Part 8
The Final Years of the Makkan Period

Maulānā Ebrahim Noor
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Introduction

I begin in the name of Allāh َّوَاللَّهِ إِلَيْهِ تُصَلُّ وَتُبَارَكَ Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh ﷺ.

Rasūlullāh ﷺ had made a journey which no other man had taken before. This journey was known as the Isrā’ and Mi‘rāj, the ‘Night Journey and Ascension’.

The journey had begun in Makkah where Jibrīl ﷺ came to Rasūlullāh ﷺ whilst he was resting in the house of his cousin sister Umme Ḥāni ﷺ. He was taken to the ِ Haram where his chest was split once more, and his heart was cleaned with the water of Zam Zam. It was then filled with faith and wisdom and he was now ready for his miraculous journey.

On the back of a miraculous animal called a Burāq he travelled at great speed to Masjid Al-Aqṣā’ accompanied by the greatest of Angels, Jibrīl ﷺ.
Along the way they stopped at many places including Yathrib (which would later be known as Madīnah), Sinai, Midian & Bethlehem.

They arrived at the Holy Precinct and Rasūlullāh ﷺ led the Prophets of Allāh ﷰ in prayer. Rasūlullāh ﷺ was then presented with 3 bowls of wine, water and milk. He chose to drink the milk and Jibrīl ﷺ said he has chosen the Natural Religion.

After this, the journey up to the Heavens began. According to some narrations, it was upon the Burāq and others say a beautiful ladder was brought down upon which Rasūlullāh ﷺ ascended.

As he climbed, he passed by the various Heavens. Each time he would be asked by the Gatekeepers, if he had been called for, then allowed entry into Heaven.

Along the way he met many Prophets of Allāh ﷰ, Ādam ﷺ, Idrīs ﷺ, ʿĪsā ﷺ, Yaḥyā ﷺ, Yūsuf ﷺ, Hārūn ﷺ, Musā ﷺ, and Ibrāhīm ﷺ.

He then arrived at the furthest lot tree and saw that its fruits were like the jars of Hajr (a place near Madīnah) and its leaves were as big as the ears of elephants.
Rasūlullāh ﷺ was then raised to Ṣarīf Al-Aqlām where he could hear the pens busy writing destiny.

After this, a throne was brought for Rasūlullāh ﷺ and he went to Allāh ﷻ.

Allāh ﷻ gave him 3 gifts on that night:

- Fifty times daily Ṣalāh (later reduced to five)
- The final verses of Sūrah al-Baqarah
- The punishment of the grave being lifted for all those who do not associate partners with Allāh ﷻ.

As he descended to go back down to earth Mūsā’ ﷺ advised him to go back to Allāh ﷻ and get the number of Ṣalāh reduced. Rasūlullāh ﷺ would go back and Allāh ﷻ would reduce the number by 5. Mūsā’ ﷺ would again advise Rasūlullāh ﷺ to go back and get it further reduced. This kept on happening until the number of Ṣalāh came down to five. Rasūlullāh ﷺ was then embarrassed to go back again.

A voice was then heard and Allāh ﷻ said:

'O Muḥammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty. '
Rasūlullāh صلی الله علیه وسلم then returned to Masjid Al-Aqṣā’ and then back to Makkah on the Burāq.

The following day he informed the Makkans of his journey who would not believe him. They tested him by asking him about the various features of the Masjid. He was given a vision and was able to answer their questions, but even then, there were not convinced.
Invitation during Ḥajj

Rasūlullāh صلی الله علیه وپیامبر کرام 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 صلی الله علیه وپیامبر کرام 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.

