

## Chapter Six

### The Bloody Struggle

Islām entered Madīnah at a time when the forces of unbelief were pursuing it from every angle, and the Muslims sought refuge in their new settlement as soldiers would seek refuge in their fortress. They kept themselves prepared so that no one might attack them from any direction. They had learnt bitterly from the years of experience in Makkah that weakness led to humiliation and tribulation. People do not appreciate health until they are struck down by sickness, nor do they value wealth until poverty besets them. And who were capable of learning faster than the *muhajirīn* and the Anṣār from the lessons of the past? There was their Prophet pursued by killers for a thousand miles, while most of the *muhajirīn* were robbed of their possessions and homes and chased out of the Holy City. "A state of war" was undoubtedly in existence between the tyrants of Makkah and the Muslims in their new homeland, and it would be foolish to lay the blame for this hostility on the Muslims.

□ Moreover, the enmity shown toward the Prophet (ﷺ) and his Companions no longer came from the Quraish alone but also from the other idolaters (*mushrikīn*) of the Arabian peninsula. This is not blind supposition, for even the worshippers of idols among the people of Madīnah had already begun to declare their hostility to Islām, and joining with them were the Jews, who felt fearful at the spread of this faith and the collapse of Arab paganism in its wake.

□ It was absolutely necessary, therefore, to be prepared for every eventuality, lie in wait for any attacker and muster such a force as would discipline the criminals the day they stretched out their necks. The fighting prescribed by Islām and those battles waged by the Prophet (ﷺ) and his Companions are the best form of *jihād*. We have explained in other books of ours,<sup>1</sup>

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<sup>1</sup> *Al Islām wal Istibdad al Siyāsī* (Islām and Political Oppression) and *Al-T'aṣṣub wal Tasāmuh bayn al Masīḥīyah wal Islām* (Tolerance and Intolerance between Islām and Christianity).

by scientific reasoning and historical analysis, that the wars fought by Islām in the era of the Prophet (ﷺ) and his successors were necessary to protect the truth, repel injustice and hostility and break the power of the tyrants. As for the fabrications of the orientalisists, the malice shown towards Islām from the other religions and the claim that it was the Muslims who first used force when there was no justification for it, those are all lies and part of the scheme to efface Islām from the earth and make the Muslims slaves of the crusaders and the zionists.

□ A time comes when fighting becomes obligatory. When Islām and its followers are threatened to extinction and the hostile forces unite to wipe Islām and the Muslims out for ever fighting becomes the only alternative for survival. Such situation and circumstances developed in the early days of Islām, before and after the Hijrah. Same situation developed again in recent times when the lands of Islām have fallen into the hands of the rogues of the earth, and the most devilish of policies have been drawn up to extinguish them little by little. How can the call to arms, therefore, be considered strange, and those who dedicate themselves to sacrifice in Allāh's way be looked upon with disdain? How can the vocation of death be disapproved in a nation upon which butchers are pouncing from all quarters?

﴿And let not those who disbelieve suppose that they can outstrip [Allāh's purpose]. Indeed! They cannot escape. Make ready for them all you can of [armed] forces and of horses tethered, so that you foil the enemy of Allāh and your enemy, and others beside them whom you do not know. Allah knows them. Whatsoever you spend in the way of Allāh, it will be repaid to you in full and you will not be wronged. And if they incline to peace, you must incline also to it, and trust in Allāh. Indeed! He is the Hearer, the Knower. And if they would deceive you, then Indeed! Allah is sufficient for you.﴾ (Qur'ān 8: 59-62)

□ In accordance with the dictates of Revelation and the politics of the times, and to preserve the rights of Allāh (ﷻ) and the

rights of life, the Prophet (ﷺ) trained his men in the art of war. He participated with them in the training, the manoeuvres and the battles. He counted the efforts in these fields as steps towards the noblest of actions and the holiest of worship, and by this means he would perhaps be able to blunt the edge of unbelief and deflect its harm from the Muslims.

«So fight [Muhammad] in the way of Allāh you are not taxed [with the responsibility for anyone] except for yourself and urge on the believers. Peradventure, Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.» (Qur'ān 4: 84)

□ 'Uqbah ibn 'Āmir reported: "I heard the Messenger of Allāh (ﷺ) say while he was on the pulpit: 'And prepare for them with whatever you can of force. Indeed, force is shooting! Indeed force is shooting! Indeed, force is shooting.'<sup>2</sup>

This Hadīth emphasizes the forceful effect that accurate aim has on winning a battle, and shooting is broad enough to cover arrows, bullets or bombs.

□ Faqīm Al-Lahmi said:

"I said to 'Uqbah ibn 'Āmir: "You still go between these two targets although you are an old man and it is hard on you!"

□ 'Uqbah replied: "If it were not for what I heard from the Messenger of Allāh (ﷺ), I should not take the trouble."

□ I said: "And what is that?"

□ He said: "I heard him saying: 'Whoever learns to shoot and then abandons it, is not one of us!'"<sup>3</sup>

Look at how the old men continued to practise shooting at their targets, keeping their aim accurate and their bodies agile.

<sup>2</sup> An authentic Hadīth narrated by Muslim, Abū Dāwūd, Al Tirmidhī, Ibn Mājah and Aḥmad.

<sup>3</sup> An authentic Hadīth narrated by Muslim. The last sentence is narrated by the compilers of the *Sunan* through another chain of authorities.

Islām expects everyone to have the ability to fight and makes it compulsory for young and old to acquire such a skill.

□ Abū Najih Al Salami reported:

I heard the Messenger of Allāh (ﷺ) saying:

"Whoever hits the target with an arrow, it shall be a degree for him in paradise." On that day I hit my targets with ten arrows, and I also heard him saying: "Whoever shoots an arrow for the cause of Allāh (ﷻ), it will be equivalent to freeing a slave."<sup>4</sup>

□ ‘Uqbah ibn ‘Āmir again reported that he heard the Messenger of Allāh (ﷺ) saying:

"Indeed God Almighty brings three people into paradise on account of one arrow:

1. The maker, who expects a good reward for his deed;
2. The one who shoots it; and
3. The one who hands it to him.

So shoot and ride, and it is better for you to shoot than to ride. All pastimes are vain: there is no praiseworthy pastime except three things:

1. One's training of one's mare;
2. One's dallying with one's wife: and
3. One's shooting with one's bow.

These are all of the truth; and whoever abandons shooting from dislike after having learnt it, then it is a bounty which he has left or for which he is ungrateful".<sup>5</sup>

□ Ibn ‘Umar (رضي الله عنه) narrated: "Attached to the necks of horses is goodness until the Day of Judgement: reward and booty."<sup>6</sup> This

<sup>4</sup> An authentic Ḥadīth narrated by Abū Dāwūd, Al Nasā’ī, Aḥmed and Al Ḥākim, and the latter said that it fulfilled the conditions laid down by Bukhārī and Muslim, and Dhahabī agreed with him. In fact it is according to the conditions of Muslim alone, since the Tābi‘ī who reported the Ḥadīth was Mi‘dīn ibn Abi Ṭalḥa, from whom Bukhārī never narrated any Ḥadīth.

<sup>5</sup> There is a disturbance in its chain, as pointed out by Al-Hāfiz al-‘Iraqi in his book *Akhrij al-Ihya*.

<sup>6</sup> A sound Ḥadīth narrated by Bukhārī and Muslim on the authority of Ibn ‘Umar and ‘Urwah al Bariqi. However, Ibn ‘Umar’s version does not have “reward and booty.” It would be better, therefore, to ascribe it to ‘Urwah.



is an encouragement from the Prophet (ﷺ) to learn horse riding. The highlighting of one aspect of fighting does not detract from the value of the other aspects or lower their importance. Look also at how the Prophet (ﷺ) encouraged the learning of warfare at sea in his saying:

“A battle at sea is better than ten battles on land, and whoever crosses the sea, it is as if he has crossed all the valleys, and the person who is seasick is like the person who is stained by his own blood.”<sup>7</sup>

States are in need of infantry on land and fleets in the sea and air, and every item of weaponry is a help towards achieving victory. However, the closest of soldiers to Allāh’s pleasure are the ones who hit their enemies the hardest and are most careful of their duty towards their nation and their ideology, whether they walk shoot, sail or fly.

### **Flying Columns**

When the Muslims had settled in, they began sending out armed flying columns which traversed the neighbouring deserts and caravan routes between Makkah and Syria, and explored the conditions of the tribes which lived here and there.

1. In Ramaḍān of the first year, Ḥamzah, leading a party of thirty Muslims, encountered Abū Jahl, who was leading a caravan of the Quraish consisting of three hundred horsemen. However, Majdi ibn ‘Umar al Juhani came between them and there was no fighting.
2. In *Shawwāl* of the same year, ‘Ubaydah ibn Al-Hārith led sixty horsemen to the valley of Rābigh, and there he encountered two hundred idolaters led by Abū Sufyān. The two parties exchanged fire with arrows but there were no clashes.
3. In Dhul Q‘ada, S‘ad ibn Abī Waqqās led a party of about twenty men to intercept a caravan of the Quraish but he failed to catch it.

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<sup>7</sup> *Ṣaḥīḥ*: narrated by Al Ḥākim on the authority of ‘Abdullāh ibn ‘Amr.

4. In Ṣafar of the second year, the Prophet (ﷺ) himself went out on a mission after appointing S'ad ibn 'Ubādah as his deputy in Madīnah. He travelled until he reached Wadan, where he hoped to encounter the Quraish and the Banū Damrah, although he did not meet the Quraish, and he concluded an alliance with the Banū Damrah.

5. In Rabi'-1 of the same year, the Prophet (ﷺ) led two hundred of the *muhajirīn* and Anṣār to Buwat to intercept a caravan of the Quraish led by Umayyah ibn Khalaf consisting of one hundred men, but it escaped him.

6. In Jumāda he went to Al-'Ashīrah where he spent one month and concluded a peace treaty with the Banū Madlaj.

7. Then Karz ibn Jābir Al-Fihri attacked Madīnah and carried away its cattle. Although the Prophet (ﷺ) followed him until he reached the valley of Safwān near Badr, he did not catch him. Historians call this "the first battle of Badr."

The wisdom behind sending out these expeditions in succession can be summarized into two points.

□ Firstly, it made the idolaters and Jews of Madīnah and the desert Arabs around it feel that the Muslims were strong and that they had overcome their former weakness, that weakness which enabled the Quraish in Makkah to put a ban on their beliefs and liberties and seize their homes and properties. It was the Muslims' duty to take interest in these military demonstrations although they might be minor, since there were many people in Madīnah who were plotting against Islām and whom only fear could deter from their evil schemes. This is the explanation of Allāh's words:

﴿So that you can fail the enemy of Allāh and your enemy, and others beside them whom you do not know. Allāh knows them.﴾  
(Qur'ān 8: 60)

□ The last category mentioned in this *āyāh* (verse) is the hypocrites who hide their hatred for Islām and its followers. The only thing which prevents them from publicizing their hostility

is their cowardice and the evil consequences. The first category is the idolaters, desert thieves and others like them, who would have thought nothing of attacking Madīnah and violating its sanctity if there had not been these expeditions. It was possible for incidents such as that of Karz ibn Jābir to recur and for the desert Arabs to threaten Madīnah from time to time. These expeditions, however, destroyed any such evil intentions and maintained the awe of the Muslims.

□ Secondly, those expeditions were a warning to the Quraish of the consequences of their folly. They had opposed Islām and were still continuing to do so. They had persecuted the Muslims in Makkah and they still remained steadfast in their error, refusing to allow anybody from Makkah to enter into Allāh's faith, and refusing to allow Islām to find a secure home anywhere else on earth. Thus the Prophet (ﷺ) wanted the rulers of Makkah to feel that this devilish plan of theirs could lead them only into serious misfortune and that the era had gone forever when they could attack the Muslims without any fear of reprisal.

□ The European orientalist look upon these flying columns as if they were a kind of highway brigandry. This stand is a reflection of their malice, which blinds them to the realities and gives free rein to their emotions to speak and pass judgement in whatever way they like. This sort of one-track orientalism reminds me of an incident said to have taken place when the British suppressed the rebellion of the peoples in East Africa, the colony of Kenya, who were seeking freedom for their country and were trying to expel the foreigners.

□ One British soldier said to another, describing these Africans: "They are wild beasts. Imagine: one of them bit me while I was killing him!" This story truly reflects how the orientalist think in their approval of the Makkans and lamentations at Islām and its origin.

## The Expedition of ‘Abdullāh ibn Jahsh

In Rajab of the second year of *Hijri* (era) the Prophet (ﷺ) sent ‘Abdullāh ibn Jahsh to lead a small group of *muhajirīn*. He handed him a letter and ordered him not to open it until he was two days away on his journey, when he read it, he should proceed with the orders therein and not force any of his men to come along with him.

□ Thus ‘Abdullāh started off, and after two days he opened the letter which read: “Proceed until you arrive at Nakhlah between Makkah and Ṭā’if, and there you shall lie in wait for the Quraish and gather news of them for us.”

‘Abdullāh said: “I hear and obey.”

Then he showed the contents of the letter to his men, saying: “The Messenger of Allāh (ﷺ) forbade me to force any of you to come along. So whoever desires martyrdom, let him come with me, and whoever dislikes that let him return.”

□ No-one stayed behind. However, the camel which Sa’d ibn Abi Waqqās and ‘Utbah ibn Ghazwān were riding had strayed, and so they went in search of it while ‘Abdullāh proceeded with the others until they arrived at Nakhlah. Soon a caravan of the Quraish passed and ‘Abdullāh and his men attacked it, killing ‘Amr ibn Al-Hadrami and captured two of the idolaters. ‘Abdullāh then returned to Madīnah with the caravan and the two prisoners.

□ The incident apparently took place in the latter part of Rajab, that is, in the sacred month. When the party reported to the Prophet (ﷺ), he said: “I did not order you to fight during the sacred month.”

And there was indecision over what to do with the caravan and prisoners.

□ The idolaters found in this incident an opportunity to accuse the Muslims of disregarding what Allāh (ﷻ) had prohibited. There was much talk until Revelation descended, putting an end to the talk and supporting the action of ‘Abdullāh toward the idolaters.

«They question you [Muhammad] with regard to warfare in the sacred month. Say. "Warfare at that time is great [transgression]; but to turn [men] from the Way of Allah, disbelieve in Him and in the Inviolable Place of Worship and to expel His people from it, is greater with Allāh; for persecution is worse than killing.» Qur'ān 2: 217)<sup>8</sup>

□ There is no justification for the clamour raised by the idolaters in order to cast doubt on the character of the Muslim fighters. Everything held sacred had already been violated when the same idolaters declared war on Islām and oppressed its followers. So what had brought back their sanctity to them all of a sudden so that their violation could be considered a shameful act? Were the Muslims not living in the sacred city when the idolaters were determined to assassinate their Prophet and steal the believers' properties? Some people appeal to the law when it is in their interests, but when their interests are threatened by these same laws they think nothing of violating them. Thus the only laws which are upheld by such people are those which serve their own vested interests.

□ Allāh (ﷻ) has made it clear that the idolaters will not be deterred by either a sacred month or a sacred city for pursuing their original plan, which is to destroy the Muslims and leave not a vestige of their faith in existence. He (ﷻ) said:

«And they will not cease from fighting against you till they have made you renegades from your religion, if they can.» (Qur'ān 2: 217)

□ Then He (ﷻ) warned the Muslims against being defeatist in the face of these tyrannical forces and renouncing the faith with which Allāh (ﷻ) had honoured them. He made their happiness in this world and the Hereafter conditional on their remaining steadfast:

«And the one who becomes a renegade and dies in his disbelief, such are they whose works have fallen both in the world and in the Hereafter. Such are the rightful owners of the Fire: they will abide in it.» (Qur'ān 2: 217)

<sup>8</sup> Narrated by Ibn Hishām from Ibn Ishāq.

□ The Qur'ān extolled the action of 'Abdullāh and his men, since they faithfully and boldly carried out the orders of the Prophet (ﷺ) and penetrated deeply into the enemy's territory, thereby exposing themselves to death in the path of Allāh (ﷻ) willingly and without being forced. How could they then be rewarded for such with scolding and threats? Allāh (ﷻ) says about them:

﴿Indeed! Those who believe, and those who emigrate [to escape the persecution] and strive in the way of Allah, these have hope of Allah's mercy; Allah is Forgiving, Merciful.﴾ (Qur'ān 2: 218)

□ The Qur'ān, in dealing with the events of this expedition, did not leave any room for leniency with the idolaters who had committed aggression, and this had a far-reaching effect on the Muslims and their enemies. Before that, all those conscripted into these flying columns were from the *muhajirīn*; afterwards, however, they consisted of both *muhajirīn* and Anṣār. In additions the fleeing grew that the expected struggle might be a protracted one and its consequences severe. Nevertheless, a desirable struggle, coupled with immediate or future benefits. Finally, Makkah realized that it was being taken to task for its past and future sins, and that its trade with Syria was at the mercy of the Muslims. Thus the gap between the two groups widened and hostility grew. It was as if all of these events were a preface for what was going to take place only a month later when the cream of Makkah clashed with the cream of Madīnah at the unappointed rendez-vous of Badr.

### **The Battle of Badr**

The news reached Yathrib that a huge caravan of the Quraish was returning from Syria to Makkah, carrying enormous wealth belonging to its residents: a thousand camels loaded with goods and led by Abū Sufyān ibn Harb with a company of men not exceeding thirty or forty. The blow received by the people of Makkah if they lost this wealth would be painful indeed, and the

wealth would be sufficient compensation for the losses the Muslims had sustained during their last emigration.

Thus the Prophet (ﷺ) said: "Here is the caravan of the Quraish, containing their riches. So go out and intercept it; maybe Allah (ﷻ) will give it to you as booty."<sup>9</sup>

The Prophet (ﷺ) did not order anybody to go along nor did he urge anyone who remained behind. He left the decision to the will of every individual. Then he set out with whoever was able to take part. Those who went with him on this occasion thought that this expedition would be nothing more than the previous ones. It never occurred to any of them that they were approaching one of the most significant events in the history of Islām. If they had known that, they would have made full preparations for it and not a single able bodied Muslim would have been allowed to remain in Madīnah. When other news came that the caravan had changed its route, their determination began to wane. Abū Sufyān had managed to save the caravan from certain disaster by changing the route after sending news to the people of Makkah, calling on them to defend their wealth and rousing their passions against the Muslims.

□ The Prophet (ﷺ) tried hard to contain this waning of determination, and warned his followers of the consequences of turning back so quickly if the caravan slipped by and its owners came out to confront them. He insisted on the need to pursue the idolaters for as long as they could:

«Even as your Lord caused you [Muhammad] to go forth from your home with the truth, and indeed, a party of the believers were averse [to it]; "Disputing with you about the truth after it had been made manifest, as if they were being driven to death visible.»

(Qur'ān 8: 5-6)

<sup>9</sup> A sound Ḥadīth narrated by Ibn Hishām from Ibn Ishāq with a sound chain traced back to Ibn 'Abbās.



Those who disliked facing the Quraish were not afraid of death, but they did not understand the wisdom behind waging a battle unawares without prior preparation. The Prophet (ﷺ), however, weighed all the circumstances of the affair, and found that it would be better to proceed than to retreat. Therefore, he was determined to forge ahead, since the reason for mobilizing these armed parties would have been lost in vain if they had returned in such a manner.

□ The feelings of uncertainty disappeared all of a sudden and they all proceeded lightly to their destination. Travelling along the caravan route to Badr was not at all easy. The distance between Madīnah and Badr was over 100 miles, and the Prophet (ﷺ) and his Companions had only seventy camels, which they took turns at riding. Aḥmad narrated on the authority of ‘Abdullāh ibn Mas‘ūd who said:

“On the day of Badr, we were three to a camel, that is, taking turns. Abū Lababah and ‘Alī ibn Abi Ṭālib (رضي الله عنه) were sharing a camel with the Messenger of Allāh (ﷺ).

When it was the Prophet’s (ﷺ) turn, they said: “We shall walk instead of you.

However, he replied: “You two are no stronger than I am to walk, and I am no less in need of the reward than you.”

□ The Muslims sent their spies to ascertain the position of the caravan and the men who had come out to defend it. Abū Sufyān, when he was aware of the dangers to his caravan, sent Damdam ibn ‘Amr al-Ghifari to Makkah to urge the people to defend their wealth.

Damdām was able to arouse the entire town: he stood upon his camel after cutting off its nose, reversed his saddle and rent his shirt. Then he cried: “O people of the Quraish! The caravan! The caravan! Your wealth with Abū Sufyān has been attacked by Muhammad (ﷺ) and his Companions! I don’t think you’ll reach it in time! Help! Help!” Everyone hurriedly made preparations and either went himself or sent someone in his

place. Nine hundred and fifty fighters in all departed, and with them were two hundred horses, which they rode. Female singers also came along, beating drums and singing satires about the Muslims. They turned to the north in search of the caravan which was to pass by Yathrib on its way home.

□ However, Abū Sufyān did not delay in waiting for the expected help. He exerted his utmost caution and skill in resisting the Muslims and escaping from their reach. He had almost fallen headlong with his caravan into their hands as they were proceeding towards Badr, but luck was with him.

□ It is narrated that he met Majdi ibn ‘Amr and asked him: “Have you noticed anyone?”

□ Majdi replied: “ I have not seen any strangers, except two riders who dismounted from their camels on this hillock, drank from a container of theirs, then set off again.”

□ Abū Sufyān came to the spot where they had dismounted, and , taking the camels’ dung in his hand, he split it and found that it contained a date seed. Then he said: “By God, this is the fodder of Yathrib.” He immediately realized that the two men were Companions of Muhammad (ﷺ) and that his army was close by. He therefore returned to the caravan and changed its route to the coast, leaving Badr on his left and thus he escaped. Seeing that the caravan was now safe, he sent to the Quraish, saying: “You have come out to defend your caravan, your men and your wealth. Now God has saved them, so go back.

□ However, Abū Jahl said: “We shall surely not return home until we reach Badr, camp three days there, slaughter camels, feast and drink wine and have the girls sing and dance for us. The Arabs must hear of us and our march and continue to fear us forever.”

□ This announcement made by Abū Jahl was the very thing which the Prophet (ﷺ) was trying to prevent. The Quraish consolidation of its position and the spread of its influence in these parts, after what it had done to the Muslims, could be

considered a catastrophe for Islām and might contain its growth. In fact, was there any other reason for the sending of expeditions and reconnoitering parties from Madīnah except to raise high the banner of Allāh (ﷻ), disgrace the banner of idolatry, and to expose the idolaters as incapable of inflicting any harm or benefit? For this reason the Prophet (ﷺ) did not pay attention to the escaping caravan as much as he did to the need for scouring the region with arms and instilling the awe of the Muslims into the hearts of the people nearby.

□ The Quraish advanced in positive response to Abū Jahl's advice until they arrived at the far bank of the oasis of Badr. In the meantime, after their strenuous journey the Muslims had camped at the bank of the oasis. Thus the two forces drew close to each other, not knowing what would be the result of this awesome meeting.

□ Night came on and the Prophet (ﷺ) sent 'Alī (عليه السلام), Al Zubayr (عليه السلام) and Sa'd (عليه السلام) to survey the surroundings and seek news. They encountered two young slaves of the Qurayish, whose duty was to provide water for them.

They brought them back to the camp, and began questioning them while the Prophet (ﷺ) was praying. The boys said that they were water carriers for the Quraish and that they had been sent in search of water. The Muslims disliked this piece of news: they were hoping that the boys would be from Abū Sufyān's caravan, for some of them still had hopes of capturing the caravan. They questioned the two boys painfully until they had no choice but to say that they had been sent by Abū Sufyān, then they left them alone.

The Prophet (ﷺ) completed his prayers, and then said: When they tell you the truth, you beat them; and when they lie to you, you leave them alone? ! By Allāh (ﷻ), they spoke the truth when they said that they were from the Quraish." Then he turned to the boys and asked them: "What news do you have of the Quraish?

□ They said: "they are behind this mound that you see."

- He asked: "How many are they?"
- They replied: "Very many."
- He asked: "What are their numbers?"
- They replied: "We do not know."
- He asked: "How many camels do they slaughter every day?"
- Then replied: "Nine or ten a day."
- He said: "The people number between 900 and 1000." Then he asked the boys again: "Which of the Quraish notables are among them?"
- They replied: "Utbah and Shaybah, the sons of Rabi'ah, Abū Bukhtari ibn Hishām, Hākim ibn Hizām, Naufal ibn Khuwailid, Al-Hārith ibn 'Āmir, Ta'imah ibn 'Adi, Al Nadr ibn Al-Hārith, Zam'ah ibn al-Aswad, Amr ibn Hishām, Umayyah ibn Khalaf. Etc."
- The Prophet (ﷺ) then turned to the Muslims and said: "Here is Makkah confronting you with its choicest sons."<sup>10</sup>
- The seriousness of the situation was now revealed. The long-awaited confrontation was going to taste bitter. The Quraish had come in their full pride, intent on doing that action which - the odes narrated and which riders spread to all corners. They wanted to conclude the fifteen-year struggle with Islām so that afterwards paganism might reign supreme.
- The Prophet (ﷺ) looked around him and saw those believers who were either *Muhajirīn* who had sold themselves and their property in the way of Allāh (ﷻ), and the Anṣār who had tied their present and future to this religion of Islām to which they had given refuge. He therefore wanted to make them realise, the reality of the situation so that they might be aware of what to do. One may encounter unforeseen situations as one proceeds along the way and will need to rally one's strength and experience to

<sup>10</sup> Narrated by Ibn Hishām from Ibn Ishāq. Its chain is sound but it is *mursal*. Aḥmad also narrated it on the authority of 'Alī ibn Ṭālib without the last question and this version also has a sound chain. Muslim has a shortened version of it on the authority of Anas (رضي الله عنه).

face them. These sudden tests prove a person's real worth, more so than the tests which can be prepared for. Thus the Muslims who had gone out on an easy task suddenly found themselves confronted with a hard test.

□ Their senses awakened to it and they began to examine quickly what it called for and what would be its results. The old certainty was aroused and it steered the people to take that unique step which a believer would inevitably take. The Prophet (ﷺ) consulted with the gathering and Abū Bakr (رضي الله عنه) stood up and spoke positively. Then 'Umar (رضي الله عنه) stood up and he too spoke positively.

Then Al-Miqdād ibn 'Amr stood up and said: "O Messenger of Allāh (ﷺ)! Proceed to wherever Allāh (ﷻ) guides you for we are with you. By Allāh (ﷻ), we shall not tell you what the Banū Isra'il (عبرانيون) told Moosa (عليه السلام): 'Go you and your Lord and fight while we remain seated here, instead, we say: 'Go you and your Lord and fight and we shall be fighting with you'. I swear by Him who sent you with the truth, if you took us to Birk Al-Ghimad we should fight with you against any one who blocked our path until we are able to reach it."

□ The Prophet (ﷺ) thanked him and made a supplication for him. Then he said: "Advice me, O people." By this he was referring to the Anṣār, since they were in the majority and at the Pledge of 'Aqabah they had said: Messenger of Allāh (ﷺ)! We are not under obligation to you until you reach our land. When you reach us you will be under our protection-and we shall defend you from that, which we defend our wives and children. The Prophet (ﷺ) was thus afraid that the Anṣār might not think it necessary to fight on his behalf unless he was attacked at Madīnah.

□ When he said that, however, Sa'd Ibn M'ādh replied: By Allāh (ﷻ), perhaps you are referring to us, Messenger of Allāh (ﷺ)? When the Prophet (ﷺ) replied in the affirmative, he continued: "We have believed in you and accepted what you say. We have testified that what you have brought is the truth,

and on the basis of that we have given you our pledge and sworn to hear and obey you. So proceed, Messenger of Allāh (ﷺ), to do whatever you will, for we are with you. By Him (ﷻ) who sent you with the truth, if you approached the sea with us and dived into it, we should dive into it with you and not a single man would remain behind. We are not against your confronting the enemy with us tomorrow. We are steadfast in war, truthful in meeting. Perhaps Allāh (ﷻ) will show you something of us which will gladden your heart. So proceed with the blessings of Allāh (ﷻ).

□ In another version the words reported are: "Perhaps you went out for one purpose and Allāh (ﷻ) caused something else to happen. So look at that which Allāh (ﷻ) has caused to happen and proceed. Accept whom you will and reject whom you will; oppose whom you will and conclude peace with whom you will; take from our wealth what you will and give us what you will. What you take from us is more precious to us than what you leave."

□ The Prophet (ﷺ) was pleased with Sa'd's (رضي الله عنه) reply, and so he said:

"Go forward and be cheerful. Allah (ﷻ) had promised me one of the two parties. By Allah (ﷻ), it is as if I can already see the places where those people will die."<sup>11</sup>

□ The Muslims prepared to go into battle, and they camped in front of the wells at Badr.

<sup>11</sup> Narrated by Ibn Hishām from Ibn Ishāq without a chain. The second version was narrated by Ibn Mardawaih and it is mursal. In this way it was also narrated by Ibn Abi Shaybah, as recorded in *Fath al Bari*. Bukhārī, Al-Hākim and Ahmad narrated the account of this story on the authority of 'Abdullāh ibn Mas'ūd, while Al-Ṭabarānī narrated it on the authority of Abū Ayyub Al-Anṣārī. About the latter, Al-Haythami says that its chain is good.

□ In the previous footnote, mentioned is made of a Ḥadīth narrated by Muslim on the authority of Anas (رضي الله عنه). In this Ḥadīth the Prophet (ﷺ) was reported as saying: "This is the place where so and so shall die."

The narrator added that he put his hand on the ground in various places, and, continued, not one of them was found in any other position.

Al-Habbāb ibn Al-Mundhir came up to the Prophet (ﷺ) and said: "Is this a place where Allāh (ﷻ) has put you and thus we are not permitted to move forwards or backwards? Or is it an opinion, war and strategy."

□ The Prophet (ﷺ) said: "It is indeed opinion, war and strategy."

Al Habbāb then said: "Well, Messenger of Allāh (ﷺ), this is no position. Lead the group onwards until you reach the wells closest to the enemy. Let us camp there and fill up all the wells behind us. Then let us build a cistern and fill it with water. So when we fight the enemy, we shall be able to drink and they will have no water."

The Prophet (ﷺ) said:

"You have indeed given us good advice," and he ordered it to be executed. Before midnight they had acted upon Al-Habbāb's suggestion and occupied the wells.<sup>12</sup>

□ The Muslims spent a night which was quiet and encouraging for them. Confidence filled their hearts and they were able to have a full night's rest. A light rain fell upon them and moistened the atmosphere, and the early morning breeze blew upon them, refreshing their hearts and renewing their spirits. Even the sand below their feet was made firm by the rain and it allowed them easy movement.

﴿When he made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you and remove from you the fear of Satan, and make strong your hearts and firm [your] feet thereby.﴾ (Qur'ān 8: 11)

<sup>12</sup> Narrated by Ibn Hishām from Ibn Ishāq, who said: "So I was told of the men from the Banū Salmāh that they mentioned that Al-Habbāb..." This is a weak chain since the link between Ibn Ishāq and the men from the Banū Salmāh is not known. Al-Hākim narrated it with a complete chain, although there was someone in it whom I could not recognize, and Al Dhahabī said it was a rejected Ḥadīth. Also Al-Amawī narrated it on the authority of Ibn 'Abbās, as was reported in *Al-Bidayah*. However, there is Al-Kalbi in the chain and he was a liar.



□ The Prophet (ﷺ) was solicitous of his men: he arranged their ranks, gave advice and reminded them of Allāh (ﷻ) and the Hereafter. Then he returned to the hut which had been prepared for him and engrossed himself in humble supplication, seeking the help of the Almighty. Abū Bakr (رضي الله عنه) was standing by his side when he unceasingly implored Allāh (ﷻ), saying: O Allāh (ﷻ), if this band of men are to die, there will be no-one left to worship you on earth. He continued imploring with the following words: "O Allāh (ﷻ), fulfill what You have promised me. O Allāh (ﷻ), grant us victory. While saying these words, he raised his hands to the heavens until his cloak fell from his shoulders.

Abū Bakr (رضي الله عنه) stood behind him, setting his cloak aright and saying in concern: "O Messenger of Allāh (ﷺ), enough of imploring your Lord. He will surely fulfill His (ﷻ) promise to you.<sup>13</sup>

□ The two armies marched towards each other and the idolaters began the attack. Al-Aswad ibn 'Abdul Asad made a dash for the cistern which the Muslims had built, saying: "I pledge to God that I shall drink from their cistern or destroy it or die in the attempt. Ḥamzah ibn 'Abdul Muṭṭalib met him with his sword, taking one of his legs off. But he continued to hop toward the pool, followed by Ḥamzah. At this point 'Utbah and Shaybah, the sons of Rabi'ah, and Al-Walid ibn 'Utbah came forward from among the idolaters and they were challenged by three youths from the Anṣār.

They shouted: "Muhammad (ﷺ), send out our equals from our own people.

□ Another version says that the Prophet (ﷺ) himself recalled the three youths since he wished that the enemy should be faced first by his own relatives on such an occasion. He thus said: "Arise, 'Ubaydah ibn-ul Hārith; arise, Ḥamzah; arise, 'Alī (رضي الله عنه). 'Ubaydah fought with 'Utbah, Ḥamzah fought with Shaybah, and 'Alī (رضي الله عنه) fought with Al-Walīd. Ḥamzah and 'Alī (رضي الله عنه) killed their

<sup>13</sup> A sound Ḥadīth narrated by Muslim and Aḥmad on the authority of 'Umar Ibn-al Khaṭṭāb (رضي الله عنه). Part of it is in Bukhārī on the authority of Ibn 'Abbās.

opponents, but 'Ubaydah and 'Utbah both wounded each other. Then Hamzah and 'Alī (ﷺ) came to the help of 'Ubaydah, finished off his opponent and took him back behind the line. They laid him at the feet of the Prophet (ﷺ).

He put his cheek against the Prophet's (ﷺ) feet<sup>14</sup> and said: "Messenger of Allāh (ﷺ), if Abū Ṭālib saw me, he would know that I am more worthy of his statement: 'We protect him till we die in the effort though we may neglect our children and wives. He then breathed his last."<sup>15</sup>

□ The unbelievers were so enraged at the sad beginning of their encounter that they bombarded the Muslims with a shower of arrows. Then the battle intensified and swords clashed. The Muslims shouted "*Aḥad, Aḥad*," and the Prophet (ﷺ) ordered them to break the attacks of the enemy. The Muslims were all fixed in their stations, and so he told them that if the enemy tried to charge them, they should repel them with arrows and not rush towards them unless the order was given.<sup>16</sup>

□ As the battle was nearing its peak, the Muslims had by that time exhausted the enemy's strength and dealt them some heavy losses. The Prophet (ﷺ), still in his hut, was supplicating to Allāh (ﷻ) and watching the heroic efforts of his men. Ibn Ishāq said:<sup>17</sup>

<sup>14</sup> Up to here Ibn Hishām narrated from Ibn Ishāq without chain. It was also narrated by Abū Dāwūd on the authority of 'Alī (ﷺ) without the story of *Al-Aswad*, but its chain is sound. Likewise it was narrated by Aḥmad.

<sup>15</sup> This amount is quoted by Ibn Kathīr, who said that Shāfi'ī narrated it. However, he did not say on whose authority. Al-Ḥākim narrated a similar account on the authority of Ibn Hibāb in *mursal* form and it did not have the addition. "Then he breathed his last." What shows the weakness of this addition is that Al-Ḥākim reported on the authority of Ibn 'Abbās that 'Ubaydah died at Al Safra while on his way from Badr and the Prophet (ﷺ) buried him there. The chain of this Ḥadīth is good, and Al-Ḥākim and Al Dhahabī authenticated it.

<sup>16</sup> Narrated by Ibn Ishāq without a chain. Bukhārī reported on the authority of Abū Usayd: "On the day of Badr the Messenger of Allāh (ﷺ) said to us: 'When they attack you, shoot them with arrows and remain in your positions.

<sup>17</sup> In his *Al-Mughāzi* and also by Ibn Hishām without a chain. However, Al-Amawī also narrated with a full chain which is considered a good chain.

“In his hut the Prophet’s (ﷺ) head drooped, and after a short while he was alert again and saying: “Glad tidings, O Abū Bakr (رضي الله عنه). The help of Allāh (ﷻ) has come. Here is Jibrīl (ﷺ) holding the reins of his horse and spurring it on into the midst of the battle!”

□ Dust gathered over the heads of the fighters, who were in a state of attack and retreat: the army of truth displaying courage in support of Allāh’s faith, and the army of falsehood possessed by the delusion that they could vanquish truth. No wonder, therefore, that the angels of goodness should descend, fill the hearts of the Muslims with the spirit of certainty and urge them to be steadfast and courageous.

□ The Prophet (ﷺ) came out of his hut to his men and urged them on with the following words:

“By Him in Whose hands is Muhammad’s (ﷺ) life, if any man fights them today and is killed while displaying steadfastness and hope in Allāh (ﷻ), advancing and not retreating, Allāh (ﷻ) will surely bring him into paradise.”

Contemplation of the Hereafter is the commodity which the Prophet (ﷺ) offered. However, is there any rest for the upholders of faith and the redeemers of truth except over there? This call had its effect on the believing hearts.

□ Aḥmad narrated<sup>18</sup> that as the idolaters were approaching, the Prophet (ﷺ) said to his Companions: “Arise towards a paradise whose extent is that of the heavens and the earth.

□ Upon hearing this, ‘Umayr ibn-ul Hamām Al-Anṣārī declared: “O Messenger of Allāh (ﷺ), a paradise whose extent is that of the heavens and the earth?” When the Prophet (ﷺ) replied yes, he said, “*Bakh, Bakh*” (an expression of wonder and pleasure). The Prophet (ﷺ) asked him why he said “*Bakh, Bakh*,” and he replied: “By Allāh, (ﷻ), O Messenger of Allāh (ﷺ), it is only with the hope that I shall be one of its inmates.

<sup>18</sup> In his *Musnad* without the couplets of poetry. Similarly, it was narrated by Muslim and Al-Ḥākim, all three narrating it on the authority of Anas (رضي الله عنه). Muslim has a shorter version also from Al-Barra ibn ‘Azib. As for the couplets, Ibn Kathīr ascribed them to Ibn Jarīr.

❑ The Prophet (ﷺ) responded: "Then surely you shall be one of them.

❑ He then took out some dates which he had in his horn and began eating them. Then he said: "If I live to finish eating these dates of mine, it will be a long life. He flung his dates away and entered into the battle, saying these lines of poetry:

"We hastened to Allāh (ﷻ) without provision to piety and striving for the Hereafter

And determined *jihād* in Allāh's way,

For all provision is bound to be exhausted

Save piety and righteousness and uprightness."

He fought until he was killed.<sup>19</sup>

❑ The ranks of the idolaters weakened under the hammer-blows of this faith which showed no love for worldly glitter, and they were stunned by the Prophet (ﷺ) himself who descended into the thick of the battle and fought boldly. With him, his Companions pressed on towards the enemy, not fearing anything. The Quraish collapsed and were overcome by fright. And the Prophet (ﷺ), upon seeing the leaders of the Quraish wallowing in the dust, cried out: "May their faces be disfigured."

❑ Thus were the Quraish defeated. Reference is made to this in the Qur'ān:

﴿When your Lord inspired the angels [saying]: I am with you. So make those who believe stand firm. I shall throw fear into the hearts of those who disbelieve. Then cut off their necks and cut off each of their fingers. That is because they opposed Allāh and His Messenger. He who opposes Allāh and His Messenger, [for him] indeed, Allāh is Severe in punishment. That [is the reward], so taste it, and [know] that for disbelievers is the torment of the Fire.﴾ (Qur'ān 8: 12-14)

❑ Abū Jahl attempted to stop the flood of defeat which was descending on his people. He shouted to them, the blindfold of

<sup>19</sup> A good Ḥadīth, which is part of the above-mentioned Ḥadīth narrated by Al-Amawī. There is another Ḥadīth which supports it and it is that of Ḥakīm ibn Hizām. Al-Haythami says: Al-Ṭabarānī narrated it and its chain is good."

delusion still covering his eyes: "By Al-Lāt and Al-'Uzza, we shall not return until we scatter them on the mountains. Take them by force." However, what can cries of despair do in front of the sweeping realities? Nevertheless, the truth must be told: Abū Jahl was a pillar of stubbornness till his last breath. The blindness which blanketed his perception was an integral part of him. Thus he advanced, fighting with ferocity and anger, and saying:

"What revenge can a wild war take of me?

Exceeding two years is the talk of my age.

For such did my mother give birth to me."

□ The remnants of the Quraish gathered around him saying: "No-one will reach Abul Ḥakam. He was in the midst of a thick forest. Nevertheless, this forest soon lost tree after tree in face of the zeal of the believers, who were spurred on by the news of victory, and whose cries of "*Aḥad, Aḥad!*" filled the air.

□ 'Abdul-Raḥmān ibn 'Auf said:

"I was in the ranks on the day of Badr. When I turned round, there, on my right and left were two youths.

I was starting to feel insecure between them when one of them said softly to me so that the other could not hear: "Uncle! Show me Abū Jahl.

I said: "My son, what do you want with him?"

He said: "I have sworn to Allāh (ﷻ), that if I see him I shall kill him or die in the attempt." The other youth said something similar to that, trying not to let the first one hear."

'Abdul-Raḥmān continued:

"I could not have been more pleased if I was standing between two men other than them. So I pointed him (Abū Jahl) out to them and they darted at him like two hawks, hitting him until he was dead. They were the sons of 'Afrā."<sup>20</sup>

<sup>20</sup> A sound Ḥadīth narrated by Bukhārī, Muslim and Aḥmad. Al-Ḥākim mistakenly included it in his *Mustadrak* (his compilation of sound Ḥadīth not mentioned by Bukhārī or Muslim). The statement "They were the sons of 'Afrā" was mentioned like this in one of Bukhārī's versions, whereas the others had "and the two men were Mu'adh ibn 'Amr ibn-ul Jamuh and Mu'adh ibn 'Afrā. This was also one of Bukhārī's versions. Perhaps the first version mentioned the sons of 'Afrā by way of brevity. See also *Fath-al Bari*.

□ It seems that they left him on the verge of death. The two young heroes were martyred in this battle, and the Prophet (ﷺ) stood over their dead bodies, praying for them and recounting their action.<sup>21</sup> As for Abū Jahl, he fell to the ground gasping for breath. Upon this, the idolaters scattered and took to their heels in the desert just as the wind will scatter a mound of sand.

□ ‘Abdullāh ibn Mas‘ūd passed by the dead and found Abū Jahl among them with still some breath of life in him. So he jumped upon him with the intention of finishing him off. Abū Jahl stirred and asked who was having the upper hand.

□ ‘Abdullāh replied: “Allāh (ﷻ) and His Messenger (ﷺ).” Then he continued: “Have you tasted the humiliation from Allāh (ﷻ), enemy of Allāh (ﷻ)?”

□ Abū Jahl replied: “And how did He humiliate me? Is there any man stronger than the one who is killed by his own people? Then he peered at ‘Abdullāh and said: “Aren’t you the little shepherd boy in Makkah?” ‘Abdullāh dealt him some blows with his sword until he was cold.<sup>22</sup> The same humiliating fate met seventy of the Makkan stalwarts of unbelief and seventy more fell captive into the hands of the Muslims. The remnants of the nine hundred and fifty fled to tell their countrymen that the consequences of evil were evil, and that pride resulted in shame and ignominy.

□ The Muslims opened their eyes to the welcome sight of victory smiling at them through the heavens and the earth. It had given back to them life, hope and dignity and rid them of heavy burdens.

<sup>21</sup> To insist on this is a clear mistake since it comes from the account of Al-Wāqidi without a chain as Ibn Kathīr stated. Even if he had quoted the chain and it had been strong, It would still not be correct, since Al-Wāqidi was suspected of being a liar. What points to the weakness of this account too is the fact that Mu‘adh ibn ‘Amr died during the reign of ‘Uthmān, as Bukhārī and others have positively stated. (See Ibn Hishām).

<sup>22</sup> Narrated by Ibn Hishām from Ibn Ishāq without a chain. Part of it is in the *Musnad* (of Ahmad) and Al-Bayhaqi on the authority of Ibn Mas‘ūd with an incomplete chain. However, the story of Ibn Mas‘ūd killing of Abū Jahl is authentic and was narrated by Bukhārī, Muslim and Ahmad on the authority of Anas (رضي الله عنه).



‘Allah had already given you the victory at Badr, when you were contemptible. So observe your duty to Allah so that you may be thankful.’ (Qur’ān 3: 123)

□ The number of martyrs among them was fourteen. Allāh’s mercy had selected them and taken them to ‘*Illiyām*. Anas bin Mālik (رضي الله عنه) reported that Hāritha ibn Surāqah was killed on the day of Badr by a stray arrow while on guard.

His mother came to the Prophet (ﷺ) and Said: “O Messenger of Allāh (ﷺ), tell me about Hāritha. If he is in *Jannah* I shall be patient, but if not, then Allāh (ﷻ) will see what I’ll do” (That is, wailing). And she was not yet deprived.

□ The Prophet (ﷺ) replied: “Woe you! Are you bereft of your son? Those are wonderful gardens and your son has attained the highest garden in paradise.”<sup>23</sup>

If this was the reward for the guards who were hit by stray arrows, then what about those who plunged into the thick of the battle and were killed?

□ In this battle fathers faced sons, and brothers faced brothers. They disagreed on principles and swords settled their differences. In our times the communists fought their fellow citizens and tore apart the closest of human bonds for the sake of their beliefs. It was therefore no surprise to see a believing son angry at his unbelieving father and disputing with him about Allāh (ﷻ). The battle at Badr recorded several instances of such happenings.

□ Abū Bakr (رضي الله عنه) was with the Prophet (ﷺ) and his son with Abū Jahl was fighting against him. ‘Utbah ibn Rabī‘ah was the first to challenge the Muslims to a fight, while his son Abū Hudhayfah was one of the closest Companions to the Prophet (ﷺ). When the body of ‘Utbah was lifted to be thrown into the pit (dug for the bodies), the Prophet (ﷺ) looked at Abū Hudhayfah and noticed he was pale and sad.

<sup>23</sup> A sound Ḥadīth narrated by Bukhārī.



He said to him: “Abū Ḥudhayfah, are you upset, perhaps, about the way your father died?”

