

2022/23 Senior Jeopardy Study Materials

- I. Masjid Al-Aqsa
- II. Women of Paradise
- III. Golden Age of Islam
- IV. Seerah of Prophet Muhammad (S)

I. Masjid Al-Aqsa

Al Masjid Al Aqsa has a very special place in the hearts of the entire Muslim community due to its unique and rich history as a place of worship that is so closely intertwined with the lives of many of the Prophets of Islam, as well as for its special status as a Masjid to which travel is recommended and in which reward is increased. It is a special and blessed Masjid of vast size comprising 144,000 square meters (covering approximately 1/6th of the entire area of the Old City of Jerusalem) and with capacity to accommodate in the region of 500,000 worshippers. It was the second place of worship built in Islam, 40 years after the building of Kaaba, and is mentioned in the Qur'an as being 'holy' and 'blessed'.

Why is Masjid Al-Aqsa so special?

Masjid Al-Aqsa is an important holy site in Islam, located in the Old City of Jerusalem in Palestine. Its name translates literally as 'the Farthest Mosque'. The wider compound includes the Dome of the Rock, seventeen gates and four minarets, and is usually referred to as al-Haram ash-Sharif, which means 'the Noble Sanctuary'.

Isra wal Miraj

According to the Quran and Islamic traditions, Al-Aqsa Mosque is the place from which Muhammad (s), went on a night journey (al-isra) during which he rode on Buraq, who took him from Mecca to al-Aqsa. Muhammad tethered Buraq to the Western Wall and prayed at al-Aqsa Mosque and after he finished his prayers, the angel Jibril (Gabriel) traveled with him to heaven, where he met several other prophets.

First Qibla

The historical significance of the al-Aqsa Mosque in Islam is further emphasized by the fact that Muslims turned towards al-Aqsa when they prayed for a period of 16 or 17 months after migration to Medina in 624; it thus became the qibla ("direction") that Muslims faced for prayer. Muhammad (s) later prayed towards the Kaaba in Mecca after receiving a revelation [Quran 2:142–151]. The qibla was relocated to the Kaaba where Muslims have been directed to pray ever since.

Brief History Of Masjid Al Aqsa

From Prophet Adam (as) to Prophet Muhammad (s):

- It was built 40 years after Al Masjid Al Haram in Makkah. There is a difference of opinion amongst scholars as to who exactly built Al Masjid Al Aqsa, with some scholars and

historians asserting the view that Al Masjid Al Aqsa was built by Prophet Adam (as), and others opining that it was built by Prophet Ibrahim (as). It has also been rebuilt, renovated and expanded many times in the history of Islam.

- It was a well known place of worship at the time of Prophet Ibrahim (as) and for his son Prophet Ishaq (as) and grandson Prophet Yaqub (as). When Prophet Yaqub's son Prophet Yusuf (as) attained a position of power in Egypt, he asked his family to join him and escape the poverty that engulfed Palestine.
- The Israelites who voluntarily emigrated to Egypt, remained there for approximately four centuries and became slaves to the Egyptians. This slavery only ended when Prophet Musa (as) freed them from Firaoun under the command of Allah. However, the Israelites rejected the orders of Allah to enter Palestine and were thus commanded to live in and wander through the desert of Sinai for 40 years. This ended when a new generation was born, containing within it Prophet Daoud (as), who led his generation of believers to Palestine.
- Prophet Daoud (as) established his kingdom in part of Palestine, and controlled Jerusalem.
- His son Prophet Suleiman (as) rebuilt Al Masjid Al Aqsa with the help of the local indigenous population and next to it he built the ruler's palace.
- After Prophet Suleiman's death, his two sons divided his kingdom amongst themselves with each having its own capital.
- The Persians overthrew the Babylonians (during which time efforts to rebuild Al Masjid Al Aqsa as a place of worship were renewed), but in the period thereafter ownership changed hands numerous times, and Al Masjid Al Aqsa was destroyed, rebuilt and then destroyed again within a century by the Romans in 70AD after a revolt in the city.

Caliph Umar's Trip to Jerusalem

After the battle of Yarmuk the Muslim forces under the command of Abu Ubaydah Amir Ibn Jarrah (RA) lay siege to Jerusalem. The inhabitants consented to surrender on condition that the Khalifa, Umar ibn al Khattab (ra) came in person and took the keys to the city. Accordingly, Umar (may Allah be pleased with him) traveled from Madinah to Jerusalem and offered the 'keys' to the city in 637 AD. Umar (may Allah be pleased with him) entered the city of Jerusalem on foot with no bloodshed or harassment of the inhabitants. On his arrival, he concluded the famous peace treaty with the people of Holy City. This opened the doors to the Jews, who were denied access for hundreds of years and for the first time Jerusalem under Muslim rule became truly an OPEN CITY to all the three faiths.