Ḡajj had been commemorated since the days of ʿ Ibarethīm عليه السلام 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 صلی الله علیه وپیامبر کرام would invite the people towards Islām, towards Allāh _bulletin. 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:

“Oh people this man wants you to leave Al-Lāt & Al-ʿUzzā, he wants to take you to innovation and lead you astray, you must not follow him”

Rasūlullāh صلی الله علیه وپیامبر کرام presented Islām to the different tribes. Some would reply cordially and others more harshly. Some would make conditions and say that after you have gained victory, make us your successors. Rasūlullāh صلی الله علیه وپیامبر کرام would say this is not in his hands.
Al-Lāt and Al-ʿUzza’

Al-Lāt, Al-ʿUzza’ and Manāt were the names of 3 goddesses the Arab pagans used to worship.

Allāh says:

Have you ever considered about the (idols of) Al-Lāt and Al-ʿUzza’, (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 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 and gave women rights which they never had before in any part of the world at that time.

1 Sūrah An-Najm verses 19-22
The People from Yathrib

Yathrib was a town north of Makkah. It was the town in which the father of Rasūlullāh ﷺ, Abdullāh had passed away. It was the town which Rasūlullāh ﷺ had visited as a child and on the return journey, his mother Āminah had passed away.

The inhabitants of Yathrib were mainly from 2 tribes, the Aws and the Khazraj. These tribes had originated from Yaman and were named after two sons of Qaylah.

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

The town of Yathrib would later become the town to which Rasūlullāh ﷺ would migrate and become known as Madīnah al-Munawwarah.
The Madinites Arrive for Ḥajj

It was now the 11th 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 Madīnah.

Ibn Isḥāq mentions that when Allāh ﷺ intended for his religion of Islām to become known, and honour his Messenger, 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 ‘Aqabah’ he met a group from Madīnah who hailed from the tribe of Khazraj.

Rasūlullāh ﷺ presented himself to the people from Madīnah, 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 then 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 ﷺ and presented Islām to them. He recited verses from the Holy Qur’ān so they could listen to the Revelation.
As soon as they had seen Rasūlullāh ﷺ and heard what he had to say, the people from Madīnah started to converse with one another. Some of them said ‘Oh people, know this, by Allāh, this is the Prophet which the Jews had been telling them about. They had told them that a Prophet was about to come. They thought to themselves that they didn’t want the Jews to go ahead of them in accepting Rasūlullāh ﷺ.

They all accepted what Rasūlullāh ﷺ had told them about Islām as the truth and embraced. They said to Rasūlullāh ﷺ, that they have many arguments with the Jews, if you give us permission then we will go back and invite them towards Islām as well. If they accept the invitation, then we will both be on agreement and there will be no one more respected than you.

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

The 6 people who had come from Madīnah were from the Banū Al-Khazraj Tribe, they were:

- As‘ad ibn Zurārah
- ‘Auf ibn Al-Ḥārith
- Rafi‘ ibn Mālik
- Quṭbah ibn ʿĀmir
- ‘Uqbah ibn ʿĀmir
- Jābir ibn ʿAbdullāh

Some Scholars have said that instead of Jābir it was ʿUbādah ibn Śāmit.

The 6 Companions now left Makkah and went back home to Madīnah. Wherever they would sit, they would talk about Rasūlullāh. It got to a stage where there was no household left in Madīnah where the name of Rasūlullāh had not been mentioned.
The First Pledge of Al-Aqabah

The following year, in the 12th year of Prophethood, 12 men from Madīnah came to see Rasūlullāh ﷺ in Makkah during the season of Ḥajj. 5 of them had come the previous year, but this time, 7 new people also came with them. Jābir ibn ʿAbdullāh ﷺ did not come that year.

The 7 new Ṣaḥābah were:

- Muʿādh ibn Al-Ḥarīth
- Dhakwān ibn ʿAbd Qays
- ʿUbādah ibn Aṣ-Ṣāmit
- Yazīd ibn Thaʿlabah
- ʿAbbās ibn ʿUbādah
- Abu Al-Haytham - Mālik ibn At-Tayhān
- ʿUwaym ibn Sāʿīdah

The reason I have mentioned the names of these Ṣaḥābah is that they played a very important role in the journey of Islām. What is the probability that we have heard of these names before or are familiar with them? By learning about them, we can Inshā’Allāh understand the sacrifices they made. We should regularly do ʿduʿā for them and pray that Allāh gives them the highest status in Jannah.
Aqabah

The 12 men met Rasūlullāh ﷺ in Mina, near a place called Aqabah. Today there is a masjid in the place where they met called Masjid Bayʿah or Masjid Aqabah. It is very close to the Jamarāt as you can see below.