□ He replied: “No, by Allāh (ﷻ). O Messenger of Allāh (ﷺ), I have no doubts about my father or his death. However, I had known my father to possess sound logic, forbearance and virtue, and I used to hope that, that would guide him to Islām. So I was sad when I saw what had happened to him and how he had died in the state of unbelief in spite of the hopes I had in him. Upon this the Prophet (ﷺ) prayed for Abū Ḥudhayfah and spoke kindly to him.<sup>24</sup>

□ The Prophet (ﷺ) ordered the bodies of the idolaters to be thrown into the pit, and it is narrated that upon seeing them he said: “What a bad lot you were to your Prophet, as relatives of a prophet. You disbelieved me whereas other people believed me, you expelled me whereas others gave me shelter, you fought against whereas other assisted me.”<sup>25</sup>

□ When the bodies were covered with earth, the people went away feeling that their religion and the rest of the world were now safe from the evils of the leaders of unbelief. The Prophet (ﷺ), however, reflected on the long history of his struggle with these people: how much he had endeavoured to open their minds and gave them guidance, and how much he had reminded them about Allāh (ﷻ), warned them of the consequences of disobeying Him and recited to them his Revelation. In spite of the detailed reminders, they remained stubborn, and even ridiculed Allāh (ﷻ), His signs and His Prophet (ﷺ). Thus the Prophet (ﷺ) went out into the darkness of the night and when

<sup>24</sup> A weak Hadīth narrated by Ibn Hishām from Ibn Ishāq without a chain.

<sup>25</sup> A weak Hadīth narrated by Ibn Hishām from Ibn Ishāq, who said: “Some learned people informed me. Aḥmad also reported it by way of Ibrāhīm on the authority of ‘Ā’ishah, who quoted the Prophet (ﷺ) as saying: “May Allāh (ﷻ) reward you with evil, from the people of a prophet (ﷺ). How evil was your dismissal (of him) and how strong was the disbelief and refutation.” Narrators are trustworthy but there is the breach between Ibrāhīm, who is Al Nakhā’ī, and ‘Ā’ishah.

he reached the pit, his Companions heard him saying:<sup>26</sup>

“O people of the pit! O ‘Utbah ibn Rabi‘ah, O Shaybah ibn Rabi‘ah, O Umayyah ibn Khalaf, O Abū Jahl ibn Hishām: have you found what your Lord promised you to be true? Surely I have found what my Lord promised me to be true.”

□ The Muslims asked: “O Messenger of Allāh (ﷺ), are you addressing people whose bones are rotting?”

□ He replied: “You are no more capable than they of hearing what I say, except that they cannot answer.”<sup>27</sup>

□ The incident of Badr took place on 17 Ramaḍān in the second year after the Hijrah. The Prophet (ﷺ) spent three days at Badr. Then he headed for Madīnah steering the prisoners and booty in front of him. He thought it advisable to send the good news in advance to the Muslims in Madīnah who were unaware of what had taken place. So he selected ‘Abdullāh ibn Rawāḥah and Zayd ibn Ḥārithah as the bearers of the good tidings to the people.

□ Usāmah ibn Zayd said: “The news reached us just as we finished levelling the earth over Ruqayyah, daughter of the Prophet (ﷺ).” Her husband, ‘Uthmān ibn ‘Affan (رضي الله عنه), had stayed behind to nurse her upon the Prophet’s (ﷺ) orders, and the Prophet (ﷺ) gave him his full share of the reward and booty acquired at Badr.<sup>28</sup>

<sup>26</sup> A sound Ḥadīth narrated by Ibn Ishāq from Ḥumayd from Anas (رضي الله عنه). Ḥumayd is known for his *Tadlis* (i.e. reporting from someone from whom he did not hear directly). However, whenever he reported from Anas (رضي الله عنه), then there was Thābit Al-Banāni in between, and he was a trustworthy source of Bukhārī and Muslim. Aḥmad narrated it also from various sources from Ḥumayd, and Ibn Kathīr said it was according to the criteria of Bukhārī and Muslim. As for ‘Ā’ishah’s rejection of this Ḥadīth, it is rejected by the scholars, who explain that logic is on the side of those who narrates this Ḥadīth. See *Al-Bidayah* of Ibn Kathīr and *Al-Fatḥ* of Ibn Ḥajr. In my opinion there is no contradiction between their narration and hers. This has been explained in *Aḥkam al-Janā’iz wa Bida’uḥa* (forthcoming).

<sup>27</sup> ‘Ā’ishah rejected this Ḥadīth, using as an argument the Qur’ānic āyah (verse): “You cannot reach those who are in the graves” (Qur’ān 35: 22). She said that the words used by the Prophet (ﷺ) were: “You have no more knowledge than they of what I say.”

<sup>28</sup> A sound Ḥadīth narrated by Al-Bayhaqī with a sound chain from Usāmah. Al Ḥakīm narrated it in a similar manner from Al Zuhri as *mursal*. There are other ḥadīths on the same topic. (See *Al-Majma’*)

## Assessment and Scolding

In spite of the endurance and mutual consolation of the Anṣār and *muhajirīn* as recorded in history, the new society nevertheless felt the burdens of privation and the difficulties of poverty spreading throughout it. If abstinence covered it at one time, then it exposed it at others. The crises which accompany the formation of a state from nothing amid nations who plot against it and seize every opportunity to attack it must be expected, minds must be made up to face them and the sharp feelings towards them must not be allowed to weaken one's character and quell one's determination.

□ Allāh (ﷻ) took the Muslims to task before and after Badr for certain behaviour which was manifest among them and of which they were to purify themselves, no matter how strong the reasons or justification might have been for it. The day they left Yathrib to meet the idolaters of Makkah, their desires were centred on the capturing of the caravan which contained treasures and precious articles. It was true that they had been expelled from their homes and properties, and that they had sacrificed their lives and children on behalf of Allāh (ﷻ). So let them continue along the path of sacrifice until the final stage, and however much poverty might bite them with its fangs, let the punishment of the unbelievers be more weighty on their scales than the capturing of booty.

﴿And when Allāh promised you that one of the two bands [of the enemy] should be yours, you wished that other than the armed one might be yours. And Allāh willed that he should cause the truth to triumph by his word, and cut the root of the disbelievers.﴾

(Qur'ān 8: 7)

□ Along the same lines was their race after victory to gather up the booty and the attempt of each group to take away the lion's share. 'Ubādah ibn-al-Ṣāmit reported:

"We went out with the Prophet (ﷺ) and I witnessed Badr with him. The armies clashed and Allāh (ﷻ) defeated the enemy.

A group of men went after them in pursuit and killed them while another group pounced upon the booty, claiming it and gathering it up. Another group remained with the Messenger of Allāh (ﷺ), protecting him so that the enemy might not attack him unawares.

When night fell and all the men gathered together, those who had collected the booty said: "We collected it and there is no share in it for anyone else."

Those who had pursued the enemy said: "You do not have a stronger claim to it than we do, for we kept the enemy away from it and defeated them."

Those who had guarded the Prophet (ﷺ) said: "We were afraid that the enemy might attack him unawares, so we were busy protecting him."

Upon that Allāh (ﷻ) Revealed:

﴿They ask you [Muhammad] about war. Say: The spoils of war belong to Allāh and the Messenger, so keep your duty to Allāh, reconcile your differences, and obey Allāh and His Messenger, if you are [true] believers.﴾ (Qur'ān 8: 1)

And the Prophet (ﷺ) divided it among the Muslims.<sup>29</sup>

□ This sad conflict came after the widespread calamity which befell the *muhajirīn* as well as the *Anṣār*. The Messenger of Allāh (ﷺ) noticed the symptoms of this calamity on his Companions as they were heading for Badr and took pity on their condition, and he petitioned Allāh (ﷻ) to remove their misfortune. 'Abdullāh ibn 'Amr (رضي الله عنه) reported:

"The Messenger of Allāh (ﷺ) left for Badr with 313 of his

<sup>29</sup> A sound Ḥadīth narrated by Aḥmad and Al-Ḥākim by way of Makhḥūl from Abū Umamah from 'Ubadah ibn-al-Sāmit. Al-Ḥākim said it was sound according to the criteria of Muslim, and Dhahabī agreed with this. However, Abū Umamah was never seen by Makhḥūl, as Abū Ḥatīm said. Thus the Ḥadīth is cut off. Ibn Hishām narrated it from Ibn Ishāq with the same chain, and Aḥmad narrated it from him. It is supported by the Ḥadīth of Ibn 'Abbās narrated by Abū Dāwūd and Al-Ḥākim. The latter said its chain was sound, and Dhahabī agreed with him. What they say is correct and therefore the Ḥadīth is authentic.

Companions. When he reached it, he said: "O Allāh (ﷻ), they are hungry, so feed them; O Allāh (ﷻ), they are barefoot, so provide them with mounts; O Allāh (ﷻ), they are naked, so clothe them. Allāh (ﷻ) granted him victory on the day of Badr, and when they headed for home there was not a single man among them who did not return with a mount or two, having clothed himself and eaten.<sup>30</sup>

❑ When hunger and lack of warm clothing are prolonged, they leave evil scars on the heart and push one's thoughts into a dark, narrow channel. Nevertheless, it must be noted that if such crises overwhelm the masses, incite them to seek food and clothing for themselves and their children with eagerness and outspokenness, the staunch believers on the contrary ought to control themselves, contain the pressing hunger pangs and not allow themselves to quarrel over anything.

❑ It was this etiquette which Allāh (ﷻ) called on the Muslims to adopt, and with which he opened the chapter which speaks of the fighting at Badr. This is because the chosen few are examples for others, and if they display a bad character on account of passing difficulties, then the mass of the people will be the quicker to fall into the pit of chaos and confusion. We have the example of the Germans in the First World War and the British in the Second World War. They were besieged until their bodies became emaciated and faces became pale. Nevertheless, the masses were able to stand these famines only because of their persevering leaders who bore all the hardships.

❑ One of the matters for which Allāh (ﷻ) took the Muslims seriously to task was their attitude toward the prisoners. The desire to keep them alive to benefit from their wealth prevailed over the other opinions which called for the punishment of the prisoners on account of their previous wrongs, so that they

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30 A good Hadīth narrated by Abū Dāwūd, Al-Hākim and Al-Bayhaqī. Al-Hākim said it was sound according to the criteria of Muslim, although in fact it is only good (*ḥasan*). Ibn Hajar verified that it was "good" in his *Al-Fatḥ*.

might be an example to those before and after them and an admonishment to the believers.

□ The Prophet (ﷺ) had consulted Abū Bakr (رضي الله عنه), ‘Umar (رضي الله عنه) and ‘Alī (رضي الله عنه), and Abū Bakr (رضي الله عنه) had said:

“O Messenger of Allāh (ﷺ), these are our cousins, relatives and brothers. I think that you should take a ransom from them so that whatever we take may strengthen us against the unbelievers. Perhaps Allāh (ﷻ) may guide them to Islām so that they become our supporters!”

The Prophet (ﷺ) then asked ‘Umar (رضي الله عنه) for his opinion and he replied:

“By Allāh (ﷻ), I disagree with Abū Bakr (رضي الله عنه). I think you should hand over so-and-so (a relative) to me and let me chop off his head; hand over ‘Aqūl ibn Abi Ṭālib to ‘Alī (رضي الله عنه) and let him chop off his head; and hand over so-and-so (his brother) to Hamzah and let him chop off his head. Then Allāh (ﷻ) will know that there is no indulgence in our hearts towards the idolaters, and these are their notables, commanders and ringleaders.”

□ The Messenger of Allāh (ﷺ) felt inclined to Abū Bakr’s (رضي الله عنه) suggestion and so he took a ransom from the prisoners. ‘Umar (رضي الله عنه) narrated what happened the next day. He said:

“Next morning I went to the Prophet (ﷺ) and Abū Bakr (رضي الله عنه) and found them weeping. I said: ‘O Messenger of Allāh (ﷺ), tell me why you and your Companion are weeping? If I see any reason to weep I shall weep too. But if not, I shall pretend to weep because the two of you are weeping.

The Messenger of Allāh (ﷺ) replied, “The suggestion of your companions to take a ransom was almost the cause of their being punished, and it came closer than this tree which is nearby.” Upon that Allāh (ﷻ) revealed the following āyāt (verses):

﴿It is not for any prophet to have captives until he has made slaughter in the land. You desire the lure of this world and Allah desires [for you] the Hereafter, and Allah is Mighty, Wise. Had it not been for an ordinance of Allah which had gone before, a fearful



doom would have come upon you on account of what you took.﴾ (Qur'ān 8: 67-68)<sup>31</sup>

❑ Falling into captivity does not mean the issuing of a general amnesty for all the crimes perpetrated by the captives during their days of liberty. This band of Makkan notables had a terrible past of scoffing Allāh (ﷻ) and His Messenger. Their status had made them puffed up with pride and they had led the masses of Makkan people into a war which had no cause. So how could they be let loose after the Muslim hands had the opportunity to strangle them?

❑ Was it because they had wealth to ransom themselves? It was not right for the Muslims to look towards these trifling gains and forget the excesses committed by these unbelievers against Allāh (ﷻ). They were war criminals, to use the modern term, not prisoners of war. The Qur'ān itself exposed their treachery to their people, besides the fact that they had shown ingratitude for the bounties which Allāh (ﷻ) had bestowed on them. Allāh (ﷻ) says:

﴿Have you not seen those who gave the grace of Allāh in exchange for thankless and led their people down to the Abode of Loss, [even to] hell? Thus they are exposed. A hapless end.﴾ (Qur'ān 14: 28-29)

❑ There are other texts which decree that captives should be treated nicely and fed properly, and merciful laws have been promulgated towards this end. However, these laws concern the masses of captives who are the followers. As for those who trade in war in order to satisfy their personal desires, they must be extirpated and that is what is meant by slaughter in the land.

❑ Just as civilization advances on account of the good people, similarly it suffers delay on account of the bad elements. If it is right for a tree to be trimmed in order to grow, then it is right for civilization in order to progress, to be cleansed of the fool arrogant people and sinners. No fleeting benefit can take the place of this right, not even tons of gold. Allāh (ﷻ) made His

<sup>31</sup> A sound Ḥadīth narrated by Muslim, Aḥmad and Al Bayhaqī on the authority of 'Umar (رضي الله عنه).



Prophet (ﷺ) and his Companions listen to this lesson, and when they had understood it, He forgave them and permitted them, out of His mercy for them, to make use of the ransom they had taken. He (ﷺ) said:

﴿Now enjoy what you have won as lawful and good, and keep your duty to Allah. Indeed, Allah is Forgiving, Merciful.﴾ (Qur'ān 8: 69)

### **Aftermath of Badr**

The Arabs were all amazed at the decisive victory which the Muslims had gained at Badr. In fact, the people of Makkah refused to believe the news when it first reached them, for they thought it to be the ravings of a madman. When it was proved true, however, a number of men collapsed and died on the spot while others were so confused they did not know what to do.

❑ Just as the people of Makkah rejected the news of their defeat until they were confronted with its shame, similarly the idolaters and Jews of Madīnah rejected the news of the victory which had reached their ears. Some of them even went to the extent of accusing the Muslims of fabricating the news of their victory, and they remained stubborn until they actually saw the captives being brought in chains, to their great disappointment.

❑ The attitudes of the various groups of unbelievers towards the Muslims differed after the victory which gave power to Islām and its followers, made their authority respected in and around Madīnah and extended their influence to the caravan routes in the north of the peninsula, where no-one could pass any-more without their permission. The people of Makkah withdrew within themselves, nursing their wounds, recuperating their strength and preparing to take revenge. They announced that, the day of vengeance was near, and the defeat which they had sustained only increased their hatred of Islām, resentment against Muhammad (ﷺ) and his Companions, and oppression of those who newly accepted his faith. Thus whoever felt inclined to Islām either had

to keep it secret or live despised and oppressed. This was in Makkah, where the state was based on unbelief. As for Madīnah, where the Muslims were the dominant majority, the enmity towards Islām took the form of intrigue, hypocrisy and deceit. Thus a number of idolaters and Jews professed Islām openly while their hearts were seething with malice and unbelief. At the head of them was ‘Abdullāh ibn Ubayy.

□ Usāmah ibn Zayd narrated: “The Messenger of Allāh (ﷺ) and his Companions used to excuse the idolaters and the People of the Book, as Allāh (ﷻ) had ordered them, and bore their insults patiently. Allāh (ﷻ) said:

﴿Many of the People of the Book long to make you disbelievers after your belief, from envy on their own account, after the truth has become manifest to them. Forgive and be indulgent [towards them] until Allah gives a command.﴾ (Qur’ān 2: 109)

So the Prophet (ﷺ) used to follow the command of forgiveness and indulgence towards them until Allāh (ﷻ) gave the final decision concerning them.<sup>32</sup>

□ When he fought the battle of Badr, where Allāh (ﷻ) caused many of the Quraish nobles to be killed and the Prophet (ﷺ) and his Companions to return home victorious with their captives, ‘Abdullāh ibn Ubayy and the idolaters who were with him said to one another: “This is a matter which has taken its course, so let us swear allegiance to the Prophet (ﷺ) and accept Islām.”

□ Nevertheless, although one group of nonbelievers had resorted to deception, at the same time another group of Jews openly expressed their anger with Muhammad (ﷺ) and their grief at the defeat of the Quraish at Badr. In fact, Ka‘b Al-Ashraf, one of the Jewish chieftains, even sent odes to the Quraish, bemoaning their losses and urging them to seek revenge. After this distasteful incident the hostility between

<sup>32</sup> A sound Ḥadīth narrated by Ibn Abī Ḥatīm in his *Tafsīr* with a sound chain, Ibn Kathīr says.

the Muslims and the Jews increased. The Jews thereafter tried to belittle the importance of the victory achieved by Islām, thus paving the way for the violent events which were to follow soon after and which the Jews paid for with their blood, individually as well as collectively.

□ As regards the bedouin and others who lived outside Madīnah and near the caravan routes, they were people who kept mainly to themselves. They had no thought for the problems of faith and disbelief. Their only concern was the acquisition of food from any source and they did not mind if they had to steal it. Their recent history concerning the caravans of pilgrims being looted is a true witness of the fact that they neither respect any sanctuary nor fear anything but strength. If it were not for the Saudis' use of force against them, the Hajj road would not have been safe. They had even robbed Madīnah of its bounties, and the pre-Islāmic *jahilīyah* which they inherited made their hearts side with the idolaters of the peninsula. They were astounded at the victory of the Muslims in Badr. Although they began to gather their forces with the intention of raiding Madīnah at the earliest opportunity, the Prophet (ﷺ) confronted them with his forces and routed them without much resistance.

## **The Beginning of the conflict Between the Jews and the Muslims**

The Muslims had never contemplated breaking their treaty with the Jews nor did they ever think of driving them out of the Arabian peninsula. On the contrary, the Muslims expected help from them in their war against paganism and support for the ideology of monotheism. The Muslims hoped that the Jews would attest to the truthfulness of Muhammad (ﷺ) in his declaration of Allāh's faultlessness and absolute might and that their attachment to the previous Scripture and acquaintance with

the sayings of the Prophets would urge them to convince the unlettered Arabs that the divine messages were true and that belief in them was compulsory. These genuine feelings were in accordance with the spirit of the Qur'ānic āyāt (verses) which had been Revealed up to that time; hence the Qur'ān encouraged and emphasized such feelings.

﴿They who disbelieve say: "You are no messenger [of Allāh]." Say: Allāh and whoever has true knowledge of the Scripture, are sufficient witness between me and you.﴾ (Qur'ān 13: 43)

﴿Those whom We gave the Scripture rejoice in that which is revealed to you. And of the clans there are those who deny some of it. Say: "I am commanded only that I serve Allāh and ascribe to Him no partner. To Him I call and to Him is my return.﴾ (Qur'ān 13: 36)

□ The Jews, however, lived up to the worst expectations. Not a few days had passed since their mixing with the Muslims in Madīnah before they started indulging in annoying the Muslims and inciting others against them. If they had disbelieved in Muhammad (ﷺ) as they had disbelieved in Jesus before, been convinced that anything besides their Torah was false, been content with offering their prayers in their synagogues, and restrained their tongues from slandering the Prophet of Allāh (ﷺ), the Muslims would have left them alone to disbelieve until the Final Hour without war conflict. However, as the Muslims were exerting themselves to their utmost to build their state whereas the Jews were doing their utmost to destroy it, as Islām was in conflict with idolatry whereas the Children of Israel were siding with their sentiment, tongues and propaganda against Muhammad (ﷺ) and his Companions, it was then a situation that could not be tolerated.

□ During the Muslims' joy at their victory in Badr, those Jews were not ashamed to say to the Prophet (ﷺ): "Do not be deceived by the fact that you encountered a people who had no knowledge of warfare and thus you took advantage of them. By

God, if we had fought you, you would have known who were the real men." Revelation had to come down to warn these people of their evil end:

¶ Say [Muhammad] those who disbelieve: You will be overcome and gathered unto Hell, an evil resting-place. There was a token for you in two host which met; one army fighting in the way of Allāh, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allāh strengthens with His help whom He will. Indeed! here is truly a lesson for those who have eyes. ﴿﴾  
(Qur'ān 3: 12-13)

The second *āyāh* is a reminder of what happened at Badr.

□ The first people to expose their malice and scoff of Islām and the Muslims were the Jews of the Banū Qaynuqā, who were residing within Madīnah itself. The Muslims suppressed their anger and waited to see what Jewish plots would be Revealed as the days went by. The Jews in fact strove toward their own ignominious end. It happened that an Arab woman went into the market of the Banū Qaynuqā with her jewellery and sat down in the goldsmith's shop. Soon a group of Jews gathered around her, demanding that she uncover her face. She refused. The goldsmith then, without her knowing, pinned the hem of her garment to her back. When she got up, she was exposed, and the Jews were laughing at her. The woman cried out and a man among the Muslims pounced upon the goldsmith and killed him. The Jews fell upon him in turn and killed him, and the spark ignited into a war between the Muslims and the Banū Qaynuqā. This was in the middle of *Shawwāl* in the second year of the Hijrah.

□ The Jews took to their fortresses, fighting from there. The Prophet (ﷺ) surrounded them and kept a constant siege for fifteen nights until they were forced to surrender and accept whatever the Prophet (ﷺ) decided to do with them, their womenfolk and their children.

When Allāh (ﷻ) turned them over to the Muslims, 'Abdullāh ibn Ubayy came and said: "O Prophet (ﷺ), be kind to my clients."

(They were allies of the Khazraj). The Prophet (ﷺ) did not reply immediately and ‘Abdullāh repeated his statement. The Prophet (ﷺ) then turned away from him but he held on to the Prophet’s (ﷺ) armour.

The Prophet’s (ﷺ) colour changed and he said: Let me go!” He became so angry that the onlookers saw darken his face. He repeated his demand.

But Abdullāh replied: “No, I shall not let you go till you show kindness to my clients. Four hundred without armour and three hundred with armour: They have protected me from all and sundry. Now you are going to slaughter them in one morning? I am a man who fears the consequences, by God.”

□ The Messenger of Allāh (ﷺ) replied: “They are yours on condition that they leave Madīnah and do not settle near us.”

□ So they travelled to Adhra’at in Syria and it was not long before most of them perished there. Would it not have been better for them if they had respected the rights of neighbours, acknowledged the value of treaties, and remained in Madīnah in peace and contentment? They hastened the evil upon themselves by starting it.

□ Regarding ‘Abdullāh ibn Ubayy’s conversation with the Prophet (ﷺ), the following āyah (verse) was revealed:

﴿And you see those in whose hearts is a disease race towards them, saying: we fear lest a change of fortune befall us, and it may happen that Allāh will vouchsafe [you] the victory, or a commandment from His Presence. Then will they repent of their secret thoughts.﴾  
(Qur’ān 5: 52)

□ It would be a good thing for us to ponder over the behaviour of these Jews, the secret of their strong grudge against Islām and its Prophet (ﷺ), and their shameful alignment with paganism in its struggle against Islām. Is it true that the conflict between Judaism and Islām was political, not religious? And that sole power in the Arabian peninsula was the cause of this heated rivalry?



□ Probing the depths of human feelings and emotions will explain many an obscure circumstance. We saw the Muslims in Makkah siding with the Christians in their struggle with Zoroastrianism and saddened at the defeat of Rome by Persia, even though Islām had not yet established such a strong contact with the Christians to warrant this feeling. However, it was the only natural feeling that could be expected of those who were sincere to their faith. The Muslims possessed a Scripture which invited to monotheism. The Christians, even though their understanding of monotheism was distorted and they had sullied the truth with superstition, were nevertheless possessors of a Scripture, and were considered of a higher level than the fire-worshippers. Thus the desire to see them victorious over clear-cut paganism was a form of sincerity to Islām itself. It is respect for the truth which is with you to draw close to whatever is near truth and withdraw from whatever is far from truth. The idolaters of Makkah were logical with themselves when they welcomed the victory of the Persians and counted it as a victory for paganism in all its forms over the divine religions as a whole.

□ What then was the meaning of the monotheistic Jews (as they claim) feeling angry at the victory of Islām over idolatry? And how do we interpret their sympathy with the idolaters who were killed and their eager striving to make Arab paganism triumphant over the new faith? The only interpretation for this attitude is that the Jews had lost contact with the spirit of their faith. Their general behaviour had nothing to do with their heavenly heritage, and they had no regard for anything which was close to the ideal of monotheism or the laws of the Torah because that took second place after their all-powerful desires and clinging selfishness. For this reason the Qur'ān questions the value of the faith which they claim to possess:

﴿And when it is said to them: believe in that which Allāh has revealed, they say: We believe in that which was revealed to us. And they disbelieve in that which comes after it, though it is the truth



confirming that which they possess. Say [them, Muhammad]: Why then did you kill the prophets of Allāh previously, if you are [indeed] believers? And Moses came to you with clear proofs [of Allāh's sovereignty], yet while he was away, you chose the calf [for worship and you were wrongdoers.] (Qur'ān 2: 91-92)

□ Apparently the groups of Jews who lived among the Arabs were bands of mercenaries who took religion as a cover for far-reaching economic aims. When they thought that these aims were threatened with extinction, the hidden disbelief reappeared, disbelief in Allāh (ﷻ) and all His prophets. They recognized no honourable means in their fight against Islām and they were not prevented by any limits or treaties in their plots against it. Thus there was no alternative but to expel them and purify the earth of their presence.

□ The Muslims pursued all who broke their pledge, openly declared war on Allāh (ﷻ) and His Messenger(ﷺ), supported the Quraish and their views, and showed signs of sadness and sympathy for what befell them (Quraish). The Muslims pursued this band of Jewish leaders with death and terror. Among those upon whom the just sentence was passed was Ka'b ibn al-Ashraf. This man had travelled from Madīnah to Makkah to express his condolences to the idolaters who were defeated at Badr and were bent on taking revenge on Muhammad (ﷺ) and his Companions.

It is he whom Abū Sufyān asked: "I beseech you, by God, tell us, is our faith more beloved to God or the faith of Muhammad (ﷺ) and his Companions? Which of us is more guided and closer to the truth? We feed [our guests] fat camels and give them milk instead of water and we feed them as long as the wind blows."

□ Ka'b (رضي الله عنه) replied: "You are more guided to the path than they." Upon this Allāh (ﷻ) revealed the following āyah:

﴿Have you not seen those to whom a portion of the Scripture has been given, how they believe in idols and false deities, and how they

say of those [idolaters] who disbelieve: "These are more rightly guided than those who believe?" (Qur'ān 4: 51)

□ Ka'b (ﷺ) returned to Madīnah in open hostility and utmost boldness to the extent that he even composed odes about some of the Muslim women. This was beyond the limits of tolerance, so the Muslims spilled his blood. The Prophet (ﷺ) sent someone to bring him out of his fortress so that he might receive his just reward. Muhammad ibn Maslamah and Abū Na'ilah went to him after they had been given the Prophet's (ﷺ) permission to say about him whatever would convince the Jew that they had disavowed themselves of Islām.

Muhammad ibn Maslamah went to him and said: "That man has demanded charity of us and put us in distress. So I have come to you to take a loan."

□ Ka'b (ﷺ) replied: "By God, you must have had enough of him."

□ "We have become his followers and we do not wish to leave him until we see how his affair will turn out. However, we want you to give us a loan."

□ All right. Give me a security."

□ "What do you want?"

□ "Pledge me your women as security."

□ "How can we pledge you our women when you are the handsomest of the Arabs?"

□ "Then pledge me your children."

"When the son of one of us grows up, it will be said he was pledged as security in return for a load or two of dates. Let us pledge you our arms."

□ Abū Na'ilah acted similarly, and said to the Jew: "The advent of that man has proved a tribulation for us. The Arabs have opposed us and attacked us in unison. They have cut the way for us so that our children are lost and we ourselves are exhausted. Our children as well as ourselves are under severe pressure." The conversation continued along similar lines as with Ibn

Maslamah and Ka'b (ﷺ) finally agreed to give them a loan in return for their pledging of their arms. This is what they had wanted, for Ka'b (ﷺ) would not object to their carrying arms since it was what he had asked of them.

□ Then one moonlit night they set off for his fortress to conclude the agreement. His wife, who heard the shout said: "I hear a voice which seems to be dripping blood."

Ka'b (ﷺ) replied: "If the young man was invited to a duel, he would respond."

□ He descended in full adornment, with perfume wafting from him. The men soon engaged him in conversation while they were walking along.

□ Then Abū Na'ilah pretended to want to smell the perfume on his hair, and passed his hand through it, saying: "I have never any perfume sweeter than tonight's." Ka'b (ﷺ) glowed with vanity at this.

Abū Na'ilah put his hand again into the Jew's hair and, grasping his temples, said to his companions: "Here he is, the enemy of Allāh (ﷻ)"

□ They pounced upon him with their swords,<sup>33</sup> and stabbed his body with the arms which he had demanded as a pledge instead of the women and children. Ka'b (ﷺ) gave such a cry that there was not a house which did not light up to see what was the matter. When morning came, the Jews learnt of the death of their tyrant. Fear crept into their stubborn hearts and the vipers slithered into their holes to hide.

□ The stick proved useful where advice and exhortation failed. The Jews kept to their limits and did not venture to tangle with the Muslims again. It seemed as though they would not again support an idolater against Allāh (ﷻ) and His Messenger (ﷺ) after that day, and thus the Prophet (ﷺ) was able to dedicate his efforts to the confrontation with the bedouin idolaters for a time.

<sup>33</sup> A sound Ḥadīth narrated by Ibn Ḥishām from Ibn Ishāq with a weak chain. However, it is also narrated by Bukhārī, Muslim and Abū Dāwūd on the authority of Jābir ibn 'Abdullāh. Apparently the events written here are taken from two different narrations.

### **Skirmishes with the Quraish**

The Muslims were not deluded by the victory which they had achieved nor did they cease to observe their enemies and prepare for them. They were absolutely certain that Makkah would not fail to seek revenge for itself and would not yield to the catastrophe which had befallen it. To safeguard the status of his people and show their strength, Abū Sufyān thought it wise to strike Madīnah in a swift attack and withdraw immediately, having regained some of the Quraish's reputation for themselves and causing some losses to the Muslims. Moreover, Abū Sufyān had sworn that his head would not touch water until he attacked Muhammad (ﷺ) and he had to fulfill his oath. He therefore led two hundred horsemen until they arrived under cover of night at the dwelling of the Banū al Naḍīr on the outskirts of Madīnah. He stayed with Salam ibn Mushkim, one of the Jewish leaders, and obtained information from him about the Muslims. Together they studied the best way of hurting them and escaping from their patrols. Abū Sufyān thought of a scheme which would satisfy his oath and achieve his aim. With his men he raided an area which was called Al 'Arid, burnt the fences of its date-palm groves, found one of the Anṣār and his ally in their plantation and killed them, and took off in the direction of Makkah.

□ The Muslims heard about what had happened and they pursued Abū Sufyān and his men. As soon as the idolaters noticed the posse chasing them they quickened their pace. When Abū Sufyān felt they were in danger, he began shedding the provisions which they had brought with them until he was able to put a good distance between himself and the Muslims. On the way the Muslims came across these provisions, most of which were Sawīq (a mash made of sugar and dates) and so they called this skirmish the Sawīq Battle!

□ The Quraish did not gain from this futile raid anything over which they could raise their heads so they thought that they should keep away from clashes with the Muslims until the most

suitable opportunity presented itself. But how could such a thing happen while their trade was passing to and from near Madīnah?

Safwān ibn Umayyah said to the Quraish: "Muhammad (ﷺ) and his Companions have spoiled our trade and we do not know what to do with his Companions as long as they remain by the coast. The people of the coast have made treaties with them and the majority have joined them, so we do not know which road to take. If we remain in homes, we shall eat up our capital and it will vanish. Our life in Makkah is dependent on trade with Syria in summer and with Abyssinia in winter."

❑ Al-Aswad ibn 'Abdul Muṭṭalib said in reply: "Avoid the coast road and take to Iraq." He introduced him to Furat ibn Huyyan of the tribe of the Banū Bakr ibn Wa'il who could be employed as their guide on that journey. Thus the caravan of the Quraish set off under the leadership of Safwān ibn Umayyah, taking the new route. However, Na'im ibn Mas'ūd came to Madīnah, bearing the news of this caravan and its planned course. He joined Salīt ibn al Nu'mān in a drinking spree before the prohibition of alcohol and confided its secret to him. Salīt hurried to the Prophet (ﷺ) and told him the story. The Prophet (ﷺ) immediately dispatched Zayd ibn Hārithah at the head of a hundred horsemen to intercept the caravan. Zayd met it at a well called Al-Qirdah and captured the entire caravan, which was carrying large amounts of silver. The idolaters all fled in panic and only Furat ibn Hayyn fell into the hands of the Muslims. When he was taken to Madīnah he accepted Islām.

❑ The Quraish were dismayed by this new disaster and it increased their fervour for revenge. They made preparations for a confrontation with the Muslims in a complete mobilization of all their forces. This and other surrounding events led up to the Battle of Uhud in the third year of the Hijrah.

❑ In the course of our discussion on Islām's military activity during its first two years at Madīnah, we cannot omit to mention some other important events which took place at that time.

□ Khanīs ibn Hudhāfah al Sahmi, who was the husband of Ḥafṣah bint ‘Umar (ﷺ), passed away. He was a good man and had taken part in Badr. When her waiting period was over, her father wanted to select a husband for her. ‘Umar (ﷺ) explained what took place.

“I met ‘Uthmān ibn ‘Affān (ﷺ) and proposed marriage with Ḥafṣah. I said: If you wish I shall marry you to Ḥafṣah bint ‘Umar (ﷺ).”

He replied. “I shall think about.”

A few days passed then I met him again and asked him about the matter. He replied: “It occurred to me not to marry.”

Then I met Abū Bakr (ﷺ) and said to him: “If you wish I shall marry you to Ḥafṣah bint ‘Umar (ﷺ).”

He kept silent and did not give me any answer at all. I was more angry with him than with ‘Uthmān (ﷺ). I waited a few days, then the Messenger of Allāh (ﷺ) asked me for her hand in marriage and I married her to him.

Later I met Abū Bakr (ﷺ) and he said: “Perhaps you were angry with me when you offered Ḥafṣah to me in marriage and I did not respond?” I said yes. He replied: “The only thing which prevented me from replying to you was that I knew the Messenger of Allāh (ﷺ) had mentioned her (that is, in connection with marriage) and I was not going to disclose the secret of the Messenger of Allāh (ﷺ). However, If he had not chosen her I should have accepted her.”<sup>34</sup>

□ It is clear from the Prophet’s (ﷺ) decision to marry ‘Umar’s (ﷺ) daughter after Abū Bakr’s (ﷺ), then to marry his daughter Fāṭimah to ‘Alī (ﷺ), and Umm Kulthūm to ‘Uthmān (ﷺ) after the death of Ruqayyah that he was eager to strengthen his ties with these four men, whose sufferings and sacrifices for Islām were well-known during the crises which Islām underwent and

<sup>34</sup> A sound Hadīth narrated by Bukhārī, Al-Nasā’ī and Aḥmad on the authority of ‘Umar (ﷺ).

from which it emerged safely.

□ In the second year of the Hijrah the fast of Ramaḍān was made compulsory as well as the *zakāt-al fitr*, and minimum rate of other types of *zakāh* was explained. The *qibla* was changed from Jerusalem to the Ka'bah on account of what took place during this year, and this change aroused the anger and strong objections of the Jews. Prior to it they were hoping that the Prophet (ﷺ) would follow them, and perhaps the basis of their treaty with him was their hope of using him and exploiting his supporters. However, when Islām distinguished itself clearly with its new *qibla* their hearts were filled with frustration, and this led them to intensify the attack on Islām and hatch plots against it. The propaganda warfare which they launched against Islām after the changing of the *qibla* was frustrated by the Qur'ān:

«The foolish of the people will say: what has turned them from the *qiblah* which they formerly observed? Say: to Allāh belong the East and the West. He guides whom He will a straight path.»

(Qur'ān 2: 142)

«It is no righteousness that you turn your faces to the East and the West, but righteousness is he who believes in Allāh and the Last Day..» (Qur'ān 2: 177)

«To Allāh belong the East and the West, and whichever way you turn, there is Allāh's Countenance.» (Qur'ān 7: 115)

□ Allāh (ﷻ) is the Lord of all times and places and His (ﷻ) directing of a nation to a specific *qibla* does not mean that He is limited in space or defective in His divinity. The turning of the Muslims to the Ka'bah was a return to the original, which was built by the father of the prophets, Ibrahīm (Abraham) (ﷺ). In returning to the original there is avoidance of the deviations which took place in later times at the hands of the erring progeny, especially the Children of Israel.



## The Battle of Uhud

Ever since their defeat at Badr, the Quraish could not find any peace of mind and the subsequent events only helped to intensify their enmity. Thus by the time a year had elapsed the Quraish had completed their preparations, their allies had gathered around them, and everyone who had a grudge against Islām and the Muslims had joined them. The revengeful army of more than three thousand then set out to Madīnah. Its leader, Abū Sufyān, saw fit to bring their women with them so that they might urge the men to fight valiantly to protect their honour. The old enmity and the suppressed anger kindled the hatred in their hearts and reflected the bitterness of the fight that was about to ensure. In the early days of *Shawwāl* in the third year, the marching army reached Madīnah, camped near the mountain of Uhud, and let their horses loose to graze in its fields which extended all around.

□ The Muslims gathered around the Prophet (ﷺ), thinking about their affair. Should they go out into the open to fight the enemy, or allow them to reach the streets of Madīnah and fight them there while the women fought from the rooftops? The Prophet (ﷺ) was inclined to the latter opinion, and in this he was supported by men known for their farsightedness. ‘Abdullāh ibn Ubayy himself favoured this opinion. However, the men who had not witnessed Badr were eager to go out.

They said: “We were longing for this day and we supplicated to Allāh (ﷻ). Now He has realized it for us and the time for the march has arrived.” The majority of them were youths who desired martyrdom and it appeared that most of the Muslims were in favour of going out to meet the enemy. Thus the Prophet (ﷺ) entered his house and came out wearing his armour in readiness for battle. The people then began to feel that they had forced the Prophet (ﷺ) to accept their opinion and they showed their desire to give way to his opinion.

The Prophet (ﷺ), however, had taken no offence at the difference of opinion and said: “It is not fitting for a prophet

who has put on his armour to take it off until Allāh (ﷻ) decides between him and his enemy.<sup>35</sup>

“It is I who invited you to this discussion and you have insisted on going out. So be fearful of Allāh (ﷻ) and patient at misfortune. And look at what Allāh (ﷻ) has commanded you and do it.”<sup>36</sup>

Then, leading a thousand men, he proceeded until he reached Uhud.

□ Along the way, however, ‘Abdullāh ibn Ubayy turned back with one-third of the men, dissatisfied because the Prophet (ﷺ) had rejected his idea and accepted that of others:

“I don’t know why we should ill ourselves!” ‘Abdullāh ibn Harām, father of Jābir, followed them, advising them to stay in their positions and scolding them for turning back. He reminded them of their duty to defend Madīnah against the attackers, even if they had no faith in Allāh (ﷻ) and the Last Day nor confidence in Islām and the Prophet (ﷺ). Nevertheless, ‘Abdullāh ibn Ubayy refused to listen to him, and the following āyah was revealed concerning him and the others who deserted with him.

﴿And that He might know the hypocrites, to whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew anything about fighting, we should follow you. On that day they were nearer disbelief than faith.﴾ (Qur’ān 3: 167)

□ The Muslims camped in the valley near Uhud, with their backs to the mountain. The Prophet (ﷺ) drew up the plan to win the battle and it was a masterly one. He set the archers in their places and put ‘Abdullāh ibn Jubayr in charge of them.

<sup>35</sup> Narrated by Ibn Hishām from Ibn Ishāq on the authority of Al Zuhri as *mursal*, and Ahmad on the authority of Abū Zubayr from Jābir, and his chain is according to the stipulation of Muslim except that Zubayr is known for *tadlis*. It has support, however, in the Hadīth of Ibn Abbās narrated by Al Bayhaqi, as stated in *Al-Bidayah*, with a good chain. The Hadīth is therefore sound and is narrated also by Ahmad and Al-Hākim. It is a long Hadīth on the Battle of Uhud and some quotations from it will appear in this book.

<sup>36</sup> Mentioned by Ibn Kathīr as a narration from Mursi ibn ‘Aqabah as Mu’addal.

They were fifty men and he advised them thus; Keep the cavalry away from us with your arrows and do not let them approach us from the rear. Whether the tide is with or against us, stay in your places. We should not be caught from your direction.<sup>37</sup>

In another narration he said: "Protect our rear. If you see us being killed do not come to our assistance, and if you see us winning do not join us."

□ The Prophet (ﷺ) was confident that with these strict orders the rear of his army would be protected by the group of archers. So he proceeded to arrange the vanguard, giving the order that fighting should not begin without his permission. He himself was clad in a coat of mail,<sup>38</sup> and he began selecting the men of courage and strength to be in the vanguard of believers when the two armies clashed. The number of Muslims was a quarter of that of the idolaters, and nothing could compensate for this inequality except the men who number a few but outweigh thousands.

□ Thābit<sup>39</sup> narrated that the Prophet (ﷺ), on the day of Uhud, held out a sword and said: "Who shall take this sword and do justice to it?"

<sup>37</sup> A sound Ḥadīth narrated by Ibn Hishām from Ibn Ishāq without a chain. However, it has much supporting evidence. e.g. the Ḥadīth narrated by Bukhārī, Abū Dawūd and Aḥmad on the authority of Al-Barra ibn Azid, and the Ḥadīth of Ibn 'Abbās, which is the second narration quoted in this book, and it was narrated by Aḥmad and Al-Ḥākim, who verified its authenticity as mentioned above.

<sup>38</sup> An authentic Ḥadīth narrated by Al-Ḥākim and Al-Bayhaqī on the authority of Al Zubayr ibn al 'Awwam. Al-Ḥākim verified its authenticity (*ṣaḥīḥ*) and Al Dhahabī agreed with him. In my opinion it is good (*ḥasan*). Al Tirmidhī also narrated it but found it to be strange (*gharīb*). However, it has much supporting evidence (See *Al-Majma'*).

<sup>39</sup> Thus it is stated in Ibn Kathīr's History and attributed to Aḥmad, and the author transmitted it in exactly the same way. In fact, it is on the authority of Thābit from Anas (رضي الله عنه) This is the way Aḥmad as well as Muslim transmitted it.

□ Everyone held back except Abū Dujānah, who said: "I shall take it and do justice to it." He took it and split the heads of the idolaters with it. Ibn Ishāq narrated:

Abū Dujānah was a brave man who used to put on a conceited air in battle. He had a red band which he would tie around his head and this indicated that he would fight to the death.

□ When he took the sword from the Prophet (ﷺ), he tied the band around his head and went out saying: "It is who have pledged to my friend while we were in the plain near the date palms that I shall never remain in the rear any more, but I'll strike with the sword of Allāh (ﷻ) and His Prophet (ﷺ)."

□ The two armies joined battle and the Prophet (ﷺ) gave permission for his men to fight the enemy. The first stages of battle began by showing wonders, as if 3,000 idolaters were facing 30,000 Muslims, not a few hundred only. The Muslims appeared to be at their peak of bravery and confidence.

□ Hanzalah ibn Abī 'Āmir left his house after hearing the call to arms. He had just got married, and leaving the embrace of his wife, he hurried to the battlefield so as not to miss the *jihād*. The call for sacrifice was more overpowering in his soul than the call for pleasure. The hero was martyred while yet in a state of impurity (*janabah*). The spirit of pure faith prevailed within the ranks and they swept through the army of idolatry as a flood sweeps through, demolishing the dams. Ṭalḥah ibn Abī Ṭalḥah stood holding the banner of the Quraish, challenging the Muslims to a duel. Al-Zubayr ibn-al 'Awwam responded by jumping onto his camel and, pulling him onto the ground, he finished him off with his sword.

□ Abū Dujānah advanced fearlessly with his red band around his head, killing any idolater whom he came across. One of the idolaters had busied himself with finishing off the wounded Muslims on the field, and, as Ka'b ibn Mālik (رضي الله عنه) reported:

"A man from the Muslims, who was wearing a helmet, lay in wait for him. I advanced until I was just behind him. Then I

began to assess the Muslim and the unbeliever who was eyeing him, and I found the unbeliever to be better equipped. I waited until they clashed and I saw the Muslim strike unbeliever on his shoulder with his sword. It penetrated to his hip, splitting him in two! Then the Muslim uncovered his face and said: 'What do you think, Ka'b (ؓ) I am Abū Dujānah.'

□ Ḥamzah ibn 'Abdul Muṭṭalib fought like an enraged tiger. He attacked the standard-bearers of the Banū 'Abd Addār, killing them one after the other. Waḥshi, the slave of Jubayr ibn Mut'im said:

"Jubayr said to me: "If you kill Ḥamzah, Muhammad's (ﷺ) uncle, you are free."

So I went with the army. I was an Abyssinian man who threw javelins as well as any Abyssinian, and I seldom missed my target. When the battle began, I went out looking for Ḥamzah. When I spied him he was like a runaway camel, wreaking havoc among the people with his sword. Nothing could stop him. By Allāh (ﷻ), I prepared myself for him, hiding behind every tree or rock so that he might come close.

Then Sibā' ibn 'Abdul 'Uzzā came in front of me, and when Ḥamzah saw him he called: "Come to me, you son of a wretch!" He struck him in such a way that it seemed as if his head was wrenched off. I steadied my javelin, and when I was satisfied I threw it at him. It pierced his stomach and went through his back. He came towards me but collapsed on the way. I left him until he died. Then I came back, removed my javelin and returned to the camp, where I sat down since I had no other need and had killed him only to be free."

□ Despite the great loss which struck the Muslims at the death of Ḥamzah, their small army continued to control the situation. The banner of the Muslims was carried by Mus'ab ibn 'Umayr, the illustrious da'iyah. When he was martyred, his place was taken by 'Alī ibn Abi Ṭālib. The *Muhajirīn* vied with the Anṣār for the place of honour in this battle and the Islāmic banner advanced step by step. Their battle cry was "Amut, amut" (Let me die, let me die.)!

□ The women of the Quraish were doing their utmost to encourage their men. They beat drums and urged the men into battle. They were led by Hind bint 'Utbah, wife of Abū Sufyān, who recited couplets of poetry inciting the Banū 'Abd al Dar to keep the standard of Makkah high: "Stay with it, *Banu al Dar*, stay with it, O protectors of the rear! Strike with every sharp sword." Urging the men on, she recited: "If you advance we shall embrace and spread rugs. But retreat and we shall separate not as lovers separate." The Quraish exerted their utmost strength to crush the vigour of the Muslims. However, they were disappointed, and they felt frustrated at their steadfastness and bravery. Ibn Is-hāq said:

Then Allāh (ﷻ) sent down His help, and fulfilled His promise. They swept upon them with their swords until then flushed them out of their encampment. There was no doubt that the enemy would be defeated.