When he arrived at the site of Al Masjid Al Aqsa in 637/638AD, Umar (RA) didn't find a place of prayer but rather a plot of land that had been left barren and had been used as a rubbish dump by the Romans. Upon seeing this he took the responsibility to remove the waste with his own hands and to rebuild Al Masjid Al Aqsa. Both the Christians and the Jews were pleased with the arrival of Umar and the Muslims, and with their just rule.

In 691/692AD, Abd' al Malik bin Marwan began constructing what is nowadays known as the Dome of the Rock on top of the rock which some believe was the place where Prophet Muhammad (s) embarked on his Miraaj to the Heavens.

The Muslims once again had unhindered control of Jerusalem and Al Masjid Al Aqsa for a significant period of time – approximately eight centuries – and their rule was characterized by peace, justice and prosperity, with Al Masjid Al Aqsa becoming a great center of learning with scholars from all over the world traveling to study and teach within its blessed precincts.

Throughout almost this entire period, the Christians and Jews were provided safety and protection, and their rights were respected as People of the Book.

From 1917 to the present day

MUSALLAH AL QIBLI

- This constitutes the main prayer hall within the Masjid al Aqsa compound. • It was in this location that Umar (RA) built a structure when he liberated Jerusalem in and found Masjid al Aqsa neglected and deserted.
- The original was a simple wooden building designed to accommodate 3000 worshippers. • The current form of the Qibli Masjid has its roots in the construction embarked upon by the Umayyad Caliphs Abdul Malik bin Marwan and his son, Walid bin Abdul Malik. • Renovations occurred throughout the Islamic era, presided over by Umayyads, Abbasids and Fatimids.

The Importance of Visiting Masjid Al-Aqsa (Hadith 2)

Abu Hurayrah (ra) relates that the Prophet (saw) said, “You should not undertake a special journey to visit any place other than the following three Masjids with the expectations of getting greater reward: the Sacred Masjid of Makkah (Ka’bah), this Masjid of mine (the Prophet’s Masjid in Madinah), and Masjid Al-Aqsa (of Jerusalem)”. In another narration the words are, “For three Masjids a special journey may be undertaken: The Sacred Masjid (Ka’bah), my Masjid and Masjid of Jerusalem (Al-Aqsa).

[Muslim, Bukhari, Abu Dawud]

Greater Virtue of praying in Masjid Al-Aqsa (Hadith 3 and 4)

Abu Darda (ra) relates that the Prophet (saw) said, “A prayer in Makkah (Ka’bah) is worth 1000,000 times (reward), a prayer in my Masjid (Madinah) is worth 1,000 times and a prayer in Al-Aqsa Sanctuary is worth 500 times more reward than anywhere else”.

[Tabarani, Bayhaqi, Suyuti]

The Blessed Land of Masjid Al-Aqsa (Hadith 8 and 9)

Zaid Ibn Thabit (ra) reports that the Prophet (saw) said, “How blessed is Al-Sham”! The Companions (ra) asked, “Why is that”? The Messenger (saw) replied, “I see the Angels of Allah spreading their wings over Al-Sham”. Ibn Abbas (ra) added, “And the Prophets lived therein. There is not a single inch in Al-Quds (Jerusalem) where a Prophet has not prayed or an Angel not stood”.

[Tirmidhi, Ahmad]

II. Women of Paradise

Abdullah bin 'Abbas (one of the companions of prophet Muhammad (s)) narrated that one day the Prophet (peace and blessings be upon him) drew four lines on the earth and asked his Companions if they understood what these lines stood for. They respectfully replied that he knew better. He then told them that these lines stood for the four foremost ladies of the universe. They were Khadijah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint Imran, the mother of the Prophet Issa and 'Asia bint Muzahim (the wife of the Pharaoh).

