā wal-Mi'rāj'.

According to some scholars, the journey took place in the 11<sup>th</sup> or 12<sup>th</sup> year of Prophethood. Regarding the exact date of the journey, there is a difference of opinion. There are 5 opinions in total, but the most common one is that it occurred on the 27<sup>th</sup> of Rajab and Allāh ﷻ knows best.

### The Definitions

'Al-Isrā' is the term used for the night journey, which Rasūlullāh ﷺ undertook from Makkah to Al-Masjid al-Aqṣā'.

'Al-Mi'rāj' is the term used for Rasūlullāh ﷺ going from Al-Masjid al-Aqṣā' up to the Heavens.

# الاسراء والمعراج



## The Importance of Al-Masjid al-Aqṣā' in Islām

**A**l-Masjid al-Aqṣā' is a place which holds a very high status in Islām. Before we carry on with the Sīrah, let us look at its unique importance.

### Revelation

Allāh ﷻ says in Sūrah al-Isrā':

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ  
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا  
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (١)

“Glorious is He Who made his servant travel by night from Al-Masjid al-Ḥarām to Al-Masjid al-Aqṣā' whose environs We have blessed, so that We let him see some of Our signs, Surely, He is the All-Hearing, the All-Seeing.”

Allāh ﷻ mentions Al-Masjid al-Aqṣā' by its own name in the Glorious Qur'ān.

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<sup>1</sup> Sūrah al-Isrā' Verse 1



## Aḥādīth

There are many narrations in the books of Aḥādīth which mention Al-Masjid al-Aqṣā’.

### The Three Masājid

In Ṣaḥīḥ al-Bukhārī, there is a narration which encourages us to visit Masjid al-Aqṣā’ as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
 " لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ  
 وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى " <sup>2</sup>

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A person should not set out on a journey except to three Masājid, Al-Masjid al-Ḥarām, the Masjid of the Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (Al-Masjid an-Nabawī) and Masjid al-Aqṣā’.”

Only three Masājid are named in this Ḥadīth, where a person can make an intention to go and visit specifically. If a person follows this Ḥadīth and visits Al-Masjid al-Aqṣā’, it will be very rewarding.

<sup>2</sup> Ṣaḥīḥ al-Bukhārī 1189

## The 2<sup>nd</sup> Masjid to be built

In Ṣaḥīḥ al-Bukhārī, there is another narration where Rasūlullāh ﷺ tells us when Al-Masjid al-Aqṣā' was built:

حَدَّثَنَا إِبْرَاهِيمُ التَّمِيمِيُّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ  
 قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ قَالَ  
 " الْمَسْجِدُ الْحَرَامُ " . قَالَ قُلْتُ ثُمَّ أَيُّ قَالَ " الْمَسْجِدُ الْأَقْصَى " .  
 قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ " أَرْبَعُونَ سَنَةً ثُمَّ أَيِّنَمَا أَدْرَكَتْكَ  
 الصَّلَاةُ بَعْدُ فَصَلِّهِ فَإِنَّ الْفَضْلَ فِيهِ " <sup>3</sup>

Abū Dhar رَضِيَ اللَّهُ عَنْهُ says, “I said O Messenger of Allāh, which was the first Masjid set upon the earth? Rasūlullāh ﷺ said ‘Al-Masjid al-Ḥarām’. I then said, then which one, he said ‘Al-Masjid al-Aqṣā’”. I said, ‘What was the time in between the two?’ He said, ‘40 years, then whenever the time comes for Ṣalāh, read Ṣalāh there, for indeed there is good in it.’”

From this Ḥadīth, we can see that Al-Masjid al-Aqṣā' was the second Masjid to be built on earth, 40 years after Al-Masjid al-Ḥarām.

<sup>3</sup> Ṣaḥīḥ al-Bukhārī 3366

### Wearing the Iḥrām from Masjid al-Aqṣā'

This Ḥadīth from Sunan Abū Dāwūd tells us the reward for entering into the state of Iḥrām from the 3<sup>rd</sup> Holiest Masjid in Islām.

عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا سَمِعَتْ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ أَهَلَ بِحُجَّةٍ أَوْ عُمْرَةٍ مِنَ  
الْمَسْجِدِ الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا  
تَأَخَّرَ " أَوْ " وَحَبَّتْ لَهُ الْجَنَّةُ " شَكََّ عَبْدُ اللَّهِ أَيَّتَهُمَا قَالَ قَالَ  
أَبُو دَاوُدَ يَرْحَمُ اللَّهُ وَكَيْعًا أَحْرَمَ مِنْ بَيْتِ الْمَقْدِسِ يَعْنِي إِلَى مَكَّةَ <sup>4</sup>

Umm Salamah رَضِيَ اللَّهُ عَنْهَا the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, she heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Whoever puts on the Iḥrām for Ḥajj or ‘Umrah from Al-Masjid al-Aqṣā’ to Al-Masjid al-Ḥarām, then all his previous sins are forgiven and his latter sins.

Or Jannah become obligatory upon them.”

We can see from these narrations how important Al-Masjid al-Aqṣā’ is in Islām.

<sup>4</sup> Sunan Abū Dāwūd 1741



## The Journey Begins

One-night, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was resting in the house of Umm Ḥāni رَضِيَ اللهُ عَنْهَا. Umm Ḥāni رَضِيَ اللهُ عَنْهَا was the first cousin of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the daughter of Abū Ṭālib. Her real name was Fākhitah.

The location of her house can be seen in the picture below, marked with the silver outline.



Figure 1-The House of Umm Ḥāni رَضِيَ اللهُ عَنْهَا (Picture courtesy of Binimad Al-Ateeqi (Binimad.com))

Suddenly, the roof of the house opened and Jibrīl عَلَيْهِ السَّلَامُ came down from the Heavens with some other Angels. They woke Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ up and took him to Al-Masjid al-Ḥarām, which was nearby.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ fell asleep in the Ḥaṭīm. Jibrīl عَلَيْهِ السَّلَامُ and Mikā'il عَلَيْهِ السَّلَامُ once again woke up Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and took him to the well of Zamzam.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was laid down and his blessed chest was split open by the Angels. They removed his heart and washed it with Zamzam. A golden tray was then brought, full of faith and wisdom. They filled the heart of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with this faith and wisdom and put it back inside his body. The seal of Prophethood was then placed between his shoulder blades. This seal was visible proof of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ being the last of the Prophets.



Figure 2 - The Ka'bah (Picture courtesy of Binimad Al-Ateeqi (Binimad.com))

## The Burāq

A Heavenly creature was brought for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which was called a Burāq. The earlier Prophets used to ride on this animal. It was smaller than a mule but larger than a donkey, being white in colour. In another narration it mentions that the Burāq had two wings. This animal could travel so fast, that in a single step, it could cover the distance one can see with their eyes.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mounted the animal and it started to misbehave. Jibrīl عَلَيْهِ السَّلَام addressed the Burāq and said, “What kind of misbehaviour is this? Until today, there has never been a servant of Allāh سُبْحَانَهُ وَتَعَالَى more respected and honoured than Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who has sat on your back.” Out of shame, the Burāq started to perspire. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then left on the back of the Burāq accompanied by the two great Angels, Jibrīl عَلَيْهِ السَّلَام and Mikā’īl عَلَيْهِ السَّلَام. In other narrations it mentions that Jibrīl عَلَيْهِ السَّلَام put Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ on the back of the Burāq and then also sat on it behind Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

It was in this grace and dignity that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left for this miraculous journey.

## The Date Palms

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by some land where there were many date palms. Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to dismount



and pray Ṣalāh. After Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had finished, Jibrīl عَلَيْهِ السَّلَامُ asked Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ if he knew where he had prayed. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that Allāh سُبْحَانَهُ وَتَعَالَى knows best. Jibrīl عَلَيْهِ السَّلَامُ said, that

he prayed Ṣalāh in Yathrib. Yathrib would later be known as Madīnah, the city where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would migrate.

## Sinai

They carried on their journey and after a while Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to dismount and pray Ṣalāh once again. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ again dismounted and read his Ṣalāh.

Jibrīl عَلَيْهِ السَّلَامُ now told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he had prayed Ṣalāh in the valley of Sinai, near the tree of Mūsā' عَلَيْهِ السَّلَامُ.



Sinai is the peninsular on the eastern side of Egypt as can be seen on the map below:



Figure 3 – Sinai & Midian

## Midian

After Sinai, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Jibrīl عَلَيْهِ السَّلَامُ carried on until they stopped again in another land. Again, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was told to dismount and read Ṣalāh which he did. This time, Jibrīl عَلَيْهِ السَّلَامُ told him it was the land of Midian. This is where Shu‘ayb عَلَيْهِ السَّلَامُ was sent.

The land of Midian was said to be east of Sinai, however Allāh سُبْحَانَهُ وَتَعَالَى knows best where all of these actual locations were.



### Bayt al-Laḥm (Bethlehem)

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Jibrīl عَلَيْهِ السَّلَامُ carried on and again they stopped. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was told to dismount and read Ṣalāh. This time he was told it was Bayt al-Laḥm or Bethlehem, the birth place of ‘Isā’ عَلَيْهِ السَّلَامُ.

According to Christian sources, the location where ‘Isā’ عَلَيْهِ السَّلَامُ was born is inside the Church of the Nativity, which is in Bethlehem.



Figure 4 - Bayt al-Laḥm

## Strange Encounters

In Bayhaqī, there is a narration by ibn Jarīr رَحْمَةُ اللَّهِ which mentions when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was travelling on the Burāq, they passed by an old woman. She called out to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but Jibrīl عَلَيْهِ السَّلَامُ told him to carry on and not pay any attention to her.

They carried on and then saw an old man. He also called out to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Again Jibrīl عَلَيْهِ السَّلَامُ told him not to stop and continue.

They carried on again and passed by a group of people who greeted Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the following words:

السلام عليك يا اول  
السلام عليك يا اخر  
السلام عليك يا حاشر

Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to reply to their greeting.

After a while Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who all these people were. He said that the old woman who they met first, was

the world. The world only has a little time left, in the same way as the old woman had a little time left in her life.

The second person they met, the old man, was Shayṭān, the Devil. Both the world and the Devil's aim is to entice you towards them.

Finally, the group of people who greeted Rasūlullāh ﷺ were the blessed Messengers, Ibrāhīm, Mūsā' and 'Īsā' عَلَيْهِمُ السَّلَامُ.





## Bayt al-Maqdis - Al-Masjid al-Aqṣā'

**R**asūlullāh ﷺ now reached Bayt al-Maqdis. Before we carry on with the story, let us clarify what is Bayt al-Maqdis or Al-Masjid al-Aqṣā'. Many times, when we see pictures of Al-Masjid al-Aqṣā', we see the grey domed structure located to the south of the Holy Precinct.