'Abdullāh ibn Al Zubayr narrated from his father:

"By Allāh (ﷻ), I found myself looking at the legs of Hind bint 'Utbah and her female companions who had lifted up their skirts to flee. There was nothing capturing them."

□ One may be at a party where the whole place is hit up, when, suddenly, there is a power cut and the lights go out, plunging the place into gloomy darkness. It was this kind of hateful change which turned the tide of the battle at Uḥud. A fleeting moment of human weakness possessed a section of the army and spread confusion in the ranks of the entire army. In a second of thoughtlessness were lost all the gains which had been made by rare courage and great sacrifice.

□ You have seen how the Prophet (ﷺ) issued strict orders to the archers to stay in their places to protect the rear, and how he ordered them not to move at all even if they saw the army being defeated. However, a fleeting passion of worldly love scattered these orders to the wind. No sooner did the archers see the Quraish in retreat and their booty strewn about the valley than they left their stations and descended into the field to collect their share of the wealth!



❑ Before this, the enemy cavalry, under the leadership of Khālīd ibn al Walīd, were kept in confined. They could find no breach to penetrate the midst of the Muslims. However, when Khālīd saw that the rear of the Muslims was now exposed, he quickly seized the opportunity, led his men around the mountain and swept down upon his surprised enemy. The fleeing idolaters saw the effects of this sudden change and they turned around. A woman named 'Amrah bint Al-Qamah raised the standard of the Quraish from the ground and the idolaters rallied round her. Thus the *Ṣaḥabah* were caught in the van and the rear as if they were again caught between the mortar and pestle.

❑ Free men, however, are not vanquished easily. They were confused at what happened, no doubt, but they began to fight with vigour, even though their aim this time was only to save themselves and find a way out of this tight squeeze. Many were martyred in their attempt to escape and the idolaters managed to come close to the Prophet (ﷺ). One of them pelted him with a stone which broke his nose and front teeth and gashed his face.<sup>40</sup> He fell to the ground, bleeding. The news spread that Muhammad (ﷺ) had been killed and the Muslims dispersed. Some of them entered Madīnah while others climbed on top of the mountain. The *Ṣaḥabah* were bewildered as to what to do.

❑ The Prophet (ﷺ) began shouting to the believers: "Come to me, servants of Allāh (ﷻ)! About thirty men gathered around him. However the idolaters saw them and attacked them. Ṭalḥa was hit in his arm with an arrow which paralyzed it.

❑ Ubayy ibn Khalaf, who had sworn to kill the Prophet (ﷺ) approached him and, thinking that this was the time, said: "Liar! Where will you run?"

❑ He pounced upon the Prophet (ﷺ) with his sword, and the Prophet (ﷺ) said: "I am the one to kill him," and stabbed him through his chest armour. This made him fall and moan like a

<sup>40</sup> Narrated by Ibn Jarīr in his History on the authority of Al Suddī as *mursal*, as in Al-Bidāyah, the breaking of his teeth and gashing of his head are confirmed in Muslim on the authority of Anas (رضي الله عنه). Also Bukhārī narrated it as *muṭlaq*.



bull. A day or two later he died.<sup>41</sup>

□ The Prophet (ﷺ) continued calling the Muslims to him and he was able to climb the mountain with the few men who were with him. Those who had sought shelter on the mountain then rejoined him and he was greatly pleased to find the reminder of his men with whom he could put up some resistance. They in turn were relieved to find that he was alive and so they regained their composure.

□ Apparently the rumour of the Prophet's (ﷺ) death had spread on many lips: Anas ibn al Nasr passed by a group of Muslims who had given up all hope. He asked them: "What are you waiting for?"

□ "The Messenger of Allāh (ﷺ) has been killed,"

They replied. "What will you do with your lives after him?" he asked.

□ "Get up and die for the cause he died for."

He then faced the idolaters and fought till he was killed.

□ The Quraish for their part did not tire of attacking the Prophet (ﷺ) and the *Ṣaḥabah* who had rallied with him, intent on finishing them all off. One of the most crucial and trying hours in the history of this world passed as the idolatrous cavalry and archers waged attack after attack to achieve their goal. A great number of men fell before the eyes of the Prophet (ﷺ) as they were defending him. Ṭalḥah resisted them until he could go on no more; then he fell, halfway between life and death. Abū Dujānah shielded him with his back, and as the arrows penetrated him he did not flinch.

□ Muslim narrated that on the day of Uḥud the Prophet (ﷺ) was left alone with seven of the Anṣār and two of the *Muhajirīn*, and when the idolaters attacked him he said: "Who

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<sup>41</sup> It is part of the above-mentioned Ḥadīth of the Suddī. Ibn Kathīr says: "It is very strange (*gharīb*) and in it is an unknown entity."

However, the part his killing of Ubayy is supported by the narration of Abul Aswad on the authority of 'Urwah ibn al Zubayr, and by the narration of Al Zuhri on the authority of Sa'd ibn al Musayyib, as in *Al Bidayah*. Both of them are *mursal*.

will ward them off me in return for paradise?" One of the Anṣār advanced and fought till he died. Then they attacked him again until he said the same as before, and this continued until all seven of them were killed. Then he said: "Our Companions were not just to us," referring to those who had fled and deserted them. This defiance had its effect: Quraish eagerness to kill the Prophet (ﷺ) waned and his Companions returned to his side from all directions and recovered their zeal. The Prophet (ﷺ) then ordered his men to flush the Quraish from the peak which they had occupied on the mountain, saying, "They should not be higher than we are." They therefore pelted them with stones until they all evacuated the peak.<sup>42</sup>

□ Extricating themselves from the consequences of this terrible disorder was no less momentous than the earlier victory. The Prophet (ﷺ) directed his full energies towards resisting the Quraish in his determination not to let them carry away any easy gain, and in fact to inflict on them such losses as would deter them from harassing the Muslims.

He drew the arrows from his quiver one by one, and handing them to Sa'd ibn Abī Waqqas, he said: "Shoot. My father and mother be your ransom."<sup>43</sup> Abū Ṭalḥan al-Anṣārī was an expert archer, and he fought to protect the Prophet (ﷺ). Every-time he shot an arrow the Prophet (ﷺ) raised his head to see where it fell, and Abū Ṭalḥa would inflate his chest, saying: "You are as my father and mother. No arrow shall hit you. I shall give my neck in protection of yours. And he would say: "My father is strong, Messenger of Allāh (ﷺ), so tell me what you need and order me to do whatever you will."

□ The archers around the Prophet (ﷺ) succeeded in repelling the idolaters who were trying to climb the mountain, and thus they enabled the scattered Muslims to rejoin the Prophet (ﷺ).

<sup>42</sup> This is part of the above-mentioned Hadīth of Al Suddī.

<sup>43</sup> Narrated by Bukhārī on the authority of Anas (رضي الله عنه). The same is Aḥmad's narration, but in another version he has "I am strong" instead of "my father is strong."

Nevertheless, they came as if they had been blinded. Some of them, from excessive anger and perplexity fought anyone in front of them, not knowing who they were fighting. One of them fought Al-Yamān, father of the famous *Ṣaḥabī*, Hudhayfah. The latter shouted “my father, my father” but to no avail. By the time scattered remnants of the Muslims reassembled exhaustion had completely overtaken them. However, Allāh (ﷻ) instilled tranquillity into their hearts and restored their optimism and confidence to them. They rested near the Prophet (ﷺ), awaiting anything new. Although drowsiness overtook some of them, as soon as the swords fell from their hands they awoke and were ready again for battle. This was because of Allāh’s bounty to them:

﴿Then, after grief, He sent down security for you. As slumber overcame a party of you.﴾ (Qur’ān 3: 154)

□ The Quraish suffered no less than the Muslims from the horrors of that dreadful day. They were already exhausted in the first round, and when it was their turn and they hoped to make it a decisive battle, they found the Muslims too resilient. The obstacles in the way of exterminating them were too many for the Quraish to overcome. Thus they contented themselves with whatever gain they had made and decided to return to Makkah. At first the Muslims thought that they had retreated to attack Madīnah itself.

So the Prophet (ﷺ) said to ‘Alī (رضي الله عنه): “Go after them and see what they are doing. If they leave the horses aside and ride the camels, then they are heading for Makkah. However, if they ride the horses and drive the camels, then their direction is Madīnah. By Him in Whose hands is my life, if they head for Madīnah I shall march upon them and fight them within its walls.”

□ ‘Alī (رضي الله عنه) narrated: “So I went after them and saw that they had left the horses aside and were riding the camels in the direction of Makkah.”<sup>44</sup>

<sup>44</sup> Narrated by Ibn Hishām from Ibn Ishāq without a chain.

Ibn Is-hāq said:

“When Abū Sufyān was about to depart he approached to the mountain and shouted at the top of his voice. “I have been rewarded. War alternates. A day for the day of Badr. Exalted be Hubal!”

The Prophet (ﷺ) told ‘Umar (رضي الله عنه) to answer him. “Say: ‘Allāh (ﷻ) is more exalted and sublime: your dead are in the Fire!’”

□ Abū Sufyān then said: “Come down to me, ‘Umar (رضي الله عنه).”

The Prophet (ﷺ) said: “Go to him and see what he wants.”

□ He went and Abū Sufyān said to him: “I beseech you by God, ‘Umar (رضي الله عنه), tell me, have we killed Muhammad (ﷺ)?”

□ ‘Umar (رضي الله عنه) replied: “By Allāh (ﷻ), no. He can hear what you say at this moment.”

□ Abū Sufyān said: “You are more truthful to me than Ibn Qamī’ah, who claimed that he killed Muhammad (ﷺ).” Then he shouted:

“There has been some mutilation of your dead. By Allāh (ﷻ), I was neither pleased nor angry, and I neither forbade nor ordered it.”<sup>45</sup> When Abū Sufyān turned to go away, he shouted: “Your rendez-vous is Badr next year.”

□ The Prophet (ﷺ) told one of his men to reply: “Yes, it is date between you and us.”<sup>46</sup>

## Lessons from the Test

The Battle of Uhud is replete with strong morals and valuable lessons. Long āyāt were revealed in connection with its events and consequences, and it left a lasting impression on the mind of the Prophet (ﷺ), who continued to remember it up to a short while before his death. It was a hard test which purified the hearts and tore the veil from their secret thoughts. Hypocrisy became distinguishable from faith, and in fact, the levels of faith itself became known. Those who cared nothing for the worldly life stood from those who had some leanings toward it and whose

<sup>45</sup> *Ṣaḥīḥ*: narrated by Ahmad and Al-Ḥākim.

<sup>46</sup> I have not found this Ḥadīth with any others apart from Ibn Ishāq.

lowly desires were like the sparks which lead to conflagrations.

□ The battle began with the desertion by Ibn Ubayy, an action which contained spite for the future of Islām and treachery against it in the worst circumstances. These are the basest features of hypocrisy. Movements, during their spread and victory, attract many people into their fold, and thus the sincere mix with the insincere and the genuine with the false. This sort of mixing causes great harm to the progress and productivity of the major movements. It is of primary importance for them, therefore, when they are struck by severe crises which cleanse them of the bad elements. Allāh's wisdom dictated that such a purification should occur at Uhud:

«It is not [the purpose] of Allah to leave you in your present state till he separates the wicked from the good. And it is not [the purpose] of Allah to let you know the Unseen.» (Qur'ān 3: 179)

□ Cowardice and retreat were the behaviour which exposed the true nature of the hypocrites and humiliated them to their own faces and in front of the people even before heaven announced their hypocrisy. If you pass over the surface upon which these hypocrites creep and turn your attention to the lofty peaks of pure, deep-rooted faith, you will see it represented in the phase of successful attack when the fighting began, then in the phase of noble, exhausted defence, whose burden the Muslims bore after the tide had turned in favour of the idolaters. The men who write history with their blood and fix its direction with their determination were the ones to fight this war and, by doing so, to safeguard the future of Islām on earth.

□ It is narrated that Khaythamah, whose son was killed at Badr, came to the Prophet (ﷺ), saying:

□ I missed the Battle of Badr even though I was keen to be there, by Allāh (ﷻ). I drew lots with my son to see who should go. He was the lucky one, and he was granted martyrdom. Last night I saw him in a dream in happiest state, roaming freely among the fruit trees and rivers of paradise. He was saying: "Follow us, you shall join us in paradise. I have indeed found

my Lord's promise to be true."

□ O Messenger of Allāh (ﷺ), I have become eager to join him. I am advanced in years, my bones are weak and I should love to meet my Lord. So pray to Allāh (ﷻ), Messenger of Allāh (ﷺ), that He may grant me martyrdom and closeness to my son in Paradise.

□ The Prophet (ﷺ) prayed for him and he was martyred in the Battle of Uḥud.<sup>47</sup>

□ 'Amr ibn al Jamūh was lame and disable, and he had four youthful sons who would go with the Prophet (ﷺ) on his battles. When preparations were being made for Uḥud, he wanted to go, but his sons said to him: "Allāh (ﷻ) has given you a concession, so stay at home and we shall go in your place. Allāh (ﷻ) has not made *jihād* compulsory for you.

'Amr (رضي الله عنه) came to the Prophet (ﷺ) and said: "These sons of mine are preventing me from doing *jihād* with you. Nevertheless, I hope to attain martyrdom and walk in paradise despite this disability of mine."

□ The Prophet (ﷺ) replied: "In your case Allāh (ﷻ) has not made *jihād* compulsory." Then he turned to the sons and said: "What if you allow him? Maybe Allāh (ﷻ) will grant him martyrdom."

They did, and he went with the Prophet (ﷺ) and was martyred on the day of Uḥud.<sup>48</sup>

□ Na'im ibn Mālik (رضي الله عنه)<sup>49</sup> said and this was before the outbreak of the war:

<sup>47</sup> I have not encountered this Ḥadīth.

<sup>48</sup> Narrated by Ibn Hishām from Ibn Ishāq, who said: "It was told to me by Abū Ishāq ibn Yasar, who narrated from some elders from the Banū Salmah."

This chain is good (*ḥasan*) if the elders are *Ṣaḥabah*, otherwise it is *mursal*. Part of it is in the Musnad of Aḥmad on the authority of Abū Qatādah with the addition: "They were all killed at Uḥud: he, his brother's son and a slave of theirs. The Prophet (ﷺ) passed by his dead body and said: 'It is as though I am seeing you walking with your leg healed in paradise."

<sup>49</sup> The correct name is Nu'mān ibn Mālik. This Ḥadīth is *mursal*.

“Prophet of Allāh (ﷺ), do not deprive us of paradise, for by Him in Whose hands is my life, I shall definitely enter it.”

Then Prophet (ﷺ) replied: “On what account?”

“On account of my love for Allāh (ﷻ) and His Messenger (ﷺ) and my not deserting the battlefield.”

“You have spoken the truth,”

replied the Prophet (ﷺ), and he was martyred on that day.

□ On that occasion ‘Abdullāh ibn Jahsh said:

O Allāh (ﷻ), I swear by you that I shall meet the enemy and they will kill me, cut open my stomach and cut off my nose and ears. Then you will ask me, “Why was that done to you? And I shall reply, “On account of my love for you.<sup>50</sup>

□ These are some examples of the towering strength with which unbelief clashed at the beginning and at the end of the battle. Unbelief was shocked by the encounter and the earth shook beneath its feet. It gained nothing at the beginning of the battle and it was not able to benefit from what it gained at the end. This sort of heroism is buried under the walls of Islāmic history up to this day, and Islām will not have a strong force established for it nor will tyranny be removed from its back except by means of these stored-up powers in the hearts of the sincere people and the martyrs.

□ Who was the secret of this inspiration? Who caused this enlightenment to burst forth? Who unleashed such powers? Muhammad (ﷺ). It was he who nurtured that unique generation. From his huge heart their hearts were filled with dedication to Allāh (ﷻ) and preference for what He had in store for them. This magnificent Prophet (ﷺ) was injured at Uḥud. The spikes of his helmet stuck in his face and Abū Ubādah

<sup>50</sup> Narrated by Al-Ḥākim on the authority of Sa‘id ibn al Musayyab, who said: “‘Abdullāh ibn Jahsh said.” Al-Ḥākim said: “It would be sound according to the stipulations of Bukharī and Muslim if it were not for its being *mursal*.” Abū-Dhahabī agreed with him on this, but I say it has other supporting ḥādīths with full chains. In one of them there is the addition: “Sa‘d said: ‘I saw him at the end of the day and his nose and ears were hanging from a thread.’”



leaned over him and pulled them out with his teeth. However, no sooner had they been removed than his front teeth fell out and blood flowed copiously from his wound. Every time water was poured on it, it bled more, and it did not stop until a piece of mat was burnt and applied to the wound.<sup>51</sup> A tooth was broken and also his helmet was broken over his head yet he remained sharp-witted, directing his Companions to the best positions until the battle ended. Then he suffered the loss of his uncle, Ḥamzah, who was killed by a javelin thrown into his stomach and whose liver was pulled out by Hind, the wife of Abū Sufyān, she tasted it and spat it out because of its bitterness.

The Prophet (ﷺ) had loved and respected Ḥamzah greatly, so when he saw what had been done to his body he felt very hurt and said: "I shall never have anyone like you again. I have never felt more angry than now."<sup>52</sup> However, submission to Allāh's will soon overcame his grief and he resumed his normal role of checking his Companions, comforting them, and filling their hearts with faith in Allāh (ﷻ) and acceptance of His decree.<sup>53</sup> Imam Aḥmad narrated:<sup>54</sup>

"On the day of Uḥud when the idolaters were repelled, the Messenger of Allāh (ﷺ) said: "Arrange yourselves in rows so that I can praise my Lord, glory be to Him."

They then arranged themselves behind him in rows and he prayed:  
 □ O Allāh (ﷻ), to You belongs all praise. O Allāh (ﷻ), there is no one to take hold of what You let loose and no-one to let loose what You take hold of; no guide for those whom You send astray

<sup>51</sup> A sound Ḥadīth by Bukhārī, Muslim and others on the authority of Sahl ibn Sa'd.

<sup>52</sup> From the above-mentioned Ḥadīth of Sahl ibn Sa'd.

<sup>53</sup> Not authentic. Ibn Ḥishām mentions it without a chain and I have not found it anywhere else.

<sup>54</sup> In the *Musnad* of Aḥmad and Al-Ḥākim as well. The latter said it was sound according to the stipulations of Bukhārī and Muslim. But I say it is sound only because the chain contains 'Ubayd ibn Rifa'ah, from whom Bukhārī and Muslim did not narrate.

and no-one to lead astray whom You guide; no-one to give what You withhold and no withholder of what You give; no-one to bring close what You have sent afar, and no-one to send afar what You bring near. O Allāh (ﷻ), bestow upon us Your blessings, mercy, bounty and provision.

□ O Allāh (ﷻ), verily I ask of You the everlasting bliss, which never grow stale nor vanishes. O Allāh (ﷻ), I seek Your aid on the day of poverty, and Your security on the day of fear. O Allāh (ﷻ), I seek refuge in You from the evil of what You have bestowed on us and what You have not bestowed. O Allāh (ﷻ), make faith beloved to us and make it beautiful in our hearts, and make unbelief hateful to us, as well as sin and disobedience, and make us of the upright. O Allāh (ﷻ), make us die as Muslims and resurrect us as Muslims, and admit us among the righteous, neither disgraced nor beguiled. O Allāh (ﷻ), fight the unbelievers who deceive Your messengers and deter others from Your way, and send upon them punishment and chastisement. O Allāh (ﷻ), fight the unbelievers who have been given the Scripture, O God of truth.”

□ The Qur’ān was gentle when it commented on the misfortune that befell the Muslims, in contrast to its comments after Badr, and little wonder, since calling the victors to account for their wrongs is usually harsher than calling the vanquished to account. In the first case Allāh (ﷻ) said:

﴿You desire the lure of this world and Allāh desires [for you] the Hereafter, and Allāh is Mighty, Wise. Had it not been for an ordinance of Allāh which had gone before, a fearful doom would have come upon you on account of what you took.﴾

(Qur’ān 8: 67-68)

However, after Uhud He (ﷻ) said:

﴿Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He has forgiven you. Allāh is Lord of kindness to believers.﴾ (Qur’ān 3: 152)

□ It was enough for those who had committed a mistake to taste the bitterness of defeat, and a quick reference to that contains a sufficient lesson to remind them of the consequences they had brought upon themselves. These āyāt mixed gentle scolding with useful lessons and purification of the believers so that their defeat in the field might not turn into despair or frustration which would paralyse them.

«Systems have passed away before you. Do but travel in the land and see the nature of the consequences for those who denied [the messengers]. This is a declaration for mankind, a guidance and an admonition to those who ward off [evil]. Neither faint nor grieve, for you will overcome them if you are [indeed] believers.»  
(Qur'ān 3: 137-139)

□ Then the Revelation proceeded to inform the Muslims of what they did not know regarding the laws of faith and life, or it reminded them of these things, which they had forgotten. It explained that believers, no matter how strong their relationship with Allāh (ﷻ), should not be deluded by it, or think that the world has yielded to them, or that its stable laws are like putty in their hands. Not at all, for extreme caution and unceasing work are the Muslims' equipment which will enable them to reach their outlined goals. The day they think that time is on their side, that nothing will go against them, and that they will gain the glories of this world and the Hereafter without paying the highest price, they will have trodden the path of utter failure.

«If you have received a blow, the [disbelieving] people have received a similar blow. These are [only] the vicissitudes which We cause to follow one another for mankind.» (Qur'ān 3: 140)

«Or did you think that you would enter paradise without Allāh knowing which of you really strive, or knowing those [of you] who are steadfast?» (Qur'ān 3: 142)

□ People of feeling are ashamed to demand an expensive product at a low price, whereas they display readiness to

sacrifice themselves to achieve their aims. However, the readiness exhibited in peacetime should not fade during the time of fear. Human beings, in peacetime, imagine things to be simple and easy, and this may lead them to random action and deception. However, believers must be wary of such a situation. Let them listen to Allāh's reproaching of one who wishes death, and then avoids it as it comes near:

﴿And indeed you used to wish for death before you met in [in the field]. Now you have seen it with your own eyes!﴾ (Qur'ān 3: 143)

❑ Then Allāh (ﷻ) scolded those who lost their determination and zeal upon hearing the rumours of the Prophet's (ﷺ) death. This is not the behaviour of people of faith: they are followers of principles, not followers of personalities. If perchance the Prophet (ﷺ) died while defending the religion of Allāh (ﷻ), then it is expected of his Companions to stand firm in the jaws of death and meet the same fate as their leader did, not to waver and turn on their heels.

❑ The work of Muhammad (ﷺ) was to illuminate those dark corners of human thought and conscience. Thus, if he completes his role and leaves, is it right for those who had been enlightened to return to their former state of darkness? Muhammad (ﷺ) gathered the people around him as a servant and Messenger of Allāh (ﷻ), and those who joined him recognized him as their leader towards the truth and their link with Allāh (ﷻ). When he dies, their greater link with the One Who is living and never dies will remain and grow firmer.

﴿Muhammad is but a Messenger, Messengers [the like of whom] have passed away before him. Will it be that, when he dies or is slain, you will turn on your heels? He who turns back does no harm to Allah, and Allah will reward the thankful.﴾ (Qur'ān 3: 144)

❑ The noble āyāt continued in its enlightenment of the believers of the lessons from the incident, teaching them how in future they could avoid such predicaments and seizing the opportunity

to separate from the body of Muslims those who entered on the basis of hypocrisy. If the Battle of Badr caused the alienation of the unbelievers, then the Battle of Uḥud similarly exposed the hypocrites. Many a harmful thing may be beneficial, and one's body can be cured by sickness.

□ Perhaps as a result of the disobedience to the orders in this battle, the Muslims learnt a sound lesson on the value of obedience. Thus the group which is not ruled by one command or which is plagued by individualist tendencies can never be successful in an encounter, and, in fact, can never vindicate itself in war or peace. All nations, whether believers or non-believers, are aware of this reality, and for this reason the army is based on absolute obedience. Whenever a nation takes part in a war, all the various parties are combined into a single front, all their inclinations become a single desire, and any dissidence or disobedience in the ranks is quelled with an iron fist.

□ Perfection of soldiery is like the perfection of leadership. Just as the issuing of orders requires wisdom, so also the execution of them requires self-control. Obedience in these matters results in enormous benefit for the whole group. Those people who are the first to raise the standard of rebellion are the ones who have been deprived of leadership when they aspire to it. 'Abdullāh ibn Ubayy was an example of this type of people, who would sacrifice the future of the nation in pursuit of his personal ambitions.

□ As for the archers who disobeyed the order to stay in their places at all cost, they were affected by a period of weakness and negligence, during which the traces of worldly desires in their hearts were revived and led to the consequences which are well known. Thus when the Muslims were shocked at the disaster which befell them, Allāh (ﷻ) pointed out that they themselves were the cause: He (ﷻ) did not break His promise to them nor did He (ﷻ) deprive them of their rights.

﴿And was it so, when a disaster struck you, though you had struck [them with a disaster] twice [as great], that you said: How is this?

Say [to them, Muhammad]: It is from yourselves. Indeed, Allāh is able to do all things.﴾ (Qur'ān 3: 165)

For any deed to be accepted, Islām stipulates that it must be based on one faith, sincerity and dedication to Allāh (ﷻ).

### **The Martyrs of Uḥud**

❑ The Quraish made their way to Makkah in haste, as if they were unsure of the victory they had achieved after their defeat in the first half of the battle. The Muslim, on the other hand, nursed their wounded and prepared graves for their dead, who would rise from them on the Day of Judgement to meet their Lord.

❑ Ibn Ishāq narrated that the Prophet (ﷺ) said:

“Who will look for Sa’d ibn Rabi’ for me? Is he among the living or the dead?”

A man from the Anṣār responded and went in search of Sa’d. He found him wounded among the dead he was still breathing. He said: “The Messenger of Allāh (ﷺ) ordered me to see whether you were among the living or the dead.”

He replied, “I am among the dead, so convey my *salaam* to Allāh’s Messenger (ﷺ) and say to him, ‘Sa’d ibn Rabi’ tells you: May Allāh (ﷻ) reward you on our behalf the best of what He rewarded a prophet on his people’s behalf! And convey my *salaam* to your clan and say to them: Indeed, Sa’d ibn Rabi’ says to you: there is no excuse for you in front of Allāh (ﷻ) if your Prophet is killed while you still have eyes which blink!”

The man reported: “Then he died before I could move, and I came back to the Prophet (ﷺ) and told him the news.”

❑ The Prophet (ﷺ) ordered the martyrs to be buried where they had been killed, and he refused to allow them to be transferred to their family graves.

Jābir ibn ‘Abdullāh said: “On the day of Uḥud my aunt brought my father to be buried in our graves. However, the Prophet’s (ﷺ) announced that the martyred should all be returned to their places of martyrdom.

□ The Prophet (ﷺ) would wrap every two martyrs in one cloth and then say: "Which of the two memorized more of the Qur'ān?" If one of them was pointed out he would put him first in the grave, saying, "I am a witness over these."

He ordered them to be buried with the blood on them and neither prayed (the funeral prayers) over them nor washed them. When he had finished burying them he said: "I am a witness over these. There is no-one who is injured on behalf of Allāh (ﷻ) but Allāh (ﷻ) will raise him on the Day of Judgment with the blood dripping from his wound. The colour will be the colour of blood and the scent that of musk."

□ The Battle of Uḥud left traces on the heart of the Prophet (ﷺ) which stayed with him until his last days in the world. On this towering mountain around Yathrib he bade farewell to the dearest of men and those closest to his heart. The chosen, purified few who had carried the burden of the *da'wah*, opposed relatives and strangers for the pleasure of Allāh (ﷻ), been estranged on account of their beliefs before and after the Hijrah, spent their money, fought, persevered and helped others to persevere, now lay in their final resting-place on this mountain as fate had decreed for them. The Prophet (ﷺ) would remember the characters of these heroes and say: "Uḥud is a mountain which loves us and which we love." When the time for his death approached, he paid his last homage to those heroes by visiting their graves, praying for them and exhorting the people by their example.

'Utbah ibn 'Āmir narrated:

"The Messenger of Allah (ﷺ) prayed over the martyrs in Uḥud after eight years as one who was bidding farewell to the living and the dead. Then he mounted the pulpit (*mimbar*) and said: "I shall soon be gone from you. I am over you. Your meeting-place will be the spring (of paradise) and I can see it from where I stand now. I am not afraid that you will revert to idolatry.



However, I am afraid of the worldly life (*dunya*) for you that you will rival one another for it." <sup>55</sup>

‘Uqbah continued: “It was the last look that I had of the Messenger of Allāh (ﷺ).

□ The Muslim buried their feelings of frustration in their hearts and did not yield to the sorrows of what had befallen them. The abundance, of their enemies surrounding them was a reason for them to fight off their fatigue and make a show of strength so as to deter any would-be attackers. The defeat at Uḥud was an opportunity seized by the hypocrites and Jews as well as all those who held some grudge against Muhammad (ﷺ), his religion and his Companions. Madīnah flared up: all those who had previously concealed their enmity now exposed it, and the nonbelievers began talking of Allāh’s desertion of his Prophet (ﷺ).

□ The Prophet (ﷺ) saw that he should reorganize his men quickly and form a new force of the injured and uninjured to the Quraish and prevent them from attacking again. The Battle of Uḥud took place on Saturday, 15 *Shawwāl*, and the force was organized and dispatched on Sunday, 16 *Shawwāl*. The Prophet (ﷺ) and those with him travelled until they reached Ḥamra Al-Asad and approached Abū Sufyān’s force.

□ The men of the Quraish, having reached the open air, began reflecting on what had taken place. They blamed one another, saying: “You haven’t achieved anything you had them in your grasp, then you let them go without slaughtering. Now they still have men to resist you! “However, this thought was swept away as soon as the Quraish learnt of the Muslims’ mobilization of their forces. The idolaters were confused as to what to do. Should they turn back and fight a war, the result of which was uncertain, and which might cause them the loss of their victory? Or should they proceed at once to Makkah? In the latter case the position of the Muslims would improve and the bitterness of their defeat would be diluted.

<sup>55</sup> *Ṣaḥīḥ*: narrated by Bukhārī, Muslim, Aḥmad and Al-Bayhaqī.

❑ Abū Sufyān decided upon a safe return, while at the same time sending someone to the Muslims to scare them off by announcing that the Quraish were on their tail and ready to exterminate them after they had seen the mistake of leaving them alone! The Muslims camped at Ḥamrā Al-Asad, where the spy came and urged them to return to Madīnah and save themselves from the Makkans whom they had no hope of defeating. Nevertheless, the Muslims accepted the challenge, and remained in their camp with fires lit for three nights, waiting for the Quraish. The latter decided that it was best for them to return to Makkah in safety, and, upon hearing this, the Muslims returned to Madīnah to enter it once again. Heads high and confident in themselves.

❑ Concerning this incident the following āyah was revealed:

﴿Those to whom men said: Indeed, the people have gathered against you; therefore fear them. The threat of danger only increased the faith of them and they cried: Allāh is sufficient for us! Most Excellent is He in whom we trust! So they returned with grace and favour from Allāh, and no harm touched them. They followed the good pleasure of Allāh, and Allāh is of infinite bounty.﴾ (Qur'ān 3: 173-174)

### **The Effects of Uḥud**

Many of those who had concluded truces with Islām or sheltered under it rebelled. The defeat at Uḥud was of a greater effect than the Muslims realized, in spite of their show of strength at Hamra Al-Asad. The bedouin Arabs became bold and entertained hopes of raiding Madīnah and carrying off all its property. The Jew, too, mocked openly, and their attitude toward the Muslims quickly deteriorated. One of the hardest things to do is to lead a people after sustaining a great defeat or leading an ideology after a crucial loss, even though one may think light of hardships and persevere under the most trying conditions.

❑ The fourth year of the Hijrah came and the Muslims had still not recovered from their wounds at Uḥud. Time does not wait for anyone; however: the bedouin began moving towards

Madīnah, thinking that whatever was in it would be easy prey. The first to prepare to attack Madīnah were the Banū Asad, but the Prophet (ﷺ) lost no time in dispatching Abū Salāmah at the head of one hundred and fifty men to surprise the tribe in their homes before they could carry out any raids. Abū Salāmah managed to rout his enemies and carry off their goods without much trouble and he returned victorious to Madīnah. He was one of the best leaders of the *Ṣaḥabah* and one of the earliest to accept Islām and wage *jihād*. Nevertheless, he returned from this expedition in an exhausted state, for the wound he had received at Uḥud became inflamed and he died soon afterwards.

□ Although Khālīd ibn Sufyān al Hudhalī attempted to gather a force to attack the Muslims the Prophet (ﷺ) dispatched ‘Abdullāh ibn Anīs after him, and he was killed while still attempting to mobilize the bedouin tribes against Madīnah. The tribe of Hudhayl avenged their kinsmen by handing over the Muslim prisoners who were captured in the Battle of Rajī‘ to the people of Makkah.

□ The story of Rajī‘ began when a delegation from the tribes of ‘Udal and Al-Qarrah approached the Prophet (ﷺ) and asked for men to teach them the principles of Islām and the recitation of the Qur’ān, for the news of Islām had reached them. The Prophet (ﷺ) sent with them a number of *du‘at* (missionaries) under the command of ‘Āṣim ibn Thābit. When they were between ‘Asafān and Makkah, near the waters of Hudhayl, the delegation acted treacherously and called to Hudhayl for support in killing missionaries. Although the latter took arms in self-defence, what could a small number of men who could be counted on one’s fingers do in face of a hundred or so archers whose tribe was behind them ready to assist? Thus ‘Āṣim and his men were soon killed and three of them taken prisoner: Khubayb, Zayd ibn al Dathnah and ‘Abdullāh ibn Tāriq. The Hudaylis took them to Makkah to sell them there, and this meant handing them over to likely killers. The group of missionaries were with the Prophet (ﷺ) in the battle of Badr and Uḥud, and the people of Makkah were awaiting the

opportunity to wreak vengeance on them. ‘Abdullāh tried to escape from this fate and was killed. The other two were handed over to the Makkans.

□ Safwān ibn Umayyah bought Zayd to kill him in revenge for his father. They took him outside the sanctuary and a group of people gathered around him.

Among them was Abū Sufyān, who said: “I beseech you by God, Zayd. Would you prefer Muhammad (ﷺ) to be in your place here with us, about to be beheaded, while you are at home with your family?”

□ He replied: “By Allāh (ﷻ), I should not like Muhammad (ﷺ) to be where he is now and being hurt by a thorn while I remained at home with my family.”

□ Abū Sufyān said: “I never seen anyone loving anyone as Muhammad’s (ﷺ) Companions love him.” Then Zayd (رضي الله عنه) was killed.

□ ‘Uqbah ibn al Hārith bought Khubayb to kill him in revenge for his father. When they took him out of the sanctuary to crucify him, he said,

“If you think you can allow me to pray two *raka’t*, then do so.”

□ They said: “All right. You can pray.”

□ He prayed two *raka’t*, which he performed well, then he turned to the people and said: “By Allāh (ﷻ), I should have prolonged my prayer if it were not for the fact that you might think that I am afraid of death.” Khubayb was the first to start the Sunnah of praying two *raka’t* before execution.

They hoisted him onto the wooden frame, and when they had secured him, he said: “O Allāh (ﷻ) surely we have conveyed the message of your Messenger, so convey to him this morning what is being done to us. O Allāh (ﷻ), encircle their numbers, kill them all and do not let any of them escape.<sup>56</sup> Then he faced death, chanting:

<sup>56</sup> Ibn Hishām narrated it from Ibn Ishāq on the authority of ‘Āsim ibn ‘Umar ibn Qatādah. It is *mursal* and its chain would be sound if it were not for this. However, Bukhārī narrates it in his *ṣaḥīḥ* collection on the authority of Abū Hurairah (رضي الله عنه), and it contains the chant quoted.

I do not care when I am killed as a Muslim  
 On which side I fall for Allāh's cause;  
 That is for His pleasure, and if He wills,  
 He will bless the severed limbs of my corpse.

The Muslims were grieved by the loss of 'Āṣim and his group, and especially by the death of the captives in this treacherous manner. It meant the loss of a number of brave missionaries, of whom Islām was in dire need in that period of its history. Furthermore, the Muslims became even more apprehensive at the way in which these men were hunted down. It showed the degree of malice the Arabs had for the believers, their disdain for their lives and their temerity in attacking them without fear of revenge.

□ Nevertheless, although this incident compelled the Muslims to check before sending any delegation to spread Islām among the far-off tribes and unknown places, yet it was absolutely necessary to send missionaries, however high the cost might be. This made the Prophet (ﷺ) look at these sacrifices as something inevitable, just as a merchant may prefer to bear his losses for a time in the hope of making greater profits, rather than withdrawing from the market and allowing his business to fail. This is the secret of the Prophet's (ﷺ) response to Abū Barā (رضي الله عنه) 'Āmir ibn Mālik (رضي الله عنه), known as the spear-thrower, when he asked the Prophet (ﷺ) to send a delegation of missionaries to spread Islām among the tribes of Najd. The Prophet (ﷺ) expressed his fear for the safety of his men amid wild tribes whose word could not be trusted. However, Abū Barā undertook to stand surety for them saying "I am protégé and (like) neighbour for them,"<sup>57</sup> and so the missionaries left Madīnah and travelled until they reached Bi'r Ma'unah. They were seventy selected men known as reciters of the Qur'ān, who

<sup>57</sup> Narrated by Ibn Hishām from Ibn Ishāq as *mursal* with a sound chain. Also Tabarāni narrated it from Ibn Ishāq as in *Al-Majma'*. Al-Ṭabarāni also narrated it on the authority of Ka'b ibn Mālik (رضي الله عنه), and Al-Haythami said its narrators were authentic.

would gather firewood during the day and pray during the night. Their lives were dedicated to struggle and desire for the Hereafter. When the Prophet (ﷺ) ordered them to travel to convey the message of Allāh (ﷻ), they left, not knowing that they were all hurrying towards their deaths in a land whose valleys were teeming with the faithless.

□ When the reciters reached Bi'r Ma'ūnah, they sent one of them, Harām ibn Milhān, to 'Āmir ibn al Ṭufayl, the leader of unbelief in those parts. Harām handed 'Āmir the Prophet's (ﷺ) letter in which he invited him to Islām. 'Āmir did not look at the letter but ordered a man to assassinate the bearer of the letter. Harām became aware of it only when he felt a heavy blow piercing his back and entering his chest. His response to this sudden martyrdom was like that of a man who had the desire for martyrdom for a long time as he shouted: "I have succeeded, by the Lord of the Ka'bah!"

□ 'Āmir persisted in his tyranny and solicited the aid of allies to continue the aggression against the Muslims. He was joined by the tribes of Ri'l, Dhakwān and Al-Qārrah, and together they attacked the peaceful reciters. The latter, seeing death approaching them from all sides, hurriedly drew their swords to defend themselves. But to no avail. The cruel bedouin swept down upon them in their camp and exterminated them to the last man.

□ On the trail of the reciters were two men who did not witness this tragedy. One of them was 'Amr ibn Umayyah al Damri. They learnt of the sad news only from the flocks of wild birds flying towards the camp and circling over the corpses scattered on the sand. They went to look and saw the bodies covered with blood, and the horsemen who had attacked them standing around.

"Āmir's comrade said to him: What do you think we should do?"

□ 'Amr replied:

"I think that we should return to the Messenger of Allāh (ﷺ) and tell him the news."

□ However, his comrade did not like this suggestion. Among the martyrs was a close friend of his by the name of Al-Mundhir, so he replied: "I should not like to desert a place



where Al-Mundhir was killed. I should not wish to remain alive to tell his story to others!" At this he swooped upon the bedouin, fighting them until he was killed. 'Amr was taken prisoner but later released by 'Amr ibn-al Tufayl on behalf of his mother who had been forced to free a slave.

□ 'Amr returned to the Prophet (ﷺ), carrying with him the news of the terrible calamity: the murder of seventy selected Muslims. This calamity reminded them of Uhud, except that those martyrs had succumbed in a clear fight whereas these had succumbed to treachery. This incident filled the hearts of the Muslims with anger. They were affected not only by the great loss of lives, but what injured their feeling even more was paganism's deep malice and enmity for Islām and the Muslims, who were now exposed by this incident. This was malice and enmity which could cast aside all principles of honour and loyalty, and allow those who had the means to harm the Muslims however and whenever they liked.

□ On his way to Madīnah 'Amr met two men whom he thought to be the sons of 'Āmir, so he killed them in revenge for his Companions. Afterwards he found out that they were from the tribe of Kilāb, who had entered into a treaty with the Muslims. When he reached Madīnah and told the Prophet (ﷺ) what had happened, the Prophet (ﷺ) said to the assembly:<sup>58</sup> Your Companions have been killed, and they have made a request to their Lord, saying: Our Lord, inform our brothers that we are pleased with You and You with us.<sup>59</sup> Then he said to 'Amr: "You have killed two men, and I shall indeed pay their blood money." He then busied himself collecting the blood money from the Muslims and their Jewish allies.

<sup>58</sup> Narrated by Bukhārī by way of Hishām ibn 'Urwah from his father as *mursal*. However, he also narrated it with a full chain on the authority of Anas (رضي الله عنه), and Al Ṭabarānī on the authority of Ibn Mas'ūd.

<sup>59</sup> Narrated by Al Ṭabarānī and Ibn Hishām by way of Ibn Ishāq as *mursal* as already mentioned.



❑ Islām's success in strengthening its foothold in the Arabian peninsula caused many hearts to burn, and there is no doubt that the Muslims' hope in the future and expectancy of more victories only kindled more malice in their enemies. The detractors would describe the Muslims as deluded:

«When the hypocrites and those in whose hearts is a disease said: Their religion has deluded these people. He who puts his trust in Allah [will find that] indeed, Allah is Mighty, Wise.» (Qur'ān 8: 49)

❑ This hatred had lain dormant for a time after the victory of Badr. In fact this victory may have encouraged a fair number of the weak-hearted and uncertain elements to come under the banner of the new religion. However, when the tide turned against the Muslims and they suffered defeat after defeat, the suppressed hatred burst forth and the enemies of Islām began attacking it on all fronts. We have said that the Prophet (ﷺ) understood the situation after Uḥud, and he therefore made a great effort to regain the status of dominance for the Muslims. Thus the struggle between the two forces grew more intense than ever. On the one hand the idolaters were seizing every opportunity to direct a blow against the Muslims as in Uḥud or even harder, while on the other the Muslims were trying to wipe out its traces forever. Nevertheless, as already explained, the Muslims suffered enormous losses at Raji' and Bi'r Ma'unah, and the faith underwent one trial after another. In spite of these tragedies, however, the faithful people did not lose their contact with their Lord or their confidence in the future. They began returning a blow for a blow, and when the Jews began their moves in such a critical state to assassinate the Prophet (ﷺ), he lost no time in inflicting swift punishment on them.

## The Exile of the Banū al Naḍīr

The story of their treachery was that the Prophet (ﷺ) went to the homes of the Banū al Naḍīr to ask them to assist in paying the blood money for the two men who were killed accidentally by 'Amr. When he negotiated with them, they showed willingness to assist, so he sat by the wall of their homes, waiting for them to fulfil their promise. However, the Jews conferred with one another secretly and the following proposal was made: "You will never again find the man in such a position, in comfort and at ease. So who will go up to the top of this house and throw a rock on him and rid us of him forever?"

□ When the Jews were about to execute their plan, the Prophet (ﷺ) was warned by inspiration of the imminent danger, so he quickly got up and made his way back to Madīnah. His Companions, in the meantime, had noticed his absence and had gone in search of him. Then a man coming from Madīnah informed them that he saw him entering the city, so they hurried to meet him. When they reached him, he told them of the plot of the Jews to kill him. Later he learnt that the man who had volunteered to throw the stone on him was 'Amr ibn Jaḥash, and the Prophet (ﷺ) did not spare him or his people. He summoned Muhammad ibn Maslamah, ordered him to go to the Banū al Naḍīr and tell them to leave Madīnah never to return. He gave them ten days, and said that if after then he found any of them in Madīnah he would cut their heads off.<sup>60</sup>

□ The Jews had no option but to leave and they began to prepare for the journey. However, the hypocrites in Madīnah, at the head of whom was 'Abdullāh ibn Ubayy, sent a message to them saying: "Stay where you are. We shall help you. We shall help you against Muhammad (ﷺ) and his Companions." The

<sup>60</sup> Narrated by Ibn Sa'd in his *Ṭabaqāt Kubra* under the Battle of Banū al Naḍīr without a chain. However, Al-Bayhaqi narrated it as in Ibn Kathīr on the authority of Muhammad ibn Maslamah that the Prophet (ﷺ) sent him to Banū al Naḍīr and ordered him to give them a respite of three days. The whole chain is trustworthy except for Mahmud ibn Maslamah, whom Ibn Abi Hātim described but did not authenticate or condemn. He is therefore an unknown entity.

Jews regained their confidence and they decided upon resistance. They sent to the Prophet (ﷺ), saying: "We shall not leave, so do whatever you wish."