They took a pledge of allegiance with Rasūlullāh ﷺ on the following terms:

- They would not associate any partners with Allāh ﷻ
- 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 ﷺ informed them that if they fulfilled the pledge, Jannah will be for them. But if they disobey, then their matter will be
left to Allāh ﷺ. 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.

**Back to Madīnah**
The 12 new Ṣaḥābah now went back to Madīnah. Rasūlullāh ﷺ sent Muṣ‘ab ibn ʿUmayr ﷺ with them, so he could teach them the Qur‘ān and the commandments of Islām so they could understand the religion. It is also said ʿAbdullāh ibn Umm Maktūm ﷺ was also sent with them.

Upon reaching Madīnah, they stayed in the house of Asʿad ibn Zurārah ﷺ who was from the original 6 people that met Rasūlullāh ﷺ the first time. Muṣ‘ab ibn ʿUmayr ﷺ would invite people to Islām and teach people how to read Ṣalāh.

Muṣ‘ab ibn ʿUmayr ﷺ would also lead them in prayer and be their Imām. Again this showed the amazing wisdom of Rasūlullāh ﷺ. 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 ʿUmayr ﷺ was from neither so they would all follow him without issue.
Usayd ibn Ḥuḍayr & Saʿad ibn Muʿādh

One day Muṣʿab ibn ʿUmayr was inviting people towards Islām and many people had gathered. Upon hearing this, Usayd ibn Ḥuḍayr took his sword in hand and went to Muṣʿab. He asked him, for what reason has he come here and why do you mislead our wives and children. He told Muṣʿab that it would be best if he left from there.

Muṣʿab asked him if he could stay a while and just listen to what he had to say. If he liked what he had to say then he could accept it and if he didn’t like it, then he didn’t have to accept it. Usayd ibn Ḥuḍayr agreed to this and sat down.

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

Usayd got up right away and took a bath, he put on clean clothes and recited then Shahādah. He then prayed 2 Rakʿah Ṣalāh.
Usayd then said that there is one more person, meaning Saʿad ibn Muʿādh. 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.

Saʿad ibn Muʿādh saw Usayd and said that this doesn’t seem the same Usayd who had left from here. When he arrived close, Saʿad asked Usayd, what have you done? Usayd said he couldn’t find any fault in the words of Muṣʿab.

Saʿad ibn Muʿādh got angry and took his sword in his hand and went to the place where Muṣʿab had been giving the invitation of Islām. He told Asʿad ibn Zurārah that if he hadn’t been his relative and cousin brother then he would have put an end to him right there and then. You have brought him (Muṣʿab) to mislead the people.

Muṣʿab then said the same words to Saʿad as he had said to Usayd. He requested that he stay for a while and listen to his words and if he liked them, he could accept them and if he didn’t then he doesn’t have to. Saʿad agreed and sat down.

Again Muṣʿab presented Islām and recited the beautiful verses of the Holy Qur’ān. As soon as he heard the words, the colour of Saʿad changed. Now he also asked how he could enter into this religion. Muṣʿab informed him as he had informed Usayd and right
away Sa‘ad  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  had changed. He came and addressed his people asking them what they thought of him. They all unanimously said that you are our leader and our best advisor.

Sa‘ad  then took an oath on Allāh سُبْحَانَهُ وَتَعَالَى and said that he would not talk to any of them until they bring faith on Allāh سُبْحَانَهُ وَتَعَالَى and his Messenger. The evening didn’t even pass, that there was not a single male or female from the tribe of Banū ʿAbd al-Ash-hal who hadn’t become Muslim!

