

Seerah — Tonight's Cram Pack

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

 Glance sheet — the crib tables (skim these last)

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 Ḥalīmah (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 ‘Umayr 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-Fath 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-Fatḥ 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.

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 īmān.

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 (Shaqq 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.