□ Then they secured themselves in their fortresses and prepared for battle. Their will to resist was increased even further when they saw that Ibn Ubayy was preparing two thousand men to help them. However, the Prophet (ﷺ) at once put a stop to this by challenging anyone who wished to join them from the other Jewish tribes or the Arab idolaters. He laid siege to the houses of the Banū al Naḍīr, and ordered their date palms to be cut down.<sup>61</sup>

The situation became critical and the Jews began to see death staring them in the face. Their supporters were petrified with fear and no-one dared to send them relief or defend them. For the Muslims to enter into a direct confrontation with their enemies at this crucial time was a dangerous decision, the outcome of which was unknown. You have seen now the Arabs joined forces against the Muslims and tore their delegations to pieces. In addition to this, the Jews of Banū al Naḍīr were of reasonable strength, a fact which made it unlikely that they would surrender and which made fighting them an undesirable undertaking. However, the situation resulting from the tragedy of Bi'r Ma'unah and the previous one had made the Muslims more susceptible to the crimes of assassination and treachery, to which they were now exposed individually and collectively. Their hatred for the perpetrators of such acts was doubled, and therefore they were determined to fight the Banū al Naḍīr after learning of their attempt to assassinate the Prophet (ﷺ), no matter what the consequences. Fortunately, the result in their favour came sooner than they expected. The Jews succumbed and surrendered to the victors, who permitted them to go into exile from their homes taking as much wealth as their camels

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<sup>61</sup> This order is authentic. It is narrated by Bukhārī and Muslim as well as others on the authority of Ibn 'Umar.

could carry except their weapons.<sup>62</sup>

□ Concerning this battle the whole of *Sūrat Al-Hashr* was revealed, describing the expulsion of the Jews: the first part

﴿He it is Who has caused those of the People of the Scripture who disbelieved leave their homes into the first exile. You deemed not that they would leave, you did not think while they thought that their strongholds would protect them from Allāh. But Allāh reached them from a place which they had not considered, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O you who have eyes!﴾ (Qur'ān 59: 2)

Then the Qur'ān exposed the attitude of the hypocrites who tried to help the Jews in their treachery and war, and who incited them to fight the Muslims by promising them reinforcements and equipment:

﴿Have you not observed those who are hypocrites [how] they tell their brethren who disbelieve among the People of the Scripture: if you are driven out we surely shall go out with you, and we shall never obey anyone against you, and if you are attacked we shall certainly help you. And Allāh bears witness that really they are liars. [For] indeed if they are driven out they do not leave with them, and indeed if they are attacked they do them not help and indeed if they would help them, would turn to their back and would not have been victorious.﴾ (Qur'ān 59: 11-12)

□ With this victory, which the Muslims achieved without sacrifice, their dominance in Madīnah was confirmed and the hypocrites desisted from declaring their hidden plots. The Prophet (ﷺ) was then able to turn his attention to suppressing

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<sup>62</sup> Narrated by Al-Hākim on the authority of 'Ā'ishah with the inclusion of the *āyāh*. Al-Hākim said it was authentic according to the stipulation of Bukhārī and Muslim, and Al Dhahabī agreed with him. In fact, it is authentic but not according to their stipulation, since Zayd ibn al Mubārak al San'ani and his Shaikh Muhammad ibn Thaur are not of their men.

the bedouin who had caused injury to the Muslims after Uḥud by pouncing upon the delegations of missionaries and killing them without compunction. In order to teach those treacherous tribes a lesson, the Prophet (ﷺ) marched from Madīnah through the deserts of Najd, seeking revenge for his Companions who were slain in Rajī' and Bi'r Ma'ūnah and to instil fear into the hearts of those ruthless bedouin so that they would not attempt to repeat their atrocities on the Muslims. In the realization of this aim he undertook a variety of military and punitive expeditions which were so successful that the bedouin who had terrorized the countryside with their pillaging and plundering, and who had put a stop to the *da'wah* for the time, would flee into the mountains at the very news of the Muslims approaching. The main culprits were the Banū Liḥyan, Banū Muḥarik and Banū Tha'labah of the Ghaṭafān tribe.

□ Having broken the power of these tribes and put an end to their menace, the Muslims once more began equipping themselves to confront their enemy, for a year had elapsed and the rendez-vous with the Quraish had come. Now was the test to see which of the two was more worth of survival.

## The Second Badr

Abū Sufyān was not eager to fulfil the promise he had made when leaving Uḥud. He left Makkah with a heavy heart, thinking of the consequences of fighting the Muslims, and, as yet, he had not made sufficient preparations as he would have liked. His people had been defeated at Badr in spite of their superior numbers and equipment, and they barely managed gain victory at Uḥud after almost being defeated. If it had not been for the error made by the army of Allāh (ﷺ), the Quraish would not have made any gains in the battle. Thus Abū Sufyān had hardly reached Dhahran when it occurred to him to make a retreat, and he shouted to his men: "O people of the Quraish, only a year of fertility will be beneficial for you. In which you grow trees and drink milk. However, this year is a barren year

and I am going back, so you go back too." Thus did the Quraish withdraw from the expected battle.

The Muslims, however, mobilized themselves for the encounter with the Quraish with all fervour. They reached the wells of Badr and camped around them, announcing the fulfilment of their word and their readiness for the promised fight. For eight days they remained waiting for the approach of the Quraish, removing the last specks of mud which Uḥud had thrown at their reputation. That was in Sha‘ban of the fourth year after the Hijrah.

### **Dumat al Jandal**

The reins of control were transferred into the hands of the Muslims after the Quraish backed down from the challenge of meeting them. Thus they turned their attention to the north, having subdued the south. The north of the peninsula bordered on the Roman empire, and the Arabs who lived there feared no-one after Caesar. Caesar himself would not have expected a power to arise in the Arabian peninsula which could challenge or ignore him.

□ The news filtered into Madīnah that the tribes around Dūmat al Jandal near Syria were waylaying passers-by and plundering their belongings. They had become so arrogant that they began thinking of attacking Madīnah, and a great horde gathered to make this raid. The Prophet (ﷺ) thus marched with a thousand men, resting during the day and travelling during the night surprised the enemy. The distance between Yathrib and Dūmat al Jandal was fifteen days, which the Muslims traversed with the help of a skilled guide. When they reached the camp of their enemy, they swept down upon it in a surprise attack and the hordes fled helter-skelter. The Muslims took as booty all their livestock which they had left behind and which belonged to the Banū Tamīm. The Prophet (ﷺ) spent a number of days in the area, sending out detachments in various



directions. No-one remained to challenge them and eventually the Muslims returned to Madīnah. This was in Rabi' I-1 of the fifth year after the Hijrah.

□ When Islām was just a call challenging the prevailing system, opposition to it took the form of overtness and provocation without fear of the consequences. However, when it gained power its enemies took the course followed by suppressed instincts. Schemes and plots became the order of the day along with the means about which the strong can boast. The conspiracies of the weak under cover of darkness are no less dangerous than the damage caused by the strong on the battlefield. On the contrary, a person may be hurt more seriously by malicious slander than by a physical blow. In wars without principles all sorts of means are used to hurt the enemy, some of which a noble-man would be ashamed to stoop to.

□ The hypocrites in Madīnah, in their hostility the Prophet (ﷺ) and his *da'wah*, resorted to a means in which is clearly reflected the depravity of the human soul when it is ruled by malice and overcome by weakness. It was the method of insinuations at certain times and accusations at other times. The stronger the position and influence of the Muslims became, the greater the enmity and spite of the hypocrites. They had tried to side with the Jews when the Prophet (ﷺ) announced his intention to exile them. However, when the tide of Islām continued to flow and defeat did not control it, and the hostile tribes began to disappear one by one, these hypocrites joined the ranks of the Muslims. Their evil intentions remained hidden except for slips of the tongue and lapses in their behaviour. This attitude of theirs was the cause of serious trouble from which the Prophet (ﷺ) and the believers suffered greatly.

□ This was very clear in the battle of Banū al Muṣṭaliq. News had reached the Prophet (ﷺ) that this tribe was gathering its forces to attack him, and that its leader, Al Hārith ibn Abī Dirār, had made full preparations for the march. The Prophet



(ﷺ) with the Muslims, therefore hurried to extinguish this source of trouble before it got out of hand. On this occasion all of the hypocrites who were not accustomed to going into battle were with the prophet. Perhaps their confidence that he would be victorious led them to join this expedition, not in support of the faith, but in the desire for worldly benefit.

□ The Muslims arrived at the oasis called Al-Muraysi', around which were gathered the Banū al Muṣṭaliq, and the Prophet (ﷺ) ordered 'Umar (رضي الله عنه) to propose Islām to them.

'Umar (رضي الله عنه) accordingly shouted: "Say 'there is no god but Allāh (ﷻ)', and by it protect yourselves and your wealth!" They refused, however, and the two sides exchanged showers of arrows. The Prophet (ﷺ) then ordered his men to attack and they did so in unison. Not a single idolater escaped: they were all taken prisoners after ten of them were killed and one Muslim martyred, the latter being the result of a mistake. Thus the whole tribe and all that they possessed fell into the hands of the Muslims.

□ The Prophet (ﷺ) saw that he should treat them kindly. Thus when Al-Hārith, the leader of the tribe, came seeking his daughter who was among the prisoners, the Prophet (ﷺ) returned her to her father and then proposed to marry her.<sup>63</sup> When the marriage ceremony was completed, the Muslims felt ashamed that they should keep in captivity the in-laws of the Prophet (ﷺ) and so they freed them all. Thus Juwayriyah, daughter of Al-Hārith, was the cause of great good fortune for her people: one hundred households were set free on the occasion of her wedding.

□ This easy victory was, however, sullied by the actions of the hypocrites, which made the Muslims forget its sweet taste. A servant of 'Umar (رضي الله عنه), who was drawing water for him from the

<sup>63</sup> This is not correct. Ibn Hishām pointed this out in his *Sīrah* when he quoted the narration without a chain and said "The authentic version is that the Prophet (ﷺ) set her free by paying the required sum, and married her without proposing to her father since she was a prisoner." This is narrated by Ibn Ishāq on the authority of 'Ā'ishah with an authentic chain. It is also narrated by Ahmad and Ibn Hishām by another chain and this version contains all the story of the release of the prisoners.

water of Al-Muraysi', collided with a servant of the Banū 'Auf of the Khazraj tribe and they almost fought over the drawing of the water a usual thing with empty headed servants. The first shouted "O *muhajirīn*!" while the other shouted, "O Anṣār!"

□ 'Abdullāh ibn Ubayy, who was among a group from his tribe, listened to the uproar, and seeing the opportunity presenting itself to arouse their feelings and revive the flames of *jahilīyah* which Islām had smothered, said: "Now they have done it! They have vied with us and tried to out number us in our own country. No, by God, if we return to Madīnah, the mightier will soon drive out the weaker." Then he turned to his people, who still maintained some dignity criticizing them and urging them to repudiate the Prophet (ﷺ) and his Companions. Zayd ibn Arqam went to the Prophet (ﷺ) and told him what had happened, but Ibn Ubayy hurried to the Prophet (ﷺ) to clear himself by denying the charges.

Those present decided to accept the word of Ibn Ubayy in deference to his status, and they said: "The boy (that is, Zayd) made a mistake. He did not remember correctly what was said."

□ The reality of the situation, however, did not escape the Prophet (ﷺ), and he was saddened by the incident. Nevertheless, he thought the best cure was to occupy the people with other matters so that its traces might be removed. He thus issued the order to pack up and travel at an hour when it was not normal to travel. He marched with them the whole day until it was evening and the whole night until it was morning and a part of the new day until the sun troubled them. Then he camped with them, and no sooner did they touch the ground than they fell asleep. Later he resumed the march until they reached Madīnah.

□ Then came the revelation of Sūrat *Al Munāfiqūn*, the chapter entitled "The Hypocrites", in which was the confirmation of what Zayd ibn Arqam had reported:

﴿They say: Surely, if we return to Al-Madīnah the stronger will soon drive out the weaker; when might belongs to Allah and to His messenger and the believers; but the hypocrites do not know.﴾  
(Qur'ān 63: 8)

❑ It never occurred to anyone that this hasty return would soon reveal a dastardly slander, which was hatched by Ibn Ubayy and spread among the people until it became cancerous. This man had made a false oath after denying his own words. If the coward had gone to seek help from its evil consequences, that would have been much better for him. Yet, in spite of the forbearance with which he was excused, it only increased his depravity and hostility. There was a great difference between the various kinds of men who opposed Islām and its Prophet (ﷺ). Abū Jahl was an inveterate enemy of all who entered this religion. He was a stubborn tyrant whose obstinacy was never-ending. However, he was like a marauding hyena which was no good at manoeuvring. He took to the sword in broad daylight and continued to fight with it until he was killed.

❑ As for ‘Abdullāh ibn Ubayy, he did like a deceptive scorpion and would sting the unsuspecting victims under the cover of darkness. He began to spread slander which would raise suspicions. In his misguidance he sank to lower depths: he could not care less if he attacked the honour of those who had unblemished characters: He weaved accusations around them which would make the chaste and upright women weep tears.

❑ On the Prophet's (ﷺ) return from the expedition of the Banū al Muṣṭaliq to Madīnah, the slander was planted and grew. The enemies of Allāh (ﷻ) and His Messenger strove hard to fan its flames in all directions. With this new technique of waging war on Islām they sought to destroy the Prophet's (ﷺ) household around him, degrade the status of the man closest to himself, and thereafter leave the masses of Muslims to wander in a maze of sorrow and regret.

❑ To fulfil this aim Ibn Ubayy permitted himself to accuse of indecency a lady past the stage of innocent childhood, who knew no evil and intended no sin, who learnt of life only in lofty orbit of prophethood, who was nurtured in the home of a truthful man and educated to be the Companion of a Prophet in this world and the next. This strange slander was snatched up by the common folk, who were in the throes of perplexity, not knowing

the extent of the danger which lay hidden in the acceptance and spreading of such talk.

□ Here is an account of the fabricated accusation from the lips of the lady herself who was its target and whose innocence was thereafter established.

### **The Story of the Slander**

Ā'ishah said:

□ Whenever the Prophet (ﷺ) intended to travel he would draw lots between his wives, and whoever had her lot drawn would accompany him. When it was the expedition of the Banū al Muṣṭaliq my lot was drawn over their, so I travelled with him. In those days the wives would eat lightly; they did not like meat because they would put on weight. While the camel was being saddled I would sit in my litter. Then the men would come and pick me up by taking hold of the lower part of the litter, lifting it up and putting it on the back of the camel, where they would fasten it with a rope. Then they would set off.

When the Prophet (ﷺ) had finished that journey he turned back, and when he was nearing Madīnah he halted and spent part of the night there. Then one of his men announced that they should be on their way. While they were getting ready, I went out for a certain purpose, wearing a necklace of mine around my neck. When I had finished it slipped from my neck without my knowing, and when I returned to the camel I felt my neck for it but could not find it. Meanwhile the group had already started off, and I returned to the place where I had been and looked for it until I found it. The men who had been saddling my camel for me came, and having already finished the preparation, picked up the litter, thinking that I was in it. Then they took the camel by its head and went off with it. I went back to the camp and not a soul was there: the men had gone. So I wrapped myself in my gown and lay down in my place. I knew that If I were missed the men would come back for me.

□ By Allāh (ﷻ), I had just lain down when Safwān ibn Al-Mu'attal al Sulami passed by. He had remained behind for some reason and had not spent the night with the group. He saw my form and came and stood over me. He used to see me before the veil was prescribed for us, so when he recognized me he exclaimed: "To Allāh (ﷻ) we belong and to Him we shall return, the wife of Allāh's Messenger (ﷺ)!" while I was wrapped in my garments. He asked: 'What has kept you back? May Allāh (ﷻ) shower His mercy on you!' I did not reply. Then he brought his camel over and said, "Mount" and stood back from me. I mounted and he took the camel by its head and set off in search of the group. By Allāh (ﷻ), we did not overtake them nor was I missed until the morning when they had halted. When they had rested, the man appeared leading the camel with me riding it. Then the slanderers said what they said and the camp was disturbed, but, by Allāh (ﷻ), I had no knowledge of that.

□ Then we arrived in Madīnah, and shortly afterwards I became very ill and so heard nothing of the matter. However, the talk reached the Messenger of Allāh (ﷺ) and my parents and they did not mention a thing to me, except that I missed some of the Prophet's (ﷺ) accustomed kindness to me during this illness.

I found that whenever he came in to see me while my mother was nursing me, he would say: "How is she?" and would say nothing more, until I could bear it no longer.

□ I said: "O Messenger of Allāh (ﷺ), will you permit me to go over to my mother?"

He replied: "As you please." So I was taken to my mother's house, knowing nothing of what had happened until I recovered from my illness some twenty days later. We were a simple people and our houses did not contain those closets which the foreigners had. We loathed and detested them. Instead, we used to go out into the open spaces of Madīnah and the women would go out every night. One night I went with Umm Mistah. By Allāh (ﷻ), she was walking with me when she tripped over her gown and

exclaimed: "Wretched by Mistah!"

I said: "By Allāh (ﷻ), it is a bad thing to say of one of the *muhajirīn* who fought at Badr!"

Then she said, "Haven't you heard the news, daughter of Abū Bakr (رضي الله عنه)?"

I replied: "What news?" and she told me of what the slanders were spreading. I said: "Did that really happened?"

She replied, "Yes, by Allāh (ﷻ), it did happen!"

□ And, by Allāh (ﷻ), I was unable to do what I had come to do, so I went back and by Allāh (ﷻ), I did not stop crying until I felt that my heart would break.

I said to my mother: "May Allāh (ﷻ) forgive you, the people were talking about all that and you did not mention a word of it to me?"

She replied: "My little daughter, do not be grieved for, by Allāh (ﷻ), seldom is there a beautiful woman married to a man who loves her and having co-wives but they gossip about her and people do the same."

□ The Prophet (ﷺ) had stood up and exhorted the people, although I had no knowledge of it. He praised Allāh (ﷻ), then said:

O people, what is the matter with certain men that they worry me about my family and say about them what is not true? By Allāh (ﷻ), I know only good of them, and they say the same about a man of whom, by Allāh (ﷻ) I only know good, and who never enters a house of mine except in my company.

□ Most of the gossip came from 'Abdullāh ibn Ubayy of the Khazraj tribe, besides what Mistah and Ḥamnah bint Jahsh said. That was because her sister Zaynab bint Jahsh was a wife of the Prophet (ﷺ), and only she among all the other wives rivalled me for his favour. As for Zaynab, Allāh (ﷻ) protected her with her religion and she spoke nothing but good. However, Ḥamnah gossiped all she could, opposing me for her sister's sake.

□ When the Messenger of Allāh (ﷺ) made his speech, Usayd ibn Hudayr said: "Messenger of Allāh (ﷺ), if they are from the Aus, let us rid you of them; and if they are from our



Khazraj brothers, then give us your orders, for, by Allāh (ﷻ), they deserve to have their heads cut off.” Sa’d ibn ‘Ubādah got up before that he had been thought a pious man and said: ‘You lie, by Allāh (ﷻ) they should not be beheaded. You have made this statement only because you know that they are of the Khazraj, and if they had been from your tribe you would not have said that.’

Usayd replied, It is you who lie, by Allāh (ﷻ). You are a hypocrite arguing on behalf of the hypocrites.

□ Feelings ran so high that fighting broke out almost between the two clans. The Prophet (ﷺ) stepped down from the pulpit and came in to see me. He called Alī ibn Abi Tālib (ؓ) and Usāmah ibn Zayd (ؓ) and asked their opinion.

Usāmah spoke only good, saying, Messenger of Allāh (ﷺ), they are your family, and this is a lie and a falsehood.” ‘Alī (ؓ) said,

□ However, “Messenger of Allāh (ﷺ), women are plentiful, and you are capable of marrying another. Ask the slave-girl and she will tell you the truth.” The Prophet (ﷺ) called Burayrah and questioned her, and ‘Alī (ؓ) got up and gave her a severe beating, saying: “Tell the Messenger of Allāh (ﷺ) the truth!”

□ She replied, “By Allāh (ﷻ), I only know good of her, and I find no fault with ‘Ā’ishah except that I would knead dough and tell her to watch it, but she would fall asleep and the sheep would come and eat it!”

□ Another time, the Prophet (ﷺ) came in to see me while my parents and another woman of the Anṣār were with me. I was weeping and she too was weeping.

He sat down, praised Allāh (ﷻ), and then said: “‘Ā’ishah, you know what people say about you, so fear Allāh (ﷻ), and if you have done wrong as people say, then repent to Allāh (ﷻ), for he accepts repentance from his servants.” And, by Allāh (ﷻ), as he said this to me, my tears ceased, and I did not feel them anymore. I waited for my parents to reply for me but they did not speak.



□ By Allāh (ﷻ), I used to feel myself to be too insignificant for Allāh (ﷻ) to reveal the Qur'ān about me. However, I hoped that the Prophet (ﷺ) would see something in his dream by which Allāh (ﷻ) would clear me of the charge because He (ﷻ) knew my innocence. As for the Qur'ān being revealed about me, by Allāh (ﷻ), I felt myself to be too insignificant for that.

□ When I saw that my parents would not speak, I said to them, “Will you not reply to the Messenger of Allāh (ﷺ)?”

They said: “By Allāh (ﷻ), we do not know what to say to him.”

By Allāh (ﷻ), I do not know of a household which suffered as the family of Abū Bakr (ؓ) did in those days. When they kept silent I burst into tears again, then I said: “By Allāh (ﷻ), I shall never repent to Allāh (ﷻ) for what you mention. By Allāh (ﷻ), I know that if I admit to what the people say, although Allāh (ﷻ) knows that I am innocent, I should admit to what did not take place, and if I deny what they say, you would not believe me.”

Then I searched my memory for the name of Ya'qūb and could not remember it, so I said: “I say only what the father of Yūsuf said: ‘(My course is) comely patience. And it is Allāh (ﷻ) Whose help is to be sought in that which you describe’.”

□ And by Allāh (ﷻ), the Messenger of Allāh (ﷺ) had not moved from where he was sitting when there came over him from Allāh (ﷻ) what used to come over him. So he was wrapped in his garment and a pillow was placed under his head. As for me, when I saw that, by Allāh (ﷻ), I was not afraid nor was I worried for I knew that I was innocent and that Allāh (ﷻ) would not wrong me. As for my parents, by Him (ﷻ) in Whose hands is ‘Ā’ishah’s soul, the Prophet (ﷺ) had hardly recovered when I thought that they would die from fear that confirmation of what the people said would come from Allāh (ﷻ). Then the Messenger of Allāh (ﷺ) recovered and sat up, and there rolled down from his face sweat like pearls on a wintry day.

He sat wiping the perspiration from his face and saying: “Cheer up, ‘Ā’ishah! Allāh (ﷻ) has revealed your innocence.” I said: “Praise be to Allāh (ﷻ).”

Then he went out to the people and addressed them, reciting to them these āyāt:

«Indeed! They who spread the slander are a gang among you. Do not think it is a bad thing for you; no, it is good for you. To every man of them [will be paid] that which he has earned of the sin; and as for him among those, who had the greater share in it, his will be an awful doom.» (Qur'ān 24: 11)

What was strange was that the punishment was meted out to those who were proved guilty of the slander, and they were Ḥassān ibn Thābit, Miṣṭah and Ḥamnah. As for 'Abdullāh ibn Ubayy, the one who plotted the attack, the sower of its secret germ, he was careful not to fall under the might of the law. He implicated others but kept himself out of it.

□ The writers of the Prophet's (ﷺ) life have it that the slander and the expedition of the Banū al Muṣṭaliq took place after the Battle of the Ditch. However, we have followed Ibn al Qayyim in considering it to be in the fifth year before the attack of the Confederates on Madīnah. Investigation supports Ibn al Qayyim and those who hold his view. You will learn that S'ad ibn Mu'ādh was killed in the Battle of the Ditch whereas he played a significant part in the expedition of the Banū al Muṣṭaliq, for the Prophet (ﷺ) complained to him<sup>64</sup> about Ibn Ubayy's action, and this is not consistent with the record of his martyrdom in the Battle of the Ditch if the expedition took place in the sixth year after the Hijrah.

### **The Battle of the Ditch / Confederates**

The groups of unbelievers were certain that they would not be able to vanquish Islām if they fought it separately, but they might achieve their aim if they all attacked Islām as one alliance. The

<sup>64</sup> Perhaps there is a mistake or a slip of the pen here. The Prophet (ﷺ) complained to Usayd ibn Hudayr as in the *Sīrah* of Ibn Ḥishām, but this chain is *mursal* and cannot be proved. Nevertheless, there are authentic writings on this topic which supports Ibn al Qayyim's claim. They may be referred to in *Fath-al Bari*

Jewish leaders in the peninsula were more conscious of this fact than the others. So they agreed to incite the Arabs against Islām and bring them together in a huge army to fight Muhammad (ﷺ) in a decisive battle. A handful of Jewish leaders went to the Quraish, urging them to fight, and they said: "We shall be with you against him until we extirpate him."

□ The Quraish had failed to keep their promise with the Prophet (ﷺ) one year and it was inevitable that they should go out to fight the Muslims to salvage their reputation and fulfil their promise. And here were the Jewish leaders proposing an alliance for the very thing they desired, so there was no room for hesitation or dispute.

□ The strange thing was that the rabbis of the Torah assured the worshippers of idols in Makkah that it was just to fight Muhammad (ﷺ), and killing him would earn them the pleasure of God because the religion of the Quraish was better than his and the customs of *jahiliyyah* were better than the teachings of the Qur'ān! The Quraish were pleased with what they heard, and their stubborn wish for aggression was strengthened. They therefore promised the Jews to be with them on the march to Madīnah.

□ The Jewish leaders left the Quraish for the bedouin of Ghatafān to conclude with them an alliance similar to the one with Makkah, and a number of tribes who were envious of the new faith entered into it. Thus it was that the Jewish leaders were successful in rallying the forces of unbelief against the Prophet (ﷺ) and his call. When the Muslims realized the extent of the danger surrounding them, they hurriedly drew up a plan to defend their call and their state. It was a unique plan, the like of which the Arabs had not heard before, for they were accustomed only to fighting in the open fields. This time, however, the Muslims dug a deep ditch around Madīnah from the side of the plains to separate the attackers from the defenders.

□ The allies approached in such large numbers which the Muslims could not match. The Quraish were leading ten thousand of their own men together with their followers from

the clans of Kinānah, Tihamah and Ghatafān from among the leading tribes of Najd. The Muslims advanced after they had put their women and children on the secured hills of Yathrib. Then they spread out along the boundaries of their city with their backs to the hill of Sala, and stationed themselves on the bank of the ditch which they had dug with enormous effort. In this battle they numbered about three thousand fighters.

□ The Prophet (ﷺ) knew that if he fought against this large army on an open plain he had little chance of victory, for what could a small group of believers do to repel such a vast tide? Thus he resorted to this strategy. It is narrated that the person who made the suggestion was Salmān al Fārisī; the Prophet (ﷺ) and his men executed and perfected it. He himself helped in the digging and the removal of soil and stones on his shoulders, and the men of status, who had never been accustomed to such labour, followed his example. Yathrib on that occasion witnessed a wonderful sight: bright faces formed into various groups, striking with axes and carrying large baskets, bare of clothing and ornaments and covered with layers accumulated dust, sweat and toil.

□ Al-Barā ibn ‘Āzib said:

“The Messenger of Allāh (ﷺ) carried away soil on the day of the ditch until his belly was covered with dust, and he was chanting: “By Allāh (ﷻ), if it were not for Allāh (ﷻ) we should not be guided nor should we be charitable nor pray.

So send down tranquillity upon us, and keep our feet steadfast if we clash.

Surely the confederates have done us wrong: if they wish for trouble, we shall resist.<sup>65</sup>

This is from the poetry of ‘Abdullāh ibn Rawāḥah, with which the workers in the ditch would wipe away their fatigue by listening to its rhythm and repeating the last words of its lines. The Prophet (ﷺ) would join in the refrain with them and say “

<sup>65</sup> A sound Ḥadīth narrated by Bukhārī and Muslim.

*Laqaynā, Abaynā* (that is, we clash, we shall resist),<sup>66</sup> which reminds us of the labourers who dug canals in the countryside or construct buildings in the city.

□ The defence of Islām and the fear of chaos should the idolaters be victorious made the Prophet (ﷺ) and his Companions undertake this heavy task with heartfelt pleasure and satisfaction in spite of the toil and difficulty which they encountered in it. Do not for one moment think that the Prophet's (ﷺ) efforts to deepen the ditch and remove the soil was play-acting, at which some leaders in our time are adept. Toiling, serious manhood in its noblest form presented itself in the example shown by the Prophet (ﷺ) in this battle. Al-Barā said: "Dust hid from me the skin of his belly, though he had much hair."<sup>67</sup>

□ Yes, he took part in the labour just as his Companions did, for true manhood knows no play-acting. It was winter, the air was cold and there was a food shortage in Madīnah, which was about to come under a brutal siege. There is nothing more deadly to the spirit of resistance than despair, for if the besieged were to be exposed to its violent bouts, then humiliating surrender would be the only alternative. For this reason, the Prophet (ﷺ) strove hard to stimulate the moral strength of his men to the highest pitch, so that they might feel certain that the trial facing them was just a passing cloud which would soon disperse. Thereafter Islām would resume its march, people would enter into it in large numbers, the strongholds of tyranny would crumble before it and no plots would be hatched by them nor would any evil be feared from them. It is a rule of politics that this all-embracing hope should accompany the stages of ceaseless effort.

'Amr ibn 'Auf said:

"Along with myself were Salmān, Hudhayfah, Al Nu'mān

<sup>66</sup> A sound Ḥadīth narrated by Bukhārī on the authority of Al-Barā ibn 'Āzib.

<sup>67</sup> A sound Ḥadīth narrated by Bukhārī.

ibn Muqrin and six of the Anṣār on piece of land forty feet long, and we were responsible for digging it. We dug until we reached a white rock which broke our iron blades and presented us with a problem. Salmān went to the Messenger of Allāh (ﷺ) and told him of the rock which obstructed our work and made our picks useless. The Prophet (ﷺ) came, and took Salmān's pick. Then he struck the rock with such a blow that it cracked and sparks flew from it, lighting up the gloom of the atmosphere. The Prophet (ﷺ) shouted a victorious *takbīr* (*Allahu Akbar*) and the Muslims did the same. Then he struck a second and a third time, and on each occasion the same thing occurred. The rock crumbled under the blows of the strong, wonderful man who had deep contact with heaven and earth. The Prophet (ﷺ) looked at his Companions, his large soul shining with a ray of abundant confidence and sweet hope.

Speaking to his Companions of the sparks which flew from the rock under his pick, he said: "It lit up for me in the first blow the palaces of Hīrah and the city of Chosroes as if they were the fangs of dogs, and Jibrīl (عليه السلام) informed me that my nation would conquer them. In the second it lit up the red palaces of the Roman land as if they were the fangs of dogs, and Jibrīl (عليه السلام) informed me that my nation would conquer them. In the third it lit up for me the palaces of San'a' as if they were the fangs of dogs, and Jibrīl (عليه السلام) informed me that my nation would conquer them. So rejoice at the good news. The Muslims rallied and said: "Praise be to Allāh (ﷻ). A true promise."<sup>68</sup>

□ So when the confederates swept down upon Madīnah and laid a tight siege around it, the Muslims did not give up in despair but

<sup>68</sup> Very weak in this form. It is narrated by Ibn Jarīr in his History by way of Kathīr ibn 'Abdullāh ibn 'Amr ibn 'Awf al-Mazni from his father and from his grandfather. This Kathīr was rejected, and Al Shāfi'i and Abū Dāwūd said that he was a cornerstone of lies. Ibn Kathīr said it was a strange Ḥadīth. However, the story of the rock is to be found in Bukhārī in an abridged form on the authority of Al-Bara, and in Aḥmad's book fully by the same authority. The latter's *isnād* is good (*ḥasan*) as Ibn Hajar says in *Fatḥ-al Bari*. It is therefore better to use this version instead of Kathīr's.



faced the bitter reality with unshakeable hope in a noble future.

﴿And when the true believers saw the clans, they said: This is what Allah and His messenger promised us. Allah and His Messenger are true. It did but confirm them in their faith and resignation.﴾

(Qur'ān 33: 22)

□ As for the weaklings, the doubters and the sick of heart, they made fun of the promises of victory and thought them to be the desires of deluded people. They said of the Prophet (ﷺ): He tells you that he sees from Yathrib the palaces of Hīrah and the city of *Kisra*, while you are there digging the ditch and you cannot pass stool [for fear]. About them Allāh says:

﴿And when the hypocrites, and those in whose hearts is a disease, were saying: Allāh and His messenger promised us naught but delusion.﴾ (Qur'ān 33: 12)

□ The Battle of the Ditch was a battle of nerves more than a battle of losses, for those killed on both sides could be counted on one's fingers. Despite this, it was one of the most decisive battles in the history of Islām, since the fate of this great message in this battle could be compared to the fate of a man walking on the edge of a high precipice or on a tightrope. If his balance was lost for a second and he had no control over the situation, he would fall into the depths and be smashed to pieces. The Muslims found themselves overnight like an remote island in the middle of a hurricane which threatened to destroy it by day or night. From time to time the defenders would look out to see whether there had been a breach at any point of the defence zone. Meanwhile, the idolaters would be prowling angrily around the city looking for a weak point to break through and let loose their pent-up malice and strangulate this revolutionary religion. The Muslims knew what was awaiting them beyond this siege, so they decided to remain where they were, shooting arrows at anyone who approached and suffering the hardships of this vigil which stretched across hill and plain and whose dimensions increased as the days went by. They were as Allāh (ﷻ) described them:

﴿When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and you were imagining vain thoughts concerning Allāh. There were the believers sorely tried, and shaken with a mighty shock.﴾

(Qur'ān 33: 10-11)

□ Some of the cavalry of the Quraish hated to be stationed around Madīnah in this way, for it was not in their nature to lay siege and wait the results. Thus 'Amr ibn 'Abdul Wudd, 'Ikrimah ibn Abī Jahl and Ḍirar ibn al-Khaṭṭāb advanced on horseback until they were standing upon the edge of the ditch. When they saw it they said: "By God, surely this is a strategy which the Arabs never used." Then they looked for a shallow part of the ditch and whipped their horses to jump into it. The Muslims became aware of the impending danger so their cavalry, led by 'Alī ibn Abī Ṭālib (ﷺ), hurried forward to block this opening.

'Alī (ﷺ) said to 'Amr ibn 'Abdul Wudd, the brave horse trainer: "O 'Amr, you had pledged to Allāh (ﷻ) that if any man of Quraish called you to one of two alternatives you would accept it. So I am calling you to Allāh (ﷻ), his Messenger and Islām (ﷻ)."

'Amr (ﷺ) replied: "I have no need of that."

'Alī (ﷺ) said: "Well I am calling you to a duel."

'Amr (ﷺ) replied: "And why, O cousin of mine, for by God I do not wish to kill you."

'Alī (ﷺ) said: "But I by Allāh (ﷻ), should love to kill you."

□ At this, 'Amr became enraged. Dismounting from his horse he faced 'Alī (ﷺ), and the two of them fought a duel which ended with 'Alī (ﷺ) killing him, and the cavalry of the Quraish left the ditch, defeated. The children in the houses were watching the *jihād* and quick manoeuvres of the defenders to repel the aggression, as 'Abdullāh ibn al Zubayr said:

"I was put on the Day of Ditch with the women and children in the fortresses and with me was 'Umar ibn Abi Salāmah. He

bent down towards me so that I could climb on his back and watch. I saw my father attacking, once here and again there. No sooner did something rise toward him than he went to it.

In the evening, when he came to me in the fortress, I said: "Father, I saw you today and what you did."

He replied: "Did you really see me? "When I said yes he caressed me, saying: "May my father and mother be your ransom."

□ At this crucial moment came the news that the Banū Quraydhah had broken their pact with the Prophet (ﷺ) and joined the bands of confederates who had laid the siege around Madīnah. It happened in this way. Huyayy ibn Akhtab, one of the men who had instigated the Quraish and all the Arabs to wage war on Islām, came to Ka'b ibn Asad (رضي الله عنه), the leader of the Quraydhah and knocked on his door. Ka'b (رضي الله عنه) had locked his doors and secured his fortress when the allies attacked Madīnah, for he had decided to be faithful of his pact with the Muslims and not assist any enemy of theirs.

Nevertheless, Huyayy knocked at the door and shouted to Ka'b (رضي الله عنه): "Shame on you, open up for me!"

Ka'b (رضي الله عنه) replied; "You are a man of bad omen. I have made a pact with Muhammad (ﷺ) which I shall not break, for I have seen only faithfulness and truthfulness on his part."

□ Huyayy said: "Shame on you! Open up so that I can speak to you!"

□ I shall not,

Ka'b (رضي الله عنه) replied.

□ "By God, you have locked your door on me only because you are afraid that I shall eat your cornmeal with you!" This roused him and he opened the door. Huyayy came in, saying: "Shame on you, Ka'b (رضي الله عنه)! I have brought to you the honour of eternity and an overflowing sea."

□ "What is that?"

□ "I have brought you the Quraish with their leaders and high-ranking men, and settled them at the place where the floods meet in Dumah, and the Ghatafān with their leaders

and high-ranking men and settled them to the side of Uhud. They have promised and made a pact with me that they will never leave until they have exterminated Muhammad (ﷺ) and all those with him.”

□ “You have brought me, by God, the dishonour of eternity, and gloomy clouds which have shed their rain and are thundering and flashing though there is nothing left in them. Let me and my affairs alone, for I have seen only fidelity and truthfulness from Muhammad (ﷺ).” Others intervened, saying “If you do not help Muhammad (ﷺ) as the treaty demands, then leave him to his enemy.”

□ In the end, however Huyayy managed to persuade all the Jews to side with him, for he made treachery attractive to them in this crucial hour. He united them with the idolaters in their fight which they proclaimed and whose target they set as the extirpation of Muhammad (ﷺ) and all those with him. In pursuit of this cruel, despicable plan, the Quraydhah brought the parchment on which the pact was written and tore it up.

Thus when the Prophet (ﷺ) sent his men to check the Quraydhah’s position to the aggression of the confederate, they said: Who is the Messenger of Allāh (ﷺ)? There is no pact between us and Muhammad (ﷺ).” Although Sa’d ibn Mu’ādh tried to remind them of their pledge, they turned a deaf ear to him. When he threatened them with the consequences of treachery and reminded them of the fate of the Banū-al Naḍīr, they replied: “Eat your father’s...!” It was clear that the Quraydhah’s keenness to honour the pact in the first place was only for fear of the consequences of treachery. However when they thought that the Muslims were overwhelmed from all sides and would never be able to punish them, they openly declared their unfaithfulness and joined the attacking idolaters.

The Muslims were depressed at the return of their messengers with this disturbing news, and the feelings of hatred towards the Jews grew in their hearts until they became worse in their eyes than the worshippers of Idols. They were well aware that the Children of Israel had made their choice with perfect

understanding of its meaning and consequences. They knew that it was a deliberate attempt to destroy this *Ummah* and its religion and hand it over to those who would kill its men, enslave its women and sell its children in the markets.

□ The Prophet (ﷺ) wrapped himself in his garments and lay down when he received the news of the Quraydhah's treachery. He remained like that for so long that the people felt exhausted. Then the spirit of hope filled him and he rose saying: "Hear the good news of Allāh's help and victory!" He put forward the idea of offering a third of the crops of Madīnah to some of the allied tribes participating in the siege in return for their withdrawal, and he almost reached an agreement on this in his negotiations with the leaders of the Ghatafān.

□ However, the leaders of the Aws and Khazraj felt hard-pressed to accept this. They appreciated the Prophet's (ﷺ) concern for them and the pain at the gathering of the Arabs against them. Nevertheless, they said: "We do not have any need of this. By Allāh (ﷻ), we shall give them nothing but the sword until Allāh (ﷻ) decides between them and us."

□ The siege dragged on. Mūsā ibn 'Uqbah said:

"The idolaters surrounded the Muslims and formed a sort of fortress around them. They laid siege to them for nearly twenty days, and they took hold of every corner until it could not be known whether they had occupied the city or not. And they directed a heavy contingent against the Prophet's (ﷺ) house, and the Muslims fought them for a whole day until nightfall. So when *Salāt al 'Aṣr* came, the contingent was close to the Prophet's (ﷺ) home and neither he nor any of his Companions were able to pray as they would have liked. At nightfall the idolatrous contingent dispersed, and it is claimed that the Prophet (ﷺ) said:

"They drew us away from *Salāt al 'Aṣr*. May Allah (ﷻ) fill their bellies and hearts with fire."<sup>69</sup>

<sup>69</sup> A sound Ḥadīth narrated by the two Sheikhs and others on the authority of 'Alī. Al-Miqrīzi "It is sound through various chains from him."

□ When the trial became intense, many people resorted to hypocrisy and spoke ugly words. The Prophet (ﷺ), on seeing the degree of distress among the people, began giving them cheerful news, saying:

“By Him in Whose hands is my soul, this distress which you see will soon be gone from you. I am hopeful that I shall soon circumambulate the ancient house (the Ka’bah) in safety, and that Allāh (ﷻ) will hand-over to me the keys of the Ka’bah. And Allāh (ﷻ) will surely destroy Khosrau and Caesar, and we shall spend their treasures in the way of Allāh (ﷻ).<sup>70</sup>

□ The burden of resistance fell upon those who possessed unshakeable faith. They had to suppress the signs of distress which were becoming more and more visible in those with little patience, and they had to spread a wave of courage and bravery which could overcome or prevent the tendencies of cowardice and hesitation which were surfacing here and there. People’s natures react differently in times of serious crises. Among them are the fragile, which are quickly absorbed into the stream as the waters carry away the scum and mire; and among them are the solid, against which the storm throws itself, breaking its force upon it and turning itself into foam. Yes among people are those who attack the hardships before they are attacked by them. As the poet says: “I kept back In order to preserve life, but I did not find for myself any life such as if I were to advance.”

□ And among them are those who turn on their heels when fear touches them: the more they are prodded by the desire for life the more they resort to flight. The Qur’ān reproached this class of people for their attitude in the Battle of the Ditch. It says:

﴿Say: Flight will not avail you if you flee from death or killing, and then you dwell in comfort for only a little while. Say: Who is he who can preserve you from Allah if He intends harm for you, or intends mercy for you. They will find that they have no friend nor helper other than Allah.﴾ (Qur’ān 33: 16-17)

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<sup>70</sup> I have not yet found it.



□ When the Quraish attempted to cross the ditch, when they attempted to occupy the Prophet's (ﷺ) house, and when their cavalry were looking for a weak place to invade the heart of Madīnah, it was those steadfast believers who quickly responded to the call of sacrifice, coming from every quarter so that the enemy might be convinced that there were horrors in the way of achieving their goal.

□ Ibn Ishāq narrated that 'Ā'ishah, the mother of the believers, was in the fortress of the Banū Hārithah on the Day of the Ditch. It was one of the most impregnable fortresses in Madīnah, and the mother of Sa'd

Ibn Mu'ādh was there with her. 'Ā'ishah said: "That was before the veil was prescribed for us."

Sa'd passed by, wearing a coat of mail so short that his whole arm protruded through it. He was carrying a lance in his hand as he hurried along, saying: "Hamal<sup>71</sup> stayed a while looking at the confusion. No fear of death when one's turn arrives!"

□ His mother then said to him: "Hurry, my son, you are way behind, by Allāh (ﷻ)!"

□ 'Ā'ishah said: "I told her: 'By Allāh (ﷻ), I wish Sa'd's armour were longer.' I feared for him exactly where the arrow struck him. Sa'd was hit by an arrow which cut the medial vein of his arm."

□ It appears that Sa'd's wound was severe, for he was not a man to fear death. He was deeply desirous of pursuing the *jihād* until Islām prevailed and its enemy defeated. He therefore supplicated to Allāh (ﷻ), saying:

"O Allāh (ﷻ), if You have reserved any more of the war with the Quraish, then preserve me for it, for there are no other people on whom I should love to wage *jihād* more than those who injured Your messenger, deceived him and expelled him. If You have ended the war between us and them, then let it be martyrdom for me. However, do not cause me to die until You have satisfied my desire as regards the Banū Quraydhah."

<sup>71</sup> He meant Hamal ibn Sa'danah al-Kalbi, as pointed out in *Al Raud al-Unuf*. Some say *Jamal*, which is wrong.

□ Sa'd's supplication expresses the extent to which the Muslims had been enraged by the perfidy of the Jews and their breach of the existing treaty. The attitude of the Children of Isreal towards the treaties which they have signed in the past and the present makes us conclude that these people will never eradicate their meanness, and that they observe the agreements only so long as they are in accordance with their desires, gains and lusts. However, if they obstruct their illicit desires, they will be cast aside like a date stone. If the donkey was to give up its braying, or the viper its venom, the Jews would be able to give up their breaking of treaties. The Qur'ān has drawn our attention to this despicable trait in the Children of Israel and has shown us that it has made them into beasts, not humans.

﴿Indeed! The worst of beasts in Allāh's sight are the ungrateful who will not believe: Those of them with whom you made a treaty, and then at every opportunity they break their treaty, and they do not keep their duty [to Allāh].﴾ (Qur'ān 8: 55-56)

□ Sa'd was taken to a tent in the Masjid, where a skilled Muslim woman nursed him. The Muslim came to the Prophet (ﷺ) and asked him if he had anything to say, for they were scared. He replied in the affirmative and said: "O Allāh (ﷻ), cover our faults and allay our fears."<sup>72</sup>

Also, 'Abdullāh ibn Awfa narrated that the Messenger of Allāh (ﷺ) made an invocation on the allies by saying:

"O Allāh (ﷻ), Who revealed the Book and is quick of reckoning, defeat the allies. O Allāh (ﷻ), defeat them and help us to overcome them."<sup>73</sup>

□ Allāh (ﷻ) does not accept the supplication of those who are lazy and negligent. He listens to nothing more intensely than the cry of those who exert themselves to bless them in their efforts, or those who are patient to reward them in the end. The

<sup>72</sup> A good Ḥadīth, narrated by Aḥmad and Ibn Abi Ḥatīm on the authority of Abū Sa'id al-Khudrī.

<sup>73</sup> A sound Ḥadīth, narrated by Bukhārī and Muslim.

Muslims exhausted their energies in defending their faith and their city until there was nothing left for them to do that was within human capacity. All that remained was that Providence should intervene to crush the haughtiness of the oppressor and relieve the burden of the oppressed. Thus the battle developed in such a manner that the people could not fathom its reality.

﴿No one knows the hosts of your Lord save Him. This is nothing else than a reminder to mortals.﴾ (Qur'ān 74: 31)

□ The bedouin Arabs who had pitched their tents around Madīnah were becoming frustrated with this waiting. They had not come to exhaust their provisions in front of an impenetrable ditch and mountains over which the indomitable Muslims allowed no-one to pass. What was more, the air became filled with dust, and a violent wind began to howl, almost carrying away the tents scattered on the plain.

□ The relationship between these confederates did not encourage lasting confidence in one another. The Ghatafān and the tribes of Najd came with the allurements of plunder and pillage. They would have accepted to return from where they came when they were offered a portion of the fruit harvest of Madīnah, except that the Muslims would not tolerate giving them any of it as a show of fear.

□ And what did the Quraydhah do? They broke their pact, and held back from attacking with the expectation that the Arabs would do so! A Jew came out and scouted around one of the fortresses of the Muslims. Šafiyah bint 'Abdul Muṭṭalib came down and killed him. And no wonder, for she was the sister of Ḥamzah! Abū Sufyān turned to the right and the left, seeking help for what he wanted to do, but he could find no helpers, and this left him and the ranks of the Quraish with him despondent.

□ The Messenger of Allāh (ﷺ) was aware of this hidden breach in the ranks of the confederates, and he did his utmost to widen it and exploit it for his own ends. Thus when Na'im ibn Mas'ūd came to him with the acceptance of Islām, he advised

him to keep his conversion a secret, and sent him back to the idolaters to cause disorder among them. He said to him: "You are just one man, but you can try on our behalf to make them to desert one another, for war is deception."

□ Na'im set off for the Quraydhah, to whom he had been an intimate friend in *jahilīyah*. He said: "Banū Quraydhah, you know how much I love you and the special relationship between me and you."