There was however one exception. A man by the name of ʿAmr ibn Thābit who was also known as Uṣayrim. He did however embrace on the day of the Battle of Uḥud and as soon as he embraced, he joined in the battle and attained martyrdom. Rasūlullāh ﷺ gave glad tidings of him attaining paradise.

Abū Hurayrah  used to ask, “Tell me which person attained paradise without reading even a single Ṣalāh?” When the people never used to answer, he himself used to say it was Uṣayrim  from the Banū ʿAbd al-Ash-hal.
Rifāʿah ibn Rāfīʿ Zarqī mentions that before the 6 people came from Madīnah, he came to Madīnah with his cousin brother Muʿādh ibn ʿAfrāʿ. They met Rasūlullāh ﷺ and he presented Islām to them. Rasūlullāh ﷺ said “Oh Rifāʿah, tell me, who created the heavens and the earth and the mountains?” We replied that Allāh ﷻ did.

Rasūlullāh ﷺ then said, “should the Creator be worshipped or the Creation?” We said it should be the Creator. Rasūlullāh ﷺ then said that you are rightful of being worshipped by the idols and Allāh ﷻ is rightful to be worshipped by you. This is because, you created the idols and Allāh ﷻ created you.

He then invited us to worship the one God and to only worship him. To believe that he is the Messenger of Allāh ﷻ, to maintain ties of kinship and leave transgression behind.

Rifāʿah ﷺ accepted his invitation and went to the Ḥaram. He arrived there and proclaimed the Shahādah that he bears witness there is no God besides Allāh and indeed Muḥammad ﷺ is His Messenger.
The Establishing of Jumʿah

In that year, Asʿad ibn Zurārah established Jumʿah. 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 together. He thought that the Muslims should also have a specific day where they can also get together and remember Allāh and thank Him. A day where they could read Ṣalāh and worship Allāh. He chose the day of Friday, the day of Jumʿah.

In the days of Ignorance, Friday was known as Yawm ʿArūba. The Ṣaḥābah had used their own reasoning in getting the Muslims together on a Friday and also called that day, the day of Jumʿah rather than its previous name. Both of these choices were accepted by Allāh with the Revelation of the verse below:

“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)"

From the verse revealed in Surah al-Jumʿah, we can see that the Jumʿah Ṣalāh was made compulsory by Allāh and he also referred to this day as the day of Jumʿah.

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2 Sūrah al-Jumʿah verse 9
A few days after this, Mus‘ab ibn ‘Umayr received a letter from Rasūlullāh Sallallāhu ‘alayhi wa sallam stating that everyone should gather after half of the day has passed on a Friday and read 2 Rak‘ah Ṣalāh to achieve closeness to Allāh Sallallāhu ‘alayhi wa tayyārān.

ʿAbdul Rahmān ibn Ka‘ab mentions that whenever his father Ka‘ab ibn Mālik would hear the Adhān for Jum‘ah he would supplicate for As‘ad ibn Zurārah forgiveness. On one occasion ʿAbdul Raḥmān asked his father the reason behind this and he replied that As‘ad ibn Zurārah was the first person in Madīnah to have made them read Jum‘ah.
The 2nd Pledge of Aqabah

In the 13th year of Prophethood, Muṣʿab ibn ‘Umayr came with a large group of Muslims to Makkah to perform Ḥajj. Apart from the Muslims, there were also polytheists from the tribes of Aws & Khazraj who had come to perform the rituals of Ḥajj. There were more than 400 of them and they made up the majority of the group. According to the most famous opinion, there were 75 Muslims, comprising of 73 men and 2 women. All of them pledged allegiance to Rasūlullāh in the same place as the first group, in Aqabah. The names of these people can be found in the books of Sīrah.

