

Seerah — Complete Study Pack

The life of Prophet Muhammad ﷺ from birth to the Madinan years — event + the wisdom behind it · Exam: Saturday
HH:MM

1 · Early life — birth to marriage

How to read this lesson: the **DECK** badge marks the official Unit 1 syllabus points (the spine); the **VIDEO** badge marks the Sheikh's commentary that expands them. The Sheikh's method: read each event **with its hikmah** (the wisdom behind it).

0 · Why study the Seerah

DECK **Seerah** = the life-story of the Prophet ﷺ — his actions, sayings, manners and dealings; a practical model of how to live Islam. **Why study it?** to strengthen love for the Prophet ﷺ, to find guidance for personal & social life, to understand Islam practically, to build character, and to strengthen *īmān*. It is **not only history — it is example to apply**.

1 · Birth — the Year of the Elephant (age 0)

DECK Born in Makkah in **570 CE**, the **Year of the Elephant** (Qur'an: "*Have you not seen how your Lord dealt with the People of the Elephant?*" — Sūrat al-Fil 105:1). His father '**Abdullāh had died before his birth**, so he was born an orphan.

VIDEO The Sheikh asks *why* Allah had His own Messenger born fatherless, and gives three *ḥikam*: (1) a living **model of caring for orphans**; (2) **training to bear responsibility** through loss after loss; (3) so the credit for his greatness goes **100% to Allah**, not to a powerful lineage.

2 · Early childhood & the guardians (age 0-8)

DECK Raised first by his grandfather '**Abd al-Muṭṭalib** (who died when the Prophet ﷺ was 8), then under his uncle **Abū Ṭālib**.

VIDEO Before that he was sent, per Makkan custom, to the desert wet-nurse **Ḥalīmah as-Sa'diyyah** — three reasons for the custom: escaping town disease, a hardier upbringing, and acquiring **pure Arabic (Fuṣḥā)** (providential for the future reciter of the Qur'an). Two signs with Ḥalīmah: her weak **donkey grew swift** and her scant **milk became abundant**. While with her came the **splitting of the chest** (Shaqq aş-Şadr) — his heart purified, a black clot removed (Ṣaḥīḥ Muslim). His mother **Āminah** died when he was about 6. The full sequence: father → mother → grandfather → uncle.

3 · Shepherd & youth (age 10-15)

DECK He **worked as a shepherd** in Makkah. Hadith: *"There has been no prophet but he was a shepherd."* (Bukhārī).

VIDEO Why sheep, not camels? Goats scatter and wander — herding them trains **immense patience (ṣabr)**, preparing him to one day lead a whole community of difficult people. (Cf. the hadith: humility among sheep-owners, pride among camel-owners.)

4 · First trade journey & the monk Baḥīrā (age 12)

DECK He travelled with Abū Ṭālib in a caravan to **Syria**; the Christian monk **Baḥīrā** noticed **signs of prophethood** in him.

VIDEO Baḥīrā saw a **cloud shading him** and **tree-branches lowering** over him, and warned Abū Ṭālib to take the boy back.

5 · Ḥarb al-Fijār (15) & Ḥilf al-Fuḍūl (20)

DECK Present at the **Fijār Wars** (~15) but did not fight actively. At ~20 he joined **Ḥilf al-Fuḍūl** — the League of the Virtuous, a pact to defend the oppressed and uphold justice; he later said: *"I would not exchange my part in it for the choicest camel."* (Ibn Hishām).

VIDEO At Fijār his role was limited to **gathering arrows** for his uncles. Ḥilf al-Fuḍūl was sworn at the house of **‘Abdullāh ibn Jud‘ān** after a merchant of Zubayd was cheated by al-‘Āṣ ibn Wā’il — Islam later affirmed such defence of the wronged.

6 · Trade career & marriage to Khadījah (age 25)

DECK He managed a trade caravan for **Khadījah (RA)**, impressing her with honesty and integrity, and **married her at 25 (she was 40)**. (Qur'an: *"And He found you poor and made you self-sufficient"* — Sūrat aḍ-Ḍuḥā 93:8.)

VIDEO Known already as **al-Amīn** (the trustworthy). Khadījah became his first supporter; years later he said of her, *"Allah did not give me anyone better than her — she believed in me when the people disbelieved."*

Cold-recall sheet — the Unit 1 syllabus timeline (birth → marriage) plus the video's added detail. Ages are approximate; the **sequence** is the reliable part.

Why study the Seerah (Unit 1, Part 1)

Question	Answer
What is Seerah?	The Prophet's ﷺ life-story — actions, sayings, manners; a practical model of Islam
Why study it?	Love of the Prophet ﷺ · guidance · understand Islam practically · build character · strengthen īmān

Timeline — birth to marriage

Age / year	Event	Proof / detail
0 · 570 CE	Born in Makkah, Year of the Elephant ; father ‘Abdullāh already dead	Sūrat al-Fīl 105:1
infancy	Wet-nurse Ḥalīmah ; donkey & milk signs; splitting of the chest	Muslim (Anas)
~6	Mother Āminah dies	—
~8	Grandfather ‘Abd al-Muṭṭalib dies → uncle Abū Ṭālib	—
10-15	Shepherd in Makkah (patience training)	"No prophet but was a shepherd" — Bukhārī
12	Syria caravan; monk Baḥīrā sees signs of prophethood	cloud + bowing trees
15	Ḥarb al-Fijār — present, gathered arrows, did not fight	—
20	Ḥilf al-Fuḍūl — pact to defend the oppressed	"...not for the choicest camel" — Ibn Hishām
25	Manages Khadījah's caravan; marries Khadījah (she was 40)	Sūrat aḍ-Ḍuḥā 93:8

Why born an orphan — 3 wisdoms (video)

#	Wisdom
1	A living model of caring for orphans
2	Training to bear responsibility from childhood

3	Credit for his success goes 100% to Allah , not a lineage
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Why desert fostering — 3 reasons (video)

Reason	Note
Health	Away from town pollution/disease
Nutrition & toughness	Better food, hardier upbringing
Pure Arabic (<i>Fuṣḥā</i>)	Eloquent desert tongue — key for the future reciter of the Qur'an

Qur'an & hadith in this lesson

Reference	Point
Sūrat al-Fīl 105:1	The Year of the Elephant (his birth year)
Sūrat aḍ-Ḍuḥā 93:8	"...found you poor and made you self-sufficient"
Bukhārī	"There has been no prophet but he was a shepherd"
Muslim (Anas)	The splitting/purification of the chest
Ibn Hishām	His praise of Ḥilf al-Fuḍūl

2 · Prophethood & early da‘wah

How to read this lesson: the **DECK** badge marks the official Unit 1 syllabus points (the spine); the **VIDEO** badge marks the Sheikh's commentary that expands them. The Sheikh's method: read each event **with its hikmah** (the wisdom behind it).

1 · Rebuilding the Ka‘bah & the Black-Stone arbitration (age ~35)

DECK At about **age 35** he helped **rebuild the Ka‘bah** after it was damaged, and **resolved the dispute about placing the Black Stone (Ḥajar al-Aswad)** — earning even more respect as **al-Amīn** (the trustworthy).

VIDEO A flood had damaged the Ka‘bah, so the Makkan clans rebuilt it, each clan taking a share. When it came time to set the Black Stone back, every clan wanted the honour and a **dispute broke out**. They agreed the **next person to enter** the sacred precinct would arbitrate — and it was **Rasūlullāh ﷺ**. Relieved, they said *“the truthful, trustworthy one has come.”* His solution: he **spread out a cloth**, laid the stone in its centre, had **each clan-chief hold an edge** so all lifted it together, then set the stone **with his own hands** — giving every clan a share of the honour and averting bloodshed. The Sheikh's lesson: his **character won their trust before prophethood** — he said no words to persuade them; his akhlāq did. Even later, when da‘wah began, the Quraysh leaders conceded *“we find no fault in your character”* — their dispute was only over creed.

VIDEO He links this to Ibrāhīm (AS), who while building the Ka‘bah prayed that Allah *raise among them a Messenger from themselves who will recite the verses, teach the Book and wisdom, and purify them* — so the man who rebuilds Ibrāhīm's Ka‘bah is the answer to Ibrāhīm's prayer.

2 · Retreat in Cave Ḥirā’ (age ~38-39)

DECK He spent time in **solitude and reflection at Cave Ḥirā’ on Mount Nūr**. (Qur'an: *“And We did not send you except as a mercy to the worlds”* — al-Anbiyā’ 21:107.)

VIDEO The act of withdrawing alone to worship is called **at-taḥannuth**. Around 38-39 a thought entered his heart and solitude was made beloved to him; he would climb the mountain to reflect on **four life-questions** everyone must ask — *Who am I? Why was I created? Who sent me and what does He expect? Where am I going?* He reflected for about **2-3 years**. **Khadījah (RA)** supported him, bringing him food and trusting him without pestering. The Sheikh's lesson: **tazkiyah (self-purification) and a strong connection with Allah are the foundation** — da‘wah cannot stand on an empty inside; the effort of the climb amplifies the reward of the reflection.

3 · The First Revelation (age 40)

DECK In **610 CE** the Angel **Jibrīl** appeared in Cave Ḥirā' and revealed: *"Read in the name of your Lord who created..."* (**al-'Alaq 96:1-5**). When commanded to read, the Prophet ﷺ replied *"I cannot read."* (Bukhārī).

VIDEO Jibrīl came suddenly, **pressed/embraced him**, and said *"Iqra'"* (Read). He answered *"Mā anā bi-qārī'"* (I am not a reader). This was repeated; on the **third** press Jibrīl recited the first five verses of **Sūrat al-'Alaq (96:1-5)** — *"Read in the name of your Lord who created — created man from a clinging clot. Read, and your Lord is the Most Generous — who taught by the pen, taught man what he did not know."*

DECK He **rushed home to Khadījah (RA)** crying *"Cover me, cover me!"* (Bukhārī, Muslim). She comforted him: *"By Allah, Allah will never disgrace you..."* (Bukhārī).

VIDEO Trembling and feverish, he cried **"Zammilūnī! Zammilūnī!"** (Cover me!). Khadījah's reassurance — the Sheikh notes how wise she was — listed his virtues as the proof: *you keep ties of kinship, you bear others' burdens and provide for the destitute, and you help secure people's rights*. She then took him to her Christian kinsman **Waraqah ibn Nawfal**, who confirmed this was the great revelation, pledged to support him if he lived to see it, and **foretold that his own people would drive him out** — which astonished the Prophet ﷺ, given his honoured standing among them. The Sheikh adds that for all 40 years before prophethood no sin is recorded of him — the prophets' quality of **'iṣmah** (being protected from sin). Qur'an on his character: *"Indeed, you are upon an exalted standard of character"* (al-Qalam 68:4).

4 • The pause of waḥy & the launch of the mission

VIDEO After the first five verses, **revelation paused** (*fatratul-waḥy*, the majority view ~10 days) — a great distress; he would return to Ḥirā' hoping for it. It ended with the **throne-vision of Jibrīl** seated between heaven and earth; shaken, he came home saying *"Daththirūnī!"* (Cover me). Then came **Sūrat al-Muddaththir** — *"O you who are enwrapped, arise and warn"* (**qum fa-andhir** = do da'wah) — and **Sūrat al-Muzzammil** — *"stand at night in prayer"* (**qiyām al-layl**). The Sheikh pairs the two "arise" commands: the da'wah only stays strong if **fuelled by night worship**. The whole mission would run **23 years**: a Makkan period (~13 yrs = 3 years secret + 10 years open) then the Madīnan period.

5 • The first believers & Dār al-Arqam (the secret ~3 years)

VIDEO He called his closest circle first. The earliest believers: **Khadījah** (wife, first to believe), **‘Alī ibn Abī Ṭālib** (a child ~7 in his home), **Zayd ibn Ḥārithah** (his freed/adopted son), and **Abū Bakr** (his close friend). Through Abū Bakr came a wave of major Companions — ‘Uthmān, az-Zubayr, ‘Abd ar-Raḥmān ibn ‘Awf, Sa’d ibn Abī Waqqāṣ, Ṭalḥah. Abū Bakr, titled **aṣ-Ṣiddīq**, accepted with no hesitation; the reward of guiding even one person to Islam, the Prophet ﷺ said, *is better than all the sun rises upon.*

VIDEO For the first ~3 **secret years** da‘wah was based at **Dār al-Arqam** (house of al-Arqam ibn Abī al-Arqam). The Sheikh's **three reasons** it was chosen: (1) it sat near **Mount Ṣafā, away from Quraysh's eyes**; (2) al-Arqam was a **teenager (~16-17)**, so his house drew little suspicion; (3) he was from **Banū Makhzūm**, a rival of the Prophet's ﷺ clan Banū Hāshim — the last place Quraysh would look. There the core was taught **tawḥīd** first, an early prayer (qiyām al-layl before the five daily prayers were made farḍ at the Mi‘rāj), and **tazkiyah** — so they would stand firm under the coming persecution and not be among **al-mutasāqitīn** (those who fall off the path of da‘wah).

6 • The open call from Ṣafā • Abū Lahab & al-Masad

VIDEO After ~3 years the command came — *“And warn your nearest kinsmen”* — so he **climbed Mount Ṣafā** and summoned the clans. His test question: *if I told you an army was behind this mountain about to attack, would you believe me?* They said **“Yes — we have never known you to lie.”** He then called them to **worship Allah alone** and warned of the Day of Judgment. Two obstacles made it hard for them: **entrenched shirk** (the 360 idols) and their **denial of resurrection**.

VIDEO **Abū Lahab** threw dirt at him, cursing *“Tabban laka!”* (may you perish — did you gather us for this?). In response Allah revealed **Sūrat al-Masad**: *“Tabbat yadā Abī Lahabin wa tabb”* (Perish the two hands of Abū Lahab). From that day **open opposition** began.

7 • Persecution & Sumayyah, the first martyr

VIDEO Quraysh formed a council to block Islam and ran a **slander campaign** — calling him a sorcerer, liar, poet, madman, and warning pilgrims off him (which, the Sheikh notes, ironically **backfired** as free advertising). They **tortured the weak and enslaved** believers without tribal protection — **Bilāl**, and the **family of Yāsir**, to whom the Prophet ﷺ said *“Be patient, family of Yāsir — your appointed place is Paradise.”* **Sumayyah (RA)**, Yāsir's wife, became the **first martyr of Islam**. To protect the carefully-built core, the Prophet ﷺ decided to send the **first migration to Abyssinia (Ḥabashah)** — the subject of the next lesson.