In fact, the whole area which you can see within the old walls marked by the yellow dashed lines, the entire Holy Precinct is Bayt al-Maqdis or Al-Masjid al-Aqṣā'.

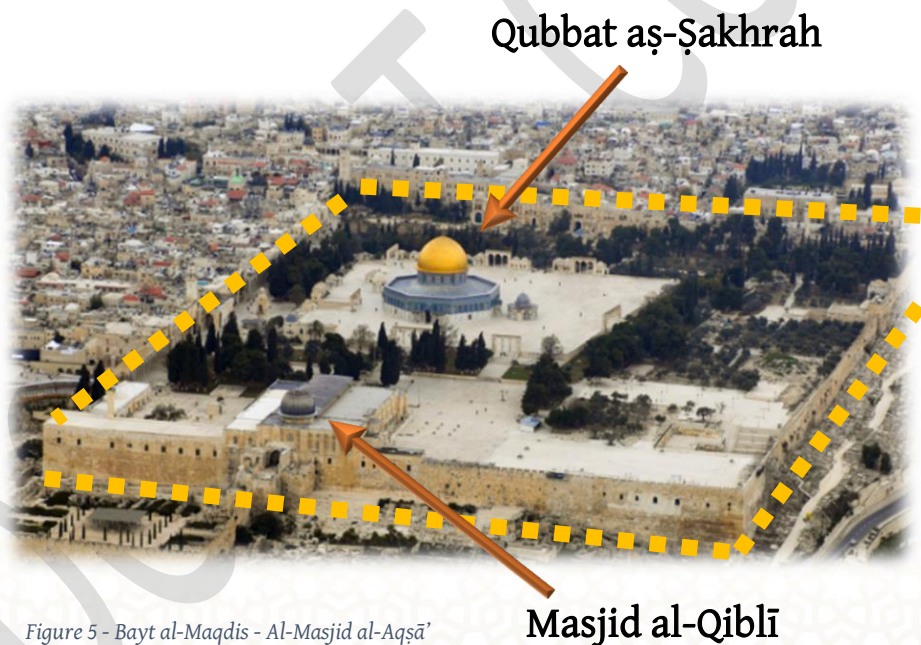


Figure 5 - Bayt al-Maqdis - Al-Masjid al-Aqṣā'

## The Dome of the Rock - Qubbat aṣ-Ṣakhrāh

There are two main structures in the blessed area. Firstly, the ‘Dome of the Rock’ or the ‘Qubbat aṣ-Ṣakhrāh’. This is the golden domed building on the raised platform in the centre of Al-Masjid al-Aqṣā’.

This place is attributed as the location where Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended to the Heavens. Although it has a dome, it is not classified as a Masjid. It was built by the Ummayyad Caliph ‘Abd al-Malik in 688 CE and opened in 691 CE.



Figure 6 - Qubbat aṣ-Ṣakhrāh



## Masjid al-Qiblī

The second main structure is Masjid al-Qiblī. This is the grey domed Masjid located to the south of the Holy Precinct. This is the Masjid where Ṣalāh takes place.



Figure 7 - Masjid al-Qiblī



## Masjid Burāq

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had reached the land of the Prophets and dismounted from the Burāq. In Ṣaḥīḥ Muslim, there is a Ḥadīth narrated by Anas رَضِيَ اللهُ عَنْهُ in which he mentions Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ tethered the Burāq to the same ring which the Prophets of Allāh سُبْحَانَهُ وَتَعَالَى used to tether their animals to.

There is another narration in Jāmi' al-Tirmidhī as follows:

عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 " لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرِيلُ بِإِصْبَعِهِ فَخَرَقَ بِهِ  
 الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ " <sup>5</sup>

Ibn Buraydah رَضِيَ اللهُ عَنْهُ narrates from his father that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When we reached Bayt al-Maqdis, Jibrīl عَلَيْهِ السَّلَامُ pointed with his finger causing a crack in the rock, and he tied the Burāq to it.”

<sup>5</sup> Jāmi' al-Tirmidhī 3132

In this picture you can see the entrance to Masjid Burāq which is where the Burāq was tied. It is located on the western side of the Holy Precinct.



Figure 8- Masjid Burāq

In this picture you can see the inside of the Masjid and the location of the ring.



Figure 9 - Location of the ring on the wall in Masjid Burāq



## The Prayer of the Prophets

**R**asūlullāh ﷺ and Jibrīl عَلَيْهِ السَّلَام now entered the Masjid and both read 2 Rak‘ah Ṣalāh. The Prophets عَلَيْهِمُ السَّلَام had already gathered in the Masjid in anticipation of Rasūlullāh ﷺ. Amongst these were Ibrāhīm, Mūsā’ and ‘Isā’ عَلَيْهِمُ السَّلَام.

Very soon many more people gathered within Al-Masjid al-Aqṣā’. A Mu’adhin then performed the Adhān and Iqāmah. All the people were standing in line, waiting to see who would lead the Prayer. Jibrīl عَلَيْهِ السَّلَام came to Rasūlullāh ﷺ and took his hand. He then made him go forward so he could lead the Ṣalāh.

When the Ṣalāh concluded, Jibrīl عَلَيْهِ السَّلَام asked Rasūlullāh ﷺ if he knew who he had just led in Prayer. Rasūlullāh ﷺ said he didn’t know. Jibrīl عَلَيْهِ السَّلَام informed Rasūlullāh ﷺ that all the Prophets عَلَيْهِمُ السَّلَام who had been sent by Allāh ﷻ, *سُبْحَانَهُ وَتَعَالَى*

In another narration it says that the Angels also descended from the Heavens and Rasūlullāh ﷺ led both the Prophets عَلَيْهِمُ السَّلَام and Angels in Prayer. After the Ṣalāh, the Angels asked Jibrīl عَلَيْهِ السَّلَام who was with him. Jibrīl عَلَيْهِ السَّلَام replied that it was Muḥammad ﷺ.





### The Three Bowls

Rasūlullāh ﷺ left the Masjid and 3 bowls were presented to him. One had water, the second had milk and the third had wine.

Rasūlullāh ﷺ chose the bowl of milk and Jibrīl عَلَيْهِ السَّلَام told him that he has chosen the natural religion. If he had chosen the wine, his people would have gone astray and if he had chosen the water, his people would have drowned. In some narrations it also says that a bowl of honey was presented to Rasūlullāh ﷺ from which he also drank.



## The Ascension

**R**asūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now made his way up to the Heavens with Jibrīl عَلَيْهِ السَّلَامُ. In some narrations it mentions that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made his way up on the Burāq whilst other narrations say that a ladder was sent down from Heaven which he ascended. It could also be that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went up the ladder whilst on the Burāq.

Ibn Ishāq رَحِمَهُ اللهُ mentions that Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ narrates that he heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say, “When I finished from the commands in Bayt al-Maqdis, a ladder was brought down. I have never seen a more beautiful ladder than this. It was that ladder which the souls of the children of Ādam عَلَيْهِ السَّلَامُ ascend on the way up to the Heavens. When a person is passing away, it is this ladder they look towards. My Companion, Jibrīl عَلَيْهِ السَّلَامُ made me climb the ladder until I reached a door from the doors of the Heavens called ‘Bāb al-Ḥafazāh’. There was an Angel from the Angels on this door who was called Ismā‘īl. He had 12,000 Angels under him. And under each of these Angels, were another 12,000 Angels.”



Whilst Rasūlullāh ﷺ was narrating this Ḥadīth, he mentioned the verse:

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ<sup>6</sup>

“And not one knows the Hosts of the Lord but He.”

When Rasūlullāh ﷺ was being entered through the door, the Angel asked, “Who is this O Jibrīl?”. Jibrīl عليه السلام said “Muḥammad”. The Angel said, “Has he been sent for?” Jibrīl عليه السلام replied “Yes”. The Angel then welcomed him and supplicated for him.

### The Keeper of Hell

In another narration in Ibn Ishāq, it mentions that Rasūlullāh ﷺ met the Angels when he entered the Heavens. All the Angels would be smiling, saying pleasant things, and supplicating for him. This continued until he met one particular Angel. This Angel also said pleasant things and supplicated for him in the same way the other Angels did, however he did not smile.



<sup>6</sup> Sūrah al-Mudaththir Verse 31



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked Jibrīl عَلَيْهِ السَّلَامُ who this Angel was. Jibrīl عَلَيْهِ السَّلَامُ replied, “If he was to smile at anyone before you, or smile at anyone after you, he would have smiled at you, but he does not smile. This is ‘Mālik’ the keeper of Hell.”

### The First Heaven

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the first Heaven and saw a venerable person, meaning a wise respected person. Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that this was his father Ādam عَلَيْهِ السَّلَامُ. Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to greet him, and he did. Ādam عَلَيْهِ السَّلَامُ replied and said:

## مرحبا بابن الصالح و النبي الصالح

“Welcome pious son and pious Messenger”

Ādam عَلَيْهِ السَّلَامُ then supplicated for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ noticed there were some people to the right of Ādam عَلَيْهِ السَّلَامُ and some people to his left. Whenever Ādam عَلَيْهِ السَّلَامُ looked at the people on the right, he would get happy but when he looked at the people on the left, he would get upset.

Jibrīl عَلَيْهِ السَّلَامُ told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that the people on the right side of Ādam عَلَيْهِ السَّلَامُ were his pious children. Those who will go to Heaven. When he sees them, he gets happy. The people on his left were his bad children, who are the people of the fire. When he sees them, he cries.

## The Second Heaven

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Jibrīl عَلَيْهِ السَّلَامُ then made their way to the 2<sup>nd</sup> Heaven. The Gatekeeper again asked Jibrīl عَلَيْهِ السَّلَامُ who he was with. Again, Jibrīl عَلَيْهِ السَّلَامُ replied it was Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The door was opened, and they were welcomed inside. Here Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw Yaḥyā' عَلَيْهِ السَّلَامُ and 'Īsā' عَلَيْهِ السَّلَامُ. Jibrīl عَلَيْهِ السَّلَامُ again told Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to greet them and he did. They replied to his greeting and then said:

مرحبا بالاخ الصالح و بالنبى الصالح

“Welcome pious brother and pious Messenger”

## The Rest of the Heavens

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then proceeded to the other Heavens, one after another. Each time, the Gatekeeper of the Heaven would ask Jibrīl عَلَيْهِ السَّلَامُ who he was with, and whether his Companion had been sent for. Upon receiving the answer, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be welcomed inside.