KHADIJAH BINT KHWAYLID (RA)

Khadijah was born in Makkah in the year 556 CE. Her mother's name was Fatimah bint Zayd, and her father's name was Khuwaylid bin Asad. He was a very popular leader among the tribe of Quraysh, and a very prosperous businessman. Khadijah married three times and had children from all her marriages. It is said that she fed and clothed the poor, assisted her relatives financially and provided marriage portions for poor relations. Khadijah was said to have neither believed in nor worshiped idols, even before the message of Islam which was not common for pre-Islam Arabian culture.

Khadijah became an extremely successful merchant. It is said that when the Quraysh's trade caravans gathered to embark upon their summer journey to Syria or winter journey to Yemen, Khadijah's caravan equaled the caravans of all other traders of the Quraish put together.

Khadijah did not travel with her trade caravans; she employed others to trade on her behalf for a commission. Khadijah had heard of the integrity, honesty and principled behavior of the Prophet (peace and blessings be upon him) and sent a job offer to him to head her trading caravans. He gladly accepted the offer and started working for her. Khadijah sent him on a business trip to Syria along with one of her trusted servants Maysarah.

Upon returning, Maysara gave accounts of the honorable way that Muhammad had conducted his business, with the result that he brought back twice as much profit as Khadijah had expected. Maysarah also relayed that on the return journey, Muhammad (s) had stopped to rest under a tree. A passing monk, Nestora, informed Maysara that, "None but a prophet ever sat beneath this tree." Maysara also claimed that while he stood near Muhammad (s) as he slept, he had observed a cloud above that would protect him from the heat and glare of the sun.

She was deeply moved and impressed by his honesty and truthfulness and started thinking of sending marriage proposal to Muhammad (SAW). His noble character was the reason for why she pursued him.

Marriage to Muhammad

Khadijah entrusted a friend named Nafisa Bint Manbah to approach Muhammad (SAW) and ask if he would be interested in marriage. Muhammad (SAW) told Nafisa that he could not afford marriage because he had no money to support a wife. Then she asked him if he would be willing to marry a

beautiful lady from a noble and wealthy family, who was inclined towards marriage with him and who can provide for herself. He asked whom she was referring to; when he learnt her identity he said that he was willing, provided she was willing to marry him. Khadijah was overjoyed. The two uncles of the Prophet (peace and blessings be upon him) Hamzah and Abu Talib approached her uncle, 'Umar bin Asad, with the formal proposal. It was accepted and the two families began preparing for the wedding. Halimah As-Sa'diyyah who nursed the Prophet in his infancy was specially invited for the wedding and traveled to Makkah from her village. When she left after the festivities, Khadijah presented her with household goods, a camel and forty goats as an expression of gratitude to the lady who had taken such good care of Muhammad (peace and blessings be upon him) in his infancy. The Prophet (s) was then twenty-five years of age and Khadijah was forty years old. Khadijah was very blessed in the marriage, and had six children. The first born was a boy named Qasim, who lived only two years. Then she gave birth to her daughters Zaynab, Ruqayyah, Umm Kulthum and Fatima; and lastly, Abdullah who also passed away in childhood.

The four daughters grew up to be faithful and courageous daughters of Islam. The first three daughters died during the lifetime of Muhammad (s) and his beloved daughter Fatimah lived just six months after he passed away.

Becoming the First Muslim

When Muhammad reported his first revelation from the Angel Gabriel (Jibril), Khadijah was the first person (besides the prophet himself) to convert to Islam.

Khadija was supportive of his prophetic mission, always helping in his work, proclaiming his message and belittling any opposition to his prophecies. It was her encouragement that helped Muhammad (s) believe in his mission and spread Islam. Khadija also invested her wealth in the mission. When the disbelievers saw that Islam was attracting more and more followers in spite of all their tactics, they decided to declare an open and total political and economic boycott of the clan of Banu Hashim. The Prophet (s), along with Abu Talib and clan members of Banu Hashim and Banu al-Muttalib were forced to withdraw from Makkah and live in She'b Abi Talib, which was a subsection of one of the gorges that ran down to Makkah. This boycott was so severe that innocent children faced starvation and hunger, and adults survived eating the leaves of trees. Yet the firm followers of Muhammad (s) did not turn away from their true religion. Khadijah who had been brought up in luxury in her wealthy father's home now faced the economic hardships with patience and courage. Khadijah's nobility of character and conduct pleased Allah, so much that He sent special greetings for her through Angel Jibril.

Her Death

Khadija (ra) died shortly after the boycott was lifted. She is said to have been about sixty-five years old at the time of her death. She had been Muhammad (s)'s wife, companion in faith and most reliable support for over 25 years.