Cold-recall sheet — the Unit 1 deck spine from the Ka‘bah to the first revelation, plus the video's added detail on the launch of the mission and the early Makkan da‘wah. Ages are approximate; the **sequence** is the reliable part.

Timeline — Ka‘bah to early da‘wah

Age / stage	Event	Proof / detail
~35	Helps rebuild the Ka‘bah ; arbitrates the Black-Stone dispute (cloth + clan-chiefs)	Earns more respect as al-Amīn
~38–39	Retreat in Cave Ḥirā’ (Mount Nūr); <i>at-taḥannuth</i> ; four life-questions	al-Anbiyā’ 21:107
40 · 610 CE	First revelation — Jibrīl, “ <i>lqra’</i> ”, “ <i>I cannot read</i> ”	al-‘Alaq 96:1–5; Bukhārī
40	Rushes home “ <i>Cover me!</i> ”; Khadijah reassures; Waraqah ibn Nawfal confirms & foretells expulsion	Bukhārī, Muslim
after waḥy	Pause of waḥy (~10 days); throne-vision of Jibrīl; <i>al-Muddaththir</i> (arise & warn) + <i>al-Muzzammil</i> (night prayer)	<i>fatratul-waḥy</i>
~3 yrs secret	First believers; da‘wah at Dār al-Arqam near Ṣafā; tawḥīd + tazkiyah	al-Qalam 68:4 (his character)
~year 4	Open call from Mount Ṣafā ; Abū Lahab throws dirt → Sūrat al-Masad	“Warn your nearest kinsmen”
open period	Quraysh council + slander; torture ; Sumayyah = first martyr → decision to migrate to Abyssinia	—

The Black-Stone arbitration (deck + video)

Step	What happened
Cause	Flood damaged the Ka‘bah; clans rebuilt it together
Dispute	Every clan wanted the honour of setting the Black Stone
Agreement	The next person to enter the precinct would arbitrate — it was the Prophet ﷺ
Solution	Stone on a cloth ; each clan-chief held an edge ; he set it with his own hands
Lesson	Character won trust before prophethood ; he was al-Amīn

Why Dār al-Arqam — 3 reasons (video)

#	Reason
1	Near Mount Ṣafā , away from where Quraysh gathered → meetings stayed hidden

2	Al-Arqam was a teenager (~16-17) → little suspicion on his house
3	He was from Banū Makhzūm , a rival of Banū Hāshim → the last place Quraysh would look

Qur'an & the early sūrahs

Reference	Point
al-‘Alaq 96:1-5	The first revelation — “Read in the name of your Lord who created...”
al-Anbiyā’ 21:107	“And We did not send you except as a mercy to the worlds ” (Ḥirā’ slide)
al-Qalam 68:4	“Indeed, you are upon an exalted standard of character ”
Sūrat al-Muddaththir	among the earliest revealed (<i>exact order debated</i>); “ <i>qum fa-andhir</i> ” — arise and warn (do da‘wah)
Sūrat al-Muzzammil	among the earliest revealed (<i>exact order debated</i>); “ <i>qumil-layl</i> ” — stand at night (qiyām al-layl)
Sūrat al-Masad	Revealed against Abū Lahab after the Ṣafā call

Key people

Name	Role
Jibrīl (AS)	Brought the first revelation in Ḥirā’; later seen on a throne (the vision)
Khadījah (RA)	Brought food during Ḥirā’; reassured him; first believer
Waraqah ibn Nawfal	Khadījah's Christian kinsman; confirmed the message; foretold his expulsion
Abū Bakr (RA)	aṣ-Ṣiddīq ; close friend; brought many Companions to Islam
al-Arqam ibn Abī al-Arqam	Owner of the secret base (~16-17, Banū Makhzūm)
Abū Lahab	Threw dirt at Ṣafā → Sūrat al-Masad
Sumayyah (RA)	Wife of Yāsir; the first martyr of Islam

3 · Persecution, Abyssinia & the Year of Grief

How to read this lesson: the **DECK** badge marks the official syllabus points (Unit 3's *Year of Grief* slide + Unit 2's outline of the Abyssinia migration and persecution) — the spine; the **VIDEO** badge marks the Sheikh's commentary (Videos 5–6) that expands them. The Sheikh's method: read each event **with its *ḥikmah*** (the wisdom behind it).

0 · From public da‘wah to organised persecution

DECK After the gradual then **public declaration** of the message, opposition hardened: **ridicule, accusations, economic boycotts, and physical threats** against the Prophet ﷺ and the early Muslims (Unit 2 §II-b).

VIDEO The Sheikh stages the persecution: first **mockery** (calling him a sorcerer, sneering that only **the lowly** followed him), then **physical torture and killing** — **Bilāl (RA)** pinned under a rock on hot sand, whole families tortured, and **Sumayyah (RA)** killed as the **first martyr**. This was a real crisis: *now what do we do?* The Sheikh links the answer thematically to **Sūrat al-Kahf** (the People of the Cave, who left their town to protect their *īmān*) and the verse "*Was not Allah's earth spacious enough for you to emigrate in it?*" (4:97) — **protecting faith can require leaving a place**. (A homiletic connection, not a dated chronological trigger — al-Kahf is generally placed later in the Makkan period.)

1 · Why Abyssinia (Ḥabashah)?

DECK The deck names **the migration to Abyssinia (Ethiopia) as a refuge from persecution** (Unit 2 §II-a).

VIDEO The Sheikh asks *why there?* and gives several reasons: it was ruled by **Najāshī (the Negus)**, a just Christian king who might help; it lay **outside Quraysh's reach and tribal power**; its people were **good-natured and helpful**; and it was an **independent land** under no one's domination. As People of the Book there was common ground. The front-line believers were a core team — if lost, **Islam itself would be weakened** — so the Prophet ﷺ sent them somewhere safe.

2 · The two migrations to Abyssinia

VIDEO **First migration:** about **11 men and 4 women** (the exact count does not matter), led by **‘Uthmān (RA)** with his wife **Ruqayyah (RA)**, the Prophet's ﷺ daughter — *"the first family to emigrate for Allah's sake since the family of Ibrāhīm (AS)."* Two ships happened to be ready; Quraysh pursued but **failed to catch them.**

VIDEO **Why they returned:** the Prophet ﷺ recited **Sūrat an-Najm** aloud at the Ka‘bah; at its closing verse of prostration the listening Quraysh, caught in the moment, **prostrated with him.** A **false rumour** spread that the Quraysh had accepted Islam, and reached Abyssinia, so the migrants returned — only to find the rumour false and **persecution continuing.**

VIDEO **Second migration:** a much larger group (narrations vary — roughly **83 men and 11 women**), and a **harder journey**, this time led by **Ja‘far ibn Abī Ṭālib (RA)**, the Prophet's ﷺ cousin and brother of ‘Alī (RA).

3 · Before the Negus — Ja‘far's speech & Sūrat Maryam

VIDEO Quraysh sent two envoys — **‘Amr ibn al-‘Āṣ** and **‘Abdullāh ibn Abī Rabī‘ah** (both still non-Muslim) — loaded with gifts to win over the bishops first, then the king, claiming the refugees had **invented a new religion.** The far-sighted Negus refused to hand them over without inquiry and summoned the Muslims.

VIDEO **Ja‘far (RA)** spoke: *we were a people of ignorance (jāhiliyyah) — we worshipped idols, ate carrion, committed immoralities, severed family ties, wronged neighbours, and the strong devoured the weak. Then Allah sent a Messenger whose lineage, truthfulness, trustworthiness and chastity we knew* — who called us to worship Allah alone, speak truth, keep ties, and pray, give zakāh and fast. Asked for a sample of the revelation, Ja‘far recited from **Sūrat Maryam** (beginning *Kāf-Hā-Yā-‘Ayn-Ṣād*, 19:1). **The Negus wept** until his beard was wet, declaring this and what **‘Īsā (AS)** brought come **from the same niche.**

VIDEO ‘Amr tried a second angle — *what do they say of ‘Īsā?* Ja‘far answered that ‘Īsā is the **servant of Allah and His Messenger**, His word cast to Maryam, born without a father. The Negus picked up a twig and said ‘Īsā did not exceed that **"by the length of this twig"** — then ruled *"you are safe in my land,"* refused to surrender them, and **returned the envoys' gifts.**

4 · Back in Makkah — Ḥamzah & ‘Umar accept Islam

VIDEO With the Abyssinia negotiation failed, Quraysh escalated to graver persecution and attempts on the Prophet's ﷺ life ('Utaybah ibn Abī Lahab tearing his garment; 'Uqbah ibn Abī Mu'ayṭ dumping camel entrails on him in *sujūd*). When the Prophet ﷺ was struck and bloodied, **Ḥamzah (RA)** — "*the Lion of Allah*" (*Asadullāh*) — took his bow, confronted the attacker, and declared "*I too am upon his religion*": this was the occasion of his conversion.

VIDEO The Prophet ﷺ prayed: "*O Allah, strengthen Islam with one of the two men dearer to You — 'Umar ibn al-Khaṭṭāb or Abū Jahl.*" Allah answered through **'Umar (RA)**, who set out to kill the Prophet ﷺ but, redirected to his own sister's house, found her reciting **Sūrah Ṭā-Hā**; the verses moved him, he went to the Prophet ﷺ and took the *shahādah*, and the Companions raised a **takbīr that echoed round the Ka'bah**. With Ḥamzah and 'Umar inside, **Islam stood out openly** — a major blow to Quraysh.

5 • The boycott in Shi'b Abī Ṭālib (~3 years)

DECK The deck lists **economic boycotts** among Quraysh's weapons against the movement (Unit 2 §II-b).

VIDEO When **Banū Hāshim and Banū al-Muṭṭalib** closed ranks to protect the Prophet ﷺ, Quraysh declared a total ban: **no marriage, no trade, no buying or selling, no social dealing** until he was handed over. They wrote it as a **document and hung it inside the Ka'bah**, and confined the clans in the **valley (shi'b) of Abū Ṭālib** in terrible hunger for roughly **2.5-3 years** (about the 7th year of prophethood into the 9th-10th).

VIDEO **How it ended:** after ~3 years, five men of Quraysh (Hishām ibn 'Amr, Zuhayr, al-Muṭ'im ibn 'Adī, Abū al-Bakhtarī and one more) felt guilt and lobbied to lift it. Meanwhile the Prophet ﷺ told Abū Ṭālib by revelation that **termites had eaten the document**, leaving only the name of Allah; Abū al-Bakhtarī checked and found it so. The boycott collapsed. The Sheikh's *ḥikmah*: relief came through **Sunnatullāh** (Allah's normal means — guilt in hearts, termites in the parchment), the reward for the Companions' **patience**.

6 • The Year of Grief (Āmul Ḥuzn) — 10th year (~619 CE)

DECK The **Year of Grief (Āmul Ḥuzn)** falls in the **10th year of prophethood (~619 CE)**: the death of **Khadījah (RA)** — his beloved wife and first supporter — and the death of **Abū Ṭālib**, his uncle and protector. With their protection gone, **Quraysh persecution increased**; these losses marked **the hardest year of the Prophet's ﷺ life**.

VIDEO The Sheikh dates this to **about 10 years after prophethood: Abū Ṭālib died**, and roughly **three months later Khadījah (RA) died** — so the year is named **'Ām al-Ḥuzn, the Year of Grief**. (Unit 2 §II-c likewise pairs the passing of Khadījah and Abū Ṭālib as *a period of great sorrow and vulnerability*.)

Cold-recall sheet — the persecution → Abyssinia → boycott → Year-of-Grief arc. The deck fixes the dated anchor (**Year of Grief = 10th year, ~619 CE**); the video fills in the people and detail. Migrant numbers are approximate; the **sequence** is the reliable part.

Timeline — persecution to the Year of Grief

Stage	Event	Detail
Public da‘wah	Opposition hardens	Mockery → torture (Bilāl) → Sumayyah, the first martyr
Da‘wah lesson (Sheikh's link)	Sūrat al-Kahf + verse 4:97	"Was not Allah's earth spacious enough..." — the Sheikh's thematic link (not a dated trigger): protecting faith can require leaving
1st hijrah	~ 11 men + 4 women to Abyssinia	Led by ‘Uthmān & Ruqayyah (RA); Quraysh fail to catch them
Return	Sūrat an-Najm prostration at the Ka‘bah	False rumour Quraysh embraced Islam → migrants return → rumour false
2nd hijrah	~ 83 men + 11 women (larger, harder)	Led by Ja‘far ibn Abī Ṭālib (RA)
Negus	Quraysh delegation fails	Ja‘far's speech + Sūrat Maryam ; Negus weeps, refuses, returns gifts
Makkah	Two strong converts	Ḥamzah (RA), then ‘Umar (RA) — Islam goes public
~Years 7–10	Boycott in Shi‘b Abī Ṭālib (~3 yrs)	Document in the Ka‘bah; termites destroy it; boycott lifted
~ 10th year (~619 CE)	Year of Grief (Āmul Ḥuzn)	Abū Ṭālib dies, then Khadījah (RA) ~3 months later

The Negus (Najāshī) episode

Element	Detail
Quraysh envoys	‘Amr ibn al-‘Āṣ & ‘Abdullāh ibn Abī Rabī‘ah (still non-Muslim); bribed the bishops first
Muslims' spokesman	Ja‘far ibn Abī Ṭālib (RA) — chosen for eloquence

Ja'far's speech	Jāhiliyyah (idols, carrion, severed ties, strong devour weak) → Allah sent a known, trustworthy Messenger
Recitation	Sūrat Maryam (Kāf-Hā-Yā-‘Ayn-Ṣād, 19:1) — the Negus wept
On ‘Īsā (AS)	Servant of Allah & His Messenger, His word cast to Maryam; Negus: did not exceed that "by this twig"
Verdict	"You are safe in my land"; refuses to surrender them; returns the gifts

The boycott (Shi‘b Abī Ṭālib)

Question	Answer
Who was boycotted?	Banū Hāshim & Banū al-Muṭṭalib (who protected the Prophet ﷺ)
Terms	No marriage, no trade, no buying/selling, no social dealing — until he is handed over
Documented where?	Written as a notice hung inside the Ka‘bah
How long?	~ 2.5-3 years (about year 7 into year 9-10)
What ended it?	Five guilt-stricken men lobbied; termites ate the document ; Abū al-Bakhtarī confirmed it
Ḥikmah	Sunnatullāh — Allah's normal means; reward for the Companions' patience

The Year of Grief — the deck anchor

Fact	Detail
Name	Āmul Ḥuzn — the Year of Grief / Sorrow
When	10th year of prophethood (~619 CE)
Death 1	Abū Ṭālib — uncle & protector
Death 2	Khadījah (RA) — wife & first supporter (~3 months after Abū Ṭālib)
Result	Quraysh persecution increased once the protection was gone — the hardest year of his ﷺ life

Qur'ān in this lesson

Reference	Point
Sūrat al-Kahf (18)	People of the Cave — leaving a place to protect one's īmān
An-Nisā' 4:97	"Was not Allah's earth spacious enough for you to emigrate in it?"
An-Najm (53)	Recited at the Ka'bah; closing prostration → false rumour → migrants return
Maryam (19)	Ja'far's recitation before the Negus; recognised as continuous with 'Īsā's message
Ṭā-Hā (20)	The sūrah 'Umar (RA) read at his sister's house before his conversion

4 · Ṭā'if, the Mi'rāj & the 'Aqabah pledges

How to read this lesson: the **DECK** badge marks the official Unit 3 syllabus points (the spine — its section titles and the 621/622 CE dates); the **VIDEO** badge marks Sheikh Akram's commentary (Videos 7–8) that fills the body in. The deck's slides 3–8 are **title-only**, so the deck gives the headings and the video supplies the detail. The Sheikh's method: read each event **with its hikmah** (the wisdom behind it).