Rasūlullāh رَضِيَ اللهُ عَنْهُ and Jibrīl عَلَيْهِ السَّلَامُ went up to the 3<sup>rd</sup> Heaven and saw a person whose face was like the full moon. He enquired, who this person was and Jibrīl عَلَيْهِ السَّلَامُ told him it was his brother Yūsuf ibn Ya'qūb عَلَيْهِ السَّلَامُ.

They then proceeded to the 4<sup>th</sup> Heaven and there was another person there. Rasūlullāh ﷺ enquired about him and Jibrīl عَلَيْهِ السَّلَام said it was Idrīs عَلَيْهِ السَّلَام. When Rasūlullāh ﷺ heard who it was, he mentioned the following verse:

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا <sup>7</sup>

“And We raised him to a high place”

Rasūlullāh ﷺ then proceeded to the 5<sup>th</sup> Heaven with Jibrīl عَلَيْهِ السَّلَام and saw an elderly man with white hair and a large white beard. He had never seen an elderly person more beautiful than him. Once again Rasūlullāh ﷺ enquired as to who this person was and was told it was, he who was loved by his people, Hārūn ibn ‘Imrān عَلَيْهِ السَّلَام.

Rasūlullāh ﷺ then proceeded to the 6<sup>th</sup> Heaven with Jibrīl عَلَيْهِ السَّلَام and saw a person with a dark complexion. He appeared as he was from the people of Shanū’ah.

Rasūlullāh ﷺ asked Jibrīl عَلَيْهِ السَّلَام who this person was, and was told it was his brother, Mūsā’ ibn ‘Imrān عَلَيْهِ السَّلَام.

Rasūlullāh ﷺ then proceeded to the 7<sup>th</sup> Heaven with Jibrīl عَلَيْهِ السَّلَام. They saw an elderly person who was sat on a chair near the door of the Bayt al-Ma‘mūr.

<sup>7</sup> Sūrah Maryam Verse 57



The Bayt al-Ma‘mūr or the ‘Frequented House’, is directly above the Ka‘bah, and is the Qiblah of the Angels. Every day 70,000 Angels perform Ṭawāf of this House and they will not return to it until the Day of Qiyāmah. This shows how many Angels have been created by Allāh **سُبْحَانَهُ وَتَعَالَى**.

Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said, that he hadn’t seen a person who looked so much like himself. He then asked Jibrīl **عَلَيْهِ السَّلَامُ** once again, who this person was. He was told, it was his father, Ibrāhīm **عَلَيْهِ السَّلَامُ**.

Jibrīl **عَلَيْهِ السَّلَامُ** then told Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** to greet him. Rasūlullāh **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** greeted Ibrāhīm **عَلَيْهِ السَّلَامُ** who replied and said:

**مرحبا با لابن الصالح و النبي الصالح**

“Welcome pious son and pious Messenger”

## Sidrat al-Muntahā' - The Farthest Lote-Tree

**R**asūlullāh ﷺ now journeyed to the Sidrat al-Muntahā', the furthest Lote-Tree.

The Ḥadīth below describes this amazing tree.

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَذَكَرَ لَهُ سِدْرَةُ الْمُنْتَهَى قَالَ " يَسِيرُ الرَّكِبُ فِي ظِلِّ الْفَنَنِ مِنْهَا مِائَةَ سَنَةٍ أَوْ يَسْتَتِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ شَكَّ يَحْيَى فِيهَا فَرَّاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلَالُ " <sup>8</sup>

Asmā' bint Abū Bakr رَضِيَ اللَّهُ عَنْهَا narrates, "I heard Rasūlullāh ﷺ while mentioning the Lote-Tree of the utmost boundary, saying: 'A rider will travel in the shade of one of its branches for a hundred years, or a hundred riders will seek to shade themselves with its shade' (one of the narrators) Yaḥyā' was in doubt. 'In it are butterflies of gold. It is as if its fruits are al-Qilāl.'"



<sup>8</sup> Jāmi' al-Tirmidhī 2727

In the Ḥadīth below, the fruits of the tree are described as well as the rivers that run from it:

ثُمَّ رُفِعْتُ لِي سِدْرَةُ الْمُنتَهَى فَإِذَا نَبِيْهَا مِثْلُ قِلَالٍ هَجَرَ وَإِذَا وَرَقُهَا  
مِثْلُ آذَانِ الْفَيْلَةِ قَالَ هَذِهِ سِدْرَةُ الْمُنتَهَى وَإِذَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ  
بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ فَقُلْتُ مَا هَذَانِ يَا جِبْرِيلُ قَالَ أَمَّا  
الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالتَّيْلُ وَالْفُرَاتُ<sup>9</sup>

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Then I was made to ascend to Sidrat-al-Muntahā’ (i.e., the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e., a place near Madīnah) and its leaves were as big as the ears of elephants”. Jibrīl عَلَيْهِ السَّلَامُ said, “This is the Lote Tree of the utmost boundary”. There ran four rivers, two were hidden and two were visible, I asked, “What are these two kinds of rivers, O Jibrīl عَلَيْهِ السَّلَامُ?” He replied, “As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.”

<sup>9</sup> Ṣaḥīḥ al-Bukhārī 3887



This tree is a boundary. Everything that comes up from below stops here, and everything that comes down from above, also stops here. It was here that Rasūlullāh ﷺ saw Jibrīl عَلَيْهِ السَّلَام in his true form.



### Heaven, Hell & Ṣarīf al-Aqlām

After going to the Sidrat al-Muntahā, Rasūlullāh ﷺ then went to Heaven. After he visited Heaven, he was then shown Hell.

After this Rasūlullāh ﷺ was again raised to a place where he could hear the pens writing. The sound which is heard when the pens were writing is called Ṣarīf al-Aqlām. At that place the pens were busy writing destiny.

After this a throne was brought for Rasūlullāh ﷺ and he went to Allāh سُبْحَانَهُ وَتَعَالَى.

## Sūrah an-Najm

In Sūrah an-Najm, Allāh سُبْحَانَهُ وَتَعَالَى tells us about the visit of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the Heavens on this blessed night.

ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۗ ﴿١٠﴾<sup>10</sup>

“Then he drew near, and came down, (8) So as he was at a distance like that of two bows (joined together), rather even nearer. (9) Thus He (Allāh سُبْحَانَهُ وَتَعَالَى) revealed to His slave what He revealed. (10)”

There is a narration in Khaṣāiṣ Kubrā’ where Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said he saw the light of Allāh سُبْحَانَهُ وَتَعَالَى and then Allāh سُبْحَانَهُ وَتَعَالَى sent Revelation to him whatever He wished i.e., Allāh سُبْحَانَهُ وَتَعَالَى spoke to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directly.

<sup>10</sup> Sūrah an-Najm Verses 8-10

## Gifts from Allāh سُبْحَانَهُ وَتَعَالَى

**O**n this night, Allāh سُبْحَانَهُ وَتَعَالَى bestowed three gifts on Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which are mentioned in the Ḥadīth below:

عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِدْرَةَ الْمُنْتَهَى قَالَ " انْتَهَى إِلَيْهَا مَا يَعْرُجُ مِنَ الْأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقَ قَالَ فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلَاثًا لَمْ يُعْطِهِنَّ نَبِيًّا كَانَ قَبْلَهُ فُرِضَتْ عَلَيْهِ الصَّلَاةُ خَمْسًا وَأُعْطِيَ خَوَاتِمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لِأُمَّتِهِ الْمُفْجِمَاتُ مَا لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا " <sup>11</sup>

‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ narrates:

“When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reached Sidrat al-Muntahā, he said: ‘There terminates everything that ascends from the earth, and everything that descends from above’. He said, there Allāh gave him three, which He did not give to any Prophet before him: He made five Prayers obligatory upon him, He gave him the last Verses of Sūrah al-Baqarah, and He pardoned the grave sins for those of his Ummah who do not associate anything with Allāh.”

<sup>11</sup> Jāmi‘ al-Tirmidhī 3587



## Fifty Ṣalāh

Allāh ﷻ had initially made 50 Ṣalāh obligatory on Rasūlullāh ﷺ. Rasūlullāh ﷺ started to now descend with the commandments. He first met Ibrāhīm عَلَيْهِ السَّلَامُ who didn't ask him about what Allāh ﷻ had commanded him.

Rasūlullāh ﷺ now met Mūsā' عَلَيْهِ السَّلَامُ who asked him, what Allāh ﷻ had commanded him to do. Rasūlullāh ﷺ said he had been commanded to read 50 Ṣalāh each day and night. Mūsā' عَلَيْهِ السَّلَامُ said that he had experienced the Banū Isrā'īl and the Ummah of Rasūlullāh ﷺ was weak, so they would not be able to complete this command. He advised Rasūlullāh ﷺ to go back to Allāh ﷻ and ask Him if he can reduce the amount.

As per the advice of Mūsā' عَلَيْهِ السَّلَامُ, Rasūlullāh ﷺ went back to Allāh ﷻ and asked for a reduction. Allāh ﷻ reduced it by 5 to 45.

On the way down, Mūsā' عَلَيْهِ السَّلَامُ asked Rasūlullāh ﷺ how many Ṣalāh had it been reduced to. When Rasūlullāh ﷺ answered, Mūsā' عَلَيْهِ السَّلَامُ advised him that this was still too much, so he should go back to Allāh ﷻ.

Rasūlullāh ﷺ went back again to Allāh ﷻ, and it was reduced by another 5, so now 40 Ṣalāh were obligatory. Again Mūsā' عَلَيْهِ السَّلَامُ advised him to go back to get it reduced.

This process carried on. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would go to Allāh سُبْحَانَهُ وَتَعَالَى who would reduce it by 5, then Mūsā' عَلَيْهِ السَّلَامُ would send him back and Allāh سُبْحَانَهُ وَتَعَالَى would then reduce it by another 5.

35, 30, 25, 20, 15, 10, until eventually Allāh سُبْحَانَهُ وَتَعَالَى reduced the number to 5 obligatory Ṣalāh every day.

Mūsā' عَلَيْهِ السَّلَامُ again advised Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to go back, but this time Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said “I have asked time and time again, but now I am embarrassed”. He gave this answer to Mūsā' عَلَيْهِ السَّلَامُ and continued his journey.



## The Reward

Allāh ﷻ had reduced the number of daily Ṣalāh from fifty to five, however the Ummah of Rasūlullāh ﷺ were to be blessed with no reduction in the reward.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ فُرِضَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 لَيْلَةَ أُسْرِي بِهِ الصَّلَوَاتُ خَمْسِينَ ثُمَّ نُقِصَتْ حَتَّى جُعِلَتْ خَمْسًا  
 ثُمَّ نُودِيَ يَا مُحَمَّدُ إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ  
 وَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ<sup>12</sup>

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ narrated,

“On the night of Isrā’, fifty prayers were made obligatory upon the Prophet (ﷺ). Then it was decreased until it was made five. Then it was called out: ‘O Muḥammad! Indeed, My Word does not change; these five prayers will be recorded for you as fifty’.”