The prophet (s) honored Khadija even after her death. If a gift was sent to him, he would send a share to women who had been Khadija's friends.

After Prophet's uncle, Abu Talib, and his first wife, Khadija, had both died in the same year, he and his small community of believers endured a time of great hardship and persecution at the hands of the Quraish. Indeed the Prophet (s), who was now fifty years old, named this year 'the Year of Sorrow'.

ASIYA BINT MUZAHIM

Asiya (Arabic: آسية), (also known as Asiya bint Muzahim, is revered by Muslims as one of the greatest women of all time. She was the wife of the Pharaoh (in Arabic pronounced "Fir'awn"), who reigned during Prophet Musa's time.

Asiya's greatness is in the fact that although she was the wife of one of the most Powerful, arrogant and tyrant rulers of Egypt, she was able to see and accept the truth in message of Prophet Musa (as). For her, wealth, beauty or status was not the main criterion of human excellence; she realized that without faith in one true God, a human being has nothing. Asiya bint Muzahim had declared her faith in the message of God after witnessing the miracle of Musa (as) in the Court of Pharaoh; and after witnessing the death of another believing, woman under torture. The Qur'an chronicles her as a great person and she is respected all the more by Muslims as she was married to one of the most evil men in history, but never lost faith in God and remained steadfast in prayer and belief. Pharaoh tried to turn her away from the God and sought her mother's help. But Asiya refused to reject the one true God. On Pharaoh's order, she was tortured to death.

The holy Qur'an has presented Asiya bint Muzahim as one of the best role models for women. And Allah has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimoon (polytheists, wrong-doers and disbelievers in Allah). [66:11] According to a Hadith, she will be among the first women to enter Paradise because she accepted Musa's monotheism over Pharaoh's beliefs.

In this lady, we see the example of supreme sacrifice. By marrying Pharaoh, Asiya bint Muzahim became the Queen of Egypt, she gained everything that she wanted in this worldly life from the materialistic point of view: the best of clothes, food, palaces, jewels, servants and maids, etc. But she sacrificed all that to be closer to Allah. And that is why we see her included by the Prophet in the

list of the four women who attained the level of perfection.

FATIMA BINT MUHAMMAD

She was the youngest daughter of the Prophet (peace and blessings be upon him). She was born in Makkah a few years before her father was granted Prophethood. Following the birth of Fatimah, she was personally nursed, contrary to local customs where the newborn were sent to "wet nurses" in surrounding villages. She spent her early youth under the care of her parents in Mecca in the shadow of the tribulations suffered by her father at the hands of the Quraysh.

When she was five, she heard that her father had become Rasul Allah, the Messenger of God. His first task was to convey the good news of Islam to his family and close relations. They were to worship God

Almighty alone. Her mother Khadija, who was a tower of strength and support, explained to Fatimah what her father had to do. From this time on, she became more closely attached to him and felt a deep and abiding love for him. Often she would be at his side walking through the narrow streets and alleys of Makkah, visiting the Kabah or attending secret gatherings of the early Muslims who had accepted Islam and pledged allegiance to the Prophet.

HER TITLES:

Fatimah is given many titles by Muslims to show their admiration of her moral and physical characteristics. The most used title is "al-Zahra", meaning "the shining one", and she is commonly referred to as Fatimah Zahra. She was also known as "al-Batul" (the chaste and pure one) as she spent much of her time in prayer, reciting the Qur'an and in other acts of worship.

She fought like a courageous little tigress to defend her father and protect him. She would stand in front of him to shield him from the attacks of his bitter opponents like Abu Jahl, Utbah and Shaybah. When Fatimah was eighteen years old, prominent personalities started proposing for her, but the Prophet (peace and blessings be upon him) said he was waiting for a sign from Allah. Ali, Prophet's cousin, also had a desire to marry Fatimah. When he went to see the Prophet (s), he could not vocalize his intention but remained silent. Muhammad understood the reason for his being there and prompted Ali to confirm that he had come to seek Fatimah in marriage. Ali answered that he had. Ali and Fatimah moved in and started the routine of daily life. It was usual for her to grind the wheat, fetch water from the well and cook their meals. Since she was not very healthy, Fatimah used to get very tired with all this hard work. Fatimah went to see her father and requested him for some help. He told her that he would give her something much better than a slave girl. And he taught her some phrases in praise of Almighty Allah. These, he said, were better than any maid.