1 · The Journey to Ṭā'if

DECK Section title from the Unit 3 deck (after the Year of Grief, *Ām al-Ḥuzn*, ~619 CE — the deaths of Khadījah RA and Abū Ṭālib).

VIDEO With Makkah unworkable, the Prophet ﷺ decided to **seek a new base** for the da'wah. He walked to **Ṭā'if** (~60 miles) with **Zayd ibn Ḥārithah (RA)**, aiming to win the tribe of **Banū Thaḳīf**. He went house to house to its leaders for about **ten days** — they **ridiculed, mocked and rejected** him (one said, in effect, *“Did Allah find no one but you to send?”*). When the leaders finally told him to leave, they **incited the youths and ruffians**, who pelted him with stones until **blood flowed into his sandals**. He took refuge in an orchard belonging to **'Utbah and Shaybah, sons of Rabī'ah**, about 3 km out — hunger, grief and wounds together.

VIDEO Their servant **'Addās** brought a platter of **grapes**. Hearing the Prophet ﷺ say **“Bismillāh”**, 'Addās asked who he was; learning 'Addās was a Christian from **Nineveh**, the Prophet ﷺ spoke of **Yūnus ibn Mattā (AS)** as his brother prophet — and 'Addās was moved and honoured him. Later 'Ā'ishah (RA) was told that the day of Ṭā'if was **harder than Uḥud** — the worst day of his life.

2 · Divine Comfort

DECK Section title from the Unit 3 deck — Allah's consolation (*tasliyah*) at the lowest point.

VIDEO — the Du'ā' of Ṭā'if: alone in the orchard the Prophet ﷺ made his famous **supplication of the oppressed**, complaining to Allah alone: *“O Allah, to You I complain of my weakness... You are the Lord of the weak and oppressed (**Rabb al-mustaḍ'afin**)... If You are not angry with me, I do not care; but Your favour (**āfiyah**) is more expansive for me... I seek refuge in the Light of Your Face...”*

VIDEO — the angel of the mountains: on the return, **Jibrīl (AS)** brought the **angel of the mountains (Malak al-Jibāl)**, who offered to **crush the people between the two mountains** of Makkah. The Prophet ﷺ **refused**: *“I hope that from their descendants there will come those who worship Allah alone.”* Maximum injury met with **maximum mercy** — the long-term good of the community over revenge.

3 · The Isrā' and Mi'rāj

DECK Section title from the Unit 3 deck — the Night Journey and Ascension.

VIDEO Allah's great consolation after the grief. Two parts: **al-Isrā'** — the journey on the **Burāq** from **al-Masjid al-Ḥarām (Makkah)** to **al-Masjid al-Aqṣā (Jerusalem)**; and **al-Mi'rāj** — the ascension from al-Aqṣā up through the heavens. The whole journey happened in a single moment of the night.

VIDEO At **al-Aqṣā** the Prophet ﷺ **led all the prophets in prayer** — signifying he is the **leader (sayyid) of the prophets** and his sharī'ah is the **final message**. Ascending, he met prophets in the **seven heavens** (Ādam in the 1st ... Ibrāhīm in the highest). He passed **beyond Sidrat al-Muntahā** — the boundary past which Jibrīl could not go — to a **direct meeting**, “two bow-lengths or nearer” (Sūrat an-Najm 53). The greatest **gift was the five daily prayers**, given directly. “*The ṣalāh is the mi'rāj of the believer*” — each prayer is the believer's own ascension and consolation.

4 • The Call Beyond Makkah — Da‘wah to Tribes

DECK Section title from the Unit 3 deck — taking the message past Makkah.

VIDEO After Ṭā'if the Prophet ﷺ **changed strategy**: he preached to the **Ḥajj pilgrims** camped around Makkah (e.g. at **Minā**). The Makkans now held a negative view of him, so Quraysh chiefs (Abū Lahab, Abū Jahl) **warned pilgrims off** him — he therefore sought **fresh outsiders** not yet poisoned against him. The da‘wah **never stops**: if one method is blocked, you change the method and continue. This is what brought a small group of **men from Madīnah (Yathrib)** to listen.

5 • The First Pledge of al-‘Aqabah (621 CE)

DECK **The First Pledge of al-‘Aqabah — 621 CE** (a deck section title and date).

VIDEO **Six men** of Madīnah accepted Islam first (prophethood year 11); the next year they returned, and **twelve people** took the pledge at ‘**Aqabah** near Minā (year 12) — from the tribes **Aws and Khazraj**. Its terms (the well-known wording): to **associate nothing with Allah, not steal, not commit zinā, not kill their children**, and to shun major sins. The Prophet ﷺ then sent **Muṣ‘ab ibn ‘Umair (RA)** back with them as teacher (see section 7).

6 • The Second Pledge of al-‘Aqabah (622 CE)

DECK **The Second Pledge of al-‘Aqabah — 622 CE** (a deck section title and date).

VIDEO The next year (prophethood year 13) about **73 people — 71 men and 2 women** — came from Madīnah and pledged in a **secret night meeting** in a mountain pass near Minā, during the **Days of Tashrīq**. Its clauses: **to hear and obey** in ease and hardship; **to spend** in Allah's path; **to enjoin good and forbid evil**; **to stand for Allah** fearing no critic; and **to protect the Prophet ﷺ** as their own — in return, **Paradise**.

VIDEO — the twelve nuqabā’: the Prophet ﷺ did not leave the 73 as a loose crowd. He divided them into **12 groups under 12 leaders (nuqabā’, sg. naqīb)** — **nine from Khazraj, three from Aws** — each leader personally **training** his ~six. When the Quraysh learned of the pledge they tried their utmost to stop it and failed.

7 · Appointment of Muṣ‘ab ibn ‘Umar (RA)

DECK The Prophet ﷺ sent **Muṣ‘ab ibn ‘Umar** to Madīnah as a teacher and *dā‘ī*; his wisdom and character spread Islam rapidly, several leading men embraced Islam through him, and this began Islam's firm foundation in Madīnah.

VIDEO Sent after the First Pledge to **spread Islam and survey Madīnah** as the land for the Hijrah; he lodged with **As‘ad ibn Zurārah (RA)**. His strategy: go to the **tribal leaders** — when a leader accepted, his whole tribe tended to follow — so that **scarcely a house** in Madīnah went untouched. He later gave the Prophet ﷺ a detailed **report** on Madīnah's people, numbers and character — two ḥikam: **get knowledge first**, and **gather your data** before acting.

Cold-recall sheet — the Unit 3 deck's seven section titles (the spine) plus the video detail that fills them. The **621 / 622 CE** pledge dates and the section order come from the deck.

The section spine (Unit 3 deck, slides 3-9)

#	Section title (deck)	Key fact
1	The Journey to Ṭā‘if	Rejected by Banū Thaḳīf; stoned out
2	Divine Comfort	Du‘ā’ of Ṭā‘if; angel of the mountains refused
3	The Isrā’ and Mi‘rāj	Makkah → al-Aqṣā → heavens; 5 prayers given
4	The Call Beyond Makkah	Da‘wah to the Ḥajj pilgrims
5	First Pledge of al-‘Aqabah	621 CE — ~12 people
6	Second Pledge of al-‘Aqabah	622 CE — ~73 people; 12 nuqabā’
7	Appointment of Muṣ‘ab ibn ‘Umar	Sent to teach & survey Madīnah

Ṭā'if — the facts

Item	Detail
Why go	Makkah unworkable after ʿĀm al-Ḥuẓn — seek a new base
Companion	Zayd ibn Ḥārithah (RA) ; ~60 miles, on foot
Tribe	Banū Thaḳīf — leaders mocked & rejected him (~10 days)
The stoning	Youths/ruffians pelted him; blood ran into his sandals
Orchard	Of ʿUtbah & Shaybah (sons of Rabīʿah), ~3 km out
ʿAddās	Christian slave from Nineveh; brought grapes; moved by talk of Yūnus (AS)
Duʿā of Ṭā'if	Complaint to Allah alone; <i>Rabb al-mustaḍʿafīn</i> ; refuge in the Light of His Face
Angel of the mountains	Offered to crush them; Prophet ﷺ forgave them (for their descendants)
How hard	Per ʿĀ'ishah (RA): harder than Uḥud

The Isrā' & Mi'rāj — the sequence

Step	Detail
al-Isrā'	al-Masjid al-Ḥarām → al-Masjid al-Aqṣā , on the Burāq
At al-Aqṣā	Led all the prophets in prayer — leader of the prophets, final sharī'ah
al-Mi'rāj	Ascent through the seven heavens (Ādam ... Ibrāhīm)
The boundary	Sidrat al-Muntahā — past where Jibrīl could go; direct meeting
The gift	The five daily prayers — “ṣalāh is the mi'rāj of the believer”

The two pledges & Muṣ'ab

Item	First Pledge	Second Pledge
Date	621 CE (proph. yr 12)	622 CE (proph. yr 13)
People	~12 (Aws & Khazraj)	~73 = 71 men + 2 women
Setting	ʿAqabah, near Minā	Secret night meeting, Days of Tashrīq

Terms	No shirk, no stealing, no zinā, not kill children, shun major sins	Hear & obey; spend; enjoin good/forbid evil; stand for Allah; protect the Prophet ﷺ → Paradise
Organisation	—	12 nuqabā' : 9 Khazraj + 3 Aws, ~6 each

Muṣ‘ab ibn ‘Umair (RA)	Detail
Mission	Sent to Madīnah after the 1st pledge to teach Islam & survey the land
Host	As‘ad ibn Zurārah (RA)
Strategy	Reach the tribal leaders → whole tribes follow; scarcely a house untouched
Report	Population, numbers, character — ḥikam: get knowledge first, gather data

5 · Hijrah & the Madinan state

How to read this lesson: the **DECK** badge marks the official Unit 4 syllabus points (the spine); the **VIDEO** badge marks the Sheikh's commentary that expands them. The Sheikh's method: read each event **with its *ḥikmah*** (the wisdom behind it).

0 · Why the Hijrah matters

DECK The Hijrah **marks the turning point** in Islamic history and **the beginning of the Islamic calendar**. It is the transition **from persecution to building a state**, and the shift **from individual worship to community organization**.

VIDEO The Sheikh stresses how decisive it was: **‘Umar (RA) set the Islamic calendar to begin from the Hijrah** — not from the Prophet's ﷺ birth, the first revelation, or his death. Out of all those events, this one was chosen. In about **ten years** a people in fear and persecution became a functioning **state**. He frames the whole episode for its *ḥikmah* and its **modern leadership / community-development** lessons — strategy, planning, institution-building, and unshakeable *tawakkul*.

1 · Background — reasons for the Hijrah

DECK The reasons: **severe persecution in Makkah**; the **boycott and social isolation**; the **assassination attempt** on the Prophet ﷺ; the **invitation from the people of Yathrib** (Madinah); the **pledges of ‘Aqabah** (1st and 2nd); and the **need for a safe environment** to practise faith.

VIDEO After 13 years of da‘wah only a small number believed, and the believers **could not be protected** in Makkah. The Sheikh notes **every aspect** of the Prophet ﷺ was attacked: he was called *majnūn*; his daughters' husbands (sons of Abū Lahab) were made to divorce them; and the **boycott** froze the community's trade and property in the ravine. The first community — the *ṭalī‘ah* (the vanguard) — had to be protected and organised.

2 · Why Yathrib specifically

DECK The decisive factor was the **invitation from Yathrib**, secured through the **two pledges of ‘Aqabah** in which the Madinans promised support and protection.

VIDEO The believers could have returned to **Abyssinia**, but Madinah was chosen for many reasons: the Madinans pledged “*as we protect our own, we will protect you*” (and at the second ‘Aqabah he answered their question with “*your blood is my blood... I am of you and you are of me*”); an **open ideological space** unlike entrenched Christian Abyssinia; the **Jews of Yathrib expected a prophet**; a **leadership vacuum** (no Abū Jahl figure); **strategic geography** on the Makkah–Syria trade route; **natural defences** ringed by mountains; a **softer, more receptive** people; and **Qur’anic preparation** — verses of permission to emigrate. Every move was by *wahy*, not mere tactics.

3 · Preparations — meticulous planning

DECK Preparations: **secret meetings with the Anṣār**; planning the escape route (**not the direct road**); arrangements with **Abū Bakr (RA)**; the guiding expertise of **‘Abdullāh ibn Urayqit**; and a support system of **Asmā’ (RA)**, **‘Abdullāh ibn Abī Bakr**, and **‘Āmir ibn Fuhayra**.

VIDEO Behind the Hijrah lay “*a formidable amount of planning*” — no sudden flight. Abū Bakr prepared the **mounts** in advance. **‘Abdullāh ibn Urayqit** — a **non-Muslim** — was hired purely because he was the desert **expert**: *ḥikmah* — give precedence to **competence** in its proper place. **Asmā’** carried the **food** (earning the title *Dhāt an-Niṭāqayn*, “she of the two belts”); **‘Abdullāh ibn Abī Bakr** gathered **intelligence**; and **‘Āmir ibn Fuhayra** grazed livestock over their footprints to **erase the trail** from desert trackers.