Rasūlullāh ﷺ made his way back down to Bayt al-Maqdis. He then went back to Makkah on the back of the Burāq, reaching there before dawn.

<sup>12</sup> Jāmi‘ al-Tirmidhī 213



## The Quraysh

In the morning, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told the Quraysh about this amazing journey. They were shocked at what they heard. Some of them placed their hands on their heads whilst others started to clap. The Quraysh started to say, “He has gone and come back from Bayt al-Maqdis in one night! It takes one month to go from Makkah to Shām and one month to come back again, and he says he got there in one night and came back to Makkah as well!”

The people who had been to Bayt al-Maqdis started to test Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by asking him about the features of the sacred place.

Allāh سُبْحَانَهُ وَتَعَالَى brought a vision of Bayt al-Maqdis in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he was able to answer them. When they ran out of things to ask, they asked him to tell them something about the journey.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave them details of a trading caravan which was returning from Shām. They had lost one of their camels, which they had later found, and they would be back in Makkah

after three days God willing. He also said there would be an ashen coloured camel at the front.

After three days, the caravan which Rasūlullāh ﷺ had described entered Makkah. They told the Quraysh how they had lost their camel, so what Rasūlullāh ﷺ had said was proven true. Upon hearing this, the Quraysh still refused to believe. Walīd ibn Mughirah said that this was magic, and the people agreed with his opinion.

### Abū Bakr aṣ-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ

Some people went to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and told him that his friend, meaning Rasūlullāh ﷺ claims he went to Bayt al-Maqdis last night, prayed there and came back to Makkah. Abū Bakr رَضِيَ اللَّهُ عَنْهُ asked them if that was what Rasūlullāh ﷺ had said. They replied that Rasūlullāh ﷺ was talking about it to the people.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ told them, “By Allāh, if he has said it, then it is the truth, so what makes it so astonishing to you? By Allāh, he tells me that news comes from Allāh, from the Heavens to the earth in a moment, either in the day or the night. And I believe him. And this is further than what you have been astonished with.” What an amazing answer! From that day on, Abū Bakr رَضِيَ اللَّهُ عَنْهُ became known as aṣ-Ṣiddīq, ‘the truthful’.

## The Importance of Al-Masjid al-Aqṣā' in Islam

**A**s this part of the Sīrah involves the blessed Al-Masjid al-Aqṣā', I have included an extra chapter on its importance. It is imperative that we educate ourselves, our children, our families, and our communities about Al-Masjid al-Aqṣā' and the important role it plays in our religion of Islām. Here are some notable points.

1	Al-Masjid al-Aqṣā' was built 40 years after the building of the Ka'bah, hence being the 2 <sup>nd</sup> Masjid on earth
2	Al-Masjid al-Aqṣā' is the 3 <sup>rd</sup> Holiest Masjid in Islām after Al-Masjid al-Ḥarām and Al-Masjid al-Nabawī
3	Allāh ﷻ mentions Al-Masjid al-Aqṣā' by name in the Noble Qur'ān
4	The whole precinct counts as Al-Ḥaram al-Sharīf – Al-Masjid al-Aqṣā'
5	It is the only place on earth where Rasūlullāh ﷺ led all the Prophets عَلَيْهِمُ السَّلَامُ in Prayer
6	Al-Masjid al-Aqṣā' was the first Qiblah in Islām and remained the Qiblah until Rasūlullāh ﷺ was commanded to turn to Al-Masjid al-Ḥarām
7	If a person reads Ṣalāh in Al-Masjid al-Aqṣā', the reward is multiplied 500 times



8	Many Prophets عَلَيْهِمُ السَّلَامُ and Companions رَضِيَ اللَّهُ عَنْهُمْ are buried there
9	The reward for those performing ‘Umrah and Ḥajj from Al-Masjid al-Aqṣā’, is to have their sins forgiven or Jannah becomes obligatory upon them
10	The surrounding areas are also Holy to us, like al-Khalīl (Hebron), where Ibrāhīm, Ishāq and Ya‘qūb عَلَيْهِمُ السَّلَامُ are said to be buried along with their wives and also Bayt al-Laḥm (Bethlehem) where ‘Īsā عَلَيْهِ السَّلَامُ was born

We should all try and visit Al-Masjid al-Aqṣā’ with our families and friends and supplicate to Allāh سُبْحَانَهُ وَتَعَالَى that He brings peace to the whole region.



## Invitation during Ḥajj

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been inviting the Quraysh towards Islām for a number of years. Even though many had embraced, the Quraysh’s enmity for the Muslims had not decreased. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ decided that he would now turn his attention to those people who would visit the Holy City of Makkah each year, the pilgrims of Ḥajj.

Ḥajj had been commemorated since the days of Ibrāhīm عَلَيْهِ السَّلَامُ, but many of the rites and rituals had changed. The Ḥajj no longer existed in its original form, however people from all over Arabia would still come each year for pilgrimage.



Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would invite these people towards Islām and Allāh سُبْحَانَهُ وَتَعَالَى. The enmity of the Quraysh was such that they would not even leave him alone when he was doing this. His own uncle Abū Lahab would follow him and say:

**“O people this man wants you to leave Al-Lāt and Al-‘Uzzā’.  
He wants to take you to innovation and lead you astray, you  
must not follow him.”**

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ presented Islām to the different tribes. Some would reply cordially, whilst others were not as kind. Some would

make conditions and ask to be made his successors after he had gained victory. Rasūlullāh ﷺ would say this was not in his hands.

### The Pagan Deities

Al-Lāt, Al-‘Uzzā’ and Manāt were the names of three goddesses the Arab pagans used to worship. Allāh ﷻ says:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿٢٠﴾  
 13 أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾

“Have you ever considered about the (idols of) Al-Lāt and Al-‘Uzzā’, (19) And about the other, the third (idol), namely, Manāt? (20)

Is it that you have males, and He (Allāh) has females? (21)

If so, it is a bizarre division.” (22)

The pagan Arabs would say that Allāh ﷻ has daughters, but for themselves they would prefer they had sons. In those times, the birth of a daughter in many instances would be considered disgraceful. When Islām came, it put a stop to all of these incorrect beliefs and practices. Islām gave women rights which they never had before, in any part of the world at that time.

<sup>13</sup> Sūrah an-Najm Verses 19-22



## Yathrib

**Y**athrib was an oasis town, over 200 miles north of Makkah. It was the town in which the grandfather of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abd al-Muṭṭalib was born. It was also the town in which the father of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abdullāh had passed away. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had visited Yathrib as a child and on the return journey, his mother Āminah had passed away.

The inhabitants of Yathrib were mainly from two tribes, the Aws and the Khazraj. These tribes had originated from Yemen and were named after two sons of Qaylah.

There were also Jewish tribes who lived in Yathrib. These were ‘People of the Book’ and people of knowledge. They were aware that a Prophet was going to arrive soon.

The town of Yathrib would later become the town to which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would migrate and become known as Madīnah al-Munawwarah.



## The Pilgrims Arrive for Ḥajj

It was now the 11<sup>th</sup> year of Prophethood. When the time for Ḥajj approached, as per every year, people from all over the Arabian peninsula descended upon the Holy City of Makkah. Amongst these pilgrims were a group from Yathrib.

Ibn Ishāq mentions, when Allāh ﷻ intended for His religion of Islām to become known, and His Messenger to be honoured, Rasūlullāh ﷺ went out in the season of ‘Mawsam’, which meant the season of Ḥajj and presented himself to the Arab tribes. During one of these visits near Al-‘Aqabah, he met a group from Yathrib who hailed from the tribe of Khazraj.

Rasūlullāh ﷺ presented himself to the people from Yathrib, in the same way he used to present himself to the other tribes. He asked them who they were. They replied they were a party from the tribe of Khazraj.

## بنو الخزرج

Rasūlullāh ﷺ invited them to sit for a while so he could talk to them. They accepted his invitation and sat down. During this time Rasūlullāh ﷺ called them towards Allāh ﷻ and presented Islām to them. He recited verses from the Holy Qur’ān so they could listen to the divine Revelation.



As soon as they had seen Rasūlullāh ﷺ and heard what he had to say, the people from Yathrib started to converse with one another. Some of them said that this was the Prophet which the Jews had been telling them about, as they had said a Prophet was about to arrive. They thought to themselves that they didn't want the Jews to go ahead of them in accepting Rasūlullāh ﷺ.

The small group accepted what Rasūlullāh ﷺ had told them about Islām as the truth and embraced. They told Rasūlullāh ﷺ they have many arguments with the Jews. If he gave them permission, they would go back and invite them towards Islām as well. If they accepted the invitation, they would be on agreement and there will be no one more respected than Rasūlullāh ﷺ.

They parted company with Rasūlullāh ﷺ with the light of faith in their hearts.





## The Khazraj

The 6 men who had come from Yathrib, were from the Banū al-Khazraj. Their names were:

Name	Tribe
As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ	Banū al-Najjār
‘Awf ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ	Banū al-Najjār
Rāfi‘ ibn Mālik رَضِيَ اللهُ عَنْهُ	Banū Zurayq
Quṭbah ibn ‘Āmir رَضِيَ اللهُ عَنْهُ	Banū Salimah (Banū Sawād)
‘Uqbah ibn ‘Āmir رَضِيَ اللهُ عَنْهُ	Banū Salimah (Banū Ḥarām)
Jābir ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ	Banū ‘Ubayd

Some Scholars have said that instead of Jābir ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ, it was ‘Ubādah ibn al-Ṣāmit رَضِيَ اللهُ عَنْهُ who had come to Makkah.

The 6 Companions رَضِيَ اللهُ عَنْهُمْ now left Makkah and went back home to Yathrib. Wherever they would sit, they would talk about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It got to a stage where there was no household left in Yathrib where the name of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had not been mentioned.

## The 1<sup>st</sup> Pledge of Al-‘Aqabah

The following year, in the 12<sup>th</sup> year of Prophethood, 12 men from Yathrib came to see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Makkah during the season of Ḥajj. From the previous year, all apart from Jābir ibn ‘Abdullāh رَضِيَ اللهُ عَنْهُ were in attendance.