Fatimah spent her entire life as a pious servant of Allah, always patient and grateful to Allah (SWT), there was not a word of complaint from her, however difficult the circumstances. There are many reports of the hard and difficult times which Fatimah had to face. Often there was no food in her house.

HER PASSING AWAY:

One morning, early in the month of Ramadan, just less than five months after her noble father had passed away; She, Fatimah the Resplendent One, was just twenty nine years old. Fatimah was survived by two sons, Hasan and Husayn, and two daughters, Zaynab and Umm Kulthum.

MARYAM BINT IMRAN

For women, for all time to come, Allāh has mentioned Maryam Bint `Imran, a pious woman from the Bani Israel, as an example serving to be a beacon of light highlighting positive feminine characteristics and modest character.

Her name is Maryam Bint Imran Ibn Mathan. During her lifetime, the Bani Mathan were the leaders of children of Israel. She came from the lineage of Prophet Dauood (as). Her mother's name was Hannah bint Faqudh who was married to Imran, a leader of Israelites. They remained childless for many years, but they never lost hope that one day Allah (swt) would bless them with a child. She prayed and her request was granted. When she prayed, she intended to offer her child in the service of Allah's house, the temple of Jerusalem (Bait Al-Maqdas).

She gave birth to a girl, and turned to Allah in prayer: "O my lord, I have given birth to a female child and Allah knew better what she bore". She named her daughter Maryam. Maryam grew under Allah's special protection and He made her grow in a good manner and put her under the care of Zakaria who was a prophet of Allah. Maryam's earliest education was set at the place where her father used to lead the congregational prayer (i.e., before his death during her mother's pregnancy with her). Islamic commentators on the life of Maryam describe her upbringing in Masjid al-Aqsa, "The Farthest Mosque", which encircles the Dome of the Rock, a shared monotheistic holy site in Jerusalem. Allah made Maryam accompany the righteous people so that she would learn righteousness and knowledge. She was one of the female worshippers known for her remarkable acts of worship, devotion and perseverance. Every time Zakaria entered her room to visit her, he found her supplied with sustenance and would find fruits of summer during winter and fruits of winter during summer. When Zakaria would ask, where did she get all this from? She would answer: "This is from Allah (swt). No doubt Allah provides to whom He wills without limit."

She was chosen and purified by Allāh - chosen over women of all the worlds

The angels said: "O Maryam Behold, Allāh has elected you and made you pure, and raised you above all the women of the world. [al-Quran Chapter 3, Ayah 42]

She was told to be obedient towards Allāh; to prostrate and bow (in worship) along with the (other) worshippers. Maryam was chosen for devout worship during an era when only men did this - dedicated their lives to Allāh's worship - in the synagogue. As the first command to Maryam, she was commanded by Allah through the angels to increase acts of worship, humbleness, submission, prostration, bowing, so that she would acquire what Allah had decreed for her.

She was given glad tidings of offspring who would be honorable in the world and among Allāh's near ones in the hereafter. He would be Isa ibn Maryam, a prophet of Allah. She and her son were made a clear proof or sign for all the worlds. Her son spoke in his cradle and performed other miracles with Allāh's permission.

In Surah Al- Maidah, Allāh calls Maryam Bint `Imran a "Siddeeqa", which means "a truthful woman who also confirms the truth of something; testifies that something is true". By believing in Allāh's words and His Divine Books, she confirmed the truth of His scriptures, and proved that she confirmed them by dedicating her time to worship of her Creator.

Prophet Muhammad (Peace Be Upon Him) said: "The greatest women (in her time) was Maryam (Mary), the daughter of Imran, and the greatest women (at the time of Prophet) is Khadijah, (his wife), the daughter of Khuwaylid."

According to one Hadeeth, the Messenger of Allah Prophet Muhammad (Peace Be Upon Him) said: Many men achieved full faith but from the women, Maryam (Mary) the daughter of Imran and Aasiya, the wife of Pharaoh, have achieved the fullness of faith.

III. Golden Age of Islam - Inventions and Facts

The Islamic Golden Age is traditionally dated from the mid-7th century to the mid-13th century at which Muslim rulers established one of the largest empires in history.

During this period, artists, engineers, scholars, poets, philosophers, geographers and traders in the Islamic world contributed to agriculture, the arts, economics, industry, law, literature, navigation, philosophy, sciences, sociology, and technology, both by preserving earlier traditions and by adding inventions and innovations of their own. Also at that time the Muslim world became a major intellectual center for science, philosophy, medicine and education.