4 · The journey — the assassination plot & ‘Alī in the bed

DECK Quraysh representatives **surrounded the Prophet's house**; **‘Alī (RA) slept in the Prophet's bed** to buy time.

VIDEO The chiefs plotted that **one man from every clan** would strike together, so the blood-guilt would be spread and Banū Hāshim could not avenge a single killer. The Prophet ﷺ walked out reciting وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ — “...We placed a barrier before them and a barrier behind them, and covered them so they cannot see” (Q 36:9, *Yā Sīn*); Allah veiled their sight. **‘Alī risked his life** with no fear, and was entrusted to **return the amānāt** (deposits) — even to the very Makkans hunting the Prophet ﷺ. *Ḥikmah*: trusts are returned even while on the run.

5 · The Cave of Thawr & tawakkul

DECK They hid **three days** in the **Cave of Thawr**; Quraysh trackers reached the cave entrance; the famous verse: *“Allah is with us”* (Q 9:40).

VIDEO Asmā’ brought food; the spider's web screened the cave. When the searchers stood at the mouth, the frightened Abū Bakr was reassured: لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا — *“Do not grieve; indeed Allah is with us”* (Q 9:40, at-Tawbah). The Sheikh: this is **no ordinary statement** — at the most extreme moment the Prophet ﷺ stayed completely calm, the peak of *tawakkul*: **no army, no force**, only *“My Lord is with me”*.

6 • On the road — Surāqah

DECK The road featured **Surāqah's pursuit and miraculous protection**.

VIDEO Quraysh offered **100 camels** for the Prophet ﷺ. **Surāqah ibn Mālik** pursued and closed in, but his **horse sank into the ground**. The Prophet ﷺ then promised him he would one day wear the **gold bracelets of the kings of Kisrā** (Persia) and told him to turn back. **Fulfilment:** under ‘Umar's caliphate the Persian empire fell, and ‘Umar placed the kings' gold bracelets on Surāqah before the Companions. *Hikmah:* the Companions kept even the Prophet's ﷺ promises.

7 • Arrival — Qubā’ & the first mosque

DECK A **warm reception by the people of Qubā’**, and the **establishment of Masjid Qubā’ — the first mosque**.

VIDEO He stayed at Qubā’ about **four days** and built **Masjid Qubā’** — the first mosque, before Masjid an-Nabawī. The Qur'an itself marks it: لَمْ يَسْجُدْ أَسَسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ — *“a mosque founded on taqwā from the first day”* (Q 9:108, at-Tawbah). Praying there with proper intention earns a reward *“like that of an ‘Umrah”*.

8 • Arrival — entering Madinah

DECK The city was renamed **Madīnat an-Nabī** — *“the beginning of a new civilizational chapter”*.

VIDEO The Prophet ﷺ **disliked the name Yathrib** and ordered it changed to **Madīnat an-Nabī** (the City of the Prophet). He let his **she-camel choose** where to kneel, and so lodged with **Abū Ayyūb al-Anṣārī (RA)**, by whose home it stopped. From there the state-building phase began.

9 • The state — the 7 Foundations

DECK The Madinan state was built on **seven foundations**: (1) the mosque, (2) brotherhood, (3) the constitution, (4) security & defence, (5) economic reforms, (6) social welfare, (7) justice. **VIDEO** The Sheikh's thesis: the community was **not built first by laws but on a spiritual / imānic foundation** — *“reform a society on the basis of imān, then by taqwā they hold themselves to the right path.”*

Foundation 1 — Masjid an-Nabawī (the spiritual base)

DECK The **first major project of governance** — a centre for **education, shūrā, justice, and social care**, and a symbol of **unity and spiritual strength**.

VIDEO Not merely a prayer room — *everything* happened there. It was an **education centre** (where great Companion scholars were formed, and later Imām Mālik taught), a **court of justice**, and a **welfare hub**: the **Aṣḥāb aṣ-Ṣuffah** (poor Companions) lived on its platform and were sustained by weekly charity. Great universities — **al-Azhar, Zaytūna** — later grew out of mosques. *Modern lesson*: restore the mosque as a community centre.

Foundation 2 — Brotherhood (Mu'ākhāh)

DECK **Brotherhood between Muhājirūn & Anṣār** — historic social integration with shared property, responsibilities, and protection; a model of **selflessness**. It **ended tribal rivalries**: **Aws and Khazraj** were reconciled into a unified **Ummah**.

VIDEO The root is Qur'anic: **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ** — *“The believers are but brothers”* (Q 49:10). The Prophet's ﷺ instruction was one line: *“Your brothers have come; take care of them.”* The selflessness reached such a height that an Anṣārī offered **‘Abd al-Raḥmān ibn ‘Awf** half his wealth (he declined, asking only to be shown the market). *The Sheikh: this is what we most need to revive — mutual respect across groups, salām to those you know and those you don't.*

Foundation 3 — The Constitution of Madinah

DECK One of the world's **earliest written constitutions**: it **defined rights and responsibilities, protected minorities** (Jews and others), created a **unified Ummah regardless of tribe, established the rule of law**, and ensured **collective defence**.

VIDEO The **Ṣaḥīfat al-Madīnah** treated all communities — especially the Jews — as **one nation**. Its provisions: justice for all, defined rights, full protection of minorities, **no alliance with hostile outside powers**, and equality across tribes. The Sheikh calls it **the first constitution built on coexistence**.

Foundation 4 — Security & defence

DECK Formation of the **first Islamic army**; **protection against Quraysh aggression**; monitoring threats within and outside Madinah. The **battles (Badr, Uḥud, Aḥzāb)** were **defence, not aggression**.

VIDEO A state must have a defensive force. The army was organised for **self-defence** against Quraysh, **not** to conquer other lands. Small groups patrolled the borders of Madinah even **before Badr**.

Foundation 5 — Economic reforms

DECK Encouragement of **trade, agriculture, and partnership**; establishment of a **market free from injustice**; the **gradual prohibition of ribā**; and the structuring of the **Zakāt** system.

VIDEO He urged using land (*leaving it idle is almost a sin*) and promoted **mushārakah / muḍārabah** partnerships. Against the cheating of the old markets, he founded a **separate, just market**. He declared “*the ribā of the Days of Ignorance is abolished*”, structured **zakāh**, and added **waqf**, *ṣadaqah jāriyah*, and **inheritance law**.

Foundation 6 — Social welfare

DECK **Caring for widows, orphans, and the poor**; establishment of the **Ṣuffah** (residential learning); **freeing slaves and granting rights**; and **women's rights and family laws**.

VIDEO Built on charity, with a **Bayt al-Māl** treasury. Slavery was a defining issue of the age; the Prophet ﷺ made **freeing a slave** a great virtue (“*whoever frees a slave, Allah frees him from the Fire*”), so the wealthy raced to manumit.

Foundation 7 — Justice system

DECK **Fairness regardless of tribe or status**; **application of law even on elites**; emphasis on **forgiveness, reconciliation, and due process**.

VIDEO Judgment was **evidence-based**. When a Muslim stole and **framed a Jew**, Allah revealed Qur'an clearing the innocent man: *وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا* — “*whoever earns a fault or sin and casts it upon an innocent has borne slander and manifest sin*” (Q 4:112). The system protected even a **non-Muslim** against a Muslim's false accusation.

10 · Leadership qualities & outcomes

DECK

Leadership qualities: strategic planning · *shūrā* (consultation) · inclusiveness · visionary leadership · mercy and compassion · conflict resolution · integrity and fairness · community building.
Outcomes: a **united Ummah**, a strong spiritual foundation, a clear governance system, social justice, expanded influence, peace agreements (**Hudaybiyyah**), and the foundations for future Islamic civilization.

VIDEO

All of it rested on the Prophet's ﷺ leadership (*forgive, reconcile*) and produced a **United Ummah** — combining spiritual peace, a justice-based society, and economic reform. “*Today we have lost this,*” the Sheikh laments, broken into nations and parties; in Madinah it was one ummah.

11 · Lessons for today

DECK

For leaders: build unity before expansion; justice is the foundation of leadership; inclusiveness creates stability. **For communities:** prioritise brotherhood; structure learning and worship; develop welfare systems. **For organisations:** a constitution / policies; clear roles & responsibilities; an ethical financial system; leaders with character.

VIDEO

The Sheikh urges **educating local leaders region by region** and **investing in the young generation** — “*today's youth are tomorrow's leaders*” — and reaching even those who never come to the mosque.

Cold-recall sheet — the Unit 4 deck spine: the **journey sequence** with its Qur'an refs, and the **7 Foundations** of the Madinan state, with the video's added detail.

Why the Hijrah matters (Unit 4, Part 1)

Point	Detail
Turning point	The decisive turn in Islamic history
Calendar	Start of the Islamic calendar — ‘Umar (RA) set it to the Hijrah
Persecution → state	From persecution to building a state
Worship → community	From individual worship to community organization

The journey sequence — with Qur'an refs

Stage	Event	Proof / detail
Reasons	Persecution · boycott · assassination plot · Yathrib invitation · 2 ‘Aqabah pledges · need for safety	—

Preparations	Secret Anṣār meetings; indirect route; Abū Bakr's mounts; guide; support team	Ibn Urayqīṭ · Asmā' · ‘Abdullāh ibn Abī Bakr · ‘Āmir ibn Fuhayra
The plot	‘ Alī (RA) sleeps in the bed ’; Prophet ﷺ walks out unseen	Q 36:9 (<i>Yā Sīn</i>) — barrier before/behind
Cave of Thawr	3 days hiding; trackers at the mouth	Q 9:40 — “ <i>Allah is with us</i> ”
The road	Surāqah's pursuit; horse sinks; promise of Kisrā's bracelets (fulfilled under ‘Umar)	100-camel bounty
Qubā’	Warm reception; builds Masjid Qubā’ — the first mosque (~4 days)	Q 9:108 — founded on <i>taqwā</i>
Arrival	Host Abū Ayyūb al-Anṣārī ; Yathrib → Madīnat an-Nabī	camel chooses the spot

The 7 Foundations of the Madinan state

#	Foundation	Core point
1	Masjid an-Nabawī	Spiritual base: education, <i>shūrā</i> , justice, social care; Aṣḥāb aṣ-Ṣuffah housed there
2	Brotherhood (Mu’ākhāh)	Muhājirūn + Anṣār; shared property; ends Aws/Khazraj rivalry → one Ummah (Q 49:10)
3	Constitution of Madinah	One of the earliest written constitutions; rights, minority protection, rule of law, collective defence
4	Security & defence	First Islamic army; self-defence vs Quraysh; Badr, Uḥud, Aḥzāb — defence not aggression
5	Economic reforms	Just market; partnerships; gradual ban on <i>ribā</i> ; structured Zakāt; waqf, inheritance
6	Social welfare	Widows, orphans, poor; the Ṣuffah; freeing slaves; women's rights & family law
7	Justice system	Equal before law (even elites); evidence-based; forgiveness & due process (Q 4:112)

Why Yathrib — the strategic choice (video)

Reason	Note
Invitation + ‘Aqabah pledges	“Your blood is my blood” — protection guaranteed

Open ideological space	Unlike entrenched-Christian Abyssinia
Jews expected a prophet	Ground primed to receive him
Leadership vacuum	No single dominant chief (no Abū Jahl)
Strategic geography	On the Makkah-Syria trade route
Natural defences	Ringed by mountains
Receptive people + waḥy	Softer temperament; verses of permission revealed

Qur'an in this lesson

Reference	Point
Q 36:9 (<i>Yā Sīn</i>)	Barrier before/behind — the Prophet ﷺ leaves the surrounded house unseen
Q 9:40 (<i>at-Tawbah</i>)	<i>“Do not grieve; Allah is with us”</i> — the Cave of Thawr
Q 9:108 (<i>at-Tawbah</i>)	The mosque founded on <i>taqwā</i> — Masjid Qubā'
Q 49:10	<i>“The believers are but brothers”</i> — root of the mu'ākhāh
Q 4:112	Slander of the innocent — the framed-Jew justice case

6 · Jihad & the battles

How to read this lesson: the **DECK** badge marks the official Unit 2 syllabus points (the high-level battle list & consolidation milestones — the spine); the **VIDEO** badge marks the Sheikh's commentary (Videos 11–12) that frames and fills them in. The Sheikh's method: read each event **with its hikmah** (the wisdom behind it). Unit 2 has no dedicated jihād deck, so its *Facing External Threats* and *Consolidation of Islam* points supply the battle spine.

0 · Before the battles — why a framework first

VIDEO Having finished building the Madīnan state, the Sheikh pauses **before** any battle to answer a framing question: *why and when did armed struggle become permitted, and what are its limits?* His aim is to dismantle the caricature that **jihād = killing non-Muslims**. The verdict: *Islam always **limits** violence and promotes peace* — combat is the **last resort, never the first response**.

1 · The 13 years of patience in Makkah

VIDEO For **13 years** in Makkah the command was **patience (ṣabr)**, not to fight back — through torture, psychological pressure, attempts on lives, and an **economic boycott**. The Qur'an: *Faṣḥir ṣabran jamīlā* — *so be patient with a beautiful patience* (Q 70:5). Beautiful patience is **not merely to endure but to forgive** (cf. *Faṣḥaḥ aṣ-ṣaḥḥa al-jamīl*, Q 15:85). The Prophet ﷺ steadied the distressed Companions by recalling earlier believers tested far worse (the ḥadīth of Khabbāb), and himself preferred restraint — but the Quraysh would not stop plotting, even after the Hijrah.

2 · The staged permission to fight

VIDEO Fighting was legislated **only in Madīnah**, in stages, after 13 years of patience:

1. **First permission (to defend) — Q 22:39:** *Udhina lilladhīna yuqāṭalūna bi-annahum ḡulimū...* — *permission is given to those who are fought because they were wronged*. The key word **udhina** (permission is given) arrives only now; the cause is **bi-annahum ḡulimū** — *because they were wronged*.
2. **Then the command (aggressors only) — Q 2:190:** *Wa qāṭilū... alladhīna yuqāṭilūnakum wa lā ta'tadū...* — *fight those who fight you, but do not transgress*. Two limits: fight **only those who fight you**, and **do not exceed the bounds**.