In the Musnad of Imām Aḥmad, Jābir narrates that for 10 years, Rasūlullāh invited people towards Islām by going to their houses and their markets and their gatherings. He would ask the people, “Who will give me a place to stay, who will help me so I can deliver Allāh’s message and for him will be Jannah?”

Rasūlullāh would find no one willing to give him a place and no one to help him
until Allāh sent us from Yathrib to him. We testified in his truthfulness and gave him refuge. Whichever person from amongst us would go and see Rasūlullāh, would come back as a Muslim.

When Islām had reached all of the houses in Madīnah, we held a meeting and thought how long will we leave Rasūlullāh in this state that he wanders around the mountains of Makkah in a worried and fearful state. Seventy people from amongst us then arrived in Makkah during the season of Ḥajj.

The Meeting
The party from Yathrib arrived in Makkah and informed Rasūlullāh secretly of their desire to meet him.

Rasūlullāh promised to meet them in the days of Tashrīk at night-time in the blessed valley of Minā in the same place where the previous year the people of Madīnah had taken a pledge with him.

When a 3rd of the night had passed, they went out quietly as the other people who had come from Madīnah, did not know what their intention was. They gathered in a valley near Aqaba and waited for Rasūlullāh.
ʿAbbās ʿABBĀS address to the Anṣār

The Anṣār saw Rasūlullāh ﷺ coming, and his uncle ʿAbbās ʿABBĀS was with him. ʿAbbās, up to that time had not accepted Islām but was still the Prophet’s uncle and protector.

When they met, the first person to speak was ʿAbbās ʿABBĀS. He told the Anṣār that Rasūlullāh ﷺ was respected among their people (even though some people were against his religion, he was still respected like no other person). He told them that he was his protector and helper and that Rasūlullāh ﷺ wants to come to you. If you can protect and help him completely and remain steadfast upon this until your final breaths, then it is better, otherwise tell us now clearly.

The Anṣārs reply

After listening to ʿAbbās ʿABBĀS, the Anṣār replied. They said that they had heard what he had to say. They then addressed Rasūlullāh ﷺ and said “Oh 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 ﷺ wishes”.

Rasūlullāh ﷺ told them that he was calling them towards Allāh. He presented Islām and recited some verses of the Qurʾān. He then said “I am asking you for Allāh, that you worship him, and you do not join any partners to him. And for my companions 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 joy or difficulty,
under every circumstance you obey me, and listen to whatever I have to say”

The Anşār then asked that if they did this, what would they get in return? Rasūlullāh ﷺ said they will get Paradise - Jannah. The Anşār then replied that they could accept all the conditions. They asked Rasūlullāh ﷺ to present his blessed hand so they could pledge allegiance to him.

**Abu Al-Haytham**

Abu Al-Haytham ﷺ then said, “Oh 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 will be cut off. When Allāh ﷻ gives you victory and help, what if you return to Makkah and leave us?” Rasūlullāh ﷺ 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 of the Anşār was very happy and put their hands forward to pledge allegiance to Rasūlullāh ﷺ with great eagerness.

Later on, there was a difference of opinion between the Aws and the Khazraj as to who was the first to pledge allegiance to Rasūlullāh ﷺ. Some people suggested that ʿAbbās ﷺ will know as he was present at the time. ʿAbbās ﷺ said, the first person to pledge was Asʿad ibn Zurārah ﷺ, then Barāʾ ibn Maʿrūr ﷺ, then Usayd ibn Ḥuḍayr ﷺ.
The Advice of ʿAbdās ibn ʿUbaḍah Al-Anṣārī

ʿAbdās ibn ʿUbaḍah Al-Anṣārī, with the intention of making the pledge firm said, “Oh 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 that 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 وَتَعَالَ 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. By Allāh, by facing difficulties we cannot leave this pledge”.

The Bravery of the Anṣār.