Abbasid Caliphs Harun al-Rashid and his son, al-Ma'mun, who followed him, established a House of Wisdom in Baghdad—a dedicated space for scholarship. The House of Wisdom increased in use and prestige under al-Ma'mun's rule, from 813 to 833. He made a special effort to recruit famous scholars to come to the House of Wisdom. Muslims, Christians, and Jews all collaborated and worked peacefully there.

Rival Muslim dynasties such as the Fatimids of Egypt and the Umayyads of al-Andalus were also major intellectual center with cities such as Cairo and Córdoba rivaling Baghdad. The Islamic empire was the first “truly universal civilization,” which brought together for the first time “peoples as diverse as the Chinese, the Indians, the people of the Middle East and North Africa, black Africans, and white Europeans.”

PAPER: A major innovation of this period was paper – originally a secret tightly guarded by the Chinese. The art of papermaking was obtained from prisoners taken at the Battle of Talas (751), spreading to the Islamic cities of Samarkand and Baghdad. The Arabs improved upon the Chinese techniques of using mulberry bark by using starch to account for the Muslim preference for pens vs. the Chinese for brushes. By AD 900 there were hundreds of shops employing scribes and binders for books in Baghdad and public libraries began to become established. From here paper-making spread west to Morocco and then to Spain and from there to Europe in the 13th century.

UNIVERSITIES: The Guinness Book of World Records recognizes the University of Al Karaouine in Fez, Morocco as the oldest degree-granting university in the world with its founding in 859 CE. Al-Azhar University, founded in Cairo, Egypt in the 975 CE, offered a variety of academic degrees, including postgraduate degrees, and is often considered the first full-fledged university.

ARABESQUE: During the Golden Age, the people used a design called an arabesque. The consisted of "surface decorations based on rhythmic linear patterns of scrolling and interlacing foliage, tendrils", combining to make a beautiful design. Intricate vines and extravagant floral designs were found all over pottery, textiles, paper manuscripts and buildings. The use of patterns and plants as well as other things, if you were wondering, is due to Muhammad's teachings, that of which includes a restriction against using humans to represent faith.

HOSPITALS: The hospital was one of the greatest achievements of medieval Islamic society. The relation of the design and development of Islamic hospitals to the earlier and contemporaneous poor and sick relief facilities offered by some Christian monasteries has not been fully delineated. In Islam there was generally a moral imperative to treat all the ill regardless of their financial status. The hospitals were largely secular institutions, many of them open to all, male and female, civilian and military, adult and child, rich and poor, Muslims and non-Muslims. They tended to be large, urban structures. The earliest documented hospital established by an Islamic ruler was built in the 9th century in Baghdad probably by the vizier to the caliph Harun al-Rashid. In Egypt, the first hospital was built in the southwestern quarter of present day Cairo in 872 by Ahmad ibn Tulun, the Abbasid governor of Egypt.

MAPS: Al-Idrisi introduced the world map in the 12th century, which is regarded as the most elaborate and complete description of the world made at the time. It was greatly used by travelers for several centuries. Maps have helped people find their way for about 3,500 years in history maps were made from travelers' and pilgrims' accounts.

TOOTHBRUSH: Islam was one of the first global religions that emphasized on bodily hygiene. The Prophet Muhammad (SAW) popularized the use of the first toothbrush in around the 7th Century, using a twig from the Miswak tree. The twig not only cleaned his teeth but also freshen breath.

FATIMA AL Fihri: Founded the world's first university. She financed and supervised the building of the Al Qarawiyyin Mosque, in Fez, Morocco about 1,150 years ago. It is now the world's oldest active university.

JABIR IBN HAYYAN: Perfected the distillation process which is still used in the creation of perfume, gasoline, and more. He is also famous for discovering Sulfuric acid and Hydrochloric acid.

MIMAR SINAN: Born in Turkey, he was a famous architect and designed and built more than 477 mosques, schools and structures throughout the Muslim world. He was the chief architect for the Ottoman Sultans. Two of his most famous mosques are Selimiye in Edirne, Turkey and Suleymaniye in Istanbul, Turkey.

AL KHWARIZMI: He was the "Father Of Algebra" who introduced new concepts in Math in Baghdad around 830. His book Al Jabr Wa l Muqabala introduced basics of Algebra, that we study today. Al khwarizmi in Latin is known as ALGORITMI, the source of the term, ALGORITHM.