3 · Three words: ḥarb · qitāl · jihād

VIDEO Arabic has three words English flattens into one:

- **Ḥarb** — **war of pure aggression** (attacking with no just reason). **Not** sanctioned by Islam.
- **Qitāl** — **reciprocal armed combat**, fighting back against an attacker — the response, not the initiation.
- **Jihād** — a **comprehensive** term, **to strive / exert effort** in Allah's path (root *jāhada*; Q 29:69 *and those who strive for Us, We will guide them*). Far broader than combat; fighting is only one possible — and the last — form.

4 • The internal structure of jihād

VIDEO Three pillars derived from *jāhada*, all of which must be present:

1. **Jihād an-nafs** — struggle against the self (Shayṭān's promptings and base desires).
2. **Ijtihād** — qualified jurists deriving rulings for new problems (e.g. banking, insurance, IVF), keeping Islam relevant for all times.
3. **Outward jihād** to make the word of Allah supreme (*li-takūna kalimatullāhi hiya al-ʿulyā*), in levels: by the **tongue** (Q 41:33), by **wealth**, by the **pen**, and only beyond all these, by **force** — the narrowest, last layer.

Caveat (weak chain): the famous report *Rajaʿnā min al-jihād al-aṣghar ilā al-jihād al-akbar* — *we have returned from the lesser jihād to the greater* (greater = struggle against the self) — is classed **weak in chain**. The Sheikh cites it for its meaning, not as a sound ḥadīth.

5 • Grounds & rules of engagement

VIDEO **Legitimate grounds** for fighting: (1) self-defence against armed aggression; (2) ending severe oppression; (3) protection of religious freedom — defending one's **dīn, life, wealth, and land/honour** (whoever is killed defending these is a *shahīd*). Seizing another's land or wealth is **not** jihād or qitāl — it is **ḥarb**, and is forbidden.

VIDEO **Rules of engagement (war ethics):** protect non-combatants — **women, children, the elderly, monks, worshippers** may never be fought; no killing of animals without need; no cutting or burning of trees; **no torture, mutilation, or killing of captives**; prisoners are treated well and may be pardoned, freed, or exchanged.

6 • Two kinds of expedition

VIDEO

Sarāyā (sing. *sariyyah*) — small detachments (~10-15 men) sent without the Prophet ﷺ, largely defensive/reconnaissance (50+ recorded). **Ghazawāt** (sing. *ghazwah*) — larger campaigns (100+ men) the Prophet ﷺ led in person (~27 recorded). Of all these, only about **7-8** were large fights; total casualties over the whole period are put at under ~1000 — evidence that combat was a genuine last resort.

7 · The battles — Badr to Tabūk

DECK Unit 2, *Facing External Threats & Conflicts*, names the **key battles — Badr, Uḥud, and the Battle of the Trench** — and their significance, plus treaties and alliances with neighbouring tribes.

Badr (2 AH) — the decisive victory

VIDEO 313 Companions against nearly 1,000 Quraysh; Allah gave a clear victory and major Quraysh leaders were killed. Called **Yawm al-Furqān** (the Day of Criterion). Hikmah: prepare fully, **but preparation alone is not the cause of victory — divine support is**.

Uḥud (3 AH) — a trial and reversal

VIDEO Quraysh sought revenge for Badr. After consultation (*mashūrah*) the Muslims went out to Mount Uḥud. The archers on **Jabal ar-Rumāt** were told never to leave their post; when they did, **Khālīd ibn al-Walīd** (then still non-Muslim) flanked from behind. The Muslims were set back, the Prophet ﷺ injured, Ḥamzah RA martyred. Hikmah: **the cost of disobeying the leader**.

Khandaq / al-Aḥzāb (5 AH) — the Trench

VIDEO Allied parties (**al-Aḥzāb**) massed against Madīnah; the Companions **dug a trench** the cavalry could not cross. Victory with very few casualties.

Ḥudaybiyyah (6 AH) — a strategic peace

DECK The Treaty of Ḥudaybiyyah — an agreement that, despite appearances, **paved the way for the peaceful spread of Islam**.

VIDEO ~1,400–1,500 Companions set out in *iḥrām* for ‘Umrah; Quraysh blocked them. The treaty: no ‘Umrah this year, return; come next year; a **ten-year truce**; the seemingly unjust clause (Muslims must return Quraysh who flee to them, but not vice-versa). The Companions disliked it, yet the Qur'an called it *Innā fataḥnā laka fathān mubīnā* — **a clear victory** (Q 48:1). Umm Salamah's advice broke the impasse over sacrificing and shaving. The truce window was used to send **letters to the kings** (*Aslim taslam* — accept Islam and be safe).

Khaybar (7 AH)

VIDEO Campaign against the Jews of Khaybar (~180 km from Madīnah); fortresses captured, much **ghanimah** (booty) taken.

Conquest of Makkah (8 AH)

DECK The **peaceful entry** into Mecca, his **magnanimous treatment of former adversaries**, and the **cleansing of the Ka‘bah** from idols.

VIDEO Triggered when Quraysh broke the truce. Planned in **strict secrecy** to minimise bloodshed; the safety declaration — safe is whoever enters the Ka‘bah, stays home and lays down arms, or enters Abū Sufyān's house. Taken with minimal bloodshed; a general amnesty.

Ḥunayn (8 AH)

VIDEO Now 12,000+, the Companions felt confident in their numbers and were initially **routed** (Q 9:25). Hikmah: **victory is never from numbers alone**; they then won.

Tabūk (9 AH) — the last expedition

VIDEO The final major expedition (Sūrat at-Tawbah), called during harvest; some who stayed behind without excuse were disciplined (the three boycotted). Ended with **no fighting**.

8 · Consolidation & the close (deck spine)

DECK Unit 2, *The Consolidation of Islam*: after Ḥudaybiyyah and the Conquest of Mecca came the **spread of Islam across Arabia** — delegations from many tribes accepting Islam and the peninsula consolidated under one banner — culminating in the **Farewell Pilgrimage (Ḥajjat al-Wadā‘)**, where the Prophet ﷺ delivered his sermon on **unity, equality, and justice**.

VIDEO The Sheikh's closing ḥikmah — three reasons the Companions prevailed: (1) **Allah's help** (Q 3:123, *Allah gave you victory at Badr while you were few*); (2) **unity** (*ittiḥād*); (3) **firm conviction** — *lḥdā al-ḥusnayayn*: either victory or martyrdom. Study each battle for its strategy, how Allah's help came, and the lesson — this religion is an *amānah* to pass on.

Cold-recall sheet — the video framework (terms & permission verses) plus the Unit 2 deck battle spine. Years are in AH (after the Hijrah).

Three words for struggle / war (video)

Term	Arabic	Meaning
Ḥarb	الحرب	War of pure aggression — not sanctioned by Islam
Qitāl	القتال	Reciprocal armed combat — fighting back against an attacker
Jihād	الجهاد	To strive / exert effort in Allah's path (comprehensive)

The three pillars of jihād & the levels of the outward struggle (video)

Pillar	Note
Jihād an-nafs	Struggle against the self — the “greater jihād” (<i>report weak in chain; cited for meaning</i>)
Ijtihād	Jurists derive rulings for new problems (banking, insurance, IVF)
Outward jihād	By the tongue → wealth → pen → force (force is the last, narrowest layer)

Staged permission to fight (video)

Stage	Verse	Point
13 years in Makkah	Q 70:5	Beautiful patience — endure and forgive; no fighting back
First permission (defend)	Q 22:39	<i>Udhina...</i> permission is given because they were wronged
Command (aggressors only)	Q 2:190	Fight those who fight you; do not transgress

Grounds & rules of engagement (video)

Legitimate grounds	War ethics (limits)
Self-defence; ending oppression; defending dīn, life, wealth, land/honour (killed defending = <i>shahīd</i>)	Spare women, children, elderly, monks, worshippers; no killing animals/trees needlessly; no torture/mutilation; treat captives well (pardon/free/exchange)

Battle · year (AH) · key point — Badr to Tabūk

Battle	AH	Key point
Badr DECK	2	313 vs ~1,000; clear victory; Yawm al-Furqān ; preparation + divine help
Uḥud DECK	3	Quraysh revenge; archers leave Jabal ar-Rumāt; Khālīd b. al-Walīd flanks; setback; Ḥamzah martyred
Khandaq / al-Aḥzāb DECK	5	The Trench dug; the Confederates; victory with few casualties
Ḥudaybiyyah DECK	6	Treaty / 10-year truce; <i>fathān mubīnā</i> “clear victory” (Q 48:1); letters to the kings
Khaybar VIDEO	7	Jews of Khaybar (~180 km); victory; much ghanimah
Conquest of Makkah DECK	8	Truce broken; secret plan; minimal bloodshed; safety declaration; amnesty
Ḥunayn VIDEO	8	12,000+; initial rout from over-confidence (Q 9:25); then victory
Tabūk VIDEO	9	Last expedition (at-Tawbah); harvest; those who stayed behind disciplined; no fighting

Consolidation milestones (deck)

Milestone	Note
Treaty of Ḥudaybiyyah	Paved the way for the peaceful spread of Islam
Conquest of Mecca	Peaceful entry; magnanimity; Ka‘bah cleansed of idols
Spread across Arabia	Tribal delegations; peninsula consolidated under Islam
Farewell Pilgrimage	<i>Ḥajjat al-Wadā‘</i> — sermon on unity, equality, justice

Why the Companions prevailed — 3 reasons (video)

#	Reason
1	Allah's help — Q 3:123 (victory at Badr while few)
2	Unity (<i>ittiḥād</i>) of the small community
3	Firm conviction — <i>lḥdā al-ḥusnayayn</i> : victory or martyrdom

7 · The Prophet ﷺ at home

How to read this lesson: the **DECK** badge marks the official Unit 2 syllabus points (the spine); the **VIDEO** badge marks the Sheikh's commentary that expands them. The Sheikh's method: read each event **with its *hikmah*** (the wisdom behind it).

Caution on names: in Video 13 the audio garbled several of the wives' names and the exact order of the later marriages. Where the standard Seerah order is well established it is used here; treat any wife-name list as approximate and verify against a written source before relying on it.

0 · Where this fits — the Prophet's ﷺ enduring legacy

DECK Unit 2 frames the whole life of the Prophet ﷺ and closes on his **Enduring Legacy**: he is **the Final Prophet**, the bearer of the Qur'an and the Sunnah, whose impact reaches billions. Crucially, the deck states his life is **a model as a leader, statesman, husband, father, and friend** — a pattern of *piety, compassion, justice, and wisdom*. This lesson zooms in on one of those roles: **the Prophet ﷺ as a husband, at home**.

VIDEO The Sheikh's big idea: prophethood and leadership did **not** make the Prophet ﷺ distant or aloof. Inside his own home he was a **present, loving, just and humble husband**. His plural marriages were not driven by desire — each carried a **purpose** — and Islam's permission for more than one wife comes hedged with **strict conditions of justice and dignity** that are widely misunderstood today.

1 · Khadījah (RA) — and the 25 years of monogamy

VIDEO His **first marriage was to Khadījah (RA)**: he was **25**, she was **40**. For her entire lifetime — until he was about **50** — she was his **only** wife; **all his other marriages came after her death**. Prophethood came at **40**, ten years into that marriage, and still he stayed married to her alone.

VIDEO This is the Sheikh's answer to those who **criticise him over his many wives**: a man supposedly driven by desire would not spend his vigorous years (25–50) monogamously married to a woman **fifteen years older**. He honoured Khadījah to the very end as an intelligent, devoted wife who **believed in him and supported him with her wealth** — a lesson in **gratitude and appreciation of one's spouse**.

2 · The later marriages — and the *purpose* behind each

VIDEO After Khadījah his next marriage was to **Sawdah (RA)**, then the others followed. The Sheikh runs through the **Mothers of the Believers** (أُمَّهَاتُ الْمُؤْمِنِينَ). Reconstructed standard order (audio garbled): Khadījah → Sawdah → ‘Ā'ishah → Ḥafṣah → Zaynab bint Khuzaymah → Umm Salamah → Zaynab bint Jaḥsh → Juwayriyah → Umm Ḥabībah → Ṣafiyyah → Maymūnah. (Umm Ḥabībah was the daughter of **Abū Sufyān**.)

VIDEO **The marriages had reasons, not lust.** Three recurring purposes (*maqāṣid*): (1) **caring for widows** — many of the wives were widows whom marriage gave protection and honour; (2) **building ties** with tribes and families, binding the young Muslim community together; (3) **teaching the ummah** — through his household the rulings and the example of married life reached everyone, the wives transmitting his private conduct as Sunnah.

DECK This is exactly the deck's claim that he is a **model as a husband** within his legacy: every later marriage carried a *maqṣad*, leaving society a pattern of carrying family responsibility justly.

3 · The Qur'anic ruling on plural marriage — and its limits (Q 4:3)

VIDEO The Sheikh cites the ‘four wives’ verse, **Sūrat an-Nisā’ 4:3**: “...marry the women that please you, two or three or four; but if you fear you will not be just, then (only) one.”

VIDEO **Historical context:** in the *Jāhiliyyah*, men married **without any limit** — ten, fifty, a hundred. The Qur'an did **not invent** polygamy; it **capped and regulated** it — effectively the one scripture that explicitly sets a limit of **four**.

VIDEO **The cap came with conditions, not just a number:** justice (‘*adl*) between wives, fairness, and dignity for every wife. If a man **fears he cannot be just**, he must restrict himself to **one** (*fa-wāḥidah*). Practical warning: do not marry another and then abandon or neglect the first wife ‘in the middle of the road’ — live the framework beautifully or do not enter it.

4 · A husband *inside* the home — humility & housework

VIDEO Leadership did not make him withdraw from family duty. On ‘Ā'ishah's (RA) narration, at home he would **help with the household chores** — **mend his own torn clothes, patch his sandals**, and serve the family — saying in effect, “*I do not raise myself above the household; I am one member of the family.*”

DECK A concrete instance of the deck's ‘compassion and humility’: the leader of a state was not too elevated for his own mending.

5 · He consulted his wives (*mashūrah*) and was patient

VIDEO He **listened to his wives and took their counsel** (*mashūrah*). The Sheikh corrects the wrong cultural idea that one should not ask women, or should do the opposite of what they say — that is the exact opposite of the Qur'an, the Sunnah, and his practice. Standard example: **Umm Salamah's (RA)** advice at **Hudaybiyah**.