If we now put this into perspective, Rasūlullāh ﷺ had 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. By agreeing to protect Rasūlullāh ﷺ and his Companions, they had agreed
that every single person, family or tribe who was opposed to Rasūlullāh ﷺ would now be opposed to them. They had lived in peace but now they were risking their own lives and the lives of their families in order to protect Rasūlullāh ﷺ.

Such a massive sacrifice, and Allāh ﷻ had chosen the people from Madīnah for this task. They were given the name of the ‘Anṣār’ - The Helpers by which they would forever be known.
The Nuqabāh

In Ibn Saʿad, it mentions that when all the people had given their pledge of allegiance to Rasūlullāh ﷺ, he said that Mūsā’ صلی الله علیه وسلم had chosen 12 people from the Banū Isrāʿīl, as his ‘Naqīb’, meaning his personal assistants. In the same way, by the indication of Jibrīl ﷺ, I will choose 12 assistants among you.

He said to the 12, that they were responsible for their people just like how the Disciples were for ʿĪsā’ صلی الله علیه وسلم. The 12 people who were chosen by Rasūlullāh ﷺ were:

- Asʿad ibn Zurārah صلی الله علیه وسلم
- ʿAbdullāh ibn Rawāḥah صلی الله علیه وسلم
- Saʿad ibn Rābīʿ صلی الله علیه وسلم
- Rāfīʿ ibn Mālik صلی الله علیه وسلم
- Abū Jābir ʿAbdullāh ibn ʿAmr صلی الله علیه وسلم
- Barāʾ ibn Maʿmūr صلی الله علیه وسلم
- Saʿad ibn ʿUbādah صلی الله علیه وسلم
- Manzar ibn ʿAmr صلی الله علیه وسلم
- ʿUbādah ibn Ṣāmit صلی الله علیه وسلم
- Usayd ibn Hudhayr صلی الله علیه وسلم
- Saʿad ibn Khayshama صلی الله علیه وسلم
- Rifāʿah ibn ʿAbdul Manzar صلی الله علیه وسلم
The Quraysh find out about the pledge

The pledge of allegiance with Rasūlullāh صل الله عليه وسلم had been done in secrecy. The rest of the pilgrims from Madīnah were unaware about it.

The following morning, the Quraysh found out what had happened so went to the people of Madīnah to ask them. As they didn’t know, they replied that this news was completely false, if this incident had happened, then they would have had knowledge of it. The people from Madīnah then left to go back home.

When the Quraysh found out that the news in fact was true, they went after them, but the people from Madīnah had already gone too far for them to be caught. Only Sa‘ad ibn ʿUbadah رضي الله عنه who had remained behind was caught. He was then beaten but Jubayr ibn Mat‘am managed to free him.
Rasūlullāh صلی الله علیه و سلم now started to invite those people who were coming to Makkah for Ḥajj, towards Islām. While he would invite people, his own uncle Abū Lahab would tell the people not to listen to him.

In the 11th 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 صلی الله علیه و سلم invited them to listen to him and they accepted. He talked to them about Islām and recited verses from the Holy Qur’ān.

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

The following year, in the 12th Year of Prophethood, 12 people came again during the season of Ḥajj and pledged allegiance to Rasūlullāh صلی الله علیه و سلم, this was known as the first pledge of Aqabah. Today there is a Masjid in the place where the pledge took place.

Rasūlullāh صلی الله علیه و سلم sent them back to Madīnah with ʿAbdullāh Ibn Umm Maktūm and Musʿab ibn ʿUmayr to teach them about Islām.

Asʿad ibn Zurārah had seen how the Jews and Christians had a day in the week to congregate. He decided to make the Muslims of Madīnah congregate on a Friday to remember Allāh ﷻ. Soon
after, a letter was received from Rasūlullāh ﷺ telling them to read 2 Rakʿah after the middle of the day and this was how the congregational Jumʿah Ṣalāh began.