AL IDRISI: In 1154, the Muslim geographer, Al Idrisi finished the first atlas, which showed most of North Africa, Asia and Europe. This was about 100 years before Marco Polo wrote about his travels to China and back.

MUHAMMAD AL KARAJI: An 11th century mathematician and engineer from Persia, he described a network of underground tunnels called QANATS, that could carry water over long distances without evaporation. QANATS are still used in some areas in Iran and other Middle East countries.

AL JAZARI: Made the first machine that combined a crank and connecting rod to convert circular motion to linear motion.

Today crank-rod system is used in everything from car engines to toys.

IBN BATTUTA: In 1324, a 21 year old Moroccan, named Ibn BATTUTA set out for Mecca on a journey that would last 29 years and take him to the four corners of the world. He travelled more than 75,000 miles and 44 countries. He called CHINA the safest and best country for travelers. He is often called the Muslim Marco Polo.

TURKISH KIOSKS OR KOSHKS: A domed hall with open, arched sides. In Muslim civilizations, KOSHKS were usually attached to a mosque and often overlooked gardens. "Glass Rooms" or "Conservatories" evolved from koshks. One of the most famous Kiosk or koshk, CINILI KOSHK, was built in 1473 at Topkapi Palace in Istanbul, Turkey.

COFFEE: An Abyssinian goat herder, about 1200 years ago discovered coffee, when his goats got an energy boost after eating some red berries. People soon began boiling berries to make coffee. MOCHA is both the name of a kind of coffee bean and the name of the port in Yemen, that was the center of coffee trade from 15th to 17th centuries.

COTTON: From India was imported to Sicily and Spain by Muslims and became a major crop. The cotton plant is called ALGODON in Spanish, from the Arabic word AL QUTN.

SUGAR CANE: Found its way to Zanzibar, Ethiopia and Spain, thanks to Muslim traders. Today some of the best sugar comes from Zanzibar, now part of Tanzania in East Africa.

The word CHECK MATE comes from the Persian word "Shahmat" which means the king is dead.

9th century philosopher and scientist AL KINDI was the first to lay down the foundations of modern day optics, by questioning earlier theories of vision. He has been called one of the "12 GIANT MINDS of history."

IV. Seerah of Prophet Muhammad (S) - Madina Period

- Hijra is Prophet Muhammad's migration from Mecca to Medina in 622 to escape persecution.
- The date represents the starting point of the Muslim era. It was Umar, the second caliph, who introduced the Hijri era (distinguished by the initials AH). Umar started the first year AH with the first day of the lunar month of Muḥarram which we celebrate as the Hijri New Year.
- Upon finalizing the agreement with people of Yathrib (Medina), Prophet Muhammad (SAW) ordered his followers to leave Mecca in small groups, so as not to attract attention, and to await him in Yathrib.
- Soon after, he also departed one evening with Abū Bakr for Yathrib, using an indirect route after commanding Alī to sleep in the Prophet's bed. The Quraysh, who had decided to get rid of the Prophet once and for all, attacked the house but found Alī in his place.
- Prophet Muhammad (SAW) and Abū Bakr hid in a cave that was then camouflaged by spiders, which spun webs over its mouth, and birds, which placed their nests in front of the cave. Once the search party arrived at the mouth of the cave, they decided not to go in because the unbroken cobwebs and undisturbed nests seemed to indicate that no one could be inside.
- When they arrived in Quba, on the outskirts of Medina, Prophet Muhammad (SAW) ordered the first mosque of Islam to be built.
- Prophet Muhammad (SAW) completed the Hijrah in September of 622 when he reached Yathrib which became known as Madinat al-Nabi (City of the Prophet). This momentous event led to the establishment of Islam as a religious and social order and became the starting point of Islamic Calendar.
- When Prophet first settled in Madina, his most trusted followers were those who had migrated from Mecca. Soon, however, many Medinans embraced Islam, so the early Islamic Community came to consist of the emigrants (al Muhajirun) and the Medinan helpers (al Ansar).
- During the second year of the Hijrah, Prophet Muhammad (SAW) drew up the

“Constitution of Medina”, defining relations between the various groups in the first Islamic Community. In the same year the direction of qiblah was changed from Jerusalem to Mecca.