VIDEO **The broken dish:** when Ṣafiyyah (RA) sent food to him while he was in ʿĀ'ishah's (RA) house, ʿĀ'ishah — out of a wife's natural jealousy — struck and broke the dish. He did **not** rebuke her harshly; he excused it (*"your mother has had a touch of jealousy"*), **gathered the spilled food with his own hand**, and sent a new, intact dish to replace the broken one. Lesson: handle a spouse's faults with patience and dignity.

6 · “The best of you is the best to his family”

VIDEO He stated the principle: *حَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي* — “The best of you are those who are best to their families, and I am the best of you to my family.” He **balanced his time** among the wives so carefully that no group could say he ignored or neglected them; only small, ordinary household frictions occurred.

VIDEO He also **openly declared love:** asked whom he loved most, he named ʿĀ'ishah; asked ‘and then?’, he said **“Her father”** (Abū Bakr) — naming his father-in-law **through his wife**, strengthening the bond by way of the marital tie.

7 · A balanced view — how polygamy is *misused* today

VIDEO In an extended Q&A the Sheikh gives the **balanced view:** the ruling is clear (permitted), **but it carries conditions** — above all justice. The **first wife and her children remain the first priority;** caring for them is **obligatory (wājib)**, while a second marriage is **not** a duty but a permitted, conditional, social concern (e.g. protecting widows).

VIDEO **Real misuse:** he recalls a man at Hajj boasting that the wife with him was his **12th**, treating divorce as an arbitrary right and even threatening to take back the *mahr*. That is **abuse** of the permission — and a cause of outsiders' misconceptions. He notes Islamic family law is often skipped in study and is being reviewed by reform teams; the bottom line is a **clear answer with clear conditions — justice, the wife's dignity, genuine social benefit — never to be misused.**

Cold-recall sheet — the Unit 2 legacy framing (he is a model **husband**) plus the Video 13 detail: the marriages and their purposes, Q 4:3 and its conditions, and his conduct at home.

Wife-name lists below follow the standard Seerah order; the video audio garbled several names and the exact marriage order — verify against a written source.

Deck framing — the enduring legacy

Point	Detail
His example (deck)	A model as leader, statesman, husband, father, and friend
Qualities shown	Piety, compassion, justice, wisdom
This lesson's role	The husband / at-home facet of that legacy

The marriages — and their purpose

Item	Detail
First wife	Khadījah (RA) — he was 25, she 40; his only wife until ~age 50
Monogamy span	25 → ~50 (incl. prophethood at 40) married to Khadījah alone
After her death	Sawdah (RA) first, then the later marriages
Order (standard)	Khadījah → Sawdah → ‘Ā’ishah → Ḥafṣah → Zaynab bint Khuzaymah → Umm Salamah → Zaynab bint Jaḥsh → Juwayriyah → Umm Ḥabībah → Ṣafiyyah → Maymūnah
Purpose 1	Caring for widows — protection and honour
Purpose 2	Building ties with tribes/families
Purpose 3	Teaching the ummah — household conduct transmitted as Sunnah
Critics' answer	25 vigorous years monogamous with an older wife ⇒ not driven by desire

Plural marriage — Q 4:3 and its conditions

Item	Detail
Verse	Sūrat an-Nisā’ 4:3 — “...two or three or four; but if you fear you will not be just, then one.”
Cap	Maximum four wives
Qur'an's role	Limited & regulated polygamy — did NOT introduce it (Jāhiliyyah had no limit)
Condition	Justice (‘adl) , fairness, and dignity among all wives

Fallback	If you fear injustice ⇒ one only (fa-wāḥidah)
First wife	First wife & children = first priority; their care is wājib ; a second marriage is not obligatory
Warning	Do not abandon the first wife ‘in the middle of the road’; misuse (e.g. arbitrary divorce, withholding <i>mahr</i>) is abuse

His conduct at home — key points & hadith

Trait	Detail
Not aloof	Prophethood/leadership did not make him distant — “one member of the family”
Housework	Helped at home; mended his clothes, patched his sandals (‘Ā’ishah's narration)
Consultation	Mashūrah — consulted his wives (e.g. Umm Salamah at Ḥudaybiyah)
Patience	The broken-dish incident — excused the jealousy, gathered the food, replaced the dish
Open love	Named ‘ Ā’ishah most beloved; then “ her father ” (Abū Bakr)
Key hadith	حَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ — “The best of you is the best to his family.”

8 · Complete review — master timeline + battery test

Whole-series cold-recall sheet. The **DECK** badge marks facts anchored in the official Unit 1–4 syllabus decks (the spine); everything else fills in from Sheikh Akram's video lectures. Ages/years are approximate; the **sequence** is the reliable part.

Master timeline — 570 CE to the Farewell Pilgrimage

Year	Event	Anchor (āyah / detail)
570 CE	DECK Born in Makkah, Year of the Elephant ; father ‘Abdullāh already dead (born an orphan)	Sūrat al-Fīl 105:1
infancy– ~8	DECK Wet-nurse Ḥalimah (splitting of the chest); mother Āminah dies ~6; grandfather ‘Abd al-Muṭṭalib dies ~8 → uncle Abū Ṭālib	Muslim (Anas)
~12	DECK Syria caravan; monk Baḥīrā sees signs of prophethood (cloud + bowing trees)	—
~15 / ~20	DECK Ḥarb al-Fijār (gathered arrows) · Ḥilf al-Fuḍūl — pact to defend the oppressed	“...not for the choicest camel” — Ibn Hishām
~595 · age 25	DECK Marries Khadījah (she was 40); al-Amīn	Sūrat aḍ-Ḍuḥā 93:8
~605 · age 35	DECK Rebuilds the Ka‘bah; resolves the Black Stone (Ḥajar al-Aswad) dispute with his cloak	al-Amīn confirmed
~608 · age 38–39	DECK Retreats in Cave Ḥirā’ on Mount Nūr	al-Anbiyā’ 21:107
610 CE · age 40	DECK First revelation via Jibrīl in Ḥirā’; “Read!” / “I cannot read”; rushes to Khadījah “Cover me!”	Sūrat al-‘Alaq 96:1–5
after the pause	Fatratul-wahy (~10 days), throne-vision of Jibrīl; ends with aḍ-Ḍuḥā “He will not forsake you”; al-Muddaththir (“arise & warn”) + al-Muzzammil (qiyām al-layl)	aḍ-Ḍuḥā 93:8
610–613 (~3 yrs)	Secret da‘wah at Dār al-Arqam (near Ṣafā); tawḥīd, early prayer, tazkiyah	—
~613 (~yr 4)	Open call from Mount Ṣafā (“warn your nearest kinsmen”); Abū Lahab’s dirt → Sūrat al-Masad	al-Masad 111

~615	DECK Migrations to Abyssinia ; Najāshī (Negus) shelters them; Ja'far's speech + Sūrat Maryam	Maryam 19
~616–619	The boycott of Banū Hāshim in the valley of Abū Ṭālib (~3 yrs)	—
~619 CE · yr 10	DECK Year of Grief (‘Ām al-Ḥuzn) — deaths of Khadījah and Abū Ṭālib	Unit 3 deck
~619	DECK Journey to Ṭā'if (rejected by Thaqīf; stoned; ‘Addās & the grapes; Du‘ā’ of Ṭā'if)	Fuṣṣilat 41:34
~620	DECK al-Isrā’ wal-Mi‘rāj — Makkah → al-Aqṣā → seven heavens; gift of 5 daily prayers	an-Najm 53:18
621 CE	DECK First Pledge of ‘Aqabah (~12 men, Aws & Khazraj)	Unit 3 deck
~621	DECK Muṣ‘ab ibn ‘Umair sent to Madīnah as teacher/dā‘ī	Unit 3 deck
622 CE	DECK Second Pledge of ‘Aqabah (~73: 71 men + 2 women); organised under 12 nuqabā’	Unit 3 deck
622 CE · 1 AH	DECK Hijrah : ‘Alī in the bed, Cave of Thawr (3 days), Surāqah, Qubā’ (first mosque), Yathrib → Madīnah	at-Tawbah 9:40
1 AH	DECK Masjid an-Nabawī , Brotherhood (Mu’ākhāh), Constitution of Madinah	Unit 4 deck
2 AH	DECK Battle of Badr — Yawm al-Furqān; fighting permitted (jihād verses)	al-Ḥajj 22:39
3 AH	DECK Battle of Uḥud — archers leave post; setback	—
5 AH	DECK Battle of the Trench (Khandaq / al-Aḥzāb)	—
6 AH	DECK Treaty of Ḥudaybiyyah — “a clear victory”	al-Fatḥ 48:1
7 AH	Khaybar (~180 km from Madīnah)	—
8 AH	DECK Conquest of Makkah (peaceful); then Ḥunayn	at-Tawbah 9:25
9 AH	Expedition of Tabūk — the last major campaign	—
10 AH · 632 CE	DECK Farewell Pilgrimage (Ḥajjat al-Wadā’); the Prophet ﷺ passes; Abū Bakr → first Caliph	al-Mā'idah 5:3

Key people

Person	Who / why they matter
Khadījah (RA)	First wife & first believer; “believed in me when the people disbelieved”; dies in the Year of Grief
Abū Ṭālib	Uncle & outer protector; dies in the Year of Grief (did not accept Islam)
Abū Bakr (RA)	aṣ-Ṣiddīq; brought many to Islam; companion of Thawr/Hijrah; first Caliph
‘Alī ibn Abī Ṭālib (RA)	Early believer (~7); slept in the Prophet’s ﷺ bed on the night of Hijrah
‘Umar & Ḥamzah (RA)	Converts who gave Islam open strength in Makkah
Ja‘far ibn Abī Ṭālib (RA)	Spokesman before the Negus; recited Sūrat Maryam; led the 2nd Abyssinia group
‘Uthmān & Ruqayyah (RA)	Led the first Abyssinia migration
Najāshī (the Negus)	Just Christian king of Abyssinia; refused to hand over the refugees
Muṣ‘ab ibn ‘Umair (RA)	DECK Sent to Madīnah as teacher/dā‘ī; many leaders embraced Islam through him
Abū Lahab / Abū Jahl	Chief Quraysh persecutors
Sumayyah (RA)	First martyr of Islam (family of Yāsir)
Baḥīrā	Christian monk who saw signs of prophethood (Syria, ~age 12)

Key Qur'an & hadith across the series

Reference	Point
Sūrat al-Fīl 105:1	Year of the Elephant — the Prophet’s ﷺ birth year
Sūrat al-‘Alaq 96:1–5	The first revelation — “Read in the name of your Lord...”
Sūrat aḍ-Ḍuḥā 93:8	“And He found you poor and made you self-sufficient” (also 93:3 ends the waḥy pause)
Sūrat al-Anbiyā’ 21:107	“We did not send you except as a mercy to the worlds”
Sūrat al-Qalam 68:4	“You are upon an exalted standard of character”
Fuṣṣilat 41:34	“Repel [evil] with what is better” — the Ṭā’if/da‘wah lesson

al-Ḥajj 22:39	First permission to fight — “...to those who are wronged”
al-Baqarah 2:190	“Fight those who fight you, and do not transgress”
at-Tawbah 9:40	“Do not grieve; indeed Allah is with us ” — the Cave of Thawr
an-Najm 53:18 / 53:62	Mi‘rāj — saw the greatest signs; the prostration verse
al-Fath 48:1	“Indeed We have given you a clear victory” — Ḥudaybiyyah
“No prophet but was a shepherd” (Bukhārī)	The shepherding/patience training of his youth

The 7 Foundations of the Madinan state DECK (Unit 4)

#	Foundation	Core point
1	Spiritual base — Masjid an-Nabawī	First project of governance: education, shūrā, justice, social care
2	Unity — Brotherhood (Mu’ākhāh)	Muhājirūn paired with Anṣār; Aws & Khazraj reconciled into one Ummah
3	Just politics — Constitution of Madinah	One of the earliest written constitutions; protected minorities; rule of law
4	Security & defence	First Islamic army; battles (Badr, Uḥud, Aḥzāb) as defence, not aggression
5	Economic reform	Fair market; gradual prohibition of ribā; Zakāt system
6	Social welfare	Care for widows/orphans/poor; Suffah (learning); freeing slaves; family law
7	Justice system	Law applied even to elites; forgiveness, reconciliation, due process

The major battles — Badr to Tabūk DECK

Year	Battle	Key fact
2 AH	Badr	~313 vs ~1,000; decisive; Yawm al-Furqān ; Quraysh leaders killed
3 AH	Uḥud	Quraysh revenge; archers leave post; Muslims set back; the Prophet ﷺ injured

5 AH	Khandaq / al-Aḥzāb	The Trench dug for defence; siege repelled with few casualties
6 AH	Ḥudaybiyyah	A treaty, not a battle; “a clear victory” that opened the way for da‘wah
7 AH	Khaybar	Against the Jews of Khaybar (~180 km from Madīnah); much ghanīmah
8 AH	Conquest of Makkah + Ḥunayn	Peaceful entry; Ḥunayn’s lesson: victory is from Allah, not numbers
9 AH	Tabūk	The last major expedition; called during the harvest season

Jihād framing (video): fighting was **forbidden** for the 13 Makkan years; permission came only after the Hijrah — “**udhina**” (al-Ḥajj 22:39), then the command to fight aggressors (al-Baqarah 2:190). Jihād means **to strive/exert** in Allah’s path; combat is only one part.

Self-test — every quiz question with its answer

Early life — birth to marriage

In which year and event was the Prophet ﷺ born?

→ **CE — the Year of the Elephant 570**

He was born in 570 CE, the Year of the Elephant — referenced in Sūrat al-Fil (105:1).

The birth-year is referenced in which sūrah?

→ **Sūrat al-Fīl (105)**

Sūrat al-Fīl 105:1 — “Have you not seen how your Lord dealt with the People of the Elephant?” — the Year of the Elephant.

According to the Unit 1 deck, studying the Seerah is:

→ **Not only history — an example to apply in daily life**

The deck stresses Seerah is not only history; it is the Prophet's ﷺ example to apply — to build love, character and imān.

When did the Prophet's ﷺ father ‘Abdullāh die?

→ **was born ﷺ Before the Prophet**

‘Abdullāh died before the birth, so the Prophet ﷺ was born an orphan — by Allah's deliberate plan.

Which is one of the **three wisdoms** (video) for the orphanhood?