The 12 Companions رَضِيَ اللهُ عَنْهُمْ were:

Name	Tribe	
As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ	Khazraj	Banū al-Najjār
‘Awf ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ		
Mu‘ādh ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ		
Rāfi‘ ibn Mālik رَضِيَ اللهُ عَنْهُ	Khazraj	Banū Zurayq
Dhakwān ibn ‘Abdu Qays رَضِيَ اللهُ عَنْهُ		
‘Ubādah ibn al-Ṣāmit رَضِيَ اللهُ عَنْهُ	Khazraj	Banū ‘Awf
Yazīd ibn Tha‘labah رَضِيَ اللهُ عَنْهُ		
Al-‘Abbās ibn ‘Ubādah رَضِيَ اللهُ عَنْهُ	Khazraj	Banū Sālim
Quṭbah ibn ‘Āmir رَضِيَ اللهُ عَنْهُ	Khazraj	Banū Salimah (Banū Sawād)
‘Uqbah ibn ‘Āmir رَضِيَ اللهُ عَنْهُ	Khazraj	Banū Salimah (Banū Ḥarām)
Abū Al-Haytham ibn al-Tayyihān رَضِيَ اللهُ عَنْهُ	Aws	Banū ‘Abd al-Ash’hal
‘Uwaym ibn Sā‘idah رَضِيَ اللهُ عَنْهُ	Aws	Banū ‘Amr ibn ‘Auf

## Masjid al-Bay‘ah

The 12 men met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Minā, near a place called Al-‘Aqabah. Today there is a Masjid in the very place where they met called Masjid al-Bay‘ah or Masjid al-‘Aqabah. It is very close to the Jamarāt as you can see below.

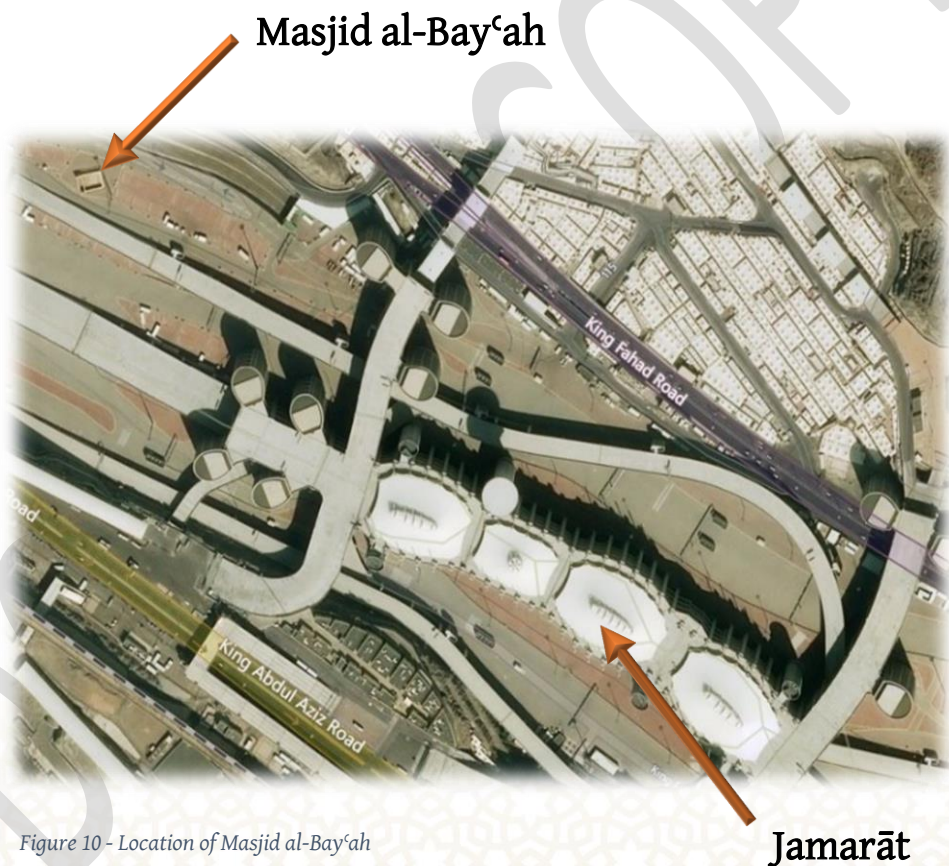


Figure 10 - Location of Masjid al-Bay‘ah



The Companions رَضِيَ اللَّهُ عَنْهُمْ took a pledge of allegiance with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the following terms:

- They would not associate any partners with Allāh سُبْحَانَہُ وَتَعَالَى
- They would not steal
- They would not commit adultery
- They would not kill their children
- They would not slander anyone
- They would not disobey him in good deeds

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed them if they fulfilled the pledge they would go to Heaven. But if they disobeyed, then their matter will be left to Allāh سُبْحَانَہُ وَتَعَالَى. If He wishes He can punish them or if He wishes, He can forgive them. This pledge was known as the first pledge of Al-Aqabah.

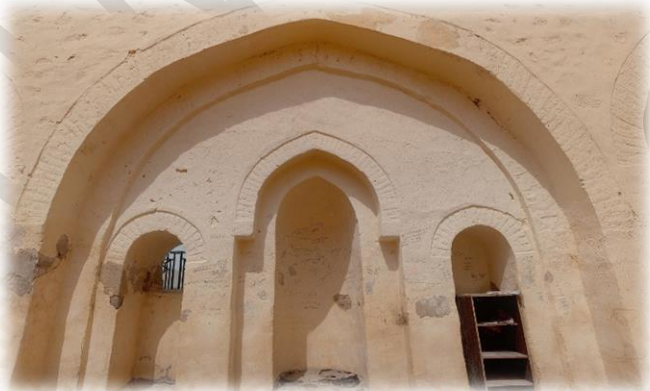


Figure 11 - Masjid al-Bay'ah

## Return to Yathrib

The 12 new Companions رَضِيَ اللَّهُ عَنْهُمْ returned to Yathrib. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Muṣ‘ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ with them, so he could teach them the Qur’ān and the commandments of Islām. This would help them understand the religion. It is also said ‘Abdullāh ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ also accompanied them.

Upon reaching Yathrib, they stayed in the house of As‘ad ibn Zurārah رَضِيَ اللَّهُ عَنْهُ who was from the 6 people that met Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the first time.

Muṣ‘ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ would invite people to Islām and teach people how to read Ṣalāh. He would also lead them in Ṣalāh and be their Imām. This showed the amazing wisdom of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The tribes of Aws and Khazraj at the time would not prefer a person from the other tribe to lead them in Ṣalāh and Muṣ‘ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ was from neither so they would all follow him without issue.



Figure 12 - Masjid al-Bay‘ah



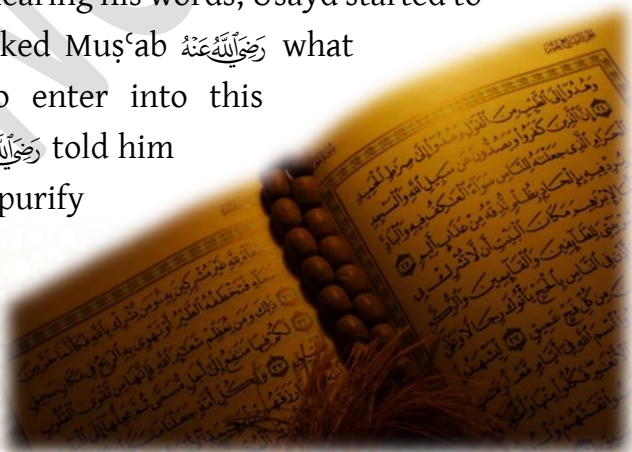
## The Islām of the Banū ‘Abd al-Ash’hal

One day Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ was inviting people towards Islām and many had gathered to listen to him. Usayd ibn Ḥuḍayr was from the tribe of Aws. He was not impressed by what Muṣ‘ab ibn ‘Umayr رَضِيَ اللهُ عَنْهُ was doing, so with sword in hand, he went to confront him.

Usayd asked Muṣ‘ab رَضِيَ اللهُ عَنْهُ why had he come there and why was he misleading their wives and children. It would be best if he left from there.

Muṣ‘ab رَضِيَ اللهُ عَنْهُ asked Usayd if he could stay a short while and just listen to what he had to say. If he liked it then he could accept it and if he didn’t like it, then he didn’t have to. Usayd agreed to this and sat down to listen.

Muṣ‘ab رَضِيَ اللهُ عَنْهُ talked about Islām and recited some verses of the Holy Qur’ān. Upon hearing his words, Usayd started to praise them. He asked Muṣ‘ab رَضِيَ اللهُ عَنْهُ what was the process to enter into this religion. Muṣ‘ab رَضِيَ اللهُ عَنْهُ told him that first he had to purify his body and clothes, so he should take a bath. Then recite the Shahādah and read Ṣalāh.



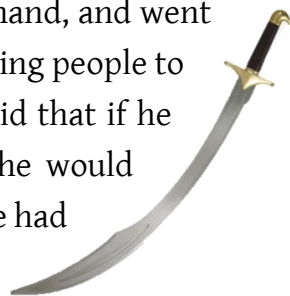


Usayd got up right away and took a bath. He put on clean clothes and recited the Shahādah. He then prayed 2 Rak‘ah Ṣalāh.

Usayd رَضِيَ اللَّهُ عَنْهُ then said “There is one more person (meaning Sa‘ad ibn Mu‘ādh), if he embraces Islām then there will be no people in the tribe of Aws who will not become Muslim. I will go now and send him to you”.

Sa‘ad ibn Mu‘ādh saw Usayd رَضِيَ اللَّهُ عَنْهُ and remarked that this didn’t seem like the same Usayd who had left from there. When he arrived, Sa‘ad ibn Mu‘ādh asked Usayd رَضِيَ اللَّهُ عَنْهُ, what had he done? Usayd رَضِيَ اللَّهُ عَنْهُ said he couldn’t find any fault in the words of Muṣ‘ab رَضِيَ اللَّهُ عَنْهُ.

Sa‘ad ibn Mu‘ādh got angry, took his sword in hand, and went to the place where Muṣ‘ab رَضِيَ اللَّهُ عَنْهُ had been inviting people to Islām. He met As‘ad ibn Zurārah رَضِيَ اللَّهُ عَنْهُ and said that if he hadn’t been his relative and cousin brother, he would have put an end to him right there and then. He had brought him, meaning Muṣ‘ab رَضِيَ اللَّهُ عَنْهُ to mislead the people.



Muṣ‘ab رَضِيَ اللَّهُ عَنْهُ then said the same words to Sa‘ad ibn Mu‘ādh as he had said to Usayd رَضِيَ اللَّهُ عَنْهُ. He requested that he stay for a short while and listen to his words. If he liked them, he could accept them and if he didn’t, then he doesn’t have to. Sa‘ad ibn Mu‘ādh agreed and sat down.