□ They said: "You are right. We have no grievance against you." So he continued: "The Quraish and the Ghaṭafān are not like you. This is your territory. In it are your properties, children and wives. You cannot move from it to another place. The Quraish and the Ghaṭafān have come to fight Muhammad (ﷺ) and his Companions, and you have supported them against him. However, their territory, properties and women are elsewhere, so they are not like you. If they see any opportunity they will seize it, but if not, they will return to their homes and leave you and that man in your territory. You have no power to deal with him if you have to confront him alone. So do not fight with these people unless you take some of their nobles into your custody as a guarantee that they will fight Muhammad (ﷺ) with you until you are victorious."

□ They said: "You have indeed given us sound advice."

□ Then he left, and went to the Quraish and said to Abū Sufyān and those with him. "You know how much I love you and my difference with Muhammad (ﷺ). Something has reached my hearing which I thought it best to inform you of to put you on your guard, so keep it a secret for me," They agreed, and he continued: "You should know that the Jews have repented of the way they behaved towards Muhammad (ﷺ), and they have sent to him, saying that they have repented of what they have done and whether it would please him if they handed over him some of the nobles of the two tribes, the Quraish and the Ghaṭafān, so that he might kill them. He has sent to them, saying that he has agreed. So if the Jews send to you, asking for some

of your men as a surety, do not give them a single man.”

□ Then he went to the Ghatafān and said to them: “O people of Ghatafān, you are my clan and the most beloved of people to me and I do not think you have any grievances against me.”

□ They replied: “You are right. We have no grievances against you.”

□ He continued: “Well, keep what I shall say a secret.” When they agreed to do so, he told them exactly what he told the Quraish and gave them the same warning.

□ On Friday night of *Shawwāl* in the fifth year, Allāh (ﷻ) arranged it so for His Prophet (ﷺ) that Abū Sufyān and the leaders of the Ghatafān should send a delegation to the Banū Quraydhah, headed by ‘Ikrimah ibn Abī Jahl.

The delegation said: “We are not in our homes, Our cattle and sheep are being consumed. So in the morning come out for battle. Let us fight Muhammad (ﷺ) until we settle the score between him and us.”

□ The Jews replied: “Today is Saturday, a day on which we do no work. In the past some of us had violated this day and they were afflicted by what is not unknown to you. Besides, we shall not fight Muhammad (ﷺ) with you until you give us a surety of your men, who will be in our hands as a guarantee while we fight Muhammad (ﷺ). We are afraid that if the war becomes too critical for you, you will retreat to your country and leave us with that man on our hands, and we should have no power to resist him.”

□ When the delegation returned with this message from the Banū Quraydhah, the Quraish and the Ghatafān said that, it was true what Na‘im had told them. They sent back to the Banū Quraydhah, saying that they would not give them a single man, and that if they wanted war they should go out and fight. Upon hearing this, the Jews said to one another that it was true what Na‘im had told them. The people had no urge to fight; if they saw the opportunity they would seize it, otherwise they would

retreat to their country.<sup>74</sup>

□ In this way the Muslims were successful in undoing the knots of alliance among the confederates who had gathered against them. Not three weeks had passed since the siege had been laid before frustration and suspicion crept into the ranks of the attackers, while on the other hand the defending front remained as strong as ever without a breach.

□ One wintry night, when icy gusts of wind were freezing faces and skins and keeping men rigid in their places in the hope of warmth and to escape from the cold descending on the rocks and sand, the enemy began planning a decisive move to end this unsuccessful battle. It was as though the roar of the violent wind were a whip which spurred on the attackers not to delay in extricating themselves from this situation. The Prophet (ﷺ) looked from behind the walls of Madīnah and around him were his Companions fixed in their places, staring at the horizon with caution, their hopes pinned on the Unseen, even though the cold and heavy darkness was spreading over every thing in the wide expanse of the desert.

□ Hudhayfah ibn al Yamān narrated:

“On the night of the Confederates we were seated in rows; Abū Sufyān and those with him were above us, and the Quraydhah, whom we feared for our children, below us. There was never a night of such intense darkness or violent wind as that night. There were sounds like thunderbolts in the wind and the darkness was so intense that none of us could see his finger. I had no protection from the enemy or the cold except a shawl of my wife which reached only to my knees.

The Prophet (ﷺ) came to me while I was seated crosslegged on the ground and asked who I was. I replied that I was Hudhayfah, and he asked “Hudhayfah?” I recoiled in my

<sup>74</sup> This story is mentioned without a chain by Ibn Ishāq, and from him by Ibn Hishām. However, the Prophet’s (ﷺ) statement “War is deception” is authentic, for it is narrated by Muslim and Bukhārī.



position, hating to stand up, while saying "Yes, O Messenger of Allāh (ﷺ). He then commissioned me with what he wanted, saying; "There is something going on among the enemy; bring me the news of it."

I went out, more scared and more cold than all the mankind. He made a supplication for me and I advanced to my task as if I were walking in a bath.

This was the heat of faith and the zeal of obedience which made the man overcome the severity of the weather with his kindled emotion. He continued:

"As I turned to go, the Prophet (ﷺ) advised me not to cause any incident among the enemy until I returned to him. As I approached the enemy camp I saw the light of a fire and dark, huge man, stretching out his hands to the fire to warm them, then he nabbed his waist. He was saying that they should depart. I had not known Abū Sufyān before that. I put an arrow in my bow with the intention of shooting him, but then I remembered the Prophet's (ﷺ) advice and I controlled myself. If I had shot him I should have hit him. I noticed the violent wind in every corner of the camp. Not a pot nor a fire nor a tent was left in place.

Then Abū Sufyān said: "O Assembly of Quraish, you are not at home, your cattle and sheep have died and the Banū Quraydhah have broken their promise to you and we have heard things of them which we dislike. Also, the violent winds have overturned our pots, put our fires and uprooted our tents. So let us be on our way, for I am ready to depart." Then he went to his mount, which was tied, sat on it and slapped it, whereupon it reared upon three legs. By Allāh (ﷻ), its reins were untied only when it was standing."<sup>75</sup>

□ Hudhayfah returned to the Prophet (ﷺ) and told him all that he saw. When day broke, the outskirts of Madīnah were clear. The confederates had gone and the siege had been lifted. Peace

<sup>75</sup> This story is authentic. Its sequence here is made up of three narrations, the first Al-Hakim and Al Bayhaqui, the second from Ibn Hishām in his *Sīrah*, and the third from Muslim.

returned and faith came out of the trial successful!

□ The Prophet (ﷺ) shouted:

“There is no god but Allāh (ﷻ) alone,

He (ﷻ) fulfilled His promise,

And helped His servant,

And elevated His army,

And defeated the allies all by Himself.”<sup>76</sup>

□ Tranquillity returned to the people’s hearts. The frustration of the confederates became apparent after they had come from all corners to crush Madīnah, and the mettle of the Muslims became apparent in the face of unnerving crises. For this reason, the Prophet (ﷺ), after this glorious result, declared: “Now we shall fight them and they will not fight us.”<sup>77</sup>

### **With the Quraydhah**

The hordes of confederates who had surrounded Madīnah dispersed into the desert, taking nothing with them but failure and frustration, and the Jews of the Quraydhah alone remained. They remained, and with them their treachery which laid bare their intentions. Overnight they became like the criminal whose guilt has been proved and who awaits with a gloomy face the judicial sentence to be imposed on them.

□ The feeling of anger in the hearts of the Muslims towards those Jews had reached its peak. It was they who had summoned the Arabs to Madina so as to root out the Muslims from it. The wounds of the Muslims caused by the expulsion from their homes, persecution of them for their beliefs and attacks on their properties and lives were not yet healed, and in fact would never heal. So how could these treacherous Jews draw up by themselves a plan to destroy Islām and its sons in this despicable manner? Furthermore, how could the Banū Quraydhah in particular, who had seen only piety and faithfulness on the part of Muhammad

<sup>76</sup> Narrated by Bukhārī on the authority of Abū Hurairah (رضي الله عنه) that the Prophet (ﷺ) used to say: This is general without any mention of the Ditch.

<sup>77</sup> An authentic Ḥadīth narrated by Bukhārī.

(ﷺ), join the enemies of Islām to participate with them in the murder and looting of the Muslims? And here was Huyayy ibn Akhtab who had entered their fortresses, the head of the gang who had travelled through Makkah and Najd, urging the confederates to wage war on Allāh (ﷻ) and His Messenger (ﷺ) and declaring that paganism was better than monotheism.

□ Thus no sooner did the Muslims ascertain that the confederates had left Madīnah than the Prophet (ﷺ) ordered a messenger to proclaim to the people:

“Whoever is attentive and obedient should not pray the ‘*Aṣr*’ prayer until he has reached the homes of the Banū Quraydhah.”<sup>78</sup> The announcement to fight on this morning brilliant with victory and success rang clearly in the ears of Muslims, who were overwhelmed with the awareness of the support of Allāh (ﷻ) and His angels. Where are they today compared with what they were in the recent past? They are indebted to Providence alone for their lives and honour. As for their enemies, it was the powers of the universe, by Allāh’s leave, which caused their assembly to be dispersed and their spirits to be dampened.

No wonder, therefore, that the Prophet (ﷺ) should say to the believers, speaking from the faithful spirit [Angel Jibrīl (ﷺ)]:

“The angels have not yet put down their arms... Allāh (ﷻ) orders you, Muhammad (ﷺ), to march to the Banū Quraydhah, for I am heading towards them in order to crush them.”<sup>79</sup>

The Prophet (ﷺ) passed on the order and urged the Muslims to be quick in executing it. Al Bayhaqī narrated that the Prophet (ﷺ) said to his Companions: “I adjure you not to offer ‘*Aṣr*’ prayers until you reach the Banū Quraydhah.”

□ However, the sun had set before they arrived. So a group of Muslims prayed, saying that the Prophet (ﷺ) did not mean that

<sup>78</sup> A sound Ḥadīth narrated by Ibn Hishām from Ibn Ishāq. Bukhārī and Muslim narrated it without “Whoever ... obedient.”

<sup>79</sup> From the Ḥadīth mentioned in the previous footnote. Jibrīl’s (ﷺ) ordering of the Prophet (ﷺ) to march is established in Bukhārī and the *Musnad* of Aḥmad on the authority of ‘Ā’ishah.

they should not pray, whereas another group said that they would obey the Prophet's (ﷺ) instructions and there was no sin on them. Thus the first prayed out of faith and obedience, whereas the second abstained out of faith and obedience and the Prophet (ﷺ) did not reproach either of the two.<sup>80</sup> This represents the respect which Islām shows for the differences of opinion as long as they are based on pure, sound reasoning. People are basically of two kinds: those who accept a literal interpretation of the text without delving more deeply, and those who investigate their wisdom and aim, and then act in accordance with this understanding even though it may contradict the obvious. The faith and obedience of both groups attest for them whether they hit the mark or not.

□ There are some scholars who invalidate the specified time for prayers on account of war, and this is the opinion of Bukhārī and others. This in my understanding is nearer to the truth since the systematic arrangement of the duties incumbent upon all servants of Allāh (ﷻ) is one of the most important roles of Muslims in their lives. In fact they cannot understand religion in its true sense unless they understand this desired arrangement. Islām consists of various teachings and actions, among which are the compulsory and the optional, and we must know that Allāh (ﷻ) will not accept an optional deed unless the compulsory ones are completed. Thus people who indulge in plentiful deeds of a voluntary nature while neglecting the compulsory deeds are misguided.

□ The prescribed compulsory acts are needed for the safeguarding of one's faith just as some specific instructions are needed for the safeguarding of one's health. The body cannot be healthy when fed with starch or protein alone. It is in need of a

<sup>80</sup> A sound Ḥadīth narrated by Al-Bayhaqī in *Dalā'il al Nubūwah* on the authority of 'Ubaydullāh ibn Ka'b (رضي الله عنه) as well as 'Ā'ishah. Al Ḥākim also narrated it from her and ascertained that its chain was of the standard of Bukhārī and Muslim.

varied diet, otherwise it will be prone to various wasting or fatal diseases. In the same way faith cannot exist in the being of one individual or the ranks of a group unless they fulfil a number of different compulsory acts, which will protect its existence and ensure its growth and well-being. Muslims must divide their time and regulate themselves according to these compulsory acts so that one duty does not make them neglect another duty, or to put it more simply, one optional act should not keep them from performing a compulsory one. On this occasion the Prophet (ﷺ) saw as their primary obligation that they should take the Banū Quraydhah unaware before they had the time to prepare themselves or fortify their homes, and so nothing should keep the Muslims from this task, even if it happened to be prayer.

□ In the light of this prophetic guidance you can judge the behaviour of the Muslims today. The teacher who neglects to teach his pupils, the merchant who neglects to invest his wealth and the employer who neglects to invest his wealth and the employee who neglects his work will never be excused by Allāh (ﷻ) for their negligence of these essential duties, even though they may be prevented from them by the performance of a hundred *rak'at*, or the recitation of a thousand *āyāt*, or the counting of the beautiful names of Allāh (ﷻ) seventy thousand times, as some of the ignorant Sufis do. This is because it is neglect of the prescribed compulsory acts in favour of other optional acts which were not prescribed. It is a stagnation of this *Ummah*, which cannot rise to its height again unless it exerts itself to combat its ignorance, poverty and chaos. Public *jihād* is a compulsory action whose importance nothing can lessen and which no act of worship can displace in its time, as you have seen.

□ It was 'Alī ibn Abī Ṭālib (ؑ) who carried the Muslim standard to the forts of the Quraydhah. The Muslims vied with one another to arrive there and gather around the forts. Even when the army had approached quite close, the Jews were still as wayward as ever, for they looked at the Muslims and abused the Prophet (ﷺ) and his wives most vilely.

‘Alī (ؓ) thought it best to divert the Prophet (ﷺ) from those fools so he intercepted him as he was approaching and said: “O Messenger of Allāh (ﷺ), you should not go near those villains.”

□ “Why?” replied the Prophet (ﷺ), “I think you have heard some insults from them aimed at me. ‘Alī (ؓ) said yes, and the Prophet (ﷺ) asserted: “If they see me they will not say such things.” On approaching them, he said: “O brethren of the apes, has Allāh (ﷻ) disgraced you and sent down his curse upon you?”<sup>81</sup>

□ “O Abū Qāsim,” they replied, “you are not a foolish man.”

□ These are the character traits of some of the Jews. They insult other when they are safe, they kill when they are capable, and they describe people as the perfect example when they are afraid and for no other reason than their personal gain. As for treaties, they are the last things in life which they will support. However, their foolhardiness was of no avail, for the Muslims surrounded them closely and they felt certain that there was no other way out but surrender, and their hearts were filled with despair and fear.

□ Ka‘b (ؓ) chief of the Banū Quraydhah, said: “Fellow Jews, you see what has befallen you, and I shall give you three options, so take whichever of them you like.” When they asked what they were, he continued: “We should follow this man and believe in him for, by Allāh (ﷻ), it is clear to you that he is a Prophet (ﷺ) sent by Allāh (ﷻ) and that he is the one whom you find in your Scripture. In this way you will safeguard your lives, your properties, your children and your womenfolk.”

□ They said: “We shall never abandon the law of the Torah and we shall never exchange it for any other.”

□ He said: “If you reject this, then come, let us kill our children and women. Then let us go out to meet Muhammad (ﷺ) and his Companions face to face with our swords, not leaving behind us any property, so that Allāh (ﷻ) may decide between us and

<sup>81</sup> A weak Ḥadīth narrated by Ibn Ishāq on the authority of Al Zuhri as *Mursal*. Ibn Hishām took it from him. It is also narrated by Al-Ḥakim on the authority of Ibn ‘Umar (ؓ) although its chain is weak.



them. If we die, we die without leaving behind any progeny to be afraid for, and if we are victorious then, by my life, we shall find other women and children."

□ They said, "Shall we kill these poor wretches? What good is left in life after them?"

□ He said: "If you reject this, then tonight is Saturday night and perhaps Muhammad (ﷺ) and his Companions are feeling safe at this time. Let us attack them unawares."

□ They replied: "Should we spoil our Sabbath for ourselves and commit in it what those before us never committed?"

□ He said: "Not one of you has ever been resolute for one night since your mothers gave birth to you."

□ The Banū Quraydhah attempted to woo a settlement such as the one which had been concluded with their brothers, the Banū al Naḍīr. However, the Muslims refused everything but their unconditional surrender. The crime which they had committed was a clear and despicable treachery, and the Muslims were so angered by it that there remained no more room for leniency. If absolute justice was allowed to be meted out, then things would settle in their rightful place.

□ The Jews surrounded by the Muslims, asked to speak with Abū Lubābah ibn 'Abdul Mundhir. They sought his advice as to whether they should submit to Muhammad's (ﷺ) decree and he replied positively, pointing to his neck as if to say that it would definitely be slaughter. Then he immediately realized that he had betrayed the Prophet (ﷺ) by so doing, and in a confused state he hurried to the Prophet's (ﷺ) mosque in Madīnah, where he tied himself to one of its columns, swearing that he would not be loosed from it unless Allāh (ﷻ) pardoned him. Allāh (ﷻ) did accept his repentance, and some days later the following āyah was revealed about him:

﴿And [there are] others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allāh will relent toward them. Indeed, Allāh is Relenting, Merciful.﴾  
(Qur'ān 9: 102)

□ The siege continued for twenty-five days, during which the Muslims allowed the Jews who had refused to betray the Prophet (ﷺ) during the Battle of the Ditch to leave and go wherever they wished as a reward for their faithfulness. Thereafter they resolved to attack the closed fortresses and enter them by force.

‘Alī (رضي الله عنه) cried: “O battalion of faith, by Allāh (ﷻ) I shall either taste what Ḥamzah tasted or I shall open up their forts.” With him was Al Zubayr ibn-al ‘Awwām.

□ However, the Quraydhah said: “O Muhammad (ﷺ), we shall accept the decree of Sa’d ibn Mu‘ādh.”

Thus they came out of their forts and were taken to a prison camp, where Sa’d was brought to make the final decision about those who had been his allies. Sa’d was the chief of the Aus, who were the allies of the Banū Quraydhah in *jahiliyah*, and the Jews expected this relationship to benefit them. The Aus themselves expected their chief to be lenient with their old friends. Thus they pleaded with him to be lenient with their allies as he was being brought from the tent in which he was convalescing after his injury in the Battle of the Ditch.

□ However, Sa’d (رضي الله عنه) did not forget, amid the cries of hope directed towards him, that Islām and its sons, that Madīnah, its fruits, its crops, its progeny and its sanctuaries were rescued from the vehemence of the attacking forces only by a miracle of Providence. It was the Banū Quraydhah and those whom they harboured who had been the instigators and unholy allies in this war which had been declared to crush true monotheism and its upholders. Sa’d (رضي الله عنه) did not forget that the Quraydhah had broken their treaty and greeted him with a shower of abuse when he went to plead with them to remain faithful. Did he not say to them, “I fear for you what happened to the Banū al Naḍīr or worse than it? Despite this, their reply was “Eat your father’s...!”

□ Thus Sa’d (رضي الله عنه) did not hesitate to say to his people after their insistent pleading: “The time has come now that Sa’d (رضي الله عنه) should be afraid of no-one’s blame for the cause of Allāh (ﷻ).”

Sa'd (ﷺ) decreed that the men should be killed, their women and children taken captive and their properties distributed. The Prophet (ﷺ) endorsed this resolute decree, saying to Sa'd (ﷺ): "You have decreed for them decreed by Allāh (ﷻ) from above the seven heavens."<sup>82</sup>

□ Trenches were dug in the market square of Madīnah to execute this decree, and the Jewish fighters were brought to them in groups, one after the other, to pay the price for their treachery.

The Jews who were taken away to their deaths asked their chief, Ka'b (ﷺ): "What do you think he is doing to us?"

□ He replied: "Do you ever have any sense? Can you not see that the announcer never stops, and that whichever of you leaves to go with him never returns? By God, it is to be killed."

□ Yes, it was a killing. Nevertheless, the consequences of such a decree fell only on those who exposed themselves to it by their foul actions, and by their foul intentions which did not have the opportunity to materialize. And if they had been realized it would have meant the killing of thousands of Muslims under the feet of the confederates who sprang from all corners and were instigated and supported by these Jews.

□ Perhaps one of the causes for the catastrophe which overtook the Banū Quraydhah was the adventures of a small band of men who were seeking the leadership. If Huyayy ibn Akhtab and his peers had chosen to live in peace with Islām and were content with the booty offered them, neither they nor their people would have been subjected to this momentous retaliation. However, nations pay a high price with their blood for the mistakes of their leaders. In the twentieth century the Russians, the Germans and other nations paid dearly for the egotism of their deluded politicians. For this reason the Qur'ān deplores the greed and injustice of such leaders, for which others have borne the cost:

<sup>82</sup> A sound Hadīth narrated by Ibn Ishāq from whom Ibn Hishām took it on the authority of Alqamah ibn Waqqās as *mursal*. However, Bukhārī and Muslim also narrated it from Abū Sa'id al-Khudrī without the phrase "from above the seven heavens." Thus this portion is weak.

﴿Have you not seen those who gave the grace of Allāh in exchange for thanklessness and led their people down to the Abode of Loss. [Even to] Hell? Thus they are exposed. A hapless end!﴾  
(Qur'ān 14: 28-29)

□ Huyayy was brought to face his end, and Huyayy, as you know was the germ of these troubles. He looked at the Prophet (ﷺ) and said: "By God, I do not blame myself for my hostility towards you. Nevertheless, whoever deserts God deserts him. Then he turned to the people and said: "O people, I have nothing against the order of God. He has decreed slaughter for the Children of Israel." Then he sat down and was beheaded. About this a poet says:

By your life, Ibn Akhtab did not blame himself,  
But whoever deserts Allāh (ﷻ) is deserted.  
He fought until he reached his limit,  
And stirred up trouble.  
And every troublemaker seeks glory.

It is true that there were brave men among the Quraish and the Jews who faced death unflinchingly. False principles and baseless ideologies will never cease to have followers who defend them with their lives and riches. Nevertheless, this does not make falsehood true or tyranny just.

□ The attitude of the Jews to Islām yesterday was the same as their attitude to the Muslims today. Thousands of our brothers and sisters have been slaughtered in silence by the Jews who have occupied Palestine. The strange thing is that the Jews have left alone those who erected slaughter-houses for them in Europe and are cowardly to confront them. However, they oppress the Muslims who did not do them injustice for twelve centuries and tyrannize them in this shameful manner up to this day in Palestine, witnessed, encouraged and supported by the Western states.

□ About the defeat of the confederates and the punishment of the Quraydhah, Allāh (ﷻ) revealed the following āyāt:

﴿And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is Strong,

Mighty. And He brought those of the people of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some you killed and some you took captive. And He caused you to inherit their land, their houses, their wealth, and land you have not trodden. Allah is Able to do all things.﴾  
(Qur'ān 33: 25-27)

□ In this battle with the idolaters first and the Jews after, the Muslims lost a small number of men including Sa'd ibn Mu'adh. Allāh (ﷻ) answered his prayer and he died a martyr from the injuries he had received. In the Battle of the Ditch after Allāh (ﷻ) satisfied his desire concerning the Jews of the Quraydhah, and after, the Quraish's attack on Madīnah proved a failure and they returned home to be thenceforth under attack rather than the attackers.

□ The enmity between the Muslims and the Jews did not end with the defeat of the Quraydhah, for some of those who had instigated the confederates against Islām fled to Khaybar with its fortresses to seek the assistance of their brothers there. One of them was Abū Rāfi' ibn Huyayy's partner when he went round the tribes, inciting them to attack Madīnah. Mischief is ever expected from the Jews as long as they have the power to do so. The prophetic saying has vividly expressed how much hatred the Jews have for Islām. He said: "If ever a Jew is alone with a Muslim, he will attempt to kill him."<sup>83</sup>

□ We do not know of any reason for this instinctive hatred, except that they have deviated from the straight path. It is the right of the Muslims to be wary of it and not let any remains of it exist and grow with time. Thus five men from the Kharzraj tribe were sent to Khaybar to finish off Abū Rāfi' and fill the hearts of his associates with fear. The Prophet (ﷺ) appointed 'Abdullāh ibn 'Atik as their commander and forbade them from killing a child or a woman.<sup>84</sup>

<sup>83</sup> A weak Ḥadīth narrated by Al Khālid in 'The History of Baghdad'. He said it was a very strange Ḥadīth.

<sup>84</sup> A sound Ḥadīth narrated by Bukhārī on the authority of Al Bara ibn Azib.

□ The five adventurers entered Khaybar and reached the home of Ibn Abi al Haqīq in the evening. ‘Abdullāh ibn ‘Ātik told his companions to wait while he went forward to check. As he was seeking way to enter the fort he encountered some servants with a light, looking for a lost donkey. He was afraid that he would be recognized, so he covered his head and sat down as if he was easing his bowels. After they had found their donkey the gatekeeper announced that he was locking the gates so those who wished to enter should do so at once. ‘Abdullāh entered and hid in the place where the animals were tethered near the gate of the fortress.

□ Abū Rāfi‘ and his associates had supper and engaged in conversation for a while. Then they got up and left him for their homes. The voices died away and everything became still. ‘Abdullāh came out, having seen where the keys to the fortress were kept, and he took them out and opened the gate so that he could leave easily if the people saw him. He next went to their rooms and locked their doors from outside. Then he climbed the stairs to where Abū Rāfi‘ usually slept. The house was dark: all its lamps were extinguished. Not knowing where the man was, ‘Abdullāh called him by name: Abū Rāfi‘ replied: “Who is it?” ‘Abdullāh headed for the voice and struck him, but the blow was ineffective and he shouted.

□ ‘Abdullāh came up as if to help him, and asked “What is the matter, Abū Rāfi? Changing his voice.

□ Abū Rāfi‘ replied: “Curse be on your mother! Someone entered and struck me with a sword.”

□ ‘Abdullāh struck him a second time and he shouted, waking up his family. He fell to the floor, where ‘Abdullāh finished him off and then hurriedly left the room. He came to the stairs and was going to descend but slipped and twisted his leg. He tied it up and came limping back to his companions. They returned to Madīnah and gave the glad news that they had removed yet another insurmountable obstacle in the way of the *da‘wah*.

□ Unbelief was weakened under these heavy blows, and the foundations of Islām were strengthened and its state became



secure. The fifth year of the Hijrah had hardly ended before the Muslims became a power to reckon with. The Quraish and their allies were convinced that it was impossible to force them to return to the worship of idols, while the Jews had to admit that their malicious opposition to the new faith and its final message had only led them into a complicated muddle.

□ After the Battle of the Ditch this year up to the latter part of the sixth year, that is, up to the 'Umrah of Ḥudaybiyah, there were no other major incidents. The Hudhayl attempted to attack Madīnah but their leader, Khālīd ibn Sufyān, was killed, so they refrained. Then some bedouin thieves, led by 'Uyaynah ibn Ḥisn in the company of some horsemen from the Ghatafān, raided Madīnah and went away with its camels. However, Salāmah ibn al Akwa' alerted the people of Madīnah and set off alone in pursuit of the raiders, firing arrows at them in an attempt to retrieve the camels. Soon the Muslims horsemen were able to catch up with him, and upon seeing them the idolaters retreated, although not until some of them were killed and the stolen goods were retrieved. Bukhārī claims that this took place after Ḥudaybiyah, not before, and perhaps this is more authentic.

□ During this period the Prophet (ﷺ) married Umm Ḥabībah, daughter of Abū Sufyān, who had migrated to Abyssinia with her husband. He, however, became a Christian and died there, and so she was left alone. The Prophet (ﷺ) thought that he should honour this lady, who had forsaken her father, at that time the leader of Makkah, and chosen to migrate for Allāh's cause and remain faithful to Him, by marrying her. Thus he sent his offer to the Negus and made him his agent in this contract.

□ He also married Zaynab bint Jahsh. We shall discuss the details of this marriage in a forthcoming chapter on polygamy and the Prophet's (ﷺ) wives in particular.

□ It is said also that 'Amr ibn al 'As became inclined to Islām during this period. He was impressed by the victory gained by Muhammad (ﷺ), and he said to some of his associates: "Surely I can see Muhammad's (ﷺ) affair taking on greater proportions."

□ Then he advised them to go to Abyssinia where they could watch the results of the struggle between the Muslims and their people. When he went to Abyssinia and saw how the Negus respected the Prophet (ﷺ) and those who joined his cause, he became inclined to enter into Islām. Nevertheless, he hid his feelings until the Conquest to Makkah was imminent. He met Khālīd ibn al Walīd, who had decided to accept Islām and migrated to Madīnah, and he asked him where he was going.

□ Khālīd replied: "By Allāh (ﷻ), the path is clear. Surely the man is a Prophet! I am going to accept Islām, by Allāh (ﷻ), for, how long (can we continue otherwise)? 'Amr was pleased to find a companion such as Khālīd, so he too disclosed his mind to him, and the two men made their way to Yathrib as Muslims and *muhajirīn*. The story of their acceptance of Islām was just before the Conquest of Makkah, as I have already said, because Khālīd was a leader of the army of the Quraish in the 'Umrah of Ḥudaybiyah, when they were hindering the Muslims from visiting the ancient House.

## Chapter Seven

### A new phase

#### The '*Umrah* of H<sub>u</sub>daybiyah

The idea of visiting the Sacred Mosque which occurred to the Muslims came at the start of an exceptional phase in the history of their *da'wah*. Here they were expressing aloud their determination to enter Makkah, whereas only yesterday they had been expelled from it and attacked in the place where they had settled. The war between them and the Quraish was not yet over, for there was no decisive outcome in favour of either side. So how could they intend to make the pilgrimage ('*Umrah*') in these circumstances?

□ The answer to this question was that the Prophet (ﷺ) wanted to use this opportunity to assert the right of the Muslims to perform their acts of worship, and to make the idolaters understand that the Sacred Mosque was not the property of any tribe who could monopolize it and prevent others from making their pilgrimage to it. It was the legacy of the Prophet Ibrāhīm (Abraham) (عليه السلام), and the pilgrimage to it was incumbent on all those reached by the proclamation made centuries ago by the father of the prophets:

﴿And [remember] when We prepared for Abraham the place of the [holy] House, saying: make not anything as a partner to Me, and purify My house for those who make the round [thereof], those who stand, and those who bow and make prostration. And proclaim mankind the pilgrimage: they will come to you on foot and on every lean camel; they will come from every deep ravine.﴾ (Qur'ān 22: 26-27)

□ Thus it was not permissible for the people of Makkah to prevent the Muslims from coming to it. If, in the past, they were able to expel them, then, after the fighting that had taken place, they would not again insist on their erring ways.

□ The preparation of the Prophet (ﷺ) and his Companions for 'Umrah was in itself a sign of their deep desire for peace, and their desire to forget the old hostilities and start more peaceful and friendly relations. When would this take place? After the Quraish had exhausted their energies in insulting the Muslims, and after their abject failure to do so had become apparent. They had fought steadfastly for a number of years and sacrificed their wealth and lives to destroy Islām. In the end, however, achieved only great losses and severe crises, whereas the Muslims gained a stronger foothold and raised their banner higher than ever. Now they were going to Makkah as humble worshippers, not as revengeful warriors, wishing only to have the same right to make the pilgrimage as others had and from which they should not be prevented.

□ With this humble and magnanimous intention, the Prophet (ﷺ) summoned the Muslim community and the bedouin who lived around Madīnah. He announced to them that he wanted 'Umrah, not war, and was taking with him the sacrificial animals which would be slaughtered and fed to the poor of Makkah, the same people who had gathered to exterminate them in the Battle of the Ditch.

□ Did the unbelievers really understand this intention and assess correctly the status of the person who expressed it? No. They still remained attached, as was to be expected, to their corrupt conscience and evil designs. The bedouin who lived around Madīnah, and the hypocrites who were of the same turn of mind as they, knew that people of Makkah would fight Muhammad (ﷺ), and that if he insisted on making the pilgrimage, as he had announced, the Quraish would not let him until either they killed him or they are perished in the attempt to stop him. It was therefore an 'Umrah fraught with danger in their eyes, and the best thing was to flee from it. Perhaps if Muhammad (ﷺ) attained his objective, it would be easy to make excuses to him when he returned.

«Those of the wandering Arabs who were left behind will tell you: Our possessions and our households occupied us, so ask forgiveness for us. They speak with their tongues that which is not in their hearts. Say: Who can help you against Allāh, if He intends you harm or intends you benefit? No, Allāh is always aware of what you do. No: you thought that the messenger and the believers would never return to their own people and that was made fair-seeming in your hearts, and you did think a evil thought, and you were worthless people.» (Qur'ān 48: 11-12)

□ The confident Muslims left with the Prophet (ﷺ), their number being close to one thousand four hundred. This was in *Dhul Qia'dah* of the sixth year after Hijrah. They travelled and chanted praises to Allāh (ﷻ), and when they reached 'Asafān, which was two stages from Makkah, the news came that the Quraish were on the way to stop them. They were led by Khālīd Ibn al Walīd and they had sworn that no Muslim would enter their town.

□ The ghost of war began to hover in front of their eyes, bent on filling these sacred precincts with blood and bodies. Nevertheless, the Muslims had not come for this purpose, and the Quraish should not force them to resort to it. The Prophet (ﷺ) said:

"Shame on the Quraish! War has corrupted them. What good would it do them if they cleared the way between me and the other Arabs. If they kill me, then this is what they wanted. And if Allāh (ﷻ) grants me victory over them, they will enter into Islām in large numbers. And if they do not, they will fight as long as they have strength. So what do the Quraish think? For, by Allāh (ﷻ), I shall not give up fighting for that which Allāh (ﷻ) sent me with until Allāh (ﷻ) causes it to prevail or I die."<sup>1</sup>

<sup>1</sup> A sound Ḥadīth narrated by Ibn Ishāq with a sound chain from Muswar ibn Makhramah and Marwān ibn al Ḥakīm. Aḥmad and Ibn Hishām narrated it from him. It is part of a long Ḥadīth on the Treaty of Ḥudaybiyah and was narrated at length by Bukhārī and Aḥmad by another chain. Bukhārī and Aḥmad said that this statement was made by the Prophet (ﷺ) after the story of the she-camel, which is to come, when Badīl ibn Waraqāh came to him and he told him that he had not come for war. This is definitely more authentic than the narration of Ibn Ishāq.

□ In keeping with the desire to avoid war and purify the intended rites of any suspicion of a challenge, the Prophet (ﷺ) asked if there was any man to lead them along a route other than the one which the Quraish had taken.<sup>2</sup> A man from the tribe of Aslam volunteered, and he took them along a desolate, muddy track which was difficult for the Muslims to negotiate. Then he brought them to a plain at the end of the valley and the Muslims turned towards the right, which led them into Ḥudaybiyah just below Makkah. The Quraish cavalry became aware of this manoeuvre and they quickly backtracked to Makkah in order to stop the Muslims from entering it.

The Prophet (ﷺ) and his Companions were continuing along their chosen path, when suddenly his she-camel knelt down and refused to go further.

The people were astonished at her behaviour, and they said, "Qasira has become refractory." However, the Prophet (ﷺ) replied: "She has not become refractory, and this is not her nature. Instead, she has been kept back by the One Who kept the elephant from Makkah. Should the Quraish invite me today to any plan in which they seek good relations I shall respond to them."

Then he ordered the people to dismount at the spot where the camel had ended her journey.<sup>3</sup>

□ The Muslims dismounted as they had been ordered, expectantly awaiting the gates of Makkah to be opened up to them, so that they could circumambulate the Ka'bah, perform the Sa'yi and then leave for their homes with satisfaction and profit. They were confident that they would attain their goal. Why should they have any doubts, since they had heard from the Prophet (ﷺ) himself the many assurances that they would enter the Sacred Mosque in peace, having had their hair shaved or cut?

□ The Quraish, however, were perturbed at this unexpected

<sup>2</sup> A sound Ḥadīth narrated by Ibn Ishāq in the above-mentioned Ḥadīth on Ḥudaybiyah.

<sup>3</sup> A sound Ḥadīth taken from the Ḥadīth on Ḥudaybiyah by Bukhārī and others.



move, and they gave serious thought to stopping them from entering Makkah, whatever the cost. This was because they looked at the affair from a narrow point of view. They saw their status among the Arabs being threatened if the Muslims were to enter their city in this manner after the numerous wars which had taken place. Nevertheless, the Quraish were aware of their precarious position if another war should break out. They would have no justification for it either for themselves or their allies, and it could end disastrously for them. Thus intermediaries were sent to negotiate with Muhammad (ﷺ). Perhaps they would be able to arrive at a settlement which would save them from this muddle.

□ The first to come to him was Badīl ibn Waraqah along with some men from the tribe of the Khuza‘ah. They approached him and asked why he had come. To this he replied that he had not come for war; he had come to the House as a pilgrim who respected its sanctity. They returned to the Quraish and said: “O assembly of the Quraish, you are being hasty with Muhammad (ﷺ). He has not come for war, but as a pilgrim to the House.”

□ The Quraish replied, “Even if he has come without the intention of fighting, by God, he shall not force his way in at all, and the Arabs will not speak of us concerning it at all.”

□ Then they sent Makraz ibn Ḥafs, and he returned with the same news as Badīl. After them they sent the chief of the Ahabish, Al-Halis ibn ‘Alqamah.

When the Prophet (ﷺ) saw him he said: “Surely he is coming from people who are confused. Send the sacrificial animals out for him to see.<sup>4</sup> When he saw the animals coming towards him from the bank of the wadi, he returned to the Quraish before meeting the Prophet (ﷺ), because of what he saw.

When he told them of this, they said: “Sit down. You are an unintelligent bedouin.”

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<sup>4</sup> A sound Ḥadīth from the Ḥadīth on Ḥudaybiyah by Ibn Ishāq.

□ Al-Halīs became angry and shouted: “O assembly of the Quraish, by God, it is not for this that we have become your allies and made a contract with you. Should we bar from the House of God one who has come showing respect to it? By Him in Whose hands is my life, either you give way to Muhammad (ﷺ) and what he came for or I shall leave with every-one of the *Ahabish* (mercenaries).”

□ They replied: “Wait let us be for a while, Halīs, till we decide for ourselves what we want.”

□ Then they sent ‘Urwah Ibn Mas‘ūd to the Prophet (ﷺ). However, he did not want to return from negotiating with the Muslims only to hear abuse from the Quraish, so he said: “O assembly of the Quraish, I have seen what ill treatment and insults you gave to those whom you sent to Muhammad (ﷺ). You know that you are the father and I am the son. I heard of what happened to you and I gathered those of my people who obey me and came to support you.”

□ They said: “You are right. We have no grievance against you.”

□ He came to the Prophet (ﷺ), sat down in front of him, and then said: “Muhammad (ﷺ), have you gathered crowds of people and then come to your own tribe in order to ruin them? The Quraish have come out with their women and children wearing leopard skins, and pledged to God that you will never enter it in their presence. By God, I can see these people deserting you tomorrow!”

□ Abū Bakr (رضي الله عنه) was listening behind the Prophet (ﷺ), and when ‘Urwah alluded to the Muslims he disdainfully told him: “Suck Al-Lāt’s nipples. Shall we desert him?”

□ ‘Urwah asked who was that, and when the Prophet (ﷺ) replied that it was the son of Abū Qahafah, ‘Urwah turned to Abū Bakr (رضي الله عنه) and said: By God, if it were not for a favour which I owe you. I should have responded to that. But now we are even.”

□ ‘Urwah continued his conversation with the Prophet (ﷺ), and he took hold of the Prophet’s (ﷺ) beard as he was talking, as if to warn him of the consequences of what might happen to his people.

However, Al-Mughirah ibn Shu'bah knocked his hand away every-time he did that and said: "Keep your hand away from the Prophet's (ﷺ) face before we take hold of you!"

□ 'Urwah said to him: "How rude and crude you are!" Then asked the Prophet (ﷺ) who he was.

The Prophet (ﷺ) replied, smiling: "He is your brother's son, Al-Mughirah ibn Shu'bah."

'Urwah said to Al-Muhgirah: "You wretch! Wasn't it only yesterday that I washed your dirty parts?"<sup>5</sup>

□ The Prophet (ﷺ) replied to 'Urwah in such a way as to the obstinacy and remove the doubt. He did not wish for war. All he wanted was to visit the House as others visited it, and not meet with any hindrance or opposition. 'Urwah went back speaking highly of the Companions' veneration of the Prophet (ﷺ). He said: "By God, I have not seen a king among his people like Muhammad (ﷺ) among his Companions. I have seen a people who will never surrender him for anything, so make what you will of that."<sup>6</sup>

□ The men who spoke on behalf of the Quraish in these negotiations had no arguments. In fact, they returned to Makkah more inclined towards being lenient with the Muslims and allowing them to perform their rites. Some of them only kept from insisting on this when they felt that the Quraish were being stubborn and were avoiding the truth which was plain to them. Without deliberation and thought they had decided that the Muslims should not enter the Holy City, so what was to be, was to be done.

□ The Muslims remained where they were, seeking other solutions to the problem rather than attacking Makkah. Although a group of foolish people attempted to provoke a battle the Muslims remained calm and did not lost their nerve. Ibn 'Abbās

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<sup>5</sup> Before Islām, Al Mughīrah was a cunning murderer. He had killed some people and 'Urwah pacified the situation by befriending him.

<sup>6</sup> All of this was part of the story of Ḥudaybiyah according to Ibn Ishāq. Bukhārī narrated it in a similar way.

narrated that the Quraish sent some forty to fifty men to encircle the Prophet's (ﷺ) camp and kill any of his companions. However, they were caught and brought before the Prophet (ﷺ). He pardoned them and set them free, although they had pelted the camp with stones and arrows.<sup>7</sup>

□ On the boorishness of the Quraish and the forbearance of the Muslims, Allāh (ﷻ) revealed the following:

﴿When those who disbelieved had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers, and imposed upon them the word of self-restraint, for they were worth of it and meet for it. And Allah is Aware of all things.﴾ (Qur'ān 48: 26)

□ Stemming from the peace which had descended on the Muslims was the fact that the messengers of the Quraish were coming and going to and from the Prophet (ﷺ) without being obstructed by anyone, whereas the messengers of the Muslims sent to the Quraish were exposed to death. Khirash ibn Umayyah of the tribe of Khuza'ah would have been killed if the Ahabish had not saved him. He returned after having camel hamstrung. He had been sent by the Prophet (ﷺ) to explain to the people of Makkah the reason for his coming; that he wanted to worship, not to fight. Messengers are not killed. However, the Quraish had lost their senses, and people who lose senses do not care if they commit suicide. The chieftains of Makkah had deviated from the straight path and they could care less about the deadly fate which awaited them. Had the Muslims clashed with them, they would have had no means of resistance and the sanctuaries of Makkah would have been severely affected.

﴿And if those who disbelieve join battle with you, they will take to

<sup>7</sup> Weak it was narrated by Ibn Hishām from Ibn Ishāq and he did not give the name of one of the links. Ahmad narrated a shorter version from 'Abdullāh ibn Mughaffal with a sound chain, and in it the number of idolaters is said to be 30 youths. The *āyāt* (verse) "And he it is Who has withheld men's hands from you and has withheld your hands from them..." (Qur'ān 49: 24) was revealed concerning them.

flight; and afterwards they will find no protecting friends nor helper. "It is the law of Allāh which has taken its course before. You will not find any change in the Law of Allāh." (Qur'ān 48: 22-23)

□ However, the Prophet (ﷺ) was unhappy that matters should proceed in this way, and he saw it best to renew his attempts at convincing the people of Makkah to let him make the pilgrimage and then leave. He summoned 'Umar ibn al Khattāb (رضي الله عنه)<sup>8</sup> to go to them and speak to them of the reason for the Muslims' coming.

'Umar (رضي الله عنه) said: "Messenger of Allāh (ﷺ), there is no one in Makkah from the Banū 'Adi who will protect me if I am attacked. Send 'Uthmān ibn 'Affān (رضي الله عنه), for his clan is still in Makkah and he will convey what you want."

□ 'Uthmān (رضي الله عنه) entered Makkah under the protection of his cousin Abbās ibn Sa'īd ibn al 'Ās. He was able to convey his message fully, and make whomever he met understand the noble truth for which all the Muslims had come. The reaction to him was. "If you wish to circumambulate the Ka'bah, then do so."

□ However, he said that he would not do so until the Prophet (ﷺ) circumambulated it first. It is worthy of mention here that Makkah was not devoid of believing men and women whose hearts were attached to the Muslims confined outside the town. Islām had spread secretly in many homes whose occupants longed for the day when they would be able to declare their faith and rid themselves of the tyranny of unbelief over them. Apparently 'Uthmān (رضي الله عنه) had contacted these believing people and given them the good news of a near victory, and the Quraish therefore thought that 'Uthmān (رضي الله عنه) had overstepped his limits. They ordered him to be confined and the news spread among the Muslims that he had been killed.

□ When the news reached the Prophet (ﷺ), he said: "We shall not leave till we fight these people."<sup>9</sup> He called the Muslims to make

<sup>8</sup> Part of the story as narrated by Ibn Ishāq.

<sup>9</sup> Weak: narrated by Ibn Ishāq, and from him Ibn Hishām, from 'Abdullāh ibn Abī Bakr as *mursal*.

a pledge of allegiance with him. He was under a tree whose branches were intertwined. His Companions responded immediately, pledging death with him and that they would not flee.

Jābir ibn ‘Abdullāh spoke about it after he had lost his sight. He said: “The Prophet (ﷺ) said to us on the Day of Ḥudaybiyah: ‘You are the best of the people on earth.’ We were one thousand four hundred, and if I had my sight today I should show you the place of the tree.”<sup>10</sup>

□ It was narrated from Jābir that a slave of Ḥātib came complaining about him to the Prophet (ﷺ), saying: “Surely Ḥātib will enter the fire.”

The Prophet (ﷺ) replied: “You are wrong. He will not enter it; he has witnessed Badr and Ḥudaybiyah.”<sup>11</sup> This pledge is called the Pledge of *riḍwan* (Pleasure) with reference to Allāh’s (ﷻ) statement about those who took part in it:

﴿Allāh was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and rewarded them with a near victory.﴾ (Qur’ān 48: 18)

□ The tree has since been cut down and its place forgotten. This is right, for has it remained, a dome would have been built over it and visits would have been paid to it. The common people are quick to attach themselves to material things and remains which draw them away from Allāh (ﷻ). Ṭāriq ibn ‘Abdul Rahmān said:

“I was travelling to make the pilgrimage when I passed by some people offering prayers. I asked what was this mosque, and they said it was the tree under which the Prophet (ﷺ) took the Pledge of *riḍwan*. I came to Sa‘īd ibn al Musayyab and told him about this. He said that his father told him that he was one of those who took the pledge with the Prophet (ﷺ) under the

<sup>10</sup> Sound: narrated by Bukhārī.

<sup>11</sup> Sound: narrated by Muslim. “It was narrated” should be dropped as this suggests that it is weak.



tree, but the next year they had forgotten the place and could not find the tree. Sa'Id continued saying: "The Companions of the Prophet (ﷺ) did not know it, but you know it: You are more knowledgeable!"