→ **The credit for his success goes 100% to Allah, not to a lineage**

Orphaned, his greatness is unmistakably Allah's doing — plus a model of caring for orphans and training to bear responsibility.

Put the guardians in the **correct order** after his mother:

→ **Grandfather ‘Abd al-Muṭṭalib, then uncle Abū Ṭālib**

Sequence: father (dies before birth) → mother Āminah (~6) → grandfather ‘Abd al-Muṭṭalib (~8) → uncle Abū Ṭālib.

Who was the Prophet's ﷺ desert **wet-nurse** (video detail)?

→ **Ḥalīmah as-Sa‘diyyah**

Ḥalīmah as-Sa‘diyyah took the orphan after others passed him over; her donkey grew swift and her milk abundant.

Which fostering reason is especially significant for a **future prophet**?

→ **Acquiring pure, eloquent Arabic (Fuṣḥā)**

The desert preserved pure Fuṣḥā — providential for the one who would recite and convey the Qur'an.

The hadith “*There has been no prophet but he was a shepherd*” is recorded in:

→ **Ṣaḥīḥ al-Bukhārī**

It is in Ṣaḥīḥ al-Bukhārī; herding sheep trained the patience a future leader needs.

On the Syria caravan (~age 12), the monk **Baḥīrā** noticed:

→ **Signs of prophethood — a cloud shading him and trees bowing**

Baḥīrā saw a cloud shading him and branches lowering — signs of prophethood — and warned Abū Ṭālib to take him back.

At **Ḥarb al-Fijār** (~age 15) the Prophet ﷺ:

→ **Did not fight — he only gathered arrows**

He was present but took no active part; his role was gathering the enemy's arrows for his uncles.

Ḥilf al-Fuḍūl (age ~20) was a pact to:

→ **Defend the oppressed and uphold justice**

The League of the Virtuous pledged support for the wronged; he later said he would not trade his part in it for the choicest camel (Ibn Hishām).

He married **Khadījah** at age:

→ **(she was 40) 25**

He married Khadījah at 25; she was 40 — his first supporter (“Allah did not give me anyone better than her”).

Which verse does the deck attach to his rise from poverty to sufficiency?

→ **Sūrat aḍ-Ḍuḥā 93:8**

Sūrat aḍ-Ḍuḥā 93:8 — “And He found you poor and made you self-sufficient” — linked to his trade and marriage.

Prophethood & early da‘wah

At about what age did the Prophet ﷺ help rebuild the Ka‘bah and arbitrate the Black-Stone dispute?

→ **35~**

The deck places the rebuilding of the Ka‘bah and the Black-Stone arbitration at about age 35 — earning him still more respect as al-Amīn.

How did the Prophet ﷺ resolve the dispute over setting the Black Stone (Ḥajar al-Aswad)?

→ **He put the stone on a cloth and had each clan-chief lift an edge, then set it himself**

He spread a cloth, placed the stone in its centre, had each clan-chief hold an edge so all lifted together, then set it with his own hands — giving every clan a share of the honour.

What title was reinforced by his handling of the Black-Stone dispute?

→ **al-Amīn (the trustworthy)**

The deck notes he earned even more respect as al-Amīn — the trustworthy; his character won the clans' trust before prophethood.

Where did the Prophet ﷺ retreat in solitude before the first revelation?

→ **Cave Ḥirā’ on Mount Nūr**

The deck has him in solitude and reflection at Cave Ḥirā’ on Mount Nūr around age 38–39; the act is called at-ṭaḥannuth.

Which verse does the deck attach to the Ḥirā’ retreat?

→ **al-Anbiyā’ 21:107 — mercy to the worlds**

The Ḥirā’ slide cites al-Anbiyā’ 21:107 — “And We did not send you except as a mercy to the worlds.”

Which sūrah and verses were the FIRST revelation?

→ **Sūrat al-‘Alaq 96:1–5**

In 610 CE Jibrīl revealed Sūrat al-‘Alaq 96:1–5 — “Read in the name of your Lord who created...” — in Cave Ḥirā’.

What did the Prophet ﷺ reply when first commanded to read?

→ **I cannot read (Mā anā bi-qārī’)**

He answered “Mā anā bi-qārī’” — I am not a reader / I cannot read (Bukhārī); on the third press Jibrīl recited al-‘Alaq 96:1–5.

Whom did the Prophet ﷺ rush to after the first revelation, crying “Cover me!”?

→ **Khadījah (RA)**

He rushed home to Khadījah (RA) saying “Cover me, cover me!” and she reassured him: “Allah will never disgrace you.”

Who was Waraqah ibn Nawfal and what did he foretell?

→ **Khadījah's Christian kinsman; he confirmed the revelation and foretold his people would expel him**

Waraqah, Khadījah's Christian kinsman, confirmed this was the great revelation and foretold that his own people would drive him out.

Which verse does the lesson cite for the Prophet's ﷺ exalted character?

→ **al-Qalam 68:4**

al-Qalam 68:4 — “Indeed, you are upon an exalted standard of character.”

After the pause of waḥy, which two early sūrahs launched the mission?

→ **al-Muddaththir (arise and warn) and al-Muzzammil (stand at night)**

al-Muddaththir gave “qum fa-andhir” (arise and warn = da‘wah); al-Muzzammil gave “qumil-layl” (stand at night = qiyām al-layl).

For roughly how long was the secret phase, and where was its base?

→ **About 3 years, at Dār al-Arqam**

The Makkan period split into ~3 secret years (based at Dār al-Arqam near Ṣafā) then ~10 open years.

Which is one of the three reasons the Sheikh gives for choosing al-Arqam's house?

→ **Al-Arqam was a teenager, so his house drew little suspicion**

Reasons: it sat near Ṣafā away from Quraysh's eyes; al-Arqam was a teenager (~16–17) drawing little suspicion; and he was of Banū Makhzūm, a rival clan.

What happened at the open call from Mount Ṣafā, and which sūrah followed?

→ **Abū Lahab threw dirt and cursed him; Sūrat al-Masad was revealed**

After the call, Abū Lahab threw dirt crying “Tabban laka!”; Allah revealed Sūrat al-Masad — “Perish the two hands of Abū Lahab.”

Who was the first martyr of Islam?

→ **Sumayyah (RA), the wife of Yāsir**

Sumayyah (RA), Yāsir's wife, became the first martyr of Islam under Quraysh's persecution of the unprotected believers.

Persecution, Abyssinia & the Year of Grief

According to the Unit 3 deck, the **Year of Grief (Āmul Ḥuzn)** fell in:

→ **The 10th year of prophethood (~619 CE)**

The deck dates the Year of Grief to the 10th year of prophethood, around 619 CE — the deaths of Khadījah (RA) and Abū Ṭālib.

Which **two deaths** define the Year of Grief?

→ **Khadījah (RA) and Abū Ṭālib**

The deck names the deaths of Khadījah (RA), his wife and first supporter, and Abū Ṭālib, his uncle and protector.

After Abū Ṭālib and Khadījah (RA) died, what happened to the persecution?

→ **had lost his protection ﷺ It increased, since the Prophet**

The deck notes Quraysh persecution increased after the Prophet ﷺ lost the protection of Abū Ṭālib.

Why did the Prophet ﷺ choose **Abyssinia (Ḥabashah)** as a refuge?

→ **It had a just Christian king and lay outside Quraysh's reach**

The Negus was a just Christian king (People of the Book — common ground), and the land lay beyond Quraysh's tribal power.

Who led the **first** migration to Abyssinia?

→ **‘Uthmān (RA) with his wife Ruqayyah (RA)**

The first, smaller group was led by ‘Uthmān (RA) with Ruqayyah (RA), the Prophet's ﷺ daughter — the first family to emigrate for Allah's sake since Ibrāhīm (AS).

What caused the **first migrants to return** to Makkah?

→ **A false rumour that the Quraysh had accepted Islam**

After the Sūrat an-Najm prostration at the Ka‘bah, a false rumour spread that Quraysh had embraced Islam, so the migrants returned — and found it untrue.

Who led the **second** (larger) migration to Abyssinia?

→ **Ja‘far ibn Abī Ṭālib (RA)**

The second, larger group (roughly 83 men and 11 women) was led by Ja‘far ibn Abī Ṭālib (RA), the Prophet's ﷺ cousin.

Before the Negus, which sūrah did **Ja‘far (RA)** recite?

→ **Sūrat Maryam**

Ja‘far recited from Sūrat Maryam (beginning Kāf-Hā-Yā-‘Ayn-Ṣād, 19:1); the Negus wept until his beard was wet.

How did the Negus rule on the Quraysh request to hand over the Muslims?

→ **He refused and returned the envoys' gifts**

Recognising the message as continuous with what ‘Īsā (AS) brought, the Negus said they were safe in his land, refused to surrender them, and returned the gifts.

Hearing the Prophet ﷺ had been struck and bloodied, who confronted the attacker and embraced Islam — the *Lion of Allah*?

→ **Ḥamzah (RA)**

Ḥamzah (RA), Asadullāh, took his bow, confronted the attacker, and declared he was upon the Prophet's ﷺ religion — the occasion of his conversion.

Which sūrah was being recited at his sister's house when **‘Umar (RA)** was on his way to kill the Prophet ﷺ?

→ **Sūrah Ṭā-Hā**

Redirected to his own house, ‘Umar found his sister reciting Sūrah Ṭā-Hā; the verses moved him, and he went on to take the shahādah.

Which two clans were confined and boycotted in the **Shi‘b Abī Ṭālib**?

→ **Banū Hāshim and Banū al-Muṭṭalib**

When Banū Hāshim and Banū al-Muṭṭalib closed ranks to protect the Prophet ﷺ, Quraysh confined them under a total social and economic boycott.

Where was the **boycott document** kept?

→ **Hung inside the Ka‘bah**

The terms — no marriage, trade, or social dealing — were written as a notice and hung inside the Ka‘bah, to stand until he was handed over.

What finally destroyed the boycott document?

→ **Termites ate it, leaving only the name of Allah**

The Prophet ﷺ said by revelation that termites had eaten the document; Abū al-Bakhtarī confirmed it, and the boycott collapsed — relief through Sunnatullāh after ~3 years of patience.

Ṭā‘if, the Mi‘rāj & the ‘Aqabah pledges

Why did the Prophet ﷺ travel to Ṭā‘if?

→ **To seek a new base for the da‘wah after Makkah became unworkable**

After the Year of Grief, Makkah was unworkable, so he sought a new field for the da‘wah at Ṭā‘if.

Which tribe did the Prophet ﷺ call to Islam at Ṭā'if?

→ **Banū Thaḳīf**

Ṭā'if was the home of Banū Thaḳīf, whose leaders mocked and rejected him over about ten days.

Who accompanied the Prophet ﷺ on foot to Ṭā'if?

→ **Zayd ibn Ḥārithah (RA)**

He walked the ~60 miles with his freed slave and adopted son Zayd ibn Ḥārithah (RA).

Who was 'Addās, who brought the Prophet ﷺ grapes in the orchard?

→ **A Christian slave from Nineveh**

'Addās, a Christian slave from Nineveh, was moved when the Prophet ﷺ spoke of Yūnus (AS) as his brother prophet.

What did the Prophet ﷺ do when the angel of the mountains offered to crush the people of Ṭā'if?

→ **He refused, hoping their descendants would worship Allah**

He refused, saying he hoped from their loins would come those who worship Allah alone — mercy over revenge.

In the Du'ā' of Ṭā'if, by what title does the Prophet ﷺ address Allah?

→ **Rabb al-mustaḍ'afīn — Lord of the weak and oppressed**

He complained of his weakness and called Allah Rabb al-mustaḍ'afīn, the Lord of the weak and oppressed.

What are the two parts of al-Isrā' wa-l-Mi'rāj?

→ **The journey to al-Aqṣā, then the ascension through the heavens**

al-Isrā' is the night journey to al-Masjid al-Aqṣā; al-Mi'rāj is the ascension from there through the heavens.

What happened at al-Masjid al-Aqṣā during the Night Journey?

→ **led all the prophets in prayer ﷺ The Prophet**

He led all the prophets in prayer at al-Aqṣā — a sign that he is the leader of the prophets with the final sharī'ah.

What is Sidrat al-Muntahā?

→ **The boundary beyond which Jibrīl could not pass**

He passed beyond Sidrat al-Muntahā, the utmost boundary past which Jibrīl could not go, to a direct meeting.

What was the greatest gift of the Mi'rāj?

→ **The five daily prayers**

The five daily prayers were given directly — “the ṣalāh is the mi'rāj of the believer.”

In which year did the FIRST Pledge of al-'Aqabah take place (per the deck)?

→ **CE 621**

The Unit 3 deck dates the First Pledge of al-'Aqabah to 621 CE (~12 people).

In which year did the SECOND Pledge of al-'Aqabah take place (per the deck)?

→ **CE 622**

The deck dates the Second Pledge to 622 CE (~73 people, the year of the Hijrah).

How many people pledged at the Second Pledge of al-'Aqabah?

→ **About 73 — 71 men and 2 women**

About 73 came from Madīnah — 71 men and 2 women — in a secret night meeting near Minā.

After the Second Pledge, how did the Prophet ﷺ organise the pledgers?

→ **Into 12 groups under 12 leaders (nuqabā')**

He divided the ~73 into 12 groups under 12 nuqabā' — nine from Khazraj and three from Aws — each leader training his group.

Whom did the Prophet ﷺ send to Madīnah to teach Islam and survey the land?

→ **Muṣ‘ab ibn ‘Umar (RA)**

Muṣ‘ab ibn ‘Umar (RA) was sent after the First Pledge; he lodged with As‘ad ibn Zurārah and reached the tribal leaders.

Hijrah & the Madinan state

According to the Unit 4 deck, the Hijrah marks:

→ **The turning point in Islamic history and the start of the Islamic calendar**

The deck: the Hijrah is the turning point and the beginning of the Islamic calendar — persecution to state, individual worship to community.

Who set the Islamic calendar to begin from the Hijrah (video)?

→ **‘Umar (RA)**

The Sheikh stresses ‘Umar (RA) chose the Hijrah — over the birth, revelation or death — showing how decisive it was.

Which is NOT one of the deck's reasons for the Hijrah?

→ **A famine in Makkah**

The deck lists persecution, boycott, the assassination plot, the Yathrib invitation, the ‘Aqabah pledges, and the need for safety — not famine.

Who slept in the Prophet's ﷺ bed on the night of the plot?