Muṣ‘ab رَضِيَ اللَّهُ عَنْهُ now presented Islām and recited the beautiful verses of the Holy Qur’ān to Sa‘ad ibn Mu‘ādh. As soon as he heard the words, his condition also now changed. Sa‘ad ibn Mu‘ādh also asked how he could enter into this religion. Muṣ‘ab رَضِيَ اللَّهُ عَنْهُ informed him as he had informed Usayd رَضِيَ اللَّهُ عَنْهُ and right away Sa‘ad ibn Mu‘ādh took a bath, wore clean clothes, recited the Shahādah and read 2 Rak‘ah Ṣalāh. He then went straight back to his people.

When his people saw him coming, they saw from afar that Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ had changed. He came and addressed his people asking them what they thought of him. They all unanimously said that he was their leader and best advisor.

Sa‘ad ibn Mu‘ādh رَضِيَ اللَّهُ عَنْهُ then took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said that he would not talk to any of them until they brought faith on Allāh سُبْحَانَهُ وَتَعَالَى and his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The evening didn’t even pass, that all the men and women from the tribe of Banū ‘Abd al-Ash’hal entered the fold of Islām.

There was however one exception. A man by the name of ‘Amr ibn Thābit, who was also known as Uṣayrim did not embrace at that time. He did however become Muslim on the day of Uḥud. As soon as ‘Amr ibn Thābit رَضِيَ اللَّهُ عَنْهُ embraced, he joined in the battle and attained martyrdom. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave glad tidings of him attaining paradise.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ used to ask, “Tell me which person attained Paradise without reading even a single Ṣalāh?” When the people couldn’t answer, he would tell them it was Uṣayrim رَضِيَ اللَّهُ عَنْهُ from the Banū ‘Abd al-Ash’hal.





## The Islām of Rifā‘ah ibn Rāfi‘ Zarqī رَضِيَ اللهُ عَنْهُ

Before the 6 people came from Yathrib to Makkah, Rifā‘ah رَضِيَ اللهُ عَنْهُ arrived in Makkah with his cousin brother Mu‘ādh ibn ‘Afrā’ رَضِيَ اللهُ عَنْهُ. They met Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he presented Islām to them. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O Rifā‘ah, tell me, who created the Heavens, the earth and the mountains?” They replied that Allāh سُبْحَانَهُ وَتَعَالَى did.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “Should the Creator be worshipped or the Creation?” They said it should be the Creator. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ now invited them to worship the One God and to only worship Him. To believe that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى, to maintain ties of kinship and leave transgression behind.

Rifā‘ah رَضِيَ اللهُ عَنْهُ accepted his invitation and went to Al-Masjid al-Ḥaram. He proclaimed the Shahādah, that he bears witness there is no God besides Allāh and Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His Messenger.

اشهد ان لا اله الا الله واشهد ان محمداً رسول الله

## The Establishing of Jumu‘ah Ṣalāh

In that year, As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ established Jumu‘ah Ṣalāh in Yathrib. He had seen that the Jews and Christians both had a special day to congregate. The Jews had their Sabbath on a Saturday whilst the Christians had Sunday as their Holy Day to gather. He thought that the Muslims should also have a specific day where they can also get together, remember Allāh سُبْحَانَهُ وَتَعَالَى and thank Him. A day where they could read Ṣalāh and worship Allāh سُبْحَانَهُ وَتَعَالَى. He chose the day of Friday, the day of Jumu‘ah and led everyone in Ṣalāh.

In the days of ignorance, Friday was known as Yawm ‘Arūba. The Companions رَضِيَ اللهُ عَنْهُمْ had used their own reasoning in congregating the Muslims together on a Friday and also named that day Jumu‘ah rather than its previous name. Both of these choices were approved by Allāh سُبْحَانَهُ وَتَعَالَى.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ

ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾<sup>14</sup>

“O you who believe, when the call for Ṣalāh (Prayer) is proclaimed on Friday, hasten for the remembrance of Allāh, and leave off business. That is much better for you, if you but know. (9)”

<sup>14</sup> Sūrah al-Jumu‘ah Verse 9

From the verse Revealed in Sūrah al-Jumu‘ah, we can see that Jumu‘ah Ṣalāh was made compulsory by Allāh **سُبْحَانَهُ وَتَعَالَى** and he also referred to this day as the day of Jumu‘ah.

A few days after this, Mus‘ab ibn ‘Umayr **رَضِيَ اللَّهُ عَنْهُ** received a letter from Rasūlullāh **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** stating that everyone should congregate after half of the day has passed on a Friday and read 2 Rak‘āh Ṣalāh to achieve closeness to Allāh **سُبْحَانَهُ وَتَعَالَى**.

‘Abd al-Raḥmān ibn Ka‘ab **رَضِيَ اللَّهُ عَنْهُ** mentions that whenever his father Ka‘ab ibn Mālik **رَضِيَ اللَّهُ عَنْهُ** would hear the Adhān for Jumu‘ah, he would supplicate for the forgiveness of As‘ad ibn Zurārah **رَضِيَ اللَّهُ عَنْهُ**. On one occasion ‘Abd al-Raḥmān **رَضِيَ اللَّهُ عَنْهُ** asked his father the reason behind this and he replied that As‘ad ibn Zurārah **رَضِيَ اللَّهُ عَنْهُ** was the first person in Madīnah (Yathrib) to have made them read Jumu‘ah Ṣalāh.

## أسعد بن زرارة



## The 2<sup>nd</sup> Pledge of Al-‘Aqabah

In the 13<sup>th</sup> year of Prophethood, a large group from Yathrib came to Makkah to perform Ḥajj. This group comprised of both polytheists from the tribes of Aws and Khazraj, as well as Muslims.

There were more than 400 polytheists in total, who made up the majority of the group. Regarding the number of Muslims, the most popular opinion is that there were 75, comprising of 73 men and 2 women. All of them would pledge allegiance to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in al-‘Aqabah, the same place the first pledge took place. The names as mentioned in Ibn Ishāq are as follows:

Name	Tribe	
Usayd ibn Ḥuḍayr رَضِيَ اللهُ عَنْهُ	Aws	Banū al-Ash’hal
Abū al-Haytham رَضِيَ اللهُ عَنْهُ		
Salmah ibn Salāmah رَضِيَ اللهُ عَنْهُ		
Zuhayr ibn Rāfi‘ رَضِيَ اللهُ عَنْهُ	Aws	Banū Ḥārithah ibn al-Ḥārith
Abū Burdah –		
Ḥānī ibn Niyār رَضِيَ اللهُ عَنْهُ		
Nuhayr ibn al-Haytham رَضِيَ اللهُ عَنْهُ		
Sa‘ad ibn Khaythamah رَضِيَ اللهُ عَنْهُ	Aws	Banū ‘Amr ibn ‘Awf
Rifā‘ah ibn		
‘Abd al-Mundhir رَضِيَ اللهُ عَنْهُ		

‘Abdullāh ibn Jubayr رَضِيَ اللهُ عَنْهُ				
Ma‘an ibn ‘Adiy رَضِيَ اللهُ عَنْهُ				
‘Uwaym ibn Sā‘idah رَضِيَ اللهُ عَنْهُ				
Taymullah ibn Tha‘labah رَضِيَ اللهُ عَنْهُ	Khazraj	Banū al-Najjār		
Abū Ayyūb - Khālīd ibn Zayd رَضِيَ اللهُ عَنْهُ				
Mu‘ādh ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ				
‘Awf ibn al-Ḥārith رَضِيَ اللهُ عَنْهُ				
‘Umārah ibn Ḥazm رَضِيَ اللهُ عَنْهُ				
As‘ad ibn Zurārah رَضِيَ اللهُ عَنْهُ				
‘Āmir ibn Mālik رَضِيَ اللهُ عَنْهُ			Khazraj	Banū ‘Amr ibn Mabdhūl
Aws ibn Thābit رَضِيَ اللهُ عَنْهُ				
Abū Ṭalḥah - Zayd ibn Sahl رَضِيَ اللهُ عَنْهُ	Khazraj	Banū ‘Amr ibn Mālik		
Qays ibn Abū Ṣā‘ṣa‘ah رَضِيَ اللهُ عَنْهُ				
‘Amr ibn Ghazziyah رَضِيَ اللهُ عَنْهُ	Khazraj	Banū Māzin ibn al-Najjār		
Nusaybah bint Ka‘ab رَضِيَ اللهُ عَنْهَا				
Sa‘ad ibn al-Rabī‘ رَضِيَ اللهُ عَنْهُ	Khazraj	Banū al-Ḥārith		
Khārijah ibn Zayd رَضِيَ اللهُ عَنْهُ				
‘Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ				
Bashīr ibn Sa‘ad رَضِيَ اللهُ عَنْهُ				

‘Abdullāh ibn Zayd رَضِيَ اللَّهُ عَنْهُ		
Khallād ibn Suwayd رَضِيَ اللَّهُ عَنْهُ		
‘Uqbah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ		
Ziyād ibn Labīd رَضِيَ اللَّهُ عَنْهُ	Khazraj	Banū Bayāḍah
Farwah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ		
Khālīd ibn Qays رَضِيَ اللَّهُ عَنْهُ		
Rāfi‘ ibn al-‘Ajlān رَضِيَ اللَّهُ عَنْهُ	Khazraj	Banū Zurayq
Dhakwān ibn ‘Abdu Qays رَضِيَ اللَّهُ عَنْهُ		
‘Abbād ibn Qays رَضِيَ اللَّهُ عَنْهُ		
Al-Ḥārith ibn Qays رَضِيَ اللَّهُ عَنْهُ	Khazraj	Banū Salamah ibn Sa‘ad
Al-Barā’ ibn Ma‘rūr رَضِيَ اللَّهُ عَنْهُ		
Bishr ibn al-Barā’ ibn Ma‘rūr رَضِيَ اللَّهُ عَنْهُ		
Sinān ibn Ṣayfi رَضِيَ اللَّهُ عَنْهُ		
Al-Ṭufayl ibn Nu‘mān رَضِيَ اللَّهُ عَنْهُ		
Ma‘qal ibn al-Mundhir رَضِيَ اللَّهُ عَنْهُ		
Yazīd ibn al-Mundhir رَضِيَ اللَّهُ عَنْهُ		
Mas‘ūd ibn Yazīd رَضِيَ اللَّهُ عَنْهُ		
Al-Ḍaḥḥāk ibn Ḥarīthah رَضِيَ اللَّهُ عَنْهُ		
Yazīd ibn Ḥarām رَضِيَ اللَّهُ عَنْهُ		
Jubbār ibn Ṣakhr رَضِيَ اللَّهُ عَنْهُ		
Al-Ṭufayl ibn Mālīk رَضِيَ اللَّهُ عَنْهُ		
Asmā’ bint ‘Amr رَضِيَ اللَّهُ عَنْهَا		