□ As he was taking the pledge from the Muslims, the Prophet (ﷺ) struck one hand upon the other and said: "This is for 'Uthmān (رضي الله عنه)"<sup>12</sup> However, 'Uthmān (رضي الله عنه) was not confined for long for the Quraish were afraid to harm him owing to his status among their nobles. They hurriedly sent Suhayl ibn 'Amr to make an agreement with the Prophet (ﷺ). Their sole aim in this agreement was that the Muslims should go home this year, but they may return at any other time if they wished. This would preserve the status of the Quraish among the Arabs!"

□ The Prophet (ﷺ) received the negotiator from the Quraish with the ardent desire for peace even though he was capable of settling matters with the sword to which his enemies had chosen to resort ever since they had expelled him from his home. Suhayl spoke long and offered the conditions within the framework of which the agreement should take place. The Prophet (ﷺ) accepted them, and all that remained was for them to be written down in a document and signed by both sides.

□ There was a general astonishment in the Muslim camp at the way in which the Prophet (ﷺ) treated his friends and his enemies. As regards the latter he went to extremes to be gentle with them, although it was more fitting that he should be harsh with them. As for his friends, he did not, contrary to his usual dealings with them, consult them at all about the suggested treaty, although in all past affairs of war and peace he would refer to them and even accept their opinion despite his objections. Today, however he took on the job alone and accepted what they disliked without any pressing need.

□ Elsewhere<sup>13</sup> we have explained the Prophet's stand on the

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<sup>12</sup> Sound: narrated by Bukhārī.

<sup>13</sup> In our book *Islam and Political oppression*.

‘Umrah of Ḥudaybiyah in particular and shown that the affair was not left to be determined by the usual opinion: inspiration from above was the determining factor. Allāh (ﷻ), who prevented the camel from moving forward, did not allow these battalions to continue their march or aim their weapons, for they might have gained a victory which was lesser in its dimensions for Islām than a peace with blessed consequences. Zuhri said:

“When the matter was concluded and it only remained to be written down, ‘Umar (رضي الله عنه) sprang up and came to Abū Bakr (رضي الله عنه). He asked: “Abū Bakr (رضي الله عنه), isn’t he the Messenger of Allāh (ﷺ)?” Abū Bakr (رضي الله عنه) replied yes. He said: “Aren’t we Muslims?” Abū Bakr (رضي الله عنه) said yes: “Aren’t they idolaters?” He said yes. ‘Umar (رضي الله عنه) said: ‘Well should we give what is debasing to our religion?

Abū Bakr (رضي الله عنه) said: “‘Umar (رضي الله عنه), follow his orders for I swear that he is the Messenger of Allāh (ﷺ).”

‘Umar (رضي الله عنه) said: And I swear that he is the Messenger of Allāh (ﷺ).”

□ Then he went to the Prophet (ﷺ) and said: ‘Aren’t you the Messenger of Allāh (ﷺ)?” He said yes. ‘Umar (رضي الله عنه) asked: “Aren’t we Muslims? He said yes. ‘Umar (رضي الله عنه) asked: “Aren’t they idolaters? He said yes. Then ‘Umar (رضي الله عنه) asked: “Well, why should we give what is debasing to our religion?” He said: ‘I am the servant and Messenger of Allāh (ﷺ). I shall not disobey His order and He will not cause me to be ruined!”<sup>14</sup>

□ Then the Prophet (ﷺ) called ‘Alī ibn abī Ṭālib (رضي الله عنه) and said: “Write: in the Name of Allāh (ﷻ), the Beneficent, the Merciful.”

□ Suhayl said: “I do not know this. But write: In Your Name, O Allāh (ﷻ).” Then Prophet (ﷺ) ordered ‘Alī (رضي الله عنه) to write it down and he wrote it. Then he said: “Write: This is what Muhammad (ﷺ), the Messenger of Allāh, has agreed to with Suhayl ibn ‘Āmir.”

<sup>14</sup> A sound Ḥadīth, part of the story of Ḥudaybiyah. Al Zuhri is one in the chain and the Ḥadīth is not one of his *mursals* as the text may suggest.

□ Suhayl said: "Had I witnessed that you were the Messenger of Allāh (ﷺ), I should not have fought you. But write your name and your father's name."

□ The Prophet (ﷺ) said: "Write

"This is what Muhammad ibn Abdullāh has agreed to with Suhayl ibn 'Amr. They have agreed to cease waging war among the people for ten years, during which the people will be safe and will desist from attacking one another on condition that whoever comes to Muhammad (ﷺ) from the Quraish without the permission of his guardian will be sent back to them, and whoever by him comes to the Quraish from those with Muhammad (ﷺ) will not be returned to him by them. We shall not show enmity to one another and there will be no secret reservation or disloyalty. He who wishes to enter into a bond and agreement with Muhammad (ﷺ) may do so, and he who wishes to enter into a bond and agreement with the Quraish may do so.

□ You must withdraw from us this year and not enter Makkah against our will. Next year we shall make way for you and you can enter it with your Companions, and stay there three nights. You may carry a rider's weapons: the swords in their sheaths. You can bring in nothing else.

□ While the Prophet (ﷺ) was drawing up the document, the son of the negotiator himself came from the Quraish, wishing to join the Muslims. Abū Jandal ibn Suhayl had entered into the religion of Allāh (ﷻ) and met with torture from his family. Now here he was, dragging his shackles of iron. The Muslims had no doubt that Makkah would be conquered, for the Prophet (ﷺ) had told them of his dream in which he was entering it and circumambulating the Ancient House. However, when they saw the conditions of the treaty, their compulsions and Suhayl's obstinacy to the Prophet (ﷺ) they felt dejected to the point of death, and when they saw the case of Abū Jandal it only made things worse.

□ When Suhayl saw his son, he stood slapped him in the face, seized him by the collar, and then said: Muhammad (ﷺ), the terms were agreed before he came!" The Prophet (ﷺ) replied that he was right, and Suhayl began dragging his son by his collar to take him back to the Quraish.

Abū Jandal shouted at the top of his voice: "O you Muslims, am I to be returned to the idolaters for them to persecute me for my religion?" this made them feel even worse.

However, the Prophet (ﷺ) said: Abū Jandal, be patient and seek Allāh's help, for Allāh (ﷻ) will grant relief and a means of escape for you and those who are oppressed along with you. We have signed a treaty with these people: we have given them and they have given us this pledge in Allāh's (ﷻ) name and we shall not betray them."

□ The treaty was agreed and the Khuza'ah declared their commitment to the bond with the Muslims, while the Banū Bakr declared their commitment to the bond with the Quraish.<sup>15</sup>

□ A first glance at these terms will show that they injured the rights of the Muslims and appeased the pride and ignorant zealotry of the Quraish. The Prophet's (ﷺ) Companions wondered why they should return to the Quraish anyone who came as a Muslim, and why the Quraish should not return anyone who left the Muslims and went to them. The Prophet (ﷺ) explained the terms in this way. Those who went over the Muslims were saved from their evil. As for the oppressed Muslims, the Quraish would soon learn about them as they had learnt about those before them, and the final victory would be theirs. Were not the Prophet (ﷺ) and those with him oppressed, then Allāh (ﷻ) aided them and withdrew His help from the Quraish before them?

□ Once again, the Muslims felt despair in their hearts: they were told that they would enter the Sacred Mosque, but they were asked

<sup>15</sup> All of this is from the story of Ḥubaybiyah by Ibn Ishāq (the words are his), Bukhārī and Aḥmad.

to return. The Prophet (ﷺ) explained that they would come again to enter it as they had been promised. He did not tell them that they would enter it that year. The Muslims felt heavy with despondency at this sad end and their eyes filled with tears at this unexpected distress. When the Prophet (ﷺ) finished drafting the document, he told his Companions to get up and slaughter their animals, then shave their heads as an end to the 'Umrah, after which they should return to Madīnah. However, no-one moved, even though he gave the order three times. He went into the tent of Umm Salmah and told her of the men's disobedience.

□ She said: "Messenger of Allāh (ﷺ), what do you expect? Go out and do not say a word to anyone until you sacrifice your animal, call your barber and have yourself shaved."

□ He did so, and when the Muslims saw this they regained their composure and felt the danger of disobeying his order. Thus they quickly got up, sacrificed their animals and then shaved one another. They almost killed one another on account of their excessive grief.<sup>16</sup>

□ Would that the intentions of good and evil produced their sweet or bitter fruits with the speed that showed up the results of the Treaty of Ḥudaybiyah! Not many days had passed since the signing of the treaty before the obstinacy which the idolaters showed in it boomeranged on themselves. They themselves began to complain about the clauses which they had dictated, or which their crude zealotry had dictated. Likewise the Muslims looked on in astonishment at the results of the deep forbearance which the Prophet (ﷺ) had displayed, and they felt its blessings to such an extent that their tongues burst forth in praise of Allāh (ﷻ).

□ The strength of the unbelievers in the peninsula weakened and slackened from the time this treaty was signed. The Quraish used to be considered the leaders of unbelief and the standard bearers of opposition to and persecution of the new religion. However, when the news spread of their treaty with the

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<sup>16</sup> Sound: it is part of the story of Ḥudaybiyah according to Bukhārī and Aḥmad.

Muslims, the threat of the hypocrites, who had been working for their own-benefit, died away and the pagan tribes scattered to various corners of the peninsula, especially since the Quraish froze their opportunistic policies and concentrated, on the other hand, the Muslims expanded their educational, political and military activities, and their propaganda succeeded in uniting a large number of tribes and convincing them to accept Islām.

□ Many historians count the Treaty of Ḥudaybiyah as a victory. Infact Al Zuhri said:

“There was no previous victory in Islām greater than it. There was only fighting when the people clashed. However, when the treaty was agreed, war was laid aside and people were safe from one another. They met and negotiated in discussions and disputes, and everyone to whom Islām was explained, accepted it.

During those two years after Ḥudaybiyah, as many people embraced Islām as had done so in the years before or even more.

□ Ibn Ḥishām said: “The proof of what Al Zuhri said is that the Prophet (ﷺ) went to Ḥudaybiyah with one thousand four hundred men, whereas two years after that at the conquest of Makkah he had with him ten thousand.

□ As for the oppressed Muslims at Makkah, one of them, named Abū Baṣīr ‘Ubayd ibn Usayd, fled to Madīnah in the hope of staying there. However, the Quraish sent two men to demand his extradition in accordance with the treaty.

The Prophet (ﷺ) said to him: “Abū Baṣīr, we have made a pledge with these people, as you know, and our religion does not permit us to be unfaithful. Nevertheless, Allāh (ﷻ) will provide for you, and the oppressed with you, a relief and a means of escape. So go back to your people.

□ Abū Baṣīr was saddened by this and said: “Messenger of Allāh (ﷺ), will you return me to the idolaters for them to persecute me for my religion?” The Prophet (ﷺ) only repeated his hope for imminent relief, then he sent Abū Baṣīr with the



two men back to Makkah.<sup>17</sup> Abū Baṣīr refused to surrender to this fate, and on the way he tricked one of the men into giving him his sword and killed him. The other fled in fear to Madīnah to tell the Prophet (ﷺ) what Abū Baṣīr had done.

However, Abū Baṣīr appeared, sword in hand, and said: "Messenger of Allāh (ﷺ), you have been faithful to your pledge, and Allāh (ﷻ) had relieved you. You handed me over to the men, and I resisted with my religion from being persecuted or sent back."

□ The Prophet (ﷺ) said: "Woe unto his mother. A kindler of war, if others were with him."<sup>18</sup>

□ Abū Baṣīr realized that there was no place for him in Makkah and no refuge in Madīnah. He went to the seashore near a place called 'Ays, and from there he threatened the caravans of the Quraish which passed through the road of Saha. The Muslims at Makkah heard of his activity and the Prophet's (ﷺ) saying: "A kindler of war, if others were with him." They joined him one after the other until about seventy dissenters, including Abū Jandal, were with him. They formed an army which harassed the Quraish, killing any of them who fell into their hands and intercepting their caravans. Eventually the Quraish sent to the Prophet, begging him to take in those people for they had no need of them. In this way the Quraish waived the clause which they had dictated in obstinacy and the Muslims had accepted unwillingly.<sup>19</sup>

□ The story of Abū Baṣīr, Abū Jandal and their brethren is very

<sup>17</sup> Narrated by Ibn Ishāq without a chain and Ibn Hishām took it from him. Bukhārī narrated it briefly in the following words: "Abū Baṣīr, a man from the Quraish, who was a Muslim, came to him. They sent two men after him and said: (observe) the treaty which you made with us' and he handed him over to the two men."

<sup>18</sup> Sound: part of the story by Bukhārī and Aḥmad.

<sup>19</sup> Not authentic: Ibn 'Uqbah narrated it from Al Zuhri as *mursal*, as in *Fath-al Bari* and *Al-Isti'āb*, of Ibn 'Abdul Barr on the life of Abū Baṣīr. However, Ibn Ishāq narrated it with a different chain, and Ibn Hishām recorded it in his *Sīrah* as *mursal*. Al-Ḥakīm completed the chain in his *Mustadrak* on the authority of 'Ā'ishah and his chain is good. Thus it is better to rely on this rather than what is in this book. It is supported by a Ḥadīth of Umm Salāmah narrated by Al-Bayhaqī in his *Sunnah*.

significant. It is the story of a struggling faith, despised by enemies and unaided by friends. It makes clear that faith in Allāh (ﷻ) penetrated the hearts of these people without the assistance of any outside force except the purity of their souls. They were deprived of the spiritual support which comes from mixing with the Prophet (ﷺ) and listening to him while he recited or gave advice. On the other hand, they were compensated for that by contact with his Revelation and extracts from his teachings. Thus, in their following of the truth, rejection of injustice and love of adventure, they were a wonderful example of a mighty, struggling Islām.

□ Abū Baṣīr never returned to the Prophet (ﷺ). This was because the permission to reside with him came while he was on his deathbed. Mūsā ibn ‘Uqbah (رضي الله عنه) narrated that Abū Baṣīr’s men had seized a caravan in which was Abul ‘Ās ibn al Rabi‘ the Prophet’s (ﷺ) son-in-law, who had not yet accepted Islām. They captured everyone in the caravan, except Abul ‘Ās because of his status. He went to Zaynab, his wife, and complained to her about what had happened to his friends and their wealth. Zaynab spoke to the Prophet (ﷺ) about this, and the Prophet (ﷺ) stood up and delivered a sermon to the people, saying:

“We have made these people our in-laws: we have made Abul ‘Ās our son-in-law and found him to be a good son-in-law. He has come from Syria with some friends of his from the Quraish, and Abū Jandal and Abū Baṣīr have captured them and all that they had with them. Zaynab, the daughter of Allāh’s Messenger (ﷺ), has asked me to grant them protection, so will you grant Abul ‘Ās and his friends protection?”

All the Muslims agreed and when the news of this reached Abū Jandal, they released the prisoners and gave them back all they had taken, including a string of camels or a camel’s land rope.

□ Then the Prophet’s (ﷺ) letter reached Abū Baṣīr as he was breathing his last, telling him to leave that place and return to where he loved to be. He died with the letter on his chest, and

Abū Jandal buried him. In the meantime Abul 'Ās ibn al Rabi' took all the goods and went to Makkah, where he distributed them to their owners.

When he had finished, he said: "O men of the Quraish, is there any of your property left with me which I have not yet handed over?"

They replied: "No. May God reward you kindly, for we have found you to be faithful and noble."

He said: "By Allāh (ﷻ), the only thing which prevented me from declaring my acceptance of Islām before reaching you was that you might think that I accepted Islām to steal your property. I testify that there is no god but Allāh (ﷻ) and that Muhammad (ﷺ) is His servant and Messenger." He returned to Madīnah, where the Prophet (ﷺ) handed him his wife, Zaynab.<sup>20</sup> Although they had been separated by the difference in religion, he did not make a new contract for them.

□ Shortly after the Treaty of Ḥudaybiyah the Muslims refused to send back to their guardians the women who migrated to them, either because they understood the Treaty to refer specifically to men, or because they were afraid that the women who accepted Islām might succumb under persecution and would be unable to go elsewhere as did Abū Jandal, Abū Baṣīr and others. Whatever the reason, the withholding of the Muslim women who migrated was done under instructions from the Qur'ān. The Muslims were charged with the responsibility of compensating the women's idolatrous husbands so that they could marry again if they did not wish to become Muslim and retain their original wives.

﴿O you who believe! When believing women come to you as fugitives, examine them. Allah is best Aware of their faith. Then, if you know them to be true believers, do not send them back to the disbelievers.

<sup>20</sup> A sound Hadīth, narrated by Abū Dāwūd, Al Tirmidhī, Al Ḥākim, Aḥmad and Ibn Hishām in his *sīrah* on the authority of Ibn 'Abbās. His chain is good; Al Tirmidhī said: "There is nothing wrong with it, and Aḥmad confirmed its authenticity.

**They are not lawful for the disbelievers, nor are the disbelievers lawful for them.﴾ (Qur'ān 60: 10)**

□ The āyah (verse) points out, along with the laws it contains, what a woman used to enjoy by way of freedom of thought and respect for her person. If this should happen today, a large number of Muslims would ask: who examines her, a man or a woman? If a man, then young or old? And is she to be examined directly or behind a screen?

### **With the Jews Once Again**

There remained two groups of inveterate enemies facing the Muslims. The bedouin Arabs, who traversed the desert like camels, understood little. If any prey appeared, they would fly after it. Seldom were they attracted by talk of belief in Allāh (ﷻ) and the Last Day. The Jews, who thought that prophethood was their exclusive right and never ceased to oppose the Muslims, deceived Muhammad (ﷺ) and rejected his message. They were deluded by the honour which they had inherited from the Torah, and so they disputed long with the Muslims and strove with all their might not to recognize them. They went as far as to incite others against them, as you have seen. Thus they displayed a strange mixture of malice, pride and deceit. In spite of the severe thrashings which they received in their struggle against the Muslims, they never budged an inch from their dastardly plot.

□ The enmity against Islām brought together the stupid bedouin with the cunning Jews. When the confederates failed to defeat Madīnah and the Jews of the Qurayzah reaped the harvest of their treachery, the Jews of Khaybar could not find any rest nor did they try to make peace with the Muslims. On the contrary, they began initiating contacts with the Ghatafān and the bedouin who lived around them from another front against Islām. Nevertheless, the Muslims were alert to these conspiracies, and no sooner did they return from Ḥudaybiyah at the end of the

sixth year than they took off again in *Muharram* of the seventh year, in the direction of Khaybar, to shatter the power of the Jews in those quarters.

□ It did not slip the minds of the Muslims, before travelling, to drive a wedge into the united front of the Ghatafān and the Jews. They made the Ghatafān think that the attack was directed at them and that the Muslim forces were about to meet them. Ibn Ishāq said:

“They were told that the Ghatafān had grouped themselves against the Prophet (ﷺ) when they heard that he was heading for Khaybar. They came out to help the Jews against him, and when they had travelled a stage they heard the news that their properties and families behind them were in danger. They thought that the Muslims had taken another route to them. So they turned back on their tracks and stayed with their families and properties, leaving Khaybar to the Prophet (ﷺ).”

□ Thus the plan succeeded in isolating the Jews from their allies, the idolaters. When the Prophet (ﷺ) was almost upon the fortified town and had prepared for combat, he asked his Companions to stop. Then he supplicated to Allāh (ﷻ) with these words:

“O Allāh (ﷻ), Lord of the heavens and what they shade, Lord of the earths and what they carry, Lord of the devils, and those they lead astray, and Lord of the winds and what they blow away, we seek of you the good of this town, the good of its people and the good of what is in it, and we seek refuge in you from its evil, the evil of its people and the evil of what is in it.”<sup>21</sup>

<sup>21</sup> A good Ḥadīth. Ibn Hishām narrated it from Ibn Ishāq, who narrated it from Abū Mu’tab ibn ‘Amr. One of the men in the chain has not been named. In his version, Al-Bayhaqī called him Ṣalāh ibn Kaysāh, as in *Al-Bidāyah*. However, the one who narrated from him, Ibrahim ibn Isma’īl ibn Majma, is weak. Thus Al-Bayhaqī declared this chain to be weak. Nevertheless, it is reinforced by what is narrated from Al-Bayhaqī, Al-Ḥākim and Ibn al-Sunni on the authority of Suhayb, who said: “Whenever the Prophet (ﷺ) saw any village which he wanted to enter, he would say this *du‘ā*”

Al-Ḥākim considered its chain to be sound, although there is some doubt about this. Yet there is further support in the Ḥadīth of Abū Lubābah, narrated by Ṭabarānī and its chain is good.

Then he said: "Advance in the name of Allāh (ﷻ)."<sup>22</sup>

□ It seems that the Jews first thought that the Muslims were marching against the Ghatafān, so they did not pay them much attention.

They went as usual in the morning to their fields, carrying their shovels and baskets, and were surprised when they saw the Muslims coming towards them. They hurried back to their fortresses in dismay. The Jews, as the Muslims learnt from their wars with them, did not rely on sending their armies into the open air. They disliked confrontation in those vast fields. The character trait which they could never abandon dictated that they should fight from behind high walls. Is this not an indication of their love of life and dislike of death?

□ When the Prophet (ﷺ) saw them hurrying to their fortress, he wanted to strike terror into their hearts, so he shouted: "Allāh (ﷻ) is the Greatest! Khaybar is destroyed! When we arrive in a people's quarters the morning turns bad for those who have been warned."<sup>23</sup> Sinning towns bring down destruction upon themselves sooner or later. It is narrated that the Prophet (ﷺ) said: "When adultery and usury spread in a village, it will bring upon itself the Wrath of Allāh (ﷻ)."<sup>24</sup>

□ This twofold corruption is widespread among the Jews. To this day they are among the masters of usury in this world and some are the leaders of libertinism and prostitution, whose women do not reject the hand of any flirt. This, however, does not negate the fact that among them there is a group known for their morals and chastity, though they are few. "And from the people of Moosā there is a group who guides by the truth and by

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<sup>22</sup> Weak. It comes from the above-mentioned Ḥadīth of Abū Mu'tab and you have seen its weakness. I have not found any support for it so it remains weak.

<sup>23</sup> Sound: narrated by Bukhārī on the authority of Anas (رضي الله عنه).

<sup>24</sup> Sound: narrated by Al Ḥākim on the authority of Ibn 'Abbās. He said it had a sound chain and Al Dhahabī agreed with this. It was also narrated by Abū Ya'la on the authority of Ibn Mas'ūd and its chain is good, as in *Al-Targhib*.



it they judge.” However it is the majority, not the minority who determine the fates of their peoples.

□ The Muslims launched their attack on the well-fortified buildings, and soon fortress after fortress began to crumble at their onslaught. The Jews struggled desperately, for Khaybar was their most fertile land and impregnable fortress. The siege continued, and as one garrison fell the Jews continued to resist with another.

□ The Prophet (ﷺ) said: “I shall give the banner tomorrow to a man who loves Allāh (ﷻ) and His Messenger and whom Allāh (ﷻ) and His messenger love.” The Muslims spent the night wondering who it was. Next morning they were all expectant to see who was that person. Then the Prophet (ﷺ) called ‘Alī bin Abī Tālib (ؑ) and gave him the banner.

‘Alī (ؑ) said: “Messenger of Allāh (ﷺ)! should I fight them till they retreat from there?”

The Prophet (ﷺ) replied: “Keep going without a halt until you enter their quarters, then invite them to Islām and tell them of their duty to Allāh (ﷻ). By Allāh (ﷻ), that Allāh (ﷻ) should guide a single man through you is better than if you were to have heaps of gold.”<sup>25</sup>

□ The Prophet (ﷺ) offered this timely advice to prevent the desire of his men for worldly riches. Although the wealth of the Jews if they were defeated, would be vast, but the blessings of those who fought them, if they were rightly guided, would be greater. If the Jews had accepted the laws of Allāh (ﷻ) and given up the selfish ways in which they lived and dealt with people, they would have been left in peace. However, they insisted on war. So ‘Alī (ؑ) attacked them and pressed on till their fortress fell and the Muslims occupied it. The battle cry during the siege of Khaybar was “Ya Manşūr, amut, amut!”

□ A Jewish horseman by the name of Marhab came out of the fortress and challenged the Muslims to a duel, reciting:

<sup>25</sup> Sound: narrated by Bukhārī and Muslim on the authority of Sahl ibn Sa’d.

Khaybar knows that I am Marhab,  
 A seasoned warrior armed to the teeth,  
 Piercing here and slashing there  
 When the enraged lions come forward.

□ Some say that 'Alī (عليه السلام) killed him, whereas others say it was Muhammad ibn Maslamah, who was enraged because his brother Maḥmūd ibn Maslamah was killed by a millstone which was dropped on his head.<sup>26</sup> After Marhab was killed, his brother, Yasir came forward and Al Zubayr challenged him. Al Zubayr's mother, Ṣafiyah, was among the women who had come with the army to help them fight the Jews.

She was afraid that her son would be killed, and the Prophet (ﷺ) reassured her: No, your son will kill him, *Inshā'allah*," and Al Zubayr did kill him.<sup>27</sup>

□ The Jews held on firmly to their remaining fortresses, defending them like those in despair. The Muslims tightened the siege against them, wishing to end this war quickly for they were worn out with hunger. Many of them were struck down by various sicknesses owing to the bad climate and the unhealthiness of the swamps. Then someone came to the Prophet (ﷺ) and informed him that the Jews were not worried about the siege, since they had access to secret waterholes and they would go out at night to draw water. The Prophet (ﷺ) ordered their waterholes to be cut off<sup>28</sup> to force them to fight or surrender. They came out and engaged the Muslims in a violent struggle, during the course of which a number of Muslims were martyred after they had paved the way for the fall of the fortress, which was called the Zubayr Fortress, at the end of a chain fortresses called Al Nitāh. The Muslims were able to capture them all after they entered the fortress of Na'im, Sa'b, Watih and Salālim.

<sup>26</sup> I say the first is correct because it comes in Muslim and the Mustadrak of Al-Hakim, who said that there was abundant evidence that 'Alī (عليه السلام) killed Marhab.

<sup>27</sup> Weak: narrated by Ibn Hishām from Ibn Ishāq with a muddled chain.

<sup>28</sup> Not authentic: narrated by Al-Wāqidi with a muddled chain, and Al-Wāqidi is not acceptable.

□ There remained one more chain which the Muslims prepared to attack. The Prophet (ﷺ) went for a citadel called Samwān and fought fiercely around it. A man named 'Azūl came out of it, seeking a duel. Al-Habbāb ibn al Mundhir attacked him and cut at his right arm upto the elbow. The sword fell from the Jew's hand and he turned and fled. Al-Habbāb pursued him and cut his Achilles tendon. Another Jew advanced and one of the Muslims confronted him. However, the Jew killed him, and Abū Dajanah went after him and killed him in turn. Then the Muslims shouted *Allahu Akbar* and charged the fortress with Abū Dajanah in the lead. After great difficulty they managed to enter it and inside they found furniture, food, sheep and merchandise.

□ Some of the Jews managed to escape and they fled to their brothers in the fortress of Buzat. The Muslims followed and the two parties showered each other with hails of arrows. The Prophet's (ﷺ) fingertip was injured in this battle. Nevertheless, the Muslims kept pounding the enemy until this fortress also fell, and they took captive all those in it. Then the Muslims prepared catapults to destroy the remaining fortresses with those who were hiding inside, and the Jews felt certain that it would be death unless they surrendered. So Ibn Abil Huqayq came out and offered to surrender on condition that they be exiled from the land of Khaybar and be allowed to take all they could carry, what remained being for the Muslims. The Prophet (ﷺ) accepted the terms, and stipulated that they should not conceal anything, for if they did then the agreement would be null and void.<sup>29</sup>

When it was discovered that some of them had broken this agreement they were killed. All the Jews surrendered and they came to the Prophet (ﷺ), beseeching him to allow them to retain half of the cultivable lands. This he accepted but he did not give them this concession for eternity for fear of their treachery. Thus he said to them: "If we wish to expel you, we

<sup>29</sup> A sound Hadīth narrated by Al Bayhaqī on the authority of Ibn 'Umar with a sound chain. Abū Dāwūd also narrated it.

shall do so.<sup>30</sup>

□ During this battle it happened that there was a black Ethiopian slave who was tending the sheep of his Jewish master. When he saw the people of Khaybar taking up arms and preparing for war, he asked what they were doing. They replied that they were going to fight that man who claimed to be a prophet. The mention of prophethood had its effect on the man, who came to the Prophet (ﷺ) with his sheep and asked: "What do you say? What are you calling the people to?"

□ The Prophet (ﷺ) replied: "I am calling the people to Islām, to testify that there is no god but Allāh (ﷻ) and that I am His Messenger, and to worship no-one but Him."

□ The slave said: "What will I have if I testify and believe?"

□ "You shall have paradise if you die on that." He accepted Islām, then said: "O Prophet of Allāh (ﷺ), these sheep are a trust in my charge."

□ The Prophet (ﷺ) said:

"Lead them out into the open and leave them. Allāh (ﷻ) will discharge your trust for you." He did so, and the sheep returned to their master. Thus the Jew came to know that his slave had accepted Islām.

□ The men having prepared themselves for fighting, the Prophet (ﷺ) stood up, exhorted them and urged them to *jihād*. The two groups clashed and the black slave was one of those killed. His body was taken back to the camp, and the Prophet (ﷺ), so it is narrated, looked into the tent where it lay, then faced his Companions and said: "Allāh (ﷻ) has been gracious to this slave and brought him benefit. I saw by his head two of the bright-eyed *houris*, although he never prostrated once to Allāh (ﷻ)!<sup>31</sup>

<sup>30</sup> A sound Ḥadīth narrated by Bukhārī, Muslim, Abū Dāwūd and others on the authority of Ibn 'Umar.

<sup>31</sup> Weak: narrated by Ibn Kathīr as *mursal*. Also Al-Bayhaqī narrated it from Shurahbīl from Jābir. However, Shurahbīl made mistakes. Al-Ḥākim narrated from the same source and said it was authentic. Yet Al-Dhahabī commented on it, saying, "In fact, Shurahbīl is condemned."

□ In this campaign the Prophet (ﷺ) gave permission to the women who volunteered to come along with him. Ibn Ishāq narrated: "The Muslim women were present at Khaybar with the Messenger of Allāh (ﷺ), and he gave them something from the spoils, and did not give them a complete share."<sup>32</sup>

□ Imām Aḥmad narrated from Hashraj ibn Ziyad from his grandmother:

"We went with the Messenger of Allāh (ﷺ) on the expedition of Khaybar. I was the sixth of six women. When it came to his notice that there were women with him he sent for us. We could see he looked angry. He asked what had made us come and on whose orders we had come.

We replied, "We give arrows to the archers, we give them *sawīq* to drink, we have medicine for the wounded and we spin wool to assist in the cause of Allāh (ﷻ)."

He said: "Then go."

She continued that after the conquest of Khaybar he gave them shares like the shares of the men. Hashraj asked what it was that he gave them, and she said, dates.<sup>33</sup> Ibn Kathīr maintained that he gave them a portion of the fruits of the land as he gave the men, although he did not give them any part of the land itself as was given to the men and this is true.

□ In the Ḥadīth narrated by Abū Dāwūd, some women from the Banū Ghifar said: "O Messenger of Allāh (ﷺ), we wish to go with you on this expedition (he was travelling to Khaybar) to nurse the wounded and help the Muslims in any way we can."

He replied: "With the blessings of Allāh (ﷻ)."<sup>34</sup>

<sup>32</sup> Ibn Ishāq mentioned it without a chain, and Ibn Hishām took it from him. However, he substantiated it with the Ḥadīth concerning the women, which, as you will see in the next footnote, is weak.

<sup>33</sup> Weak: it is in *Musnad* of Aḥmad and Abū Dāwūd. Hashraj is unknown as Al Dhahabī stated and Ibn Hajar pointed out in *Al Taqrīb*.

<sup>34</sup> Weak: narrated by Abū Dāwūd, Aḥmad and Ibn Hishām, all from Ibn Ishāq, who narrated it with his chain from a woman from the Banū Ghifar. In it is Umayyah bint Abil Ṣālt, who is unknown.

□ Ṣaḥīyah, the daughter of Huyayy ibn Akḥṭab, the Jewish chief, was among the women captured at Khaybar. She fell into the hands of one of the *Ṣaḥabah* as spoils of war. However, the Prophet (ﷺ) took her back then freed her and married her, making her dowry her freedom.<sup>35</sup>

□ When the prophet (ﷺ) had gained total control, the wife of Salām ibn Mishkam offered him poisoned roasted sheep. She put a large amount of poison in the leg since she knew that the Prophet (ﷺ) had a special liking for that joint.

He took a bite from it and then threw it aside, saying: "This bone is telling me that it is poisoned."

With him was Bishr ibn al Bar, who ate some of the meat. The offender was brought before him and she confessed to what she had done.

She said to the Prophet (ﷺ): "I have reached a certain position among my people, which is not hidden from you. So I said, 'If he is a king we shall be rid of him, and if he is a prophet he will be informed'." The Prophet (ﷺ) spared her. Then Bishr died of the poison,<sup>36</sup> and it is said that he had her put to death for that, whereas others say she accepted Islām so he forgave her.

□ The Jews of Khaybar remained, tilling the soil in return for half of its produce. However, their hatred for the Muslims caused them to commit some crimes. One of the Anṣār was murdered, and 'Abdullāh ibn 'Umr's hands were dislocated in the days of his father's caliphate.

□ 'Umar (رضي الله عنه) spoke to the people, saying: "The Messenger of Allāh (ﷺ) stipulated with the Jews of Khaybar that we might expel them whenever we wished. They have attacked 'Abdullāh ibn 'Umar (رضي الله عنه) and dislocated his arms, as you have been informed, and with their attack on the Anṣār before him, we

<sup>35</sup> Sound: narrated by Bukhārī and Muslim from Anas (رضي الله عنه).

<sup>36</sup> Sound: narrated in this manner by Ibn Ḥishām from Ibn Ishāq without a chain. Bukhārī and Muslim narrated it from Anas, and Bukhārī and others from Abū Hurairah (رضي الله عنه).



have no doubt that they are the culprits. We have no enemy there except them. Thus whoever has property in Khaybar, let him go and retrieve it, for I am expelling the Jews?" And he expelled them.<sup>37</sup>

□ No doubt the defeat which the Children of Israel sustained at Khaybar completely destroyed their military might in the peninsula. Thus the Jews of Fadak came seeking amnesty. The Jews of Wadi al Qira fought after they were invited to Islām. The Prophet (ﷺ) informed them that if they accepted Islām they would be allowed their properties and their lives, and their punishment would be left to Allāh (ﷻ). So when they refused, a limited war broke out between the two groups and ended in the morning with the defeat of the Jews. Finally the Jews of Tayma surrendered.

□ Islām spread its reign over this land which had for sometime been in the hands of the Jews to live on as they desired. The lesson which we can extract from these battles and the expulsions which followed is that the land belongs to Allāh (ﷻ) and He causes whom He pleases to inherit it. He does not take it away from one people and give it to another for favouritism. The nation which becomes corrupt with the bounty is deprived of it; then it is given to another who will value it and thank Allāh (ﷻ) for it. The nation which becomes puffed up with pride loses possession of its own self, its rights and all its affairs, and it falls as a slave into the hands of others who will direct its affairs as they wish.

□ This law was applied to the Children of Israel by force when they neglected the directions of the Torah and followed their own desires. It was applied after that to the Muslims the day they deviated into error and ignored the guidance which was with them:

﴿Even so is the grasp of your Lord when He grasps the townships while they are doing wrong. Indeed, His grasp is painful, and very strong.﴾  
(Qur'ān 11: 102)

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<sup>37</sup> Sound: narrated by Bukhārī and Muslim from Ibn 'Umar.

□ Life is an advance and a retreat, a step forward and a step backward. A quick glance at the history of the mankind will give the impression that the position of leadership is not secured by a nation unless there is another nation preparing to take it away. The states which have reigned are like the waves of the sea: sometimes they rise high, then they gradually dwindle as they reach the shore, weak and calm. Then they may return with the tide and reach their peak, only to start the ignoble descent once again as they lose their sources of energy. The Children of Israel were mighty kings, then they were deprived of their kingdom and might for the growing state of Islām to inherit them, and this change took place for the benefit of the whole of mankind.

□ Why did the Jews support the pagans against Islām? And for whose benefit was it done? The Jews look at the world and at religion from the point of view of their own private gains. This is what made them oppose Islām so vehemently. Nevertheless, Providence wished to make the new nation into a message of complete change because of the corruption that had become so rampant throughout the whole world and because of the rot and stagnation which had overtaken its civilization. If, therefore, a handful of bedouin or a handful of Jews obstructed this colossal change, motivated by cheap malice or despicable greed, then it was they who wronged themselves if they were drowned in the storm.

□ If the Jews had remained in the Arabian peninsula another thousand years they would have made it even more divided, and the other regions of the earth would not have gained any benefit from their existence. Perhaps there would have been an increase in cereals and fruit, which they cultivated expertly. However, the benefit of this increase would have reached others only at the cost of some corruption, which the Children of Israel export to the world through their interest based businesses and immoral character.

❑ Islām, on the other hand, came out of the peninsula from the very first day as a message of faith and reform. It deserved to gain victory and spread because of the truth and benefit which it contained. Nevertheless, when the causes of disintegration infiltrated its people just as they had infiltrated the Jews before, they were ejected from their lands and scattered here and there, exactly as others had experienced.

### Return of the Emigrants from Abyssinia

The conquest of Khaybar coincided with the arrival of Ja'far ibn Abī Ṭālib and the others who had migrated with him to Abyssinia. The Prophet (ﷺ) was extremely happy at the return of these noble Companions. They had left Makkah, fleeing with their faith from persecution, and today they were returning to see that Islām was supreme and that its authority was stretching north and south of the Arabian peninsula. Thus there was no more fear of tyranny or oppression.

❑ When they arrived in Madīnah, the Prophet (ﷺ) said joyfully: "By Allāh (ﷻ), I do not know which is more pleasing, the conquest of Khaybar or the arrival of Ja'far."<sup>38</sup>

❑ Ja'far and his comrades had remained in Abyssinia for some ten years, during which time much of the Qur'ān was revealed and many battles took place with the infidels. The Muslims went through such a variety of experiences before and after the Hijrah to Madīnah that some of them began thinking that those who had migrated to Abyssinia were of a lesser status than they.

❑ Abū Mūsā al Ash'ārī reported:

"Some people used to say to us: "we have preceded you to the Hijrah." Asmā bint 'Amis, who had migrated to Abyssinia, visited Ḥafṣah, the wife of the Prophet (ﷺ). 'Umar (رضي الله عنه) entered and when he saw her he said: "who is this?"

<sup>38</sup> A good Ḥadīth, narrated by Al-Ḥākim and Al Ṭabarānī on the authority of *Al Sha'bī* as *mursal*, its chain being sound. Al-Ḥākim also narrated it by another chain, which has no missing links although there is some weakness in it.

“Asmā, daughter of ‘Amis, she replied.

‘Umar (رضي الله عنه) asked: “Is this the Abyssinian? Is this the seafarer?”

Yes, answered Asmā.

‘Umar (رضي الله عنه) said: “We have preceded you to the Hijrah so we are closer to Allāh’s Messenger (ﷺ) than you.”

She became angry and said: “By no means! By Allāh (ﷻ), you were with Allāh’s Messenger (ﷺ) and he fed the hungry among you and exhorted the ignorant among you, while we were in a distant, hateful land in Abyssinia, which we bore for the sake of Allāh (ﷻ) and His Messenger. By Allāh (ﷻ), I shall not eat or drink until I mention what you have said to the Prophet (ﷺ) and ask him about it. By Allāh (ﷻ), I shall not lie, nor shall I digress from what you say nor shall I add anything to it.” When she came to the Prophet (ﷺ) she said: “O Prophet of Allāh (ﷻ), ‘Umar (رضي الله عنه) said such-and-such.

And what do you say? he asked.

‘I said such-and-such.

□ He then said: ‘He is not closer to me than you. He and his Companions have made one Hijrah, whereas you, who travelled by ship, have made two.’<sup>39</sup>

□ In a short time these returnees were able to acquire whatever knowledge of the Qur’ān and Sunnah they had missed, and they joined the ranks of those who had preceded them to the call of *jihād* for Allāh’s (ﷻ) sake. The Prophet (ﷺ) gave them a portion of the spoils of Khaybar<sup>40</sup> along with those who had witnessed Hudaybiyah.<sup>41</sup>

<sup>39</sup> A sound Hadīth narrated by the two Sheikhs.

<sup>40</sup> A good Hadīth narrated by Bukhārī on the authority of Abū Mūsā.

<sup>41</sup> A good Hadīth narrated by Abū Dāwūd, Al-Hākim, Al-Bayhaqī and Aḥmad ibn Ḥanbal on the authority of Majma’ ibn Jariyah “that Khaybar was divided among those who witnessed Hudaybiyah and no others besides them”. Al-Hākim said that it had a sound chain and Al Dhahabī agreed with him. It is supported by a Hadīth of Abū Hurairah (رضي الله عنه), narrated by Al Tayalisi and Al-Bayhaqī with a good chain. Ibn Ishāq says in his *Sīrah*: “Khaybar was divided among those who witnessed Hudaybiyah, whether or not they were present at Khaybar, except Jābir ibn ‘Abdullāh.

He did not include any others besides them, for Allāh (ﷻ) had promised Khaybar as a generous compensation for those who had travelled to Makkah and pledged their lives under the tree of *Riḍwān*.

## **Harnessing of the Bedouin**

No sooner had the Muslims solved the problem of the Jews than they began turning their energies toward the bedouin Arabs who remained pagan. We have already pointed out that their unity had been shattered ever since the Treaty of Ḥudaybiyah between the Quraish and the Muslims. Only yesterday they were a united force laying siege to the city of Islām. Today, however, the situation was different. The Children of Israel were defeated and the people of Makkah had withdrawn. Now it was possible for the Muslims to deal with the bedouin tribes one by one and quell their evil. The bedouin were hard and crude people. We cannot forget how up to the twentieth century they took pleasure in attacking the caravans of pilgrims and even slaughter a pilgrim for a few *dirhams*. Their knowledge of worldly affairs and the rights of the hereafter was a cause for great concern among their teachers.

❑ Islām made great efforts to raise their material and moral circumstances. However, their ambushing of the Islāmic missionaries made the Muslims confront them with force to remove this source of worry. One of the most important actions of the Muslims after their return from Khaybar and their journey to Makkah for the compensatory '*Umrah*' as promised in the Treaty of Ḥudaybiyah was the dispatching of scouting parties in the deserts of Najd. It is not necessary for us to itemize the details of all of the skirmishes, for though they enhanced the military might of the Muslims, they were more akin to police patrols than to mobilized armies. The main reason for them was to strengthen security, stop the raids on Madīnah, and enable the Muslim missionaries to travel with the teachings of the divine message without fear of treachery or attack.

□ The conditions of these tribes strongly resembled those in Saudi villages in the recent feudal era, when the village chief held a thousand votes in his village. The talk of political freedom in such an atmosphere is nothing but a fairy tale. Similarly, the tribal chiefs of old had the total support of these clans in war and peace, and it was always the desires of these chiefs which prevailed. If, therefore, there were many foolish rulers who were blindly obeyed and their policy was to raid and flee as the opportunity arose, do you think that the missionaries could be left in such an environment to carry out their work in peace? To work for the establishment of peace is different from forcing people to accept certain beliefs. The aim of the first is to remove all pressure and influences from society, so that if individuals in a tribe accept Islām, they will not encounter anyone with a whip to deter them. However, the other is to use the whip to force people to accept a particular set of beliefs.

□ The expeditions which the Prophet (ﷺ) dispatched in different direction carried with them the word of Allāh (ﷻ) so that they might read from it.

﴿Say: O mankind, I am only a plain warner to you. Those who believe and do good works, for them is pardon and a rich provision; while those who strive to thwart Our Revelations, such are the rightful owners of the Fire.﴾ (Qur'ān 22: 49-51)

Striving to thwart the Revelation is a dangerous thing. If it had been done only with the tongue, then no-one would have paid attention to it, since falsehood can never vanquish truth in a free debate. It was, in fact, an effort to thwart the Revelation by means of might and force.

﴿And when Our Revelations are recited to them, you see the denial on the faces of those who disbelieve; they all but attack those who recite Our Revelations to them.﴾ (Qur'ān 22: 72)

□ The Muslims proceeded to spread the *da'wah* within the Arabian peninsula on this just basis, and from the time they



concluded the Treaty of Hudaibiyah they did not cease to convey the message and enlighten others. They gained a noticeable success in this regard, and many tribes entered into the pact with them, while large groups of bedouin deserted the Quraish and no-one entered into the pact with them. The march of events in this direction actively paved the way for the supremacy of Islām, then the conquest of Makkah itself at a later stage.

□ The call to Islām within the Arabian peninsula did not make the Prophet (ﷺ) neglect another right that Allāh (ﷻ) had over him, which was to inform the mankind of the clear Revelation given to him by Allāh (ﷻ). Let the lamp be raised high, so that its guiding rays might penetrate even farther into those places which had been submerged in-darkness for many reasons.

﴿And this Qur'an has been inspired in me, that with It I may warn you and whomever it may reach. Do you in truth bear witness that there are gods besides Allah? Say, I bear no such witness. Say, He is only One God. Indeed, I am innocent of that which you associate [with Him].﴾ (Qur'an 6: 19)

So let it go to the Magians and to the Christians, and let it call them to the worship of the One True God, submission to Him and absolute obedience to His (ﷻ) command.

### **Letters to the Kings and Rulers**

The Persians were in occupation of large sections of southern Arabia while the Romans were in occupation of other sections in the north. The religions of the occupiers had spread in those lands which were subjected to their rule, and it is vain to think that the cause of this spread was purely intellectual freedom. In any case, Zoroastrianism was prevalent in those areas under Persian rule and Christianity in those areas under Roman rule. The governors of these territories were appointed by the ruling states and were in complete subservience to their command.

□ The Prophet (ﷺ) thought it best to send his letters to the

heads of the great states as well as to the governors of the occupied provinces, calling them to Allāh (ﷻ) and presenting Islām. Muslim narrated on the authority of Anas (رضي الله عنه) that the Prophet (ﷺ) wrote to the Khosrau of Persia, Caesar of Rome, the Negus of Abyssinia (not the one whose funeral prayer he offered), and to all the tyrants, calling them to Islām.

□ The Prophet (ﷺ) sent Dihyah ibn Khalīfah with his letter to Caesar. It was not an easy matter to confront Caesar with a strange invitation, especially since it happened to be coming from a simple bedouin in the estimation of the Romans who belonged to a people under their dominion. In consideration of these matters, the Prophet (ﷺ) chose for this mission on who would undertake it with faith and hope for Allāh's reward, not caring for the consequences it might have on him or the results it might have on those whom he was to invite.

□ Ibn Hibbān narrated that the Prophet (ﷺ) said:

“Who will go with this scroll of mine to Caesar in return for paradise?”

A man asked: “Even if he does not accept?”