- In 624 in the month of Ramadan, an army of 1,000 assembled by the Quraysh marched against Madina and met a much smaller force of around 300 Muslims at a place called Badr. Although heavily outnumbered, the Muslims achieved a remarkable victory.
- In 625, Quraysh dispatched an army of 3,000 men under the leader of Mecca, Abū Sufyān. Prophet Muhammad led his forces to the side of a mountain near Medina called Uḥud, and battle ensued. The Muslims had some success early in the engagement, but Khālīd ibn al-Walīd, a leading Meccan general and later one of the outstanding military figures of early Islamic history, changed the outcome of the battle by attacking Muslims from behind after some Muslims deserted their posts against the commands of the prophet. Muslims lost the battle and a number of significant figures including Prophet’s uncle Hamzah were killed.
- In 627, the Jews of Medina urged Quraysh to take over Medina. Quraysh helped raise an army of 10,000 men which marched on Medina. Salman al-Farsi, the first Persian convert to Islam, suggested that the Muslims dig a ditch around the city to protect it. The Meccan army arrived and, unable to cross the ditch, laid siege to the city but without success. The invading army gradually began to disperse leaving the Muslims victorious in the “Battle of Trench” (al-Khandaq).

THE TREATY OF HUDAYBIAH

The sixth year after the Prophet (pbuh) migrated to Medina witnessed one of the most significant events for early Muslims. After ten years of persecution and torture in Mecca, followed by six years of skirmishes and full blown battles with Quraysh, Muslims had finally asserted themselves as an indomitable presence in the region.

This is when the Prophet (pbuh) was shown in a dream that he and his companions entered Mecca to perform Umrah. Upon waking he told his companions and they all rejoiced, believing it was a sign from Allah (swt) that they would finally enter Mecca that year.

The Quraysh learned about the pilgrims and sent Khalid bin Walid with 200 men to block their entry. Hoping to avoid a confrontation, the pilgrims veered off the expected route to Mecca. The Prophet (pbuh) halted the caravan in the valley of Hudaibiah. While the pilgrims were encamped at Hudaibiah, the local tribe of Khuzaah provided their daily needs. Khuzaah had allied themselves with the Prophet to counterbalance a strong alliance their rival, Bani Bakr, shared with the Quraysh.

Uthman ibn Affan was sent by the Prophet to Mecca to negotiate on his behalf. Quraysh offered him pilgrimage rights but he refused to do so without the Prophet (pbuh). Another representative was sent by the Prophet (pbuh) but he was unable to negotiate a deal as well.

Having come to an impasse, the Quraysh sent three men under Suhayl ibn Amr to negotiate a treaty with the Prophet (pbuh). Before negotiations began the Prophet (pbuh) received inspiration to renew a pact of allegiance with the companions. He vowed not to return without Uthman (RA). This is called Bait ul Ridwan.

Ali ibn Talib (RA) was asked by the Prophet (pbuh) to draft the treaty. Suhayl raised objections when Ali (RA) wrote Bismillah and Mohammad the messenger of Allah. The Prophet yielded and asked Ali (RA) to strike out the title.

The treaty was valid for 10 years. Umrah was suspended for that year according to the treaty. Surah Feth explains the victory in Hudaibia and Allah's (swt) promise to the Muslim community. While the faithless had their hearts filled with rage Allah (swt) was sending His tranquility down upon His Messenger and also upon believers, helping them to obey the order to restrain themselves.

CONQUEST OF MECCA

About the end of the seventh year of Hijrah, the Quraysh and their allies, the Bani Bakr violated the terms of the peace concluded at Hudaibia by attacking the Bani Khuzaah, who were in alliance with the Muslims. The Bani Khuzaah appealed to the Prophet (pbuh) for help and protection. The Prophet (pbuh) set out with an expedition of nearly 10,000 men but does not announce where they are heading.

With the exception of slight resistance by certain clans, the Prophet (pbuh) entered Mecca almost unopposed. Prophet entered Mecca on his favorite camel Qaswa. His head was bowed until his beard touched the saddle. He was reciting the first few verses of Surah Feth.

The Muslim army entered unpretentiously and peacefully. After Abu Sufyaan's conversion, the Prophet responded with an act of unprecedented clemency and promised amnesty to any Meccan seeking protection in Abu Sufyaan's house.

Ali (RA) brought him the key of Kaaba and he entered it with Uthman ibn Tahah and Bilal close behind him. He then called upon Bilal to give the Azaan. This was an affront to the Quraysh because everything related to the Kaaba was from a family position. So having a black slave go up the Kaaba to give azaan was a declaration to the Quraysh that Jahili days are over and there was a new order in the city.