Ka‘ab ibn Mālik رَضِيَ اللَّهُ عَنْهُ	Khazraj	Banū Sawād ibn Ghanm
Sālim ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	Khazraj	Banū Ghanm ibn Sawād
Qutbah ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ		
Yazīd ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ		
Ka‘ab ibn ‘Amr – Abū al-Yasār رَضِيَ اللَّهُ عَنْهُ		
Ṣayfī ibn Sawād رَضِيَ اللَّهُ عَنْهُ		
Tha‘labah ibn Ghanamah رَضِيَ اللَّهُ عَنْهُ		
‘Amr ibn Ghanamah رَضِيَ اللَّهُ عَنْهُ		
‘Abs ibn ‘Āmir رَضِيَ اللَّهُ عَنْهُ		
‘Abdullāh ibn Unays رَضِيَ اللَّهُ عَنْهُ		
Khālīd ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ		
‘Abdullāh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	Khazraj	Banū Ḥarām ibn Ka‘ab
Jābir ibn ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ		
Mu‘ādh ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ		
Thābit ibn al-Jidh رَضِيَ اللَّهُ عَنْهُ		
‘Umayr ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ		
Khadīj ibn Salāmah رَضِيَ اللَّهُ عَنْهُ		
Mu‘ādh ibn Jabl رَضِيَ اللَّهُ عَنْهُ		
‘Ubādah ibn al-Ṣāmit رَضِيَ اللَّهُ عَنْهُ		
Al-‘Abbās ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ		

Abū ‘Abd al-Raḥmān – Yazīd ibn Tha‘labah رَضِيَ اللَّهُ عَنْهُ		
‘Amr ibn al-Ḥārith رَضِيَ اللَّهُ عَنْهُ		
Rifā‘ah ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ	Khazraj	Banū Sālim
‘Uqbah ibn Wahb رَضِيَ اللَّهُ عَنْهُ		ibn Ghanm
Sa‘ad ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ	Khazraj	Banū Sā‘idah
Al-Mundhir ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ		ibn Ka‘ab

حدثنا عبد الله حدثني أبي ثنا عبد الرزاق انا معمر عن بن خثيم  
عن أبي الزبير عن جابر قال : مكث رسول الله صلى الله عليه  
و سلم بمكة عشر سنين يتبع الناس في منازلهم بعكاظ ومجنة  
وفي المواسم بمنى يقول من يؤوينى من ينصرنى حتى أبلغ رسالة  
ربى وله الجنة <sup>15</sup>

Jābir رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed in Makkah for 10 years and would follow the people to their places in Ukāz and Mujannah and (during the season) of al-Muwāsim (Ḥajj) in Minā. He would ask the people, “Who will give me a place to stay.

<sup>15</sup> Musnad Imām Aḥmad 14496

Who will help me so I can deliver the message of my Lord and for him will be Jannah?”

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would find no one willing to give him a place and no one to help him until Allāh سُبحَانَهُ وَتَعَالَى sent them from Yathrib to him. They testified in his truthfulness and gave him refuge. Whichever person from amongst them would go and see Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, would come back as a Muslim.

When Islām had reached all of the houses in Madīnah, they held a meeting and thought how long could they leave Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wandering around the mountains of Makkah in a worried and fearful state. Seventy people from amongst them then arrived in Makkah during the season of Ḥajj.

As the Muslims from Madīnah (Yathrib), came to the aid of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ, they were known as the Anṣār, which means ‘The Helpers’.





## The Meeting

The group from Yathrib arrived in Makkah and informed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ secretly of their desire to meet him. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ promised to meet them in the days of Tashrik at night-time in the blessed valley of Minā. The meeting was to take place in the same location where the previous year the people of Yathrib had taken a pledge with him.

When a 3<sup>rd</sup> of the night had passed, the group comprising of 73 men and 2 women, went out quietly as the other people who had come from Yathrib, did not know what their intentions were. They gathered in a valley near al-ʿAqabah and waited for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to arrive.



## The Address of ‘Abbās رَضِيَ اللهُ عَنْهُ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ arrived with his uncle ‘Abbās رَضِيَ اللهُ عَنْهُ. ‘Abbās رَضِيَ اللهُ عَنْهُ, had not accepted Islām yet, but was still the protector of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When they met, the first person to speak was ‘Abbās رَضِيَ اللهُ عَنْهُ. He addressed the Anṣār and said that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was respected amongst their people (even though some people were against his religion, he was still respected like no other person). He was his protector and helper and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wanted to come to them. If they could help and protect Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and remain steadfast upon this, only then should they undertake this burden. If they could not do this, then they should leave him in Makkah.

## The Terms of the Pledge

After listening to ‘Abbās رَضِيَ اللهُ عَنْهُ, the Anṣār replied. They said that they had heard what he had to say. They then addressed Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, “O Messenger of Allāh, what do you require from us? We are ready for it. You can take a pledge from us for whatever you and Allāh سُبْحَانَهُ وَتَعَالَى wish”.

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told them that he was calling them towards Allāh سُبْحَانَهُ وَتَعَالَى. He presented Islām and recited some verses of the Noble Qur’ān. He then said, “I am asking you for the sake of Allāh, that you worship Him, and you do not join any partners to Him.

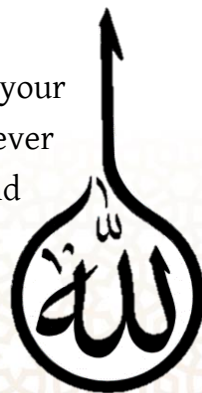
And for my Companions رَضِيَ اللَّهُ عَنْهُم, I wish that you give them a place. In the same way you look after your children and wives, protect us in the same way. Whether there is happiness or sadness, in times of ease or difficulty, under every circumstance obey me, and listen to whatever I have to say”.

The Anṣār then asked if they did this, what would they get in return? Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said they will get Paradise. The Anṣār replied they would accept all the conditions. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was then asked to present his blessed hand so they could pledge allegiance to him.

### Abū al-Haytham رَضِيَ اللَّهُ عَنْهُ

Abu Al-Haytham رَضِيَ اللَّهُ عَنْهُ then said, “O Messenger of Allāh, I would like to say something. There are some relations between us and the Jews. After we establish a relationship with you, our ties with them will be cut off. When Allāh سُبْحَانَهُ وَتَعَالَى gives you victory and help, what if you return to Makkah and leave us?”

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiled and replied, “Never, your life is my life, you are mine and I am yours. Whoever you have a dispute with, it is also my dispute and whoever you have a truce with, I also have a truce with them.” All the Anṣār were very happy and put their hands forward to pledge allegiance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with great eagerness.





Later on, there was a difference of opinion between the Aws and Khazraj as to who was the first to pledge allegiance to Rasūlullāh ﷺ. Some people suggested that ‘Abbās رَضِيَ اللَّهُ عَنْهُ would know, as he was present at the time. ‘Abbās رَضِيَ اللَّهُ عَنْهُ said, the first person to pledge was As‘ad ibn Zurārah رَضِيَ اللَّهُ عَنْهُ, then Barā’ ibn Ma‘rūr رَضِيَ اللَّهُ عَنْهُ then Usayd ibn Ḥudayr رَضِيَ اللَّهُ عَنْهُ.

### The Advice of ‘Abbās ibn ‘Ubādah al-Anṣārī رَضِيَ اللَّهُ عَنْهُ

‘Abbās ibn ‘Ubādah al-Anṣārī رَضِيَ اللَّهُ عَنْهُ, with the intention of making the pledge firm said, “O people of Khazraj, do you even know what you are pledging your allegiance on? Understand this, that you are pledging on facing both Arabs and non-Arabs. If you are thinking that when you will face difficulties and troubles, you will get afraid and leave, then leave now. By Allāh, if you leave now, it will be a reason of humiliation in both this world and the next. But if you carry the burden of the difficulties and troubles you will face and stay firm on this pledge with your health and wealth, then in this, Allāh سُبْحَانَهُ وَتَعَالَى will put good in both this world and the hereafter for you”.

Everyone said, “Yes, we are pledging allegiance on this. We have no regret in sacrificing our health and wealth for you (meaning Rasūlullāh ﷺ). By Allāh, by facing difficulties we cannot leave this pledge”.

## The Bravery of the Anṣār

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had earlier been protected by his uncle Abū Ṭālib and the people from his family who were all based in Makkah. He had made many enemies, as he had gone against the religion of his forefathers and was making more and more people turn away from polytheism. The Quraysh in Makkah had much to lose both financially and politically. As each day passed, the enmity of the Quraysh increased.

The Anṣār had agreed to protect Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ اللهُ عَنْهُمْ. They accepted that every single person, family, or tribe who was opposed to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, would now be opposed to them. They had lived in peace until then, but now they were risking their own lives and the lives of their families in order to protect Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

For such a momentous task, Allāh سُبْحَانَهُ وَتَعَالَى chose the people from Yathrib, which would be later known as Madīnah.



## The Nuqabā'

When all the Anṣār had given their pledges of allegiance to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he said that Mūsā عَلَيْهِ السَّلَامُ had chosen 12 people from the Banū Isrā'īl, as his 'Naqīb', meaning his personal assistants. In the same way, by the indication of Jibrīl عَلَيْهِ السَّلَامُ, he would also choose 12 assistants amongst them.

He said to the 12, that they were responsible for their people just like how the Disciples were responsible for 'Īsā' عَلَيْهِ السَّلَامُ. The 12 people who were chosen by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were:

- As'ad ibn Zurārah رَضِيَ اللهُ عَنْهُ
- 'Abdullāh ibn Rawāḥah رَضِيَ اللهُ عَنْهُ
- Sa'ad ibn Rabīع رَضِيَ اللهُ عَنْهُ
- Rāfiع ibn Mālik رَضِيَ اللهُ عَنْهُ
- Abū Jābir - 'Abdullāh ibn 'Amr رَضِيَ اللهُ عَنْهُ
- Barā' ibn Ma'mūr رَضِيَ اللهُ عَنْهُ
- Sa'ad ibn 'Ubādah رَضِيَ اللهُ عَنْهُ
- Al-Mundhir ibn 'Amr رَضِيَ اللهُ عَنْهُ
- 'Ubādah ibn al-Ṣāmit رَضِيَ اللهُ عَنْهُ
- Usayd ibn Huḍayr رَضِيَ اللهُ عَنْهُ
- Sa'ad ibn Khaythamah رَضِيَ اللهُ عَنْهُ
- Rifā'ah ibn 'Abd al-Mundhir رَضِيَ اللهُ عَنْهُ



## The Quraysh find out about the Pledge

**T**he pledge of allegiance between the Anṣār and Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had been done in secrecy. The rest of the pilgrims from Yathrib were unaware about it.