“Even if he does not accept,”

The Prophet (ﷺ) replied. Dihyah took the letter and travelled to Roman territory, where he happened to meet Heraclius on his way to Jerusalem to make a pilgrimage in thanksgiving for his victory over the Persians. Caesar took the letter and read it:

In the Name of Allāh (ﷻ), the Compassionate, the Merciful. From Muhammad (ﷺ), the Messenger of Allāh, to Heraclius, emperor of Rome: peace be on those who follow the guidance. To proceed: I hereby call you to accept Islām. If you do you will be safe and Allāh (ﷻ) give you your reward twice over. If you turn away, however, you will have the sin of your subjects on your shoulders.<sup>42</sup>

<sup>42</sup> A sound Ḥadīth from the point where Caesar took the letter to the end. It was narrated by Bukhārī and Muslim on the authority of Ibn ‘Abbās.

﴿O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner to Him, and that none of us shall take others for lords besides Allah. And if they turn away, then say: "Bear witness that we are they who have surrendered [to Him].﴾ (Qur'ān 3: 64)

□ Heraclius' entourage were disturbed at the attention he gave to this letter, and they were even more worried when he suggested, we do not know whether seriously or as a joke, that they should all embrace this religion. Heraclius, in our opinion, was a politician. He cared for religion only to the extent that it consolidated his kingdom and strengthened his power. He became the head of state at a time when the ecclesiastical differences about the nature of Jesus were raging most fiercely and were causing fearful divisions in the nation. Although he had tried to bring the divergent opinions together and unite the opposing churches, he had failed, and the Jacobites and other factions in Egypt and Syria had rebelled against him.

□ Theological talk was therefore nothing new to him. Erasing the differences of opinion in the interests of the state was his policy, and perhaps deep down he felt that all those who stirred up such differences were fools. Maybe he toyed with the idea, for a short while, of abandoning the doctrine of the Trinity for the simplicity of monotheism. However, he decided against it, since it would drag the state through even more serious divisions. The empire was for him more important than anything else.

□ Acting on his political instinct, he decided to summon Dihyah and make him feel that he had accepted Islām, then he gave him some *dinars* and sent him away.

Dihyah returned to the Prophet (ﷺ) with the news, upon which the latter said: "The enemy of Allāh (ﷻ) has lied. He is not a Muslim."

And he ordered the *dinars* to be distributed among the needy.<sup>43</sup>

<sup>43</sup> Narrated by Abū 'Ubayd on the authority of Bakr ibn 'Abdullāh al Muzni. Its chain is authentic but it is *mursal*. However, Al Zurqāni, quoting from *Fatḥ al Bari*, said that it was also in the Musnad of Aḥmad. This should be checked, for its *Ṣaḥābi* is not mentioned.

□ The Prophet (ﷺ) also sent letters to the governors of the various Arab provinces under Roman dominion, and their reply was even more harsh than that of Heraclius himself. The governor of Syria read the Prophet's (ﷺ) letter, which said:

"In the name of Allāh (ﷻ), the Compassionate, the Merciful From Muhammad (ﷺ), the Messenger of Allāh, to Al-Hārith Ibn Abi Shamr: peace be on those who follow the guidance and believe in Allāh (ﷻ) and testify to the truth. I invite you to believe in Allāh (ﷻ) alone Who has no partners, and your kingdom will remain.<sup>44</sup>

□ Upon reading it he flung it to the ground and said: "Who shall take my kingdom away from me?" He began making preparations to fight the Muslims. Al Hārith was not a true king as to act so haughtily about his kingdom. He was a servant of the Roman conquerors, carrying out their wishes and clinging to their heels. As is true of many of the leaders of the East in modern times, who were established by the imperialists to keep the oppressed nations in their clutches. The gift which he rejected was the only hope for him to become an honourable ruler if only he had accepted it.

□ The Prophet (ﷺ) sent a similar letter to the governor of Busra, one of the Roman provinces, by the hand of Al-Hārith ibn 'Umayr al-Azdi. He was intercepted on the Way by Shurahbil ibn 'Amr of the Ghassan tribe, who asked him: "Are you one of Muhammad's (ﷺ) Messenger?" When he answered yes, Shurahbil ordered him to be killed. Upon hearing the news of this incident, the Muslims in Madīnah felt that their dignity had been injured. They realized that their relations with the Romans would not develop on the basis of justice and respect until great efforts had been made on their part.

□ The Patriarch of Alexandria sent a kind reply to the Prophet (ﷺ) neither accepting him nor attacking him. When he received the letter from Hātib ibn Abi Balta'ah he said: "If he is a prophet,

<sup>44</sup> Al Wāqidi narrated it without a chain as is stated in *Al Bidāyah*.

what has prevented him from calling down the curse of God on those who opposed him and ejected him from his town?"

Hātib replied: "What prevented Jesus, who was arrested by the people to be killed, from calling down the curse of God on them?"

The Patriarch said: "Excellent! You are a wise man sent by a wise man."

□ He wrote to the Prophet (ﷺ), saying:

"To Muhammad (ﷺ), son of 'Abdullāh, from the Patriarch of Alexandria: Peace be on you. To proceed: I have read your letter and understood what you have mentioned in it and what are you calling towards. I know that there is a prophet yet to come and I used to think he would appear in Syria. I have treated your messenger well, and have sent to you, two slave-girls who have a high position among the Copts. I have also sent clothes and I am presenting you with a mule to ride.

What did Muhammad (ﷺ) do with this? He accepted the gifts in consideration for the feeling which went behind them, even though he thought that the best gift would be to believe in Allāh (ﷻ) as the Only God to be worshipped.

□ It is fitting for us to mention here the reply that Hātib gave to the Patriarch so the reader may know that these delegations had reached a level of understanding and soundness of judgement which deserve great admiration. Hātib said:

"The Prophet (ﷺ) invited the mankind to Allāh (ﷻ): the fiercest against him were the Quraish, the bitterest of his enemies were the Jews, and the closest to him were the Christians. I swear that Moses' prophecy about Jesus was just like Jesus' prophecy about Muhammad (ﷺ). Our invitation to you to accept the Qur'ān is just like your invitation to the Jews to accept the Gospel. Any prophet who encounters a people, they belong to his nation, and it is incumbent on them to obey him. You are one of those whom this Prophet (ﷺ) has encountered. We are not asking you to give up the religion of Jesus, but we are enjoining you to adhere it."

□ These are examples of the Prophet's (ﷺ) message to the leading personalities of Christianity and their reactions towards them. In a similar manner, the Prophet (ﷺ) sent his delegations to the leaders of Zoroastrianism (Magianism), inviting them to Allāh (ﷻ) and telling them of a religion which would bring guidance to them if they followed it. Their replies were varied, ranging from harshness to politeness, from rejection to acceptance.

□ The Prophet (ﷺ) wrote to Khosrau Pervez, King of Persia, saying:

“In the Name of Allāh (ﷻ), the Compassionate, the Merciful. From Muhammad (ﷺ), the Messenger of Allāh to Chosroes, the Chief of Persia. Peace be on those who follow the guidance and believe in Allāh (ﷻ) and His Messenger. I bear witness that there is no god except Allāh (ﷻ) alone, Who has no partner, and that Muhammad (ﷺ) is His servant and messenger. I call you to Allāh's (ﷻ) way, for I am Allāh's messenger to all the mankind to warn whoever is alive so that the word may prove true against the unbelievers. Accept Islām and you will be safe. If you reject then the sin of the Magians will be upon you.”<sup>45</sup>

□ Enraged, Khosrau tore the letter to pieces. Perhaps he thought that this affront to his exalted position was one of the tricks of faith caused by his ignoble defeat at the hands of the Romans. Now the Arabs had come to teach him what he knew not! He issued an order to the governor of Yemen, which was still under his control to send two strong men to arrest the person who had dared to write to him. This Khosrau Pervez was a stupid man, whose position gave him the title of King of Kings. When political paganism is supported by religious paganism it becomes blankets of darkness covered by blankets of darkness. This man displayed so much foolishness

<sup>45</sup> A good Ḥadīth narrated by Ibn Jarīr in his History on the authority of Yazid ibn Abī Ḥabīb as a *mursal* Ḥadīth. Also Abū 'Ubayd narrated a similar version on the authority of Sa'd ibn Musayyib as *mursal*.



in running the country that his people became frustrated with him and he was murdered by his own son.

□ When the Prophet (ﷺ) heard of what had been done to his letter by Chosroes, he said: "May Allāh (ﷻ) tear his kingdom to pieces!"<sup>46</sup>

□ The odd thing was that when Chosroes' order reached the governor of Yemen, he hastened to execute it and he sent two men to Madīnah to arrest the prophet! The Prophet (ﷺ) looked at them and found them to be of the kind who are reared by kings in their palaces, just as the women in Saudi Arabia rear turkeys with attractive exteriors but worthless interiors.

When he saw their long moustaches and smooth chins he turned away from them, saying.<sup>47</sup> "Woe unto you! Who ordered you here?"

They replied, "Our Lord," meaning Chosroes.

□ The deification of kings is an ancient error. When Islām spread, this system was eradicated. Now, however, its traces and characteristics have raised their heads again. The king is called "His Majesty" and he is not questioned about his actions. The laws of Allāh (ﷻ) are abolished and in their place the desires of men are established and as the king and his clan entrench themselves more and more deeply, the rights of his nation disappear one by one.

□ Upon hearing what the two men had to say: the Prophet (ﷺ) ordered them back to the governor of Yemen, saying: "Tell him that my Lord killed his lord last night."

The Prophet (ﷺ) knew of his death before they knew. After

<sup>46</sup> A sound Ḥadīth narrated by Bukhārī and also by Abū 'Ubayd on the authority of Sa'd ibn al-Musayyib as *mursal* as well as *marfu'*. It is narrated by other sources too as *mursal*. See *Al-Bidāyah wa al-Nihayah*.

<sup>47</sup> A good Ḥadīth narrated by Ibn Jarīr on the authority of Zayd ibn Abū Ḥabīb as *Mursal* and by Ibn Sa'd on the authority of 'Ubaydullāh ibn 'Abdullāh as *mursal*. It was also narrated on the authority of Abū Hurairah (رضي الله عنه) with a weak chain. In all three narrations there is an addition which is worth quoting. "But my Lord has ordered me to leave my beard and shave moustache."

this incident, Islām took hold in the hearts of the governor of Yemen and his men and it spread rapidly among both groups in the south: Christians and Zoroastrians (Magians).

□ The Prophet (ﷺ) sent a letter to the governor of Bahrain, calling him to turn to Islām and to relinquish Zoroastrianism. The letter was taken by Al ‘Ala ibn al-Hadrami,<sup>48</sup> who excelled in his presentation of Islām. Among the things he said was:

“O Mundhir, you have a great mind for this world so do not belittle yourself about the Hereafter. Surely this Zoroastrianism is an evil way of life. The Arabs have no respect for it nor is there any respect for revealed knowledge. They marry whom it is shameful to marry; they eat what one disdains to eat, and they worship fire in this world, which will consume them in the Hereafter. You are not devoid of intellect or keen insight: Should we deny one who never tells a lie? And one who never cheats, should we not trust him? And one who never breaks a promise—should we not have faith in him? Here is the unlettered Prophet about whom no-one can say: ‘Would that he had enjoined what he had forbidden and forbidden what he had enjoined. Or ‘Would that he had increased his forbearance and decreased his infliction of punishment!’ Since everything about him is in accordance with the desire of those who have sense and the thought of those who think deeply.”

□ Al-Mundhir, the ruler of Bahrain, accepted Islām and offered it to his people. Some responded to the call, while others rejected and remained with their belief in Zoroastrianism or Judaism. When he sought the Prophet’s (ﷺ) advice on what to do with them, the Prophet (ﷺ) wrote: “who remains in Judaism or Zoroastrianism must pay *jizyah*.”<sup>49</sup>

□ It is a matter of great significance that the field of *da‘wah*

<sup>48</sup> Narrated by Al Wāqidi on the authority of Abū Hatmah.

<sup>49</sup> Da‘if narrated by al-Wāqidi.

should be extended to cover all the known, populated parts of the earth. The Arabs had thought it strange that someone from among them should be called to prophethood, and they vigorously denied him.

﴿And when they see you [Muhammad] they treat you only as a jest [saying]: Is this he whom Allah sends as a messenger?﴾  
(Qur'ān 25: 41)

What then would be the response of Rome and Persia, who considered the Arabs lower than they were in status, civilization, culture and politics. Would they not be quicker to scoff and reject? However, those who have been entrusted with the divine mission do not look at things in the light of the prevailing unfavourable circumstances. Their deep confidence in the supremacy and spread of their ideology makes all the obstacles thrust in their way look insignificant.

□ If Karl Marx had remained within the confines of his thought which was an outlawed ideology that landed its supporters to prison and his ideal would have been exterminated. Nevertheless he pursued his course full of hope that some major states would adopt it as their own. If this is true of the materialists who uphold deviant thoughts, then it is no wonder that the divine messengers, armed with Revelation from the Almighty, should address letters to kings and rulers in the confidence that the truth would prevail. This is what passed through the mind of our noble Prophet (ﷺ) as he undertook the mission of guiding the scattered bedouin sometimes gently and at other times with severity. Then, at the same time, he advised the leaders of the other nations to think about this new faith and embrace it wholeheartedly.

□ The superstitions which had corrupted the minds of the bedouin in Arabia were the same as those which had corrupted the thoughts of Chosroes, ruler of Persia. What is the difference between the fever which strikes a king and that which strikes a

pauper? The doctor will recommend the same medicine for both and will take the same precautions to prevent their spreading to others. The Prophet's (ﷺ) desire was to cure both the great and small ailments of their hearts and to give the medicine to all of them so that they might recover their health.

﴿And We reveal of the Qur'an, that which is a healing and a mercy for believers though it increase the evildoers in nothing except ruin.﴾  
(Qur'an 17: 82)

□ It was therefore not strange that he should gather together in his clinic both the red and the black and the rulers and the slaves. It is true that kings are hidden behind reinforced walls and are surrounded by servants, courtiers and guards as well as by riches which dazzle the eyes. Yet whose are the eyes that are dazzled by these external appearances? A doctor is concerned only about the sick body of his patient. Similarly, the Prophet looked upon his nation as ignorant people who ought to be educated, for the worldly things surrounding them made their responsibility heavier and their recompense for accepting or rejecting the guidance greater. They did not consider the powers used to defend falsehood to be long lasting, except in the way that the night seems long to the restless. Then the sun shines forth and Allāh (ﷻ) draws back the curtains of darkness with his enlightening Revelation.

□ Thus the Prophet (ﷺ) told the messengers of the Yemeni governor when they came to him: "Tell him that my religion and dominion will reach all that Chosroes reached and will end at the clothed and the barefoot, and tell him that if he accepts Islām I shall give him what is under his rule and shall make him king of his people."<sup>50</sup> He was in Madīnah, appointing and deposing, but with Truth, not arrogance. Was he not in contact with the King of kings, sent as a messenger by the Lord of the heavens and earth?

<sup>50</sup>Weak. Transmitted by Ibn Jarīr in his History on the authority of Yazīd ibn Abi Khubayb as *mursal*

□ It was natural that the Arab idolaters should come to hear of these delegations and closely follow their results. They were overjoyed at first when the news of Chosroes' reaction reached them. Some of them said: "You have been spared the trouble of eliminating this man. Now Chosroes, the king of kings, is after him!" This statement spread like wildfire in Makkah and Tā'if. However, the days passed and Chosroes was overthrown, whereas Islām continued to penetrate hearts and homes. The news came that the delegations of Muhammad (ﷺ) were successful in some quarters and were able to spread Islām, and that its message had become established in Yemen, Oman and Bahrain. The idolaters now felt that they were being deserted and many tribes started to think of submitting to the rule of Islām, especially since the dominions of unbelief were shrinking daily in the face of the relentless waves of Revelation. However, there were many others who insisted of remaining in their *jahiliyyah*.

﴿No, but we gave these and their fathers ease until life grew long for them. Do they not see how we visit the land, reducing it of its outlying parts? Can they then be the victors? "Say [Muhammad, to mankind]: I warn you only by Inspiration. But the deaf do not hear the call when they are warned.﴾ (Qur'ān 21: 44-45)

### 'Umrat al Qadā'

The seventh year was nearing its end and it was the right of the Muslims to return to Makkah to offer the rites of 'Umrah, which they had been prevented from doing the year before. Although they had been forced to delay it a year, the gains of the *da'wah* during this period had exceeded their expectations. Now they were on their way again with their sacrificial animals to the *Haram*, having a number of victories to their credit.

□ The Makkans wanted to save face, while leaving their town for Muhammad (ﷺ) and his Companions to enter it in accordance with the treaty they had signed with him. Thus they spread rumours that the Muslims were suffering privation and hardships!

□ Ibn ‘Abbās narrated:

“They assembled in their Council Chamber to watch him and his Companions. When the Prophet (ﷺ) entered, he pulled the top garment over-himself, leaving his right arm bare. Then he said: “May Allāh (ﷻ) have mercy on the man who shows them this day strength from himself.”<sup>51</sup> Then he saluted the *rukṇ* and began to trot, and his Companions began to trot with him until the building hid them from view.

Circumambulating the Ka‘bah at this speed was show of strength on the part of the Muslims and refutation of the rumours of their weakness. It became a Sunnah after that to make the *ṭawāf* in this way.

□ It is narrated<sup>52</sup> that when the Prophet (ﷺ) entered Makkah, ‘Abdullāh ibn Rawāḥah was holding his camel’s head and chanting: “Give way to him, sons of unbelievers. Give way, for His messenger is all good. Lord! Verily I believe in what he says. I recognize Allāh’s (ﷻ) right in accepting him!”

□ The Muslims spent three days in Makkah, at the end of which came a delegation from the Quraish to remind them that the agreed time had elapsed and that they should leave.

In reply, the Prophet (ﷺ) said:

“If you let me stay, I shall arrange my wedding feast and invite you all to it.”<sup>53</sup> They said: “We are in no need of your

<sup>51</sup> Weak. Transmitted by Ibn Hishām from Ibn Ishāq, who said: “Someone whom I do not suspect told me that Ibn ‘Abbās reported from the Prophet (ﷺ).” Ibn Jarīr also transmitted it from Ibn Ishāq, who transmitted it from Al-Ḥasan ibn ‘Amarah from Al-Ḥakam ibn ‘Uyaynah from Muqsim from Ibn ‘Abbās. If it is authentic, then it is from the first chain, for Al-Ḥasan ibn ‘Amarah is accused of fabrication, and if it is not, the first chain has a link who is not named.

<sup>52</sup> ‘Abdullāh ibn Abi Bakr transmits from Ibn Ishāq that ‘Abdullāh ibn Abi Bakr narrated it to him as *mursal*. It is narrated by ‘Abdul Raziq from two sources on the authority of Anas (رضي الله عنه): the first being sound in accordance with the criteria of both Sheikhs while the second is sound according to the criteria of Muslim. The second narration is also transmitted by Al Tirmidhī and Al Nasā’ī, and the former declared it a good *Ḥadīth*.

<sup>53</sup> Weak: narrated by Ibn Hishām from Ibn Ishāq without chain. The story is in Bukhārī on the authority of Al Barā and Ibn ‘Umar, although their version does not contain: “If you let me...” Instead, there is: “When he had spent three days in Makkah, they ordered him to leave, and he left.”



food. Go away from here.” Al ‘Abbās, the Prophet’s (ﷺ) uncle, had offered Maymūnah bint al-Hārith to him in marriage. So he concluded the contract at Makkah and consummated the marriage with her at Sarf.

□ Concerning this ‘*Umrah*, Allāh (ﷻ) revealed the following āyah (verse):

﴿Allah has fulfilled the vision for his messenger in every truth. You shall indeed enter the inviolable Place of Worship, if Allah wishes, secure, [having your hair] shaved and cut, and without fear. But he knows that which you do not know, and has given you a near victory beforehand.﴾ (Qur’ān 48: 27)

### The Mu’tah Expedition

The Muslims were grieved at the death of their envoy to the governor of Baṣra and the ignoble way in which he had been treated. Bubayl ibn ‘Amr had tied his hands over, and pushed him then struck off his head. He was the only envoy to be killed from among the many missions sent by the Prophet (ﷺ). This was felt as a grave insult by the Muslims since envoys are not killed. They therefore determined to take retaliatory measures and teach a lesson to that sinful governor who did what he did on behalf of the Romans.

□ The Muslims mobilized an army which can be considered big in relation to them for it comprised three thousand fighters. The Prophet (ﷺ) arranged the leaders of the army, placing Zayd ibn Hārithah at the head. He ordered that if Zayd was killed, Ja‘far ibn Abī Ṭālib should take the lead, and if Ja‘far was killed then ‘Abdullāh ibn Rawāhah. The army left for the hills of Syria but the news had already preceded it to the Romans. It must have been that great awe surrounded the reputation and military might of the Muslims for the Romans began to mobilize a huge army. When the Muslims reached Ma‘an they learnt that there were one hundred thousand Romans waiting for them and another hundred thousand Christian Arabs. To attack such a huge army

was a serious risk, so the Muslims spent two nights at Ma'an, deliberating what to do. Some of them thought that they should write to the Prophet (ﷺ), telling him of this strength of the enemy forces so that he could either send reinforcements or decide upon another option.

□ However, 'Abdullāh ibn Rawāḥah was not pleased with this idea. He urged the army to fight, saying: "O men, by Allāh (ﷻ), surely the thing you dislike is the same that you came in search of: martyrdom. We do not fight people with numbers of strength or equipment. We fight them only with this faith which Allāh (ﷻ) has honoured us with. So let's go. It can be only one of the two alternatives, both of which are good: victory or martyrdom."

□ These stirring words had their effect; the feeling of hesitation disappeared from the ranks of the Muslims and they decided to fight, whatever the outcome. Ibn Rawāḥah was a poet of keen emotions. From the moment he had set forth he had the feeling that martyrdom was coming his way, thus he was preparing for it with his heart and tongue. Military strategy might have dictated a different course from the one he took. Nevertheless no sooner did the Muslims hear the talk of sacrifice and death on behalf of Allāh (ﷻ) than their souls filled with the love of the Hereafter, and they remembered that they had been victorious in other battles with fewer preparations than their enemy. So they advanced with confidence.

□ Abū Hurairah (رضي الله عنه) narrated:

"I was present at Mu'tah, and when the idolaters approached we saw such large amounts of weapons, sheep, brocade, silk and gold as we had never seen before. My eyes were dazzled! Then Thābit ibn Arqam said: "Abū Hurairah (رضي الله عنه), perhaps you are seeing great hordes?" I said yes, and Thābit continued: 'You did not witness Badr with us. We were not victorious because of numerical strength.

Abū Hurairah (رضي الله عنه) was one of those who accepted Islām after Ḥudaybiyah.

□ The two armies clashed. It would have been vain to expect that 3,000 heroes could defeat an army seventy times their size in an open field. Zayd ibn Harithah fought with the Prophet's (ﷺ) banner until he fell to the spears of the enemy. Then Ja'far took up the banner and fought fiercely. Abū Dāwūd narrated the account of an eyewitness:

"I was watching Ja'far when he jumped off his chestnut horse and hamstringing it. Then he fought the enemy until he was killed. All the time he was chanting:

Welcome to Paradise and its approach! How good it is, how cool its drink!

The Romans are Romans whose doom has arrived; unbelievers whose lineage is far from pure even though I receive their blows."

It is said that a Roman struck him with his sword, cutting him in two. Another version has it that he was carrying the banner in his right hand and it was cut off; he took it with his left hand and it was cut off, then he held it with his two stumps until he was killed. Ja'far had this martyrdom bestowed upon at the age of 33 years.

□ Upon his death, 'Abdullāh ibn Rawāḥah took the banner and advanced on his horse. When he saw the hopelessness of the situation he hesitated somewhat. Nevertheless, he convinced himself to face the same fate as his two predecessors. He chanted:

"O soul of mine, if you are not killed you will die.  
Here is the love of death to whom you are exposed.

What you wished for, you are given it. If you do as they (both) did, you will be rightly guided."

Then a cousin of his approached and gave him a piece of meat, saying that he should strengthen himself with it. However, he had hardly broken off a morsel from it when he heard the clashing of swords from the far side of the field where fighting was taking place, and he said to himself, "You are yet in this world?" He flung away the food and joined the battle, fighting until he was killed.

□ Thābit ibn Aqrad snatched up the banner which the three

leaders had kept aloft, and he shouted: "O Muslims! Select a man from among you!"

They said, "You!" He refused, however, and then they agreed upon Khālīd ibn al-Walīd (ؓ) as their leader. Thābit refused the leadership not because he was afraid of death but because he felt that there were others more competent than himself in the group. His lifting of the banner for fear that it might fall was a sign of bravery under these trying circumstances. How I wish that every man who knew the worth of the people would place them in their rightful positions and not cause the nation to bear the woes of his incompetence and egotism.

□ Khālīd took the banner and began fighting and using his skills to extricate the army from this critical predicament. To withdraw while fighting was a difficult matter, especially since Khālīd did not want the Romans to know of his intention. Bukhārī narrated from Khālīd: "On the day of *Mu'ta*, nine swords broke in my hand." His aim was to engage the Romans in such a way as to inflict the greatest losses possible on them without having the whole unit involved in fighting. This strategy succeeded in saving the lives of the few thousand who remained with him and the reputation of the Muslims in their first encounter with a major world power. Strangely enough, this battle exhausted the Romans and caused them great losses. In fact, some of their units were defeated and they turned and fled. Khālīd was satisfied with these results and he chose to return home with his men.

□ Anas ibn Mālīk (ؓ) said that the Prophet (ﷺ) announced the death of Zayd, Ja'far and Ibn Rawāhah to his Companions before the news reached them. He said: "Zayd took the banner and was struck down, then Ja'far took it after him and was struck down, then Ibn Rawāhah took it after him and was struck down." His eyes were flowing with tears as he continued: "Then the banner was taken by one of the swords of Allāh (ﷻ) until Allāh (ﷻ) granted them victory."<sup>54</sup>

<sup>54</sup> A sound Ḥadīth transmitted by Bukhārī and others.

□ Ibn Ishāq narrated<sup>55</sup> that the Prophet (ﷺ) said:

“They were taken up to *Jannah*, as seen in sleep, on couches of gold. I saw a defeat in the couch of ‘Abdullāh ibn Rawāhah and asked why that was so. I was told that the first two went forward, whereas ‘Abdullāh hesitated, then went forward.”

□ It is clear from this battle without any shadow of doubt that the courage and bravery of the Muslims had reached a level no modern nation has seen. This intense spirituality instilled in them such intrepidity that for them the power of those nations which had been dominant for ages was of no consequence. Disregard for danger and love of death were not qualities confined to fighting men alone. They were an all-engulfing force which spread from the men to the children, transforming the whole nation into one of struggle and *jihād*. When the army returned from Mu'tah the youngsters welcomed it with shouts of disapproval, saying: “Runaways. You have fled from the path of Allāh (ﷻ)!”

□ These inexperienced children considered Khālid's retreat to be flight from battle, deserving a welcome with handfuls of dust. What a strong noble generation was built by faith in the religion of truth. Look what success Islām achieved in moulding such wonderful children. Who were their fathers? Who were their mothers? How did their fathers bring them up and how did their mothers train them? The Muslim women of today are in dire need of learning these lessons.

□ The Prophet (ﷺ) spoke to his Companions of the martyred leaders of this army: “they would not be happy to be among us.”<sup>56</sup> Yes, the station they had reached was dearer to their souls and more pleasing to their eyes than the world and all it contained. As

<sup>55</sup> Recorded in the *Sīrah* of Ibn Hishām and other sources although with a weak chain.

<sup>56</sup> A sound Ḥadīth transmitted by Ahmad with a sound chain in accordance with the criteria of Muslim. Part of it was narrated by Abū Dāwūd, Al-Nasā'ī and Al-Hakim, who authenticated it.

for their families, they were under the protection of Allāh (ﷻ).

‘Abdullāh ibn Ja‘far, son of the martyred leader, said: “The Prophet (ﷺ) came to us three days after the death of Ja‘far and said: “Do not weep over my brother after today, and call my brother’s children to me.” We were brought like chickens and then he said: “Call the barber.”

The barber was brought and he shaved our heads. Then the Prophet (ﷺ) said playfully: “Muhammad (ﷺ) is like our uncle Abū Ṭalib and Abdullāh is like me in features and character.”

Then he took my hand, raised it and said: “O Allāh (ﷻ), be the Protector of Ja‘far family after him, and bless ‘Abdullāh in the dealings of his right hand.”

He said this three times. My mother came and spoke to him of our orphanhood and how worried she was. So he consoled her by saying: “You are afraid for the children although I am their guardian in this world and the next?”<sup>57</sup>

□ The results of Mu’tah did not appease the Muslims. The dominant tribes in the north had sought the help of the Romans against them, and so were able to escape the consequences of their aggression on Al-Ḥārith ibn ‘Umayr. It was therefore still necessary to instil fear into their hearts and to make them feel that the Islāmic missions would not tolerate this kind of insult. Thus the Muslims turned their military activities to new, far-off fields.

## **Dhāt al Salāsil**

Mu’tah took place in Jumada I of the eighth year, and not long afterwards the Muslims returned to the hills of Syria to pursue their enemies before they settled down. ‘Amr ibn al Ās was sent to teach a lesson to the tribes who lived there. Being afraid of their numbers, he sought reinforcements from the Prophet (ﷺ), and as he waited for their arrival he kept close to

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<sup>57</sup> Weak: transmitted by Ibn Ishāq from Muhammad ibn ‘Abdul Rahmān Al Tamīmī as *mursal*.



a waterhole known as *Salāsil*. The Prophet (ﷺ) sent reinforcements comprising some of the early *muhajirīn*, including Abū Bakr (رضي الله عنه) and ‘Umar (رضي الله عنه), and led by Abū Ubaydah ibn al Jarrah, whom he advised not to have any disputes with ‘Amr.

□ When he arrived, ‘Amr claimed that he was sent as reinforcements for him, whereas Abū ‘Ubaydah claimed that he was in charge of the troops he had brought, while ‘Amr remained in command of his own troops. When ‘Amr insisted on having his own way, Abū ‘Ubaydah, who was a soft-hearted, man said: “ ‘Amr, the Prophet (ﷺ) ordered me not to dispute with you. If you disobey me I will obey you.”

‘Amr replied: “Then I am your leader and you are my support.”

Abū ‘Ubaydah accepted this, ‘Amr took command of the entire force and led them in prayer.

□ ‘Amr began to pursue the tribes which were allied to the Romans. He entered a number of countries, and every-time he reached a place he was told that although there was a group there, they had dispersed on hearing of his approach. On one occasion he caught up with one of these groups and a fight ensued. However, they fled and he could not get them again. Although ‘Amr was able to subdue the bedouin tribes and make them disperse, he did not meet them in a decisive battle. Nevertheless, this expedition was able to remove much of the mud from the reputation of the Muslims.

□ It happened that one cold night ‘Amr had a nocturnal emission. He was afraid that if he had a bath he would fall sick, so he made *tayammum* and led the men in prayer. Some of the Companions were doubtful about the validity of this action, so they asked the Prophet (ﷺ) about it and he asked ‘Amr to explain. ‘Amr explained that he was afraid of the severe cold, and Allāh (ﷻ) said:

﴿And do not kill yourselves. Truly, Allah is Merciful to you.﴾  
(Qur’ān 4: 29)

The Prophet (ﷺ) laughed and did not say anything.<sup>58</sup> ‘Amr’s understanding in this matter was correct, for *tayammum* is permitted when the use of water may cause harm.

## The Conquest of Makkah

After the Treaty of Ḥudaybiyah the Muslims busied themselves with the spread of the *da‘wah* and the presentation of the teachings of Islām to all who had understanding. Their faithfulness to the Quraish was visible to all in matters that they liked or disliked and the people could see clear evidence of that. However, the Quraish persisted in their old, stagnated policy without taking into account the momentous events which had changed conditions in the Arabian peninsula and which were about to change conditions in the world as a whole. This lack of insight led the Quraish to commit a grave act of stupidity, after which the treaty of Ḥubaybiyah was to become null and void. It happened that the Quraish, along with their allies of the Banū Bakr, attacked the Khuza‘ah, who were allies of the Muslims, and killed a few of their men. The Khuza‘ah sought refuge in the sanctuary of the Ka‘bah, for they were not prepared for combat. Despite that, the Banū Bakr pursued them while the Quraish lent arms and assisted the Banū Bakr in their oppression.

□ Some men of the Banū Bakr felt that they ought not to fight in the Ḥaram, and spoke to their chief, Naufal ibn Mu‘āwiyah, about this, saying: “We have entered the Ḥaram, (so mind) your god, your God!”

Nevertheless, Naufal said: “There is no God today, Banū Bakr, Carry out your task!”

□ The Khuzā‘ah were terrified by what happened to them, and they sent ‘Āmir ibn Sālim to the Prophet (ﷺ) to tell him the news. Upon hearing the account, the Prophet (ﷺ) promised to

<sup>58</sup> Sound: transmitted by Abū Dāwūd, Al Dārquṭnī, Al-Ḥākim and Al-Bayhaqī on the authority of ‘Amr Ibn al Āṣ with a sound chain.

come to their aid.<sup>59</sup>

□ Afterwards the Quraish realized their mistake and sent Abū Sufyān to make amends. Upon reaching Madīnah, he went to the house of his daughter, Umm Habībah. He was about to sit upon the bed when she stopped him. Surprised, he said: "My daughter, I don't know whether it is me you prefer to the bed or whether you prefer the bed to me."

□ "It's the bed of Allāh's Messenger (ﷺ)," she retorted, "and you are a polluted idolater."

□ "By God, evil has befallen you after me."

He said. Then left, and went to the Prophet (ﷺ) and spoke to him but he received no reply.<sup>60</sup> Abū Sufyān then sought the help of Abū Bakr (رضي الله عنه) and begged him to speak to the Prophet (ﷺ) on his behalf, but he refused. He went to 'Umar (رضي الله عنه) but the latter refused also. Leaving both of them, he went to 'Alī (رضي الله عنه). However, Alī (رضي الله عنه) said: "By Allāh (ﷻ), Abū Sufyān, Allāh's Messenger (ﷺ) has decided upon a matter about which we cannot speak to him." He advised him to return whence he came, and Abū Sufyān made his way back to the Quraish to inform them of the reception he had received.

□ The Prophet (ﷺ) ordered the people to prepare themselves and said that he was going to Makkah. He urged them to be serious and brisk. He supplicated: "O Allāh (ﷻ), take away the eyes and the news from the Quraish until we surprise them in their land."<sup>61</sup> The Muslims listened to the Prophet's (ﷺ) order and began mobilizing their forces for the expected encounter. They knew that the decisive hour between them and the Quraish was close.

<sup>59</sup> Weak: transmitted by Ibn Hishām and Ibn Jarīr from Ibn Ishāq without chain. Al Tabarāni supplied the chain in his *Al-Mu'jam al-Kabīr* and *Al-Mu'jam al-Saghīr*, tracing it to Maymūnah bint al Ḥārith, it is weak.

<sup>60</sup> Weak: narrated by Ibn Ishāq without a chain, as transmitted by Ibn Hishām and Ibn Jarīr.

<sup>61</sup> Weak: narrated by Ibn Hishām without a chain. Its meaning is in the Ḥadīth of Maymūnah mentioned earlier.

□ At this critical juncture an amazing incident occurred. A man who was among the earliest to fight in the *jihād* against the idolaters dispatched a letter to the Quraish, informing them that Muhammad (ﷺ) was about to descend on them with his forces. You have seen how keen the Muslims were to hid the plan of their attack. Was this not better for success and the minimizing of losses? Perhaps it would make the Quraish surrender without shedding blood in vain. What could writing to them mean except inciting them to fight Allāh (ﷻ) and His messenger and make extensive preparations to resist?

□ ‘Alī (ؓ) narrated:

“The Prophet (ﷺ) sent me, Al Zubayr and Al-Miqdād, saying: “Go to the meadow of Khakh and there you’ll find a woman on a camel, carrying a letter. Take it from her.”

We set out, our horses racing one another until we reached the meadow and there we found the woman on a camel. We asked her to hand over the letter and she replied that she had none.

We said: “Take out the letter or we’ll search you!” She took it out from her braid and we brought it back to the Prophet (ﷺ). It read: “From Ḥātib ibn Abī Balta‘ah to the people of Makkah, informing them of a matter concerning Allāh’s Messenger. (ﷺ).”

The Prophet (ﷺ) asked: “What is this, Ḥātib?”

He replied: “Do not be hasty with me, O Messenger of Allāh (ﷺ). I was a man attached to the Quraish; I was an ally of theirs and not really one of them; and the *muhajirīn* who are with you have their relatives who protect for them their families and properties. Now, since I lack kinship with them, I wished to gain support from them so they might protect my relatives. I did not do it in apostasy from the faith or taking pleasure in unbelief after accepting Islām.”

The Prophet (ﷺ) said: ‘He has indeed told you the truth!’

□ ‘Umar (ؓ) exclaimed: “O Messenger of Allāh (ﷺ), let me chop off the head of this hypocrite!”

However, the prophet (ﷺ) replied: "He took part in Badr, and what do you know... maybe Allāh (ﷻ) looked at those who took part in Badr and said: Do as you please for I have forgiven you." Then Allāh's words were revealed:

﴿O you who believe! Do not choose My enemy and your enemy for friends. Do you give them friendship when they disbelieve in that truth which has come to you, driving out the messenger and you because you believe in Allah, your Lord? If you have come forth to strive in My way and seeking My good pleasure, [do not show them friendship]. Do you show friendship to them in secret, when I am best Aware of what you hide and what you proclaim? And whoever does it among you, he has indeed strayed from the right way.﴾<sup>62</sup> (Qur'ān 60: 1)

□ By this action Hātib had missed the straight path. It was not right of him to show love for the idolaters. Who had flaunted their disbelief, supported one another in aggression and done to the Muslims what Hātib was more aware of than others. Nevertheless, a great man sometimes makes a slip, and Allāh (ﷻ) is kinder to His servants than to take them to task for the moments of weakness which dim their light and cause them to stumble. The Prophet (ﷺ) inquired about the reason for this wrong-doing, and he knew that the man did not lie in the excuse he made. They were about to enter a serious battle in which they might be defeated, and then the old tribalism would rise to protect their relatives who might be in danger. Hātib would be without protection, so let him therefore seek favour with the Quraish to guard against the future.

□ This is what Hātib thought. He was wrong, however. The idolaters did not remember alliances or kinship in their hostility to Islām and it was not right for the believers to seek their friendship, no matter if the tide was against them. They had sworn enmity to the idolaters for the cause of Allāh (ﷻ), and He had taken a pledge from them that they should sacrifice their

<sup>62</sup> A sound Ḥadīth, transmitted by the two Sheikhs and others.

lives and properties in the fight against them. Even if it was permissible to seek their favour, how was it possible to do so by an action which could have been seen as treason and could have done heavy damage to Islām and its adherents?

□ Nevertheless, Hātib's noble past interceded for him and lessened his fall. The Prophet (ﷺ) ordered the Muslims to remember the man with the best virtues in him. Islām has taught us not to forget the good deeds and virtues in him. Islām has taught us not to forget the good deeds and virtues of those who may slip at times but have a long history of following the right path.

□ Consternation spread throughout the valleys of Makkah upon the return of Abū Sufyān. Al-Abbās ibn 'Abdul Muṭṭalib thought it best that he and his family should accept Islām and migrate to Madīnah. On the way they met the Prophet (ﷺ) leading his army upon Makkah. Likewise, Abū Sufyān ibn al Hārith ibn 'Abdul Muṭṭalib and 'Abdullāh ibn Abi 'Umayyah left Makkah and encountered the Prophet (ﷺ) at Abwā. They were the Prophet's (ﷺ) cousins and were among those who had hurt him the most in Makkah. Thus he turned away from them when he remembered their molestation of him. Nevertheless, 'Alī (ؓ) indicated a way to his cousin, Abū Sufyān, by which he could gain acceptance from the Prophet (ﷺ).

He said; "Come up in front of him and say what the brothers of Yusuf (ؑ) had said: 'By Allāh (ؑ),

﴿Indeed, Allāh has preferred you above us, and we were indeed sinful.﴾  
(Qur'ān 12: 91)

He will not be pleased that someone should have a better answer than he."

□ Abū Sufyān did this and the Prophet (ﷺ) replied:

﴿Have no fear this day! May Allāh forgive you, and He is the Most Merciful of those who show mercy.﴾ (Qur'ān 12: 92)

□ Then Abū Sufyān recited some couplets of poetry, among



which he said:

“By your life, when I carry a flag for the horses of Al Lāt  
To defeat the horses of Muhammad (ﷺ),  
It is as if I am lost on the darkest night,  
So now is the time for me to be guided,  
A guide other than myself has guided me,  
And someone has shown me Allāh (ﷻ) whom I had chased  
everywhere.”

□ The Prophet (ﷺ) struck him on the chest and said:

“Did you chase me everywhere?”<sup>63</sup>

□ The army quickly traversed valley and hill on its march to Makkah, and at nightfall they camped at Marr Al Zahrān, not far from the city. Tents were pitched and fires were lit in every camp, totalling ten thousand men. The whole valley was lit up and Makkah remained in the dark about them, unaware of the fate that was about to befall them.

□ Al ‘Abbās was afraid that Makkah would be destroyed if a battle were to ensue, so he went out in search of some means to convince the Quraish to make peace with the Prophet (ﷺ) so that he might give them an assurance of safety. This coincided with a party of three Makkan chiefs who were out reconnoitring and gathering news. When they approached the camp they were terrified by what they saw.

Abū Sufyān, the chief of Makkah said: “I have never seen fires or a camp the like of what I am seeing tonight!”

Budayl ibn Warqa’ said: “this is the Khuza‘ah, by God. War has infuriated them!”

However, Abū Sufyān replied: “The Khuza‘ah are too few and cowardly for these to be their fires and camp.”

□ The Muslims, in accordance with their planned strategy, were sending reconnaissance parties around them so that they might

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<sup>63</sup> Transmitted by Ibn Jarīr and Al-Hākim on the authority of Ibn ‘Abbās. Al-Hākim said it was sound in accordance with the criteria of Muslim and Al Dhahabī agreed with him. However, it is only a good Ḥadīth (*ḥasan*).

take the Quraish by surprise and force them to an unconditional surrender. One of these parties stumbled on the three Makkans and brought them under arrest to the Prophet (ﷺ). Al ‘Abbās quickly took charge of the captives and declared that they were under his protection. Upon reaching the Prophet (ﷺ), he began a conversation with them which lasted most of the night, and their hearts opened to Islām, except that Abū Sufyān delayed until the morning.

They then asked him for a guarantee of the safety of the Quraish, and he said: “Whoever enters the house of Abū Sufyān is safe; whoever enters the mosque is safe; and whoever locks his door is safe.”<sup>64</sup>

□ The Prophet (ﷺ) conferred this honour on Abū Sufyān only to appease his pride, and this he did by means of something which neither harmed anyone nor caused any hardship. This is an easy price to pay to win someone’s confidence. The Prophet (ﷺ), nevertheless, wanted to ensure that there were as little fighting and killing as possible. He, therefore, together with this treatment to Abū Sufyān, ordered Al ‘Abbās to detain him at a pass in the valley so that he might see all the troops pass by and no thought might linger in his mind about showing resistance as the accepted chief of the Quraish.

□ Al ‘Abbās narrated:

“I took Abū Sufyān and detained him in the pass as the Prophet (ﷺ) had ordered me, and the tribes started to march past behind their banners. As each tribe passed, he asked “Who are these, ‘Abbās?”

I would reply: “Sālim.”

<sup>64</sup> A sound Hadith transmitted by Ibn Hishām from Ibn Ishāq with a muddled chain, which was clarified by Ibn Jarīr, though there is a weak link in it. However, Al-Haythami said that Al-Ṭabarānī narrated it with a sound chain. Abū Dāwūd also transmitted it from Ibn Ishāq with a different chain, but in it is a link which is not named. There is a third chain from Ibn Ishāq which is strong, and also Muslim transmitted it on the authority of Abū Hurairah (رضي الله عنه), except that he said “And whoever lays down his arms is safe” instead of “and whoever enters the mosque is safe.”

He would say, "What have I to do with Sālim?" Then another tribe would pass and he would ask who they were. When I said "Muzayyinah," he would reply, "What do I have to do with Muzayyinah?" In the same way, all the tribes filed past and he asked the name of every one of them. As I told him, he would reply, "What do I have to do I have to do with so-and-so?" Then finally the Prophet (ﷺ) passed by with his green battalion of *Muhajirīn* and *Anṣār*, only their eyes visible from behind the armour. He exclaimed: "*Subhānallāh!* 'Abbās, who are these? "This is the Messenger of Allāh (ﷺ) with the *muhajirīn* and *Anṣār*," I replied.

He said, "No-one has the strength or power to match these! By Allāh (ﷻ), Abul Fadl, your nephew's kingdom has become great overnight!"

I said, "Abū Sufyān, it is prophethood.

He replied, "Yes, then."<sup>65</sup>

□ Abū Sufyān entered Makkah dazed and bewildered with the feeling that behind him was a storm which, if let loose, would sweep away everything in its path. The Makkah saw the victorious army approaching slowly from afar. They gathered around their leaders, awaiting the order to fight. However, the voice of Abū Sufyān penetrated their midst loud and clear: "O people of the Quraish! Muhammad (ﷺ) has come with a force which you cannot resist. So whoever enters the house of Abū Sufyān will be safe." His wife, Hind bint 'Utbah, was appalled at these words coming from her husband.

She Jumped up and pulled his moustache, shrieking: "Kill this puffed up carcass! What a disgraceful head of state you are!"

□ Abū Sufyān did not pay any attention to the vituperation by his wife, but repeated his warning, saying: "Woe unto you! Do

<sup>65</sup> A sound Ḥadīth transmitted by Ibn Hishām from Ibn Ishāq without a chain. However, Ibn Jarīr and Ṭabarānī transmitted it with a full chain from Ibn 'Abbās as explained earlier. Part of it was transmitted by Bukhārī and Ibn Jarīr on the authority of 'Urwah as *mursal*, and this is a strong support.

not let this woman deceive you about yourselves. He has come to you with a force you cannot defeat, so those who enter the house of Abū Sufyān will be safe."

□ Some of them shouted: "May God fight you! What good can your house do to us?"

He continued, "And whoever locks his door and is in the inside will be safe, and whoever enters the mosque will be safe."

The people then dispersed and fled to their homes or to the Ka'bah. Soon the "Mother of Cities" become lifeless and resigned herself to the destiny which had overtaken her.

□ As the army continued its march to Makkah, the Prophet (ﷺ) was on his camel, a black turban on his head, and his head lowered out of abject humility to Allāh (ﷻ). He bent forward so far, the humility reflecting in his features, that his beard almost touched the back of his mount.<sup>66</sup> The powerful, frightening army which was marching to the centre of the *Haram* and the armour-clad troops who surrounded him were waiting for one signal from himself and nothing in Makkah would remain at peace. Surely this manifest victory reminded him of a past with long chapters of how he was ejected and how he had finally returned this day as the strong conqueror. What greater honour did Allāh (ﷻ) bestow on him than to see this auspicious morning? The more he thought of these bounties, the more he bowed in humility on his mount.