In the 13th year of Prophethood, a larger group came from Madīnah and took a pledge of allegiance with Rasūlullāh ﷺ. ‘Abbās ﷺ spoke to them about the conditions of taking Rasūlullāh ﷺ and they accepted. The Quraysh found out about the pledge but by that time it was too late, the Anṣār had already left.
Recap of the Makkī Life of Rasūlullāh

1\textsuperscript{st} to 4\textsuperscript{th} Year of Prophethood

- When Rasūlullāh صلیاللہیعیوبسوت reached 40 years of Age, Jibrīl ﴿ع﴾ came to him with the Revelation from Allāh ﴿ع﴾. The period of Prophethood now began.

- For 3 years Rasūlullāh صلیاللہیعیوبسوت invited people to Islām discretely.

- The first people to accept the message were Khadijah ﴿ئ﴾, ʿAli ﴿ع﴾, Zayd ﴿ع﴾ and Abū Bakr ﴿ع﴾ among others.

- Open Propagation begins.

- Rasūlullāh صلیاللہیعیوبسوت calls the Quraysh to Islām on mount Aṣ-Ṣafā.

- The Quraysh start persecuting Muslims to make them turn away from Islām.

- Rasūlullāh صلیاللہیعیوبسوت gathers with his Companions at the house of Arqam ﴿ع﴾ so he could teach them about Islām.
5th Year of Prophethood
- A group of Muslims migrate to Abyssinia with the permission of the Rasūlullāh صلى الله عليه وسلم. ʿUthmān, Zubayr ibn ʿAwwām, ʿAbdul Raḥmān ibn ʿAuḍ and Jaʿfar ibn Abū Ṭālīb رضي الله عنه are among the migrants.

6th Year of Prophethood
- Hamza رضي الله عنه accepts Islām and this is followed by ʿUmar رضي الله عنه. Islām is now strengthened with them entering the fold.
  - The Muslims can now pray publicly.
  - The 2nd Migration to Abyssinia takes place

7th Year of Prophethood
- The Quraysh decide to boycott the Banū Hāshim unless Rasūlullāh صلى الله عليه وسلم is handed over to them. The terms of the boycott are prepared and hung inside the Kaʿbah.
  - Abū Ṭālīb moves out of Makkah with the Banū Hāshim and the Banū Muṭṭalib where they stayed for 3 difficult years.

9th Year of Prophethood
- The parchment upon which the terms of the boycott were written, was eaten up and the boycott finally ended.
  - The miracle of the splitting of the moon took place
10th Year of Prophethood – The Year of Sorrow

- Abū Ṭālib passes away without embracing Islām
- 3 days later Khadijah also passes away
- Rasūlullāh travels to Ṭāif to invite them to Islām, but is turned away
- Rasūlullāh marries Sawdah bint Zamʿah

11th Year of Prophethood

- Rasūlullāh speaks to some member of the Banū Khazraj from Madīnah when they come for Ḥajj
- They accept Islām and go back to Madīnah to tell others about it

12th Year of Prophethood

- Rasūlullāh goes on the Night Journey and Ascension to the Heavens
- 12 people come from Madīnah during Ḥajj time and the first pledge of Aqabah takes place
- Musʿab ibn ʿUmayr and ʿAbdullāh Ibn Umm Maktūm are sent back with them to Madīnah to teach them about Islām
13th Year of Prophethood

- The second pledge of Aqabah takes place

- Rasūlullāh صلى الله عليه وسلم orders the Šaḥābah to begin migrating to Madīnah

- Rasūlullāh صلى الله عليه وسلم waits for Allāh  command in Makkah before migrating. Abū Bakr  stays behind as well as ʿAlī .

- The Quraysh gather in Dār An-Nadwah to decide what to do with Rasūlullāh صلى الله عليه وسلم. They agree to assassinate him. Jibrīl  is sent down with the news to inform Rasūlullāh صلى الله عليه وسلم.
Sīrah of Muḥammad ﷺ
Part 8 - The Final Years of the Makkān Period