The following morning, the Quraysh found out what had happened, so they went to the pilgrims from Yathrib to ask them. As they didn't know, they replied that this news was completely false. If this incident had occurred, they would have had knowledge of it. The people from Yathrib then left to return home.

When the Quraysh later confirmed the news was in fact true, they went after the pilgrims from Yathrib, however they had already gone too far for them to be caught. Only Sa'ad ibn 'Ubādah رَضِيَ اللهُ عَنْهُ who had remained behind was captured. He was then beaten but Jubayr ibn al-Muṭ'īm managed to free him.



## Summary

Allāh ﷻ blessed Rasūlullāh ﷺ with a miraculous journey which will be remembered for all time. Before the journey, Jibrīl عَلَيْهِ السَّلَام and Mikāil عَلَيْهِ السَّلَام took Rasūlullāh ﷻ from the house of Umm Ḥāni رَضِيَ اللَّهُ عَنْهَا to Al-Masjid al-Ḥaram. His heart was cleansed with Zamzam and filled with faith and wisdom.

Rasūlullāh ﷻ then made the journey to Bayt al-Maqdis on the Burāq. On the way, they stopped in several special places and saw many strange things.

They arrived in the Holy Precinct and the Burāq was tied in the same place the Prophets عَلَيْهِمُ السَّلَام used to tie their animals. Rasūlullāh ﷻ then led all the Prophets of Allāh ﷻ in Prayer. This is the only place in the world where this has ever happened.

After this, Rasūlullāh ﷻ ascended the Heavens with Jibrīl عَلَيْهِ السَّلَام, meeting many Prophets on the way including Ādam, 'Īsā, Yaḥyā', Yūsuf, Idrīs, Hārūn, Mūsā' and Ibrāhīm عَلَيْهِمُ السَّلَام.

Rasūlullāh ﷻ then journeyed to the Sidrat al-Muntahā, the farthest lote tree and Ṣarīf al-Aqlām, where he could hear the pens write destiny.

A throne was then brought for him, and he went to Allāh ﷻ. On this miraculous occasion, Allāh ﷻ gave him 3 gifts including 50 Ṣalāh every day.

On the way back down, Rasūlullāh ﷺ saw Mūsā' عَلَيْهِ السَّلَامُ who advised him to get the number of Ṣalāh reduced and eventually it came down to 5.

Rasūlullāh ﷺ went back to Makkah and told the Quraysh about his amazing journey. They tested him by questioning him about the features of Al-Masjid al-Aqṣā' and what he had seen on his journey. Allāh ﷻ سبحانه و تعالی brought a vision of the Masjid in front of him so he could answer their questions.

Even though Rasūlullāh ﷺ answered all their queries, the Quraysh still refused to believe. They went to Abū Bakr رَضِيَ اللَّهُ عَنْهُ to tell him about what Rasūlullāh ﷺ had claimed to have happened, and Abū Bakr رَضِيَ اللَّهُ عَنْهُ gave an amazing response supporting the claim of Rasūlullāh ﷺ and testifying to its truth. From that day forth, Abū Bakr رَضِيَ اللَّهُ عَنْهُ was known as aṣ-Ṣiddīq.

Rasūlullāh ﷺ now started to invite those people who were coming to Makkah for Hajj, towards Islām. While he would invite people, his own uncle Abū Lahab would tell the people not to listen to him.

In the 11<sup>th</sup> year of Prophethood, 6 people from Yathrib (which would be later known as Madīnah), from the tribe of Khazraj came to Makkah to perform Ḥajj. Rasūlullāh ﷺ invited them to listen to him and they agreed. He talked to them about Islām and recited verses from the Holy Qur'ān.



The people from Yathrib had heard from the Jews, that a Prophet was about to appear. They knew right away that Rasūlullāh ﷺ was this promised person. They accepted Islām and went back to Yathrib to invite others.

The following year being the 12<sup>th</sup> year of Prophethood, 12 people now came from Yathrib during the season of Ḥajj and pledged allegiance to Rasūlullāh ﷺ. This was known as the first pledge of al-‘Aqabah. Today there is a Masjid in the place where the pledge took place.

Rasūlullāh ﷺ sent Mus‘ab ibn ‘Umayr رَضِيَ اللَّهُ عَنْهُ with them to teach them about Islām. ‘Abdullāh Ibn Umm Maktūm رَضِيَ اللَّهُ عَنْهُ also accompanied them.

As‘ad ibn Zurārah رَضِيَ اللَّهُ عَنْهُ, who was one of the new Muslims, had seen how the Jews and Christians would congregate each week on a particular day. He decided to make the Muslims of Yathrib congregate on a Friday to remember Allāh سُبْحَانَہُ وَتَعَالَى. Soon after, a letter was received from Rasūlullāh ﷺ telling them to read 2 Rak‘ah Ṣalāh after the middle of the day. This was how the congregational Jumu‘ah Ṣalāh began.

In the 13<sup>th</sup> year of Prophethood, a larger group came from Yathrib during the season of Ḥajj. This group mainly consisted of polytheists, but there were also over 70 Muslims with them. They secretly met Rasūlullāh ﷺ in al-‘Aqabah, in the dead of the

night. At the time ‘Abbās رَضِيَ اللَّهُ عَنْهُ was accompanying Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ‘Abbās رَضِيَ اللَّهُ عَنْهُ spoke to the group, laying out the conditions of taking Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and they accepted. They all now pledged allegiance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and this was known as the second pledge of al-‘Aqabah.

The Quraysh found out about the pledge and questioned the other pilgrims who had come from Yathrib. They were unaware of what had transpired the night before so said they had no knowledge of it. When the Quraysh confirmed the news, the pilgrims from Yathrib were already well on their way back home.

Very soon, the Companions رَضِيَ اللَّهُ عَنْهُمْ would begin to migrate to Yathrib.

## Summary of Events from Prophethood to Migration

Year	Event
1 <sup>st</sup> Year of Prophethood to 4 <sup>th</sup> Year of Prophethood	When Rasūlullāh ﷺ was 40 years old, Jibrīl عَلَيْهِ السَّلَامُ came to him with the Revelation from Allāh سُبْحَانَهُ وَتَعَالَى. The final period of Prophethood now began.
	For 3 years Rasūlullāh ﷺ invited people to Islām discretely.
	Amongst the first people to accept Islām were Khadījah, ‘Alī, Zayd and Abū Bakr رَضِيَ اللَّهُ عَنْهُمْ.
	Rasūlullāh ﷺ was then commanded to openly propagate Islām. He climbed upon Aṣ-Ṣafā and invited the Quraysh; however, they reject his invitation.
	The Quraysh start persecuting Muslims to make them turn away



	<p>from Islām, however they remained patient and steadfast.</p>
	<p>Rasūlullāh ﷺ gathers with his Companions رَضِيَ اللَّهُ عَنْهُمْ at the house of Arqam رَضِيَ اللَّهُ عَنْهُ so he can teach them about Islām.</p>
<p>5<sup>th</sup> Year of Prophethood</p>	<p>A group of Muslims migrate to Abyssinia with the permission of Rasūlullāh ﷺ. ‘Uthmān, Zubayr ibn al-‘Awwām, ‘Abd al-Raḥmān ibn ‘Auf and Ja‘far ibn Abū Ṭālib رَضِيَ اللَّهُ عَنْهُمْ are amongst the migrants.</p>
<p>6<sup>th</sup> Year of Prophethood</p>	<p>Hamza رَضِيَ اللَّهُ عَنْهُ accepts Islām and this is followed by ‘Umar رَضِيَ اللَّهُ عَنْهُ. Islām is now strengthened with them entering the fold.</p> <p>The Muslims can now pray in public.</p> <p>The 2<sup>nd</sup> Migration to Abyssinia takes place.</p>
<p>7<sup>th</sup> Year of Prophethood</p>	<p>The Quraysh decide to boycott the Banū Hāshim unless Rasūlullāh</p>

	<p>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is handed over to them. The terms of the boycott are prepared and hung inside the Ka‘bah.</p>
<p>9<sup>th</sup> Year of Prophethood</p>	<p>Abū Ṭālib moves out of Makkah with the Banū Hāshim and the Banū al-Muṭṭalib. They withdraw to the valley of Abū Ṭālib, where they live for 3 difficult years.</p> <p>A group of Quraysh try to put an end to the boycott, including al-Muṭ‘im ibn ‘Adiy and Zam‘ah ibn al-Aswad. The parchment upon which the terms of the boycott were written, had been eaten up and the boycott finally ended.</p>
<p>10<sup>th</sup> Year of Prophethood – The Year of Sorrow</p>	<p>The miracle of the ‘splitting of the moon’ took place.</p> <p>Abū Ṭālib passes away without embracing Islām.</p> <p>A few days later Khadijah رَضِيَ اللَّهُ عَنْهَا also passes away.</p>

	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ travels to Ṭāif to invite the Banū Thaḳīf to Islām but is turned away.</p>
	<p>A group of Jinn embrace Islām when they hear Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reciting the Qur’ān.</p>
	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marries Sawdah bint Zam‘ah رَضِيَ اللهُ عَنْهَا.</p>
<p>11<sup>th</sup> Year of Prophethood</p>	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ speaks to 6 people from the Banū Khazraj, from Yathrib when they come for Ḥajj. They embrace Islām and go back to Yathrib to tell others about it.</p>
<p>12<sup>th</sup> Year of Prophethood</p>	<p>Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ makes a miraculous journey to Al-Masjid al-Aqṣā’ and then onto the Heavens in a single night.</p>
	<p>12 people now come from Yathrib during Ḥajj. The first pledge of al-‘Aqabah takes place.</p>
	<p>Mus‘ab ibn ‘Umayr and ‘Abdullāh Ibn Umm Maktūm رَضِيَ اللهُ عَنْهُمَا are sent</p>



	back with them to Yathrib to teach them about Islām.
13 <sup>th</sup> Year of Prophethood	Over 70 people now come from Yathrib to perform Ḥajj. The second pledge of al-ʿAqabah now takes place.

Sīrah of Muḥammad ﷺ - A new series of books detailing the complete life of Rasūlullāh ﷺ. The fourth volume discusses the miraculous journey Rasūlullāh ﷺ undertook from Al-Masjid al-Ḥarām to Al-Masjid al-Aqṣā', and then onto the Heavens. It then describes the events which preceded the migration, when a group of people from Yathrib (Madīnah) came to Makkah and pledged allegiance to Rasūlullāh ﷺ.

"I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet ﷺ within the hearts and minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet ﷺ the role model. An important step to achieving this is to learn about the life of the Prophet ﷺ." Dr Mufti Yusuf Shabbir

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