→ **‘Alī (RA)**

‘Alī (RA) slept in the bed to buy time; the Prophet ﷺ walked out reciting Q 36:9 as Allah veiled their sight.

At the Cave of Thawr, the Prophet ﷺ reassured Abū Bakr with which verse?

→ **”Q 9:40 — “Do not grieve; indeed Allah is with us**

In the Cave of Thawr, with trackers at the mouth, he said “Lā taḥzan, innallāha ma‘anā” (Q 9:40) — the peak of tawakkul.

How many days did they hide in the Cave of Thawr?

→ **Three days**

The deck: three days hiding, while Quraysh trackers reached the cave entrance.

Why was ‘Abdullāh ibn Urayqīṭ hired as guide (video ḥikmah)?

→ **He was the desert expert, though a non-Muslim — competence in its place**

He was a non-Muslim hired purely for expertise — the ḥikmah of giving precedence to competence in its proper place.

What happened to Surāqah ibn Mālīk on the road?

→ **His horse sank into the ground; he was promised Kisrā's gold bracelets**

Surāqah's horse sank; the Prophet ﷺ foretold he would wear Kisrā's bracelets — fulfilled under ‘Umar.

The Qur'an marks Masjid Qubā' as a mosque founded on taqwā in:

→ **Q 9:108**

Q 9:108 (at-Tawbah): “a mosque founded on taqwā from the first day” — identifying Masjid Qubā', the first mosque.

Who hosted the Prophet ﷺ when his she-camel knelt in Madīnah (video)?

→ **Abū Ayyūb al-Anṣārī (RA)**

He let the camel choose; it knelt by Abū Ayyūb al-Anṣārī's home, so he lodged there. Yathrib was renamed Madīnat an-Nabī.

In the deck's 7 Foundations, which was the first major project of governance?

→ **Masjid an-Nabawī (the spiritual base)**

Foundation 1 is Masjid an-Nabawī — a centre for education, shūrā, justice and social care; the spiritual base.

The brotherhood (Mu'ākhāh) ended the rivalry between which two tribes?

→ **Aws and Khazraj**

The mu'ākhāh reconciled the Madinan tribes Aws and Khazraj into one Ummah, alongside pairing Muhājirūn with Anṣār (Q 49:10).

Which is a feature of the Constitution of Madinah per the deck?

→ **It protected minorities and established the rule of law for one Ummah**

One of the earliest written constitutions: defined rights, protected Jews and others, unified the Ummah, established rule of law and collective defence.

Per the deck, the battles (Badr, Uḥud, Aḥzāb) are best described as:

→ **Defence, not aggression**

Foundation 4 (security & defence): the army was for self-defence against Quraysh aggression — the battles were defence, not aggression.

Jihad & the battles

How long was the Makkan phase of patience, and what was the standing command during it?

→ **years — the command was patience (ṣabr), not to fight back 13**

For 13 years in Makkah, through torture and an economic boycott, the command was beautiful patience (Q 70:5) — not to fight back.

Which verse marks the FIRST permission to fight, and on what ground?

→ **Q 22:39 — because they were wronged (ẓalimū)**

Q 22:39 (the word “udhina”) gives permission to those fought “because they were wronged” — it arrives only after 13 years of patience.

What two limits does Q 2:190 build into the command to fight?

→ **Fight only those who fight you, and do not transgress the bounds**

Q 2:190 — fight those who fight you, but do not transgress; Allah does not love the transgressors.

Which Arabic word means a war of pure aggression that Islam does NOT sanction?

→ **Ḥarb**

Ḥarb is aggression with no just reason — not sanctioned. Qitāl is fighting back; jihād is the broad struggle to strive in Allah's path.

According to the video, jihād most fundamentally means:

→ **To strive / exert effort in Allah's path — far broader than combat**

From the root jāhada (Q 29:69), jihād is striving/effort; armed combat is only one — and the last — of its forms.

How does the source treat the report about the “greater jihād” being the struggle against the self?

→ **As weak in chain — cited for its meaning, not as a sound ḥadīth**

Scholars classify the “lesser vs greater jihād” report as weak in chain; the Sheikh presents it for its meaning, not as sound.

Which of these is NOT a legitimate ground for fighting in Islam (it is ḥarb)?

→ **Seizing another people's land or wealth by force**

Taking another's land or wealth is aggression (ḥarb), not jihād or qitāl, and is forbidden.

Under the rules of engagement, which group may NEVER be fought?

→ **Women, children, the elderly, monks, and worshippers (non-combatants)**

Non-combatants — women, children, the elderly, monks, worshippers — may not be fought; trees and animals are spared and captives treated well.

At Badr (2 AH), what were the rough numbers, and what is the battle called in the Qur'an?

→ **Muslims vs ~1,000 Quraysh — Yawm al-Furqān 313~**

313 Companions faced nearly 1,000 Quraysh; Allah gave a clear victory. Badr is Yawm al-Furqān, the Day of Criterion.

What turned the tide against the Muslims at Uḥud (3 AH)?

→ **The archers left Jabal ar-Rumāt and Khālīd b. al-Walīd flanked from behind**

The archers disobeyed the order to hold the hill; Khālīd b. al-Walīd (then non-Muslim) seized it and attacked from the rear — the cost of disobeying the leader.

Why is the 5 AH battle called both Khandaq AND al-Aḥzāb?

→ **Khandaq = the trench dug for defence; al-Aḥzāb = the allied parties (Confederates) who massed**

The Companions dug a trench (khandaq) the cavalry could not cross, against the confederated parties (al-Aḥzāb); it ended with very few casualties.

Although the Companions disliked its terms, the Qur'an called the Treaty of Ḥudaybiyyah (6 AH):

→ **A clear / manifest victory (faṭḥan mubīnā, Q 48:1)**

Q 48:1 — “Innā fataḥnā laka faṭḥan mubīnā” — the strategic peace that opened the door to da‘wah and the later conquest.

What mindset caused the initial rout at Ḥunayn (8 AH)?

→ **Over-confidence in their large numbers (12,000+), referenced in Q 9:25**

Pleased by their numbers, the Muslims were first routed (Q 9:25) — the lesson that victory is never from numbers alone; they then won.

According to the deck, the consolidation of Islam culminated in which event?

→ **The Farewell Pilgrimage (Ḥajjat al-Wadā‘) and its sermon on unity, equality, justice**

After Ḥudaybiyyah, the Conquest, and the spread across Arabia, the deck closes with the Farewell Pilgrimage and its sermon.

The Prophet ﷺ at home

According to the Unit 2 deck, the Prophet's ﷺ life is a model as a:

→ **Leader, statesman, husband, father, and friend**

The deck's Enduring Legacy lists him as a model leader, statesman, husband, father, and friend — of piety, compassion, justice and wisdom.

For how long was Khadījah (RA) the Prophet's ﷺ only wife?

→ **From his marriage at 25 until her death (~age 50) — his only wife**

He married Khadījah at 25 and took no other wife while she lived (~25 years); all later marriages came after her death.

Why does the Sheikh use the Khadījah years to answer critics of his many wives?

→ **A man driven by desire would not stay monogamous (25–50) with an older wife**

His vigorous years were spent monogamously married to a woman fifteen years older — the opposite of someone driven by lust.

Who did the Prophet ﷺ marry first after Khadījah's (RA) death?

→ **Sawdah (RA)**

After Khadījah, his next marriage was to Sawdah (RA); the other later marriages followed.

Which is one of the three purposes (maqāṣid) behind the later marriages?

→ **Caring for widows by giving them protection and honour**

The purposes were caring for widows, building tribal/family ties, and teaching the ummah — not desire.

The Qur'anic ruling on plural marriage is found in:

→ **Sūrat an-Nisā' 4:3**

Q 4:3 permits two, three or four — but only if just; otherwise one.

What is the maximum number of wives permitted by Q 4:3?

→ **Four**

The verse caps it at four; the Jāhiliyyah had no limit, so the Qur'an limited and regulated polygamy.

The Sheikh stresses that regarding polygamy the Qur'an:

→ **Limited and regulated it — it did not introduce it**

Pre-Islam men married without limit; the Qur'an capped it at four and is the one scripture explicitly setting a limit.

What is the binding condition attached to plural marriage in Q 4:3?

→ **Justice (ʿadl), fairness and dignity among the wives**

The permission is conditional on justice; if you fear you cannot be just, then only one (fa-wāḥidah).

According to the verse, what must a man do if he fears he cannot be just?

→ **Restrict himself to one wife**

"...but if you fear you will not be just, then (only) one" — the fallback is monogamy.

How did the Sheikh say the Prophet ﷺ behaved with housework at home?

→ **He helped — mending his own clothes and patching his sandals**

On 'Ā'ishah's narration he did his own mending and helped the family — "one member of the family."

The hadith "The best of you is the best to his family" teaches that:

→ **Excellence is measured by how one treats one's own family**

"Khayrukum khayrukum li-ahlihi" — he set the standard and called himself the best to his own family.

In the balanced view of polygamy, the first wife and her children are:

→ **The first priority — caring for them is obligatory (wājib)**

The first wife and children remain first priority and their care is wājib; a second marriage is permitted but not obligatory, and must never abandon the first.

Complete review — master timeline + battery test

In which year and event was the Prophet ﷺ born?

→ **CE — the Year of the Elephant 570**

Born in 570 CE, the Year of the Elephant — referenced in Sūrat al-Fīl 105:1 (Unit 1 deck).

Who was the Prophet's ﷺ desert wet-nurse, and what trial happened in her care?

→ **Ḥalīmah as-Saʿdiyyah — the splitting of the chest (Shaqḡ aṣ-Ṣadr)**

Ḥalīmah took the orphan; while with her his chest was split and his heart purified (Ṣaḥīḥ Muslim).

What does the hadith about the Prophet's ﷺ youth as a shepherd train?

→ **Patience (ṣabr) for future leadership**

"There has been no prophet but he was a shepherd" (Bukhārī); herding scattering sheep trains ṣabr.

On the Syria caravan (~age 12), the monk Baḥīrā noticed:

→ **Signs of prophethood — a cloud shading him and trees bowing**

Baḥīrā saw a cloud shade him and branches lower, and warned Abū Ṭālib to take the boy back.

Ḥilf al-Fuḍūl (the League of the Virtuous, ~age 20) was a pact to:

→ **Defend the oppressed and uphold justice**

He later said he would not trade his part in it for the choicest camel (Ibn Hishām).

At what age did the Prophet ﷺ marry Khadījah (RA)?

→ **(she was 40) 25**

He married Khadījah at 25; she was 40 — his first supporter and first believer.

At ~age 35, how did the Prophet ﷺ resolve the Black Stone (Ḥajar al-Aswad) dispute?

→ **He laid it in his cloak so every clan chief shared in lifting it**

His cloak solution let all clans share the honour — confirming his standing as al-Amīn (Unit 1 deck).

Where and in which sūrah did the first revelation come, in 610 CE?

→ **Cave Ḥirā' — Sūrat al-'Alaq 96:1–5**

Jibrīl appeared in Cave Ḥirā'; the first words were al-'Alaq 96:1–5, "Read in the name of your Lord..."

Where was the secret da'wah (first ~3 years) conducted?

→ **Dār al-Arqam, near Mount Ṣafā**

Al-Arqam's house drew little suspicion — a young owner, of a rival clan, away from Quraysh's eyes.

Why did the Prophet ﷺ choose Abyssinia (Ḥabashah) for the first migration?

→ **Its just Christian king Najāshī, beyond the reach of Quraysh**

The Negus was a just king who would protect the believers; Quraysh power did not extend there.

Before the Negus, who spoke for the Muslims and what did he recite?

→ **Ja'far ibn Abī Ṭālib — he recited Sūrat Maryam**

Ja'far described Jāhiliyyah vs Islam and recited Sūrat Maryam; the Negus wept and refused to hand them over.

After the boycott, the Year of Grief (~619 CE) is named for the deaths of:

→ **Khadījah (RA) and Abū Ṭālib**

ʿĀm al-Ḥuzn (~10th year of prophethood): he lost his wife Khadījah and his protector Abū Ṭālib (Unit 3 deck).

At Ṭā'if, which slave brought grapes and was moved by the Prophet's ﷺ words about Yūnus (AS)?

→ **'Addās, a Christian from Nineveh**

'Addās was struck when the Prophet ﷺ said "Bismillāh" and spoke of Yūnus of Nineveh as a fellow prophet.

What was the chief gift the Prophet ﷺ received on al-Isrā' wal-Mī'rāj?

→ **The five daily prayers**

The Night Journey (Makkah → al-Aqṣā → the heavens) brought the gift of the five daily prayers as consolation.

How do the two Pledges of 'Aqabah differ in size and year?

→ **First ~12 men (621 CE); Second ~73 people (622 CE)**

First Pledge ~12 (621); Second ~73 (71 men + 2 women, 622), organised under 12 nuqabā' (Unit 3 deck).

Whom did the Prophet ﷺ send ahead to Madīnah as a teacher and dā'ī?

→ **Muṣ'ab ibn 'Umayr (RA)**

Muṣ'ab taught Islam in Madīnah; many leaders embraced Islam through him (Unit 3 deck).

During the Hijrah, where did the Prophet ﷺ and Abū Bakr hide, and which verse is tied to it?

→ **The Cave of Thawr — "Do not grieve; Allah is with us" (9:40)**

They hid three days in Thawr; the verse 9:40 (at-Tawbah) records "Allah is with us" (Unit 4 deck).

What was the first mosque built on the way into Madīnah?

→ **Masjid Qubā'**

At Qubā' on the city's edge he built the first mosque; Masjid an-Nabawī followed in the city (Unit 4 deck).

Which of the 7 Foundations created one Ummah by pairing Muhājirūn with Anṣār?

→ **Foundation 2 — Brotherhood (Mu'ākhāh)**

Brotherhood paired emigrants with helpers and reconciled Aws & Khazraj into one Ummah (Unit 4 deck).

Which battle is called Yawm al-Furqān (the Day of Criterion) and in which year?

→ **Badr — 2 AH**

Badr (2 AH), ~313 vs ~1,000, is named Yawm al-Furqān — the day truth was distinguished from falsehood.

According to the jihād framing, permission to fight (al-Ḥajj 22:39) came:

→ **Only after the Hijrah, after 13 years of patience under persecution**

Fighting was forbidden through the Makkan years; “udhina” (22:39) gave defensive permission only after the Hijrah.