□ However, it seemed as though there were other emotions playing in the minds of some. Sa'd ibn 'Ubādah, chief of the Aws, remembered what the Makkans had done and how they had shown intransigence to Allāh (ﷻ). Then he felt the reins of power in his hands and shouted: "Today is the day of slaughter! Today the unlawful will be permitted! Today Allāh (ﷻ) will bring shame on the Quraish!"

<sup>66</sup> Weak. Transmitted by Ibn Hishām from Ibn Ishāq who reported it from 'Abdullāh ibn Abū Bakr (رضي الله عنه) as *mursal*. Al-Hākim and Abū Ya'la traced it to Anas and the former said it was sounding in accordance with the criteria of Muslim, and Al Dhahabī agreed with him. They are both mistaken. One of the links is 'Abdullāh ibn Bakr al-Muqaddimi, who is weak. He is not 'Abdullāh ibn Abū Bakr, who is the Sheikh of Ibn Ishāq.

□ These words reached the ears of the Prophet (ﷺ) and he said: "No. Today is the day when the Ka'bah will be exalted."<sup>67</sup> Today is the day when Allāh (ﷻ) will honour the Quraish," and he ordered the banner to be taken from Sa'd and given to his son for fear that Sa'd might instigate his men to action.

□ The Prophet (ﷺ) entered Makkah from its upper side and ordered the leaders of his army not to fight unless they were attacked. The contingents entered from the other quarters. Khālid ibn al-Walīd entered from lower Makkah where there was a group of Makkans who refused to surrender, having assembled at Khandamah under the leadership of 'Ikrimah ibn Abī Jahl, Sahl ibn 'Amr and Safwān ibn Umayyah. However overwhelming reality clashed with their pride and dissipated it, for Khālid bore down upon them and they took to their heels.

□ A humorous event which occurred was that Hamās ibn Khālid of the tribe of the Banū Bakr had prepared weapons to fight the Muslims. Whenever his wife saw him cleaning them she would ask what he was going to do with them, and he would reply that he was keeping them for Muhammad (ﷺ) and his Companions.

One day she said to him, "By God, I do not see them being of any use against Muhammad (ﷺ) and his Companions."

He replied: "By God, I hope to make one of them a slave for you."

□ When the day of the conquest of Makkah arrived, this Hamās fought with 'Ikrimah and his band of men. Nevertheless, as soon as he saw the party of idolaters dispersing and fleeing from Khālid's army, he dejectedly made his way home and told his wife to lock the door.

□ Surprised, she asked: "Well, what of your previous talk?"

Excusing himself, he said: "If you had seen the day of Khandaman, when Safwān fled, and also 'Ikrimah, and Abū Yazīd stood like a pillar, and they were met by Muslim swords cutting through every arm and skull, leaving only moans to be

<sup>67</sup> Weak: quoted by Bukhārī and others on the authority of 'Urwah as *mursal*.

heard, behind us their cries and groans. Not a word of blame would you have uttered!”

□ Makkah surrendered, and the Prophet (ﷺ) headed for the Ancient House and circumambulated it. He broke the Idols which surrounded it, hitting them on their backs with his bow so that they fell on their faces and smashed to pieces. A while ago these stones had been hallowed gods and now they were crushed rubble. As he broke them, the Prophet of *tawhīd* recited:<sup>68</sup>

﴿And Say: Truth has come and falsehood has vanished. Indeed, falsehood is ever bound to vanish.﴾ (Qur’ān 17: 81)

□ Then he ordered the Ka‘bah to be opened and saw it full of idols, two of them representing Ibrāhīm (عليه السلام) and Isma‘īl (عليه السلام) casting lots with the divining arrows. Upon seeing this he said angrily: “May Allāh (ﷻ) fight them (the idolaters)! By Allāh (ﷻ), these two never cast lots with divining arrows!”<sup>69</sup> and he destroyed it all.<sup>70</sup>

□ When the mosque was cleansed of all the idols, he turned to the Quraish who were awaiting his sentence on them. He held onto the two jambs of the door of the Ka‘bah and said: “There is no god but Allāh (ﷻ) alone: He has fulfilled His promise, and helped His servant; and defeated the hordes by Himself.” Then he asked: “O Quraish, what do you think I am going to do to you.”

They replied: “Good. You are a noble brother, son of a noble brother.”

□ To which he said: “Well, I say you as Yūsuf said to his brothers: ‘Have no fear today.’ Go, for you are the freed ones” (*antum al tulaqa*).<sup>71</sup>

<sup>68</sup> *Ṣaḥīḥ*: transmitted by the two Sheikhs on the authority of Ibn Mas‘ūd. Also by Muslim on the authority of Abū Hurairah (رضي الله عنه).

<sup>69</sup> *Ṣaḥīḥ*: transmitted by Bukhārī on the authority of Ibn ‘Abbās.

<sup>70</sup> *Ṣaḥīḥ*: transmitted by Aḥmad and Al Ṭayālīsī.

<sup>71</sup> Weak: transmitted by Ibn Ishāq with a muddled chain. Al Ghazali mentioned it in *Al Ihyā* on the authority of Abū Hurairah (رضي الله عنه) without the last part “Go... However, there is a weakness in its chain.



□ While the Prophet (ﷺ) was in the mosque, finishing off idolatry in its capital fortress, Fudalah ibn 'Umayr approached him with the intention of killing him at the first opportunity. The Prophet (ﷺ) looked at him and understood his purpose. Yet somehow, in the glory of the victory with which Allāh (ﷻ) had honoured him, he could not find in him to be angry with the man. He called him and asked what it was that he had on his mind. Fudalah replied: "I was only thinking of and remembering Allāh (ﷻ)." The Prophet (ﷺ) laughed at said: "seek Allah's forgiveness," and spoke kindly to him, and placed his hand on his chest.

The man went away, saying: "He had hardly removed his hand from my chest when I felt that there was no-one more beloved to me than he was."<sup>72</sup> Fudalah had his weaknesses in *jahiliyyah*, and as he was going home he came across a woman with whom he had had an affair. Upon seeing him she invited him to sit and chat. But he replied: "No, Allāh (ﷻ) and Islām forbid it to me. If you had seen Muhammad (ﷺ) and his tribe on the day of the Conquest when the idols were smashed, you would have seen the religion of Allāh (ﷻ) becoming manifest and the face of idolatry being smothered in darkness."

□ Bilāl (رضي الله عنه) climbed, on the roof of the Ka'bah and shouted the call to prayer while everyone in Makkah listened to this new call as if they were in a dream. The words rang through the air, striking terror into the hearts of the devils who could find no alternative but to flee from its piercing sound or submit themselves to Islām: "Allāh (ﷻ) is the Greatest; Allāh (ﷻ) is the Greatest; Allāh (ﷻ) is the Greatest; Allāh (ﷻ) is the Greatest."

□ These emphatic cries reminded the people of their ultimate goal in life and their true return after death. How many a small goal had caused people to deviate and to run wild as the beasts upon the land, and how they had diverted their attention and caused them to be drowned in the pursuit of rubbish. These

<sup>72</sup> Weak: transmitted by Ibn Hishām with a muddled chain.

goals had so dominated their feelings that grief would kill them when they were deprived of them and joy would kill them when they were satisfied. Why should people make fools of themselves by losing themselves in these trivialities? The voice of truth has reached them from beneath these thick layers and instilled into their being the thought of that which they have forgotten: the exaltation of the Master of this universe and the Lord of all the worlds.

□ "I bear witness that there is no god but Allāh (ﷻ). I bear witness that there is no god but Allāh (ﷻ). All the associates have fallen. For too long the mankind has submitted to fancy, taken pride in the worthless, hoped for good in things which could not benefit them, and sought help from those who could not ward off from themselves a fly's attack. Why all this wandering in the blind alleys? If the fools associate some of Allāh's creation with Him as partners or deified them, then the Muslims recognize no-one but Allāh (ﷻ) as Sovereign and see no other but Him as refuge. Pure monotheism is that stubborn path which leads to the goal that they have set for themselves. Who is to be the ideal? Who is to be the guide on this path? And who is to be the vanguard to pave the way for others?

□ The Mu'adhdhin goes on to give the answer: "I bear witness that Muhammad (ﷺ) is Allāh's Messenger, I bear witness that Muhammad (ﷺ) is Allāh's Messenger." The life of this noble man is the perfect ideal for every human being who wishes to live a sound life. Muhammad (ﷺ) was the man who sketched with his virtuous lifestyle, the unique path for all those who embrace the truth and live for it. The call to prayer warns all intelligent people to do what is good and become active for the pleasure of their Master. It first urges the people to perform a simple act of worship.

□ "Come to prayer; Come to prayer." These prayers are the moments of contemplation about the worth of this world; these are the moments of return when people stray from the straight path; they are the moments of submission and humility to Allāh (ﷻ) whenever haste overtakes people, egotism invades their

thoughts, and they look at themselves as if they were little gods; these are the moments of recuperation and inspiration. How much in need people are in spite of their haughty airs, of someone to inspire them with uprightness so that they do not behave foolishly, one who will give them strength so that they do not feel themselves incapable and weak. The call to prayer finally urges people to keep frustration at bay in all their affairs. Frustration comes when one's efforts go to waste, when one's actions do not bring results because of some mistake, whether it is a mistake in the performance of an act or in its purpose. It warns of this frustration when it says: "Come to success, come to success." The day an action comes from person and is correct in form and intention, that person will attain success, even if it happens to be an action which pertains to this world alone. Did Allāh (ﷻ) not teach His Prophet (ﷺ) to make all his affairs of life, let alone his rituals and worship, purely for the pleasure of Allāh (ﷻ)?

«Indeed, Say: my worship, my sacrifice, my living and my dying are for Allāh, Lord of the Worlds. He has no partner. Thus am I commanded, and I am first of those who surrender [to Him].» (Qur'ān 6: 162-163)

The only way to do this is by subjugating all other goals to Allāh (ﷻ) and by always maintaining a pure monotheism. Thus the call to prayer returns once again to the Ultimate Goal and the method: "Allāh (ﷻ) is the Greatest, Allāh (ﷻ) is the Greatest. There is no god but Allāh (ﷻ)."

□ The words of the *adhān* represent the glaring highlight of a comprehensive message of reform. This is why, according to the authentic traditions, a Muslim should say the following prayer upon hearing it: "O Allāh (ﷻ), Lord of this complete call and established prayer, grant Muhammad (ﷺ) the intercession and virtue and allot him the exalted status which You promised him. Surely You do not betray your promises."<sup>73</sup>

□ On the day of this conquest memories may take us back to some men who had not witnessed this manifest victory, or heard

<sup>73</sup> *Ṣaḥīḥ*: transmitted by Bukhārī and others without the last part "Surely you do not betray Your promises", which is transmitted by Al-Bayhaqī alone and is not authentic.

the voice of Bilāl (ؓ) ringing above the Ka'ba with the slogan of *tawhīd*, or seen the idols overturned with their faces in the dust, or seen their former worshippers surrendering and turning towards Islām. They were killed or died during the long struggle between belief and unbelief. The victory whose fruits were being reaped today by the living owed a great deal to those who were dead and their reward was guaranteed by One who does not wrong anyone the weight of an atom. It is not necessary for every soldier to witness the final results of the struggle between truth and falsehood. Some may live through the early stages, whereas others may die in a temporary defeat as happened to Hamzah, chief of the martyrs, and those with him.

□ The Qur'ān points out the object of reliance is the complete accounting in the Hereafter and not in this world. In that life both the believers and the unbelievers will be given their full due.

﴿Then have patience. Indeed, the promise of Allah is true. And whether we let you see a part of that which We promise them, or [whether] We cause you to die, still to us will they be brought back.﴾

(Qur'ān 40: 77)

□ The Prophet (ﷺ) entered Makkah in Ramadān and remained the whole month, shortening his prayers. He did not fast for more than fifteen days though he had left Madīna while fasting. However, he and his Companions had broken it on the way.<sup>74</sup>

□ When matters settled down, he began to accept the people's allegiance to Islām.<sup>75</sup> The old and the young, men and women came when they could.<sup>76</sup> The women's pledge to the Prophet (ﷺ) was done verbally, not by shaking hands, for 'Ā'ishah

<sup>74</sup> His shortening of the prayers is transmitted by Bukhārī on the authority of Ibn 'Abbās, who said: "the Prophet (ﷺ) spent nineteen days in Makkah, praying two *rak'ats*. His not fasting is transmitted by the two Sheikhs on the authority of Ibn 'Abbās.

<sup>75</sup> Good: transmitted by Aḥmad on the authority of Al Aswad ibn Khalaf.

<sup>76</sup> Weak: transmitted by Ibn Jarīr without a chain or on the authority of Qatadah with a weak chain.

reported: "No, by Allāh (ﷻ), the hand of Allāh's Messenger (ﷺ) never touched the hand of a woman."<sup>77</sup> Thus the people of Makkah entered into Islām. There were a few, however, who remained in doubt and *jahilīyah*, clinging to idols and consulting oracles. These were left for time to cure: once their protected paganism had gone, then these superstitions would vanish automatically.

□ The conquest of Makkah came after a swift blow, and the strategy of the Muslims succeeded in keeping the news from reaching the Quraish so that they were surprised in their own homes and found no alternative but to surrender unconditionally without being able to resist or seek reinforcements. The eyes of the Arabs throughout the peninsula were opened in the face of the reality, and they began to think that victory was tied to the banners of Islām and could not be separated from it.

### The Battle of Hunayn

This triumph, nevertheless, had its repercussions among the major tribes who lived near Makkah, foremost among whom were the Hawāzin and Thaqīf, their metropolis being Ṭā'if which was the largest city after Makkah and Madīnah in the Arabian peninsula. The chiefs of these tribes appointed Mālik ibn 'Awf, the chief of the Hawāzin, as their leader, and decided to march upon the Muslims before the pillars of their conquest were strengthened and before they moved towards dismantling the remaining bulwarks of the retreating paganism. Mālik ibn 'Awf was a brave and daring man. However, he was not a deep thinker and seldom asked others for advice. He ordered his men, as they were leaving for the confrontation, to bring along with them their women, children and wealth, so that every man might be aware of them behind him as he fought and not flee from the battlefield.

Durayd ibn Ṣummah, an experienced warrior, objected to this, saying: "Will anything stop the defeated from fleeing. If

<sup>77</sup> *Ṣaḥīḥ*: transmitted by the two Sheikhs and others.

you are victorious, all you need are men with swords and spears, and if you are defeated you will be disgraced in the matter of your families and wealth.”

Mālik scoffed at his idea, however, and insisted on carrying out his plan.

□ The Muslims learnt of the march of their enemy and sent spies to find out their numbers and equipment.

Abū Dāwūd narrated that a man came to the Prophet (ﷺ) and said:

“I went ahead of you and climbed Mount such-and-such, and there I saw the Hawāzin gathered with all their men, women, cattle and property near Hunayn.”

Allāh’s Messenger (ﷺ) smiled and said: “That will be booty for the Muslims tomorrow, *Inshāllah*.”<sup>78</sup>

□ The ease with which Makkah was conquered led the vast majority of Muslims to feel that *jahilīyah* was breathing its last and would never again put up any resistance worth mentioning. The opinion of the new Muslims that nothing could stand in their way all contributed to the confident march of the army without a thought for what they might encounter. And why should they? While they were few in number they were realizing amazing victories, and now they were in such great numbers as they had never been before.

□ It is narrated that Abū Bakr (رضي الله عنه), upon looking at the army, said: “We shall never be defeated today owing to smallness in numbers.” This was because the Muslims had reached twelve thousand with the addition of those who joined them from Makkah.

## Defeat

The confident army marched until they reached the valley of

<sup>78</sup> *Ṣaḥīḥ*: transmitted by Abū Dāwūd on the authority of Suhayl Ibn Al-Hawzaliyah with a sound chain.



Hunayn. However, Mālik and his men had already occupied its passes and were scattered in all the fortified corners, prepared to receive the Muslims. The huge crowds passed on to the valley, unaware of what was hidden therein. It was a hollow valley, sloping downwards, and the riders felt as though they were descending into a pit. When the troops were gathered within its confines they were suddenly shocked to see a hail of arrows falling upon them from the hideouts above them. The darkness of the early morning was still clinging to the horizon as this took place, and a wave of terror swept through the ranks and they turned and fled.

□ Taking advantage of this confusion, Mālik's men attacked the Muslims with their cavalry, and the chiefs of the Quraish looked on at the retreating army with a sense of gratification and pleasure. Disbelief in Allāh and His Messenger (ﷺ) was renewed in some of them, and Abū Sufyān said: "Their defeat will not end until they reach the seal!" This was not surprising, for the arrows with which he had consulted the oracles in his *jahilīyah* were still in his quiver!

Kildah ibn al-Junayd exclaimed: Indeed! Today the magic is broken!" Ṣafwān ibn Umayyah, though still a polytheist, paid to him in reply: "Shut up! May God split your mouth! By God, I should prefer a man from the Quraish to defeat me than a man from the Hawāzin."

□ The Prophet (ﷺ) was angered by this flight. He shouted: "Where to, men? Come to me! I am the Messenger of Allāh (ﷺ); I am Muhammad ibn 'Abdullāh!" No-one responded to him, the camels jumped onto one another as their riders turned with them to flee.<sup>79</sup> Then the Prophet (ﷺ) spied a man from the Hawāzin on a red Camel, who was holding a black flag on the tip of a long spear, and behind him were the Hawāzin. Whenever he caught any of the fleeing Muslims he pierced him

<sup>79</sup> *Ṣaḥīḥ*: transmitted by Ibn Hishām and Ibn Jarīr from Ishāq with a sound chain from Jābir ibn 'Abdullāh.

with his spear, and whenever he missed he would raise his hand to those behind him to give chase.

□ Those who led this shameful display were the freed Makkans and the bedouin mob. The Prophet (ﷺ) stood with complete composure, planning a strategy to save the reputation and future of Islām. Surrounding him was a group of early *muhajirīn* and members of his household. So he ordered Al-‘Abbās ibn ‘Abdul Muṭṭalib, who had a resonant voice, to shout: “O Anṣār! You who took the pledge at Ḥudaybiyah!”<sup>80</sup> Truth guided him to call those who had ideology and those who had laid down their lives for a cause, for it was only by means of such people that the ideology could succeed and emerge from a crisis. As for those masses of people who thought only of this world and strove for booty, nothing could be achieved by them nor could they remain steadfast.

### Rally and Victory

Despite the noise caused by the confusion at the beginning of the battle, Al ‘Abbās’s cries rang out and reached the ears of the men, who were in a daze at the tide of events, and they began to struggle to reach the source of the voice. When one of them wanted to guide his camel in that direction he found it impossible to do because of the pressure of those in flight. He could see no alternative but to throw off his armour, take up his sword and shield and head for the voice. Soon a number of men were gathered around the Prophet (ﷺ), nearly one hundred. He then faced the idolaters with them and a fierce battle ensued. ‘Alī (ؓ) and one of the Anṣār went for the standard-bearer from the Hawāzin. ‘Alī (ؓ) hamstringing the camel and it fell on its hindquarters, enabling the Anṣārī to pull the man off its back and kill him.

□ All this time, the Prophet (ﷺ) on his mule was shouting: “I am the Prophet of Allāh (ﷻ) and this the truth; I am the son of

<sup>80</sup> *Ṣaḥīḥ*: transmitted by Ibn Ishāq with a sound chain from Al-‘Abbās. Muslim has a similar version.

‘Abdul Muṭṭalib.<sup>81</sup> He was also supplicating: “Allāh (ﷻ), send down Your help.”<sup>82</sup> The *muhajirīn* and Anṣār were now fully engaged with the Hawāzin and the Thaqīf. Al-‘Abbās narrated that the Prophet (ﷺ) on his mule looked at the battle and said, “Now the battle is raging.” Then he picked up some pebbles and threw them into the enemies’ faces, saying, “They are defeated, by the Lord of Muhammad (ﷺ),” and it was not long before the Thaqīf and their allies had turned their backs in flight.

□ About this battle Allāh (ﷻ) revealed the following:

“Allāh has given you victory in many fields, and on the Day of Hunayn, when you exulted in your multitude, it was of no avail to you, and the earth, vast as it is, was straitened for you; then you turned back in flight. Then Allāh sent His peace of reassurance down upon His messenger and upon the believers, sent down hosts you could not see, and punished those who disbelieved. Such is the reward of disbelievers.” (Qur’ān 9: 25-26)

□ Some of the fleeing men sought refuge in a place called Awtas, and the Prophet (ﷺ) sent Abū ‘Āmir al Ash‘arī in pursuit of them. He fought them until he was killed, and after him his nephew, Abū Mūsā al-Ash‘arī took up the banner and continued to fight the enemy until he was able to rout them.<sup>83</sup> Mālik and his men were forced to flee until they reached Ṭā‘īl and took shelter in their fortress, leaving behind booty of tremendous value. Mālik, as you learnt, had gone out to battle, taking with him all the women and possessions of his tribe. What was left on the battlefield amounted to twenty-four thousand camels, more than forty-thousand sheep and four thousand uqiyah of silver, beside six thousand captives.

<sup>81</sup> *Ṣaḥīḥ*: transmitted by the two Sheikhs from Al-Bara ibn ‘Azib.

<sup>82</sup> *Ṣaḥīḥ*: transmitted by Muslim alone.

<sup>83</sup> Sound: mentioned by Ibn Ishāq without a chain, although its meaning is in Bukhārī and Ibn Jarīr on the authority of Abū Mūsā al Ash‘arī.

## Booty

The Prophet (ﷺ) disliked distributing this booty to the people, so he waited in the hope that the enemy would come back repentant and retrieve all they had lost. Although he waited ten nights, no-one came.<sup>84</sup> So he began to silence the desirous from among the tribal chiefs and the Makkah nobles by distributing the wealth, firstly to those whose hearts were to be reconciled. They were given abundant shares.

□ Abū Sufyān was given a hundred camels and forty uqiyah of silver. He asked: "What about my son, Mu'āwiyah?" He was given a similar share for his son. Again he asked: "What about my son, Yazīd?" and he was given a similar amount for his son, Yazīd.<sup>85</sup>

□ The tribal chiefs raced one another to take what they could, and the news spread that the Prophet (ﷺ) was giving away as one who had no fear of poverty.

The people crowded around him, seeking more wealth, and the bedouin threw themselves at him, saying: "O Messenger of Allāh (ﷺ), divide our booty among us.

They forced him against a tree and his robe was snatched away!

He said: "O people, give me back my robe. By Him in Whose hands is my life, if I had for you in cattle the number of trees in Tihamah, I should distribute it among you, and then you would not find me a miser or a coward or a liar!" He then stood at the side of a camel and took a tuft of hair from its hump. Holding it up, he said: "O people! By Allāh (ﷻ), I have no right in your booty or in this tuft of hair except a fifth, and the fifth will be given back to you!"<sup>86</sup>

<sup>84</sup> Sound: narrated by Bukhārī.

<sup>85</sup> Mentioned by Ibn Hishām from Ibn Ishāq without a chain. Ibn Jarīr transmitted it from him on the authority of 'Abdullāh ibn Abī Bakr as *mursal*. The Prophet's (ﷺ) giving to those whose hearts were to be reconciled, including Abū Sufyān, is correct and transmitted by Muslim.

<sup>86</sup> *Ṣaḥīḥ*: transmitted by Ahmad and Al Bayhaqī with a good chain on the authority of 'Abdullāh ibn 'Amr, also Bukhārī on the authority of Jubayr ibn Mat'am up to where he said "or a liar". The rest is transmitted by Al-Hākim on the authority of 'Ubādah Ibn al Ṣāmit and by Al-Bayhaqī on the authority of 'Umar ibn 'Ibsah.

□ Their eyes almost fell out of their sockets in pursuit of worldly gain! These bedouin, freedmen and tribal chiefs were of no support to Islām in its early days of difficulties. In fact, they were the serious obstacles in its path until they were pulverized under the pickaxes of the true believers, who desired the reward of the Hereafter and preferred what Allāh (ﷻ) had in store for them. Today, having announced their conversion to Islām, they were demanding that the Prophet should open up for them the treasures of the earth, although he swore that he was not retaining anything for himself. Had he in his possession that valley full of wealth, he would have distributed it all to them.

□ The truth is that the Prophet (ﷺ), by his magnanimity, cleared the way for greed and recklessness to display themselves in those hearts he was trying to win over to Islām. If, instead, he had punished them for their cowardice at Hunayn, it would have been a different story. Aḥmad transmitted the following incident.<sup>87</sup>

Abū Ṭalḥah, one of the few warriors of Islām, saw Umm Sulaym with a dagger.

He asked what it was for, and she replied: "If any of the idolaters approaches me, I'll rip open his stomach." This was in the Battle of Hunayn.

Abū Ṭalḥah said to the Prophet (ﷺ): "Do you hear what Umm Sulaym is saying?"

□ The Prophet (ﷺ) laughed, and Umm Sulaym said: Messenger of Allāh (ﷺ), after that I shall kill the freedmen who caused you to be defeated!"

□ He replied: "Allāh (ﷻ) has taken good care of them, Umm Sulaym!"

□ The surprising thing is that those who fled at the time of fear were the same who returned in droves at the time of greed. Nevertheless, the Prophet (ﷺ) wanted to be lenient with them and forget their past in order to win them over. So what did he

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<sup>87</sup> His chain is *Ṣaḥīḥ* in accordance with the criteria of Muslim.

do? In the world there are many people who are led to the truth by their bellies, not by their intellects. Just as animals are guided on their path by a bundle of hay to which they keep stretching out their mouths until they arrive safely in their pens, so also do these people need all sorts of enticements to lead them to faith.

□ Anas (رضي الله عنه) narrated:

“I was walking with Allāh’s Messenger (ﷺ), who was wearing a Najrāni cloak with roughly-finished seams. A bedouin Arab came up and pulled at him so hard that when I looked at the top of the Prophet’s (ﷺ) shoulder. I could see the marks of the seam which were caused by the pulling. He said: “Order a portion of Allāh’s (ﷻ) wealth with you to be given to me.” He turned to the bedouin and laughed, then he ordered that he be given something.<sup>88</sup>

□ That bedouin was not impressed by fine logic or good manners as much as was by a gift which filled his pockets and satisfied his desires. Expressing this point of view, Safwān ibn Umayyah said: “The Prophet (ﷺ) did not stop giving me from the spoils of Hunayn until he changed from being the most hateful of creation in my sight to the most loved of them all.”<sup>89</sup>

### **The Wisdom of the Distribution**

This far-sighted policy was not understood at first and it was criticized by some. There were believers who thought that they were being slighted by this deprivation and their families neglected. Bukhārī transmitted on the authority of ‘Amr ibn Taghlib:

“Allāh’s Messenger (ﷺ) gave to one set of people and withheld from others. Perhaps they reproached him for this, and he said: “I gave to some people because I feared their impatience and anxiety, whereas others I left to the goodness and richness which Allāh (ﷻ) had placed in their hearts, among

<sup>88</sup> *Ṣaḥīḥ*: Transmitted by the two Sheikhs.

<sup>89</sup> *Ṣaḥīḥ*: transmitted by Muslim, Tirmidhī and Aḥmad on the authority of Sa‘īd ibn al-Musayyib.



them being ‘Amr ibn Taghlib.”

Continuing, ‘Amr said: “I should not like to exchange these words of the Prophet (ﷺ) for all the riches in the world.”

Thus this testimonial which made the man so content was weightier for him than the most valuable gifts.

□ Those who felt the burden of this policy the most were the Anṣār. They were all deprived of the spoils of Ḥunayn in spite of the fact that they were the ones summoned at the hour of need, and they fought alongside the Prophet (ﷺ) until their flight turned into victory. Now here they were, seeing the fugitives returning with their hands full whereas they were given nothing at all.

□ Abū Sa‘īd al-Khudrī reported:

“When the Prophet (ﷺ) acquired the spoils after Ḥunayn, he distributed them to the new converts from the Quraish and all the Arabs except the Anṣār, who did not receive a single thing.

This group of Anṣār felt so frustrated that one of them said: “By Allāh (ﷻ), Allāh’s Messenger has reunited with his people.”

Then Sa‘d ibn ‘Ubādah went to the Prophet (ﷺ) and said: “Messenger of Allāh (ﷺ), this group of Anṣār have become angry with you.”

When he asked why, Sa‘d replied: “Because you distributed the spoils to your people and the rest of the Arabs but you did not give them anything.”

The Prophet (ﷺ) asked: “And what is your position in this regard?”

Sa‘d” said: “I am only a man from my tribe.”

The Prophet (ﷺ) then said: “Gather your people for me in this enclosure, and when they are assembled, let me know.”

□ Sa‘d left and called his people, and gathered them in the enclosure. When all the Anṣār had assembled, he went to inform the Prophet (ﷺ). The latter came and, standing among them, he started to speak by praising Allāh (ﷻ).

Then he said: “O Anṣār! Did I not come to you and find you

going astray, then Allāh (ﷻ) guided you; and in need, then Allāh (ﷻ) enriched you; and enemies to one another, then Allāh (ﷻ) united your hearts?" They all shouted yes, and the Prophet (ﷺ) said: "Aren't you going to answer, O Anṣār?"

They said: "And what can we say? What answer should we give, Messenger of Allāh (ﷺ)? The act of kindness is Allāh's and His messenger's."

He said: "By Allāh (ﷻ), if you wished you could have said and you would have spoken the truth you came to us as a fugitive, and we gave you refuge; as a dependant, and we assisted you; as one in fear, and we gave you safety; and as a reject, and we helped you."

They said: "The favour is Allāh's and His messenger's."

He said: "Were you angry because of the worldly trifles which I gave to the new Muslims where by to win their hearts, I left to you the share that Allāh (ﷻ) gave to you of Islām? Will it not please you, then, that the people should go their mounts with the sheep and camels while you go to your mounts with Allāh's Messenger (ﷺ)? By Him in Whose hands is my life, if the people go one way and the Anṣār go another, I should go the way of the Anṣār. If it were not for the Hijrah, I should have been a man from among the Anṣār. O Allāh (ﷻ), have mercy on the Anṣār, and the children of the Anṣār, and the children of the Anṣār's children."

Upon this, the whole gathering wept until their beards were drenched, and they said: "We are pleased with Allāh (ﷻ) as Lord and His Messenger (ﷺ) as our share." He left and they dispersed.<sup>90</sup>

### **Return of the Hawāzin Delegation**

After the distribution of the booty, a delegation from the Hawāzin came to accept Islām and seek the return of their

<sup>90</sup> *Ṣaḥīḥ*: transmitted by Aḥmad, Ibn Hishām and Ibn Jarīr from Ibn Ishāq with a sound chain on the authority of Abū Sa'īd al-Khudrī. The story is mentioned by Bukhārī in an abridged form.

people and wealth.

□ The Prophet (ﷺ) said to them: "I have only what you see. And indeed, the speech which most prefer is the most truthful. So which is dearer to you, your children and women or your wealth?"

They replied: "We do not equate anything with kith and kin."

□ The Prophet (ﷺ) then stood up among the Muslims, praised Allāh (ﷻ) as He (ﷻ) should be praised, and then he said: "Those brothers of yours have come repentant, and I see it fitting to give them back their kith and kin. So whoever finds it agreeable may do so, and whoever wishes to retain his share until we give him a substitute from the first spoils that Allāh (ﷻ) sends our way may do so."

Some people said: "It is agreeable to us, Messenger of Allāh (ﷺ)!"

However, he replied: "We do not know who has given permission from who has not. So go back until your deputies raise your affair with us." The people went back and spoke to their deputies, who came to the Prophet (ﷺ), saying that they had all found it agreeable and had given permission.<sup>91</sup>

### The Siege of Ṭā'if

The Thaqīf, having retreated in defeat from Ḥunayn and Awṭās, entered their fortress and prepared themselves for a long siege. From this the Muslims learnt that they still insisted on remaining in their *jahilīyah*, and the losses which they had sustained had not broken their determination. They therefore decided to march upon them and lay siege to their city, a method of war with which they were very familiar because they had done it before and understood the best means of attack and defence. The Prophet (ﷺ) led his army until they were close to Ṭā'if and then he camped around it. The Thaqīf started to shoot arrows from their fortress and they hit a number of Muslims. This forced the latter to draw back their lines so that they would

<sup>91</sup> *Ṣaḥīḥ*: transmitted by Bukhārī on the authority of Marwān, Al-Miswar and Ibn Makhramah together.

not be targets for the arrows.

□ It appears that the Prophet (ﷺ) did not urge his men to invade the fortress and force out the occupants, as he had done with the Jews. He was hoping for good in them, so he directed the battle around them from restricted positions and with few losses, and this continued for fifteen days. Then it occurred to him that he should leave them alone and he voiced this to the Muslims. Although at first they wanted to prolong the siege until the city opened up to them, eventually they came round to his opinion.

□ It is narrated that the Prophet (ﷺ) consulted Nawfal ibn Mu'āwiyah on the matter of the siege, and he replied that they were like a fox in a hole: if one kept watch over it, one would be able to take it; but if one went away, it would do him no harm.<sup>92</sup> So the Prophet (ﷺ) ordered 'Umar ibn al-Khaṭṭāb (رضي الله عنه) to announce their departure to the men.<sup>93</sup>

On their way back, they said: "O Messenger of Allāh (ﷺ), the arrows of the Thaḳīf burnt us, so call on Allāh (ﷻ) to punish them."

He said: "O Allāh (ﷻ), guide the Thaḳīf."<sup>94</sup> The Thaḳīf did not remain for long in their idolatry. Only a few months had elapsed after the siege when they sent a delegation to Madīnah to inform the Prophet (ﷺ) of their desire to enter Islām.

## **To the Land of the Hijrah**

The Muslims returned from Ṭā'if to Makkah, not to settle there after Allāh (ﷻ) had conquered it for them, but to regulate its affairs before proceeding to their permanent place of Hijrah. Their ties with Madīnah had become so strong and deep that they were not to be displaced by an old homeland or fond memories. It is

<sup>92</sup> Weak: transmitted by Al-Wāqidī.

<sup>93</sup> Weak: transmitted by Ibn Hishām from Ibn Ishāq.

<sup>94</sup> Weak: transmitted by Al Tirmidhī from Abul Zubayr from Jābir. He said it was *ḥasan ṣaḥīḥ* Zubayr is a forger.

narrated that when Makkah was conquered and the Prophet (ﷺ) entered it, he stood on Mount *Safā*, making supplications.

The Anṣār, who surrounded him, whispered to one another: "Do you think that the Prophet (ﷺ) will remain in Makkah now that Allāh (ﷻ) has brought him back to his homeland?" When he had finished his supplication he asked what it was that they were saying, and they replied, nothing. However, he insisted that they should tell him.

When they did, he said: "Allāh (ﷻ) forbid! My home is your home, and my place of death is your place of death."<sup>95</sup>

□ Now, since the people of Makkah were new to Islām and did not have much knowledge of its laws and teachings, the Prophet (ﷺ) left Mu'ādh ibn Jabal with them to teach them the Book of Allāh (ﷻ) and the Sunnah of His Prophet (ﷺ),<sup>96</sup> and he made 'Attāb ibn Usayyid *amīr* of Makkah,<sup>97</sup> though he was only 20 years old.

□ 'Attāb was a quick-witted youth who was also brave and contented. He was given stipend of one dirham every day from the treasury and he was satisfied with it. He delivered a speech to the people in which he said: "O people! May Allāh (ﷻ) cause to starve the man who goes hungry with one dirham. Allāh's Messenger (ﷺ) has provided me one dirham a day so I have no need of anyone."

□ The Prophet (ﷺ) reached Madīnah in the last month of the eighth year. What a difference there was in his arrival this time after the manifest victory and his arrival eight years ago when he made the Hijrah to this noble country. He had come to it as a

<sup>95</sup> *Sahīḥ*: transmitted in this manner by Ibn Hishām without a chain, although Muslim and others supplied the chain linking it to Abū Hurairah (رضي الله عنه). Thus it is not permissible to introduce it with the words: "It is narrated."

<sup>96</sup> Weak: transmitted by Ibn Hishām from Ibn Ishāq without chain. Al-Hākim transmitted it from 'Urwah as *mursal* and its chain is also weak. Ibn 'Abdul Barr transmits with a sound chain that the Prophet (ﷺ) sent Mu'adh to Yemen in the year of the conquest of Makkah. If all is correct then he would have been sent to Yemen after being appointed to stay in Makkah. However, Allāh (ﷻ) knows best.

<sup>97</sup> Up to here the Ḥadīth is *ḥasan*. The rest of the Ḥadīth, however, does not have strong support though it is famous.

fugitive seeking refuge and as a stranger in search of friendship. The residents had honoured him and given him a comfortable abode; they had helped him and followed the light which Allāh (ﷻ) had revealed to him;

They had considered the enmity of the people as insignificant for his cause. Now he was re-entering Madīnah, Makkah having submitted to him and thrown its pride and *jahilīyah* at his feet, and he having raised its status with Islām and forgiven it of its previous sin.

﴿Truly! He who wards off [evil] and endures [finds favour]; for indeed Allah does not lose the wages of the kindly.﴾ (Qur'ān 12: 90)

### **The Attitude of the Hypocrites**

The worthy action for those to take who had doubts about the mission of Muhammad (ﷺ) would have been to examine these clear signs carefully and accept the truth. However, vile souls only increase in evil and stubbornness every time their enemies increase in success and inspiration. What one may think to be a reason for their acceptance may very well be the cause of their rejection. It was not strange, therefore, that the Prophet (ﷺ) should return to Madīnah to find the heart of the hypocrites enclosed upon themselves while their faces were smiling at the returning victor. It was the same for all the clan chiefs, whose power had dwindled with the spread of Islām, and most of the bedouin Arabs, who frolicked in the desert like animals, hardly understanding speech.

□ There was another matter, too, which gave impetus to the vagaries of the hypocrites and their evil machinations against Islām and its Prophet (ﷺ). They were well aware of the enmity which had sprung up between the Muslims and the Romans and the potential dangers which such a conflict could cause. In those days the Arabs used to look at the Roman Empire in the same way as the people of Africa look today at Europe and the United



States: they are an invincible power not to be provoked. Even if the Romans did hold such a fearful position, Muhammad (ﷺ) was not one to be scared of any power on earth, as everyone knew well from his character. He had pressed on with his mission, melting away all the obstacles in his way, erasing paganism, exiling Judaism, and he had stood up confidently to the challenge of Rome.

□ The hypocrites were overjoyed at this new conflict and they thought that grave of Islām would be dug in it. Thus when the Prophet (ﷺ) announced that he was marching to Tabūk, a group of hypocrites assembled, and, pointing to the Muslims, scoffingly remarked: "Do you think a clash with the Romans is like the Arabs fighting one another? By God, we can see tomorrow all tied up with ropes!"

### **Tabūk**

The Prophet (ﷺ) wanted to strengthen the ties between Islām and Christianity, though not at the expense of Islām. Thus he did not accept any bargaining over the issue of whether his missionaries should be left free to present their message to the mankind with the option of their accepting it or rejecting it. Islām strongly opposed the killing of its missionaries and the erection of barriers in the way of their work. Moreover, the Romans in Syria, Iraq, Egypt and other lands were invaders who had no links with the original inhabitants except by forceful occupation and moral conquest. Therefore, those who wished to object to Islām's march towards the north should first ask themselves why they remained silent at the Romans' march to the south, and in what manner they governed the lands which they conquered.

□ An unbiased evaluation would remove the doubts about the Prophet's (ﷺ) intentions. His proposal was that the different ideologies should explain themselves in an open environment, and let the people decide which of these they chose to follow, a choice free from any form of constraint or coercion. However,

this demand was met with armed rejection. Neither did the Roman Empire open the door of its trap for the many victims who were struggling within its confines, nor did the Roman Church welcome this new change of atmosphere. In our book *Prejudice and Tolerance between Islām and Christianity*, we referred to the Battle of Tabūk: "The Church could not bear to have by its side another opinion which disagreed with it on trivial matters."

How could it, then, allow a religion to exist which denied the authority of its personages? This new religion held that there were no intermediaries between people and god, and it rejected the doctrine of the atonement, which was the basis of Christianity, because it considered reward and punishment to be based on people's actions alone.

□ The Romans sought to strike so hard at Islām in the north of the peninsula that it would retreat to whence it came, and to close its frontiers so that it might not slip through again. Thereafter the Church would exercise so much control over people's consciences that whenever its bells tolled, there would be no *mu'adhdhin* to muffle its sound with the cries of *tawhīd*, the calls to prayer and success. The history of Christianity ever since it came to power underscores the hostile intentions of its theologians and priests.

□ The news of this mobilization came to the Prophet (ﷺ) in Madīnah, and he saw no way out but to call up the Muslims for *jihād* against this planned aggression. The preparations for this confrontation with the Romans came in days of drought and famine, and demanded great effort and huge expense. A fight against the Romans was not like a fight against a tribe of few men and resources. It was, in fact, a bitter struggle with an empire whose power was spread over several continents and which had vast resources of men and wealth at its disposal.

□ The people of ideology, however, do not recoil at difficulties, and to keep silent at the Christians' challenge to this *dīn* could only be considered as suicidal and destructive. Let the Muslims,

therefore, exert themselves and face the future with all its demands and sacrifices. The army that was so mobilized came to be known as the Army of Hardship because of the testing circumstances of its mobilization. Even the āyāt (verses) of the Qur'ān which were revealed in connection with this battle were the longest to be revealed about any battle between the Muslims and their enemies. The āyāt began by shipping up the zeal to repel the impending attack of Christianity on Islām. They made the Muslims realize the consequences of falling short in the execution of this duty, and made them understand that Allāh (ﷻ) would not accept an atom's weight of negligence in protecting His dīn and helping His Prophet. Withdrawal in the face of grave difficulties without fighting the Romans would be backsliding towards apostasy and hypocrisy.

﴿O you who believe! What ails you that when it is said to you: go forth in the way of Allāh, you are bowed down to the ground with heaviness. Do you take pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in comparison to the Hereafter. If you do not go forth He will afflict you with a painful doom, and will choose other people instead of you. You cannot harm Him at all. Allāh is Able to do all things.﴾  
(Qur'ān 9: 38-39)

□ The āyāt (verses) went on to speak sternly, exposing the hypocrites and the waverers, humiliating those who sought ease and comfort as well as those who preferred the shelter of their homes and fields to the heat of the desert, the difficulties of travel and the dangers of war.

Those who remained at home rejoiced at sitting idle behind the back of the Messenger of Allāh (ﷺ), and were averse to striving with their wealth and their lives in Allāh's way. And they said:

﴿Do not go out in the heat! Say: the heat of hell is more intense, if they but understood.﴾ (Qur'ān 9: 81)

□ Sūrah al Taubah contains many pages of comments on the Army of Hardship. Perhaps the most distinctive thing about the Qur'ānic approach to this *jihād* was that it did not weary of commending those who took part in it and criticizing those who failed to do so. No wonder, for it was imperative for the future of Islām to define clearly its stance as regards Christianity. There was no alternative for the Muslims but to stand firm in the face of the caprices of the intolerant Church, otherwise they would have been consumed by its fire and no trace would have been left of their religion. This decision had the most positive results; the Muslims left with such an enormous contingent as they had never before mobilized, and they headed for the north where the Roman armies lay.

□ In the course of these preparations the secrets of the hearts were laid bare, clearly showing just how much sincerity, magnanimity and readiness they contained. There were the rich who donated their riches for the mobilization of the army, whether in the form of mounts, weapons or provisions.

Among them was 'Uthmān ibn 'Affān (رضي الله عنه), who contributed so much that the Prophet (ﷺ) was greatly pleased with him, and said: "O Allāh (ﷻ), be pleased with 'Uthmān (رضي الله عنه) for I am pleased with him."<sup>98</sup>

There were the poor who gave themselves up for this *jihād* in the way of Allāh (ﷻ), and on finding that the means were not available to take them to the battlefield, their eyes flooded with tears at this privation. It is narrated that 'Atiyah ibn Yazīd stood praying during the night, offering long *tahajjud*. Weeping, he said;

"O Allāh (ﷻ), You commanded *jihād* and urged towards it. However, You did not grant me the provisions necessary for it nor did You place in Your prophet's hands the means to carry

<sup>98</sup> Weak with this wording: transmitted by Ibn Hishām as *mu'addal*. In another version 'Ā'ishah is reported to have said that the Prophet (ﷺ) made this supplication under other circumstances, although its chain is weak as well. What is authentic is that on this occasion the Prophet (ﷺ) said: "Nothing that 'Uthmān (رضي الله عنه) does after today will harm him,"

me. Thus I hereby give away in charity to every Muslim all the wrongs that have been committed against me, whether against my property, or body, or honour.”

□ The man offered the morning prayers as usual with the people, and then the Prophet (ﷺ) asked:

“Where is the person who gave charity last night.”

No-one stood up. Again he asked, “Where is the charity-giver? Let him stand up.”

So he stood up and told him what he had done. Upon this the Prophet (ﷺ) said: “Rejoice, for by Him in Whose hands is my life, it has been recorded among the accepted *zakāh*.”<sup>99</sup>

□ Then there were the hypocrites who sought excuses. Their hatred for Islām kept them from offering any aid to it, so it was not to be expected that they would make preparations for the battle or wish that the *mujāhidin* should return. One of the silliest excuses offered by these hypocrites was what Al-Jidd ibn Qays said to the Prophet, who had urged him to participate in the *jihād*.

He said, O Messenger of Allāh (ﷺ), give me permission (to stay) and do not put me to the test. By Allāh (ﷻ), my people know that there is no man more attracted to women than myself, and I fear that if I see the women of the Romans I shall not be able to restrain myself.” The Prophet (ﷺ) turned away from him.<sup>100</sup>

The following *āyah* was revealed about this incident:

﴿Of them is he who says: Grant me leave [to stay at home] and do not tempt me. Surely it is into temptation that they [thus] have fallen. Indeed, hell is all around the disbelievers.﴾ (Qur’ān 9: 49)

□ There were those whose minds were not made up at first. However, after the departure of the army, they realized the danger to their faith if they remained behind and so they arose to

<sup>99</sup> *Ṣaḥīḥ*: Ibn Ishāq transmitted it without a chain, although Ibn Hajar quotes a number of authorities for it in *Al-Iṣābah*.

<sup>100</sup> Weak: Ibn Hishām and Ibn Jarīr transmitted it from Ibn Ishāq, whose chain is weak.

catch up with what they had nearly missed. One such person was Abū Khaythamah, who returned home on a hot day after the Prophet (ﷺ) and his men had left, to find that both his wives had prepared for him a delicious meal and cold, refreshing drink. His home was fresh and cool amid his date garden whose fruit was ripening. His conscience began to prick him, and he said "How could Abū Khaythamah be in the cool shade with a meal prepared and beautiful women while the Prophet (ﷺ) is in the sun, wind and heat? By Allāh (ﷻ), this is not justice!" He swore that he would not enter the room of either of his wives until he caught up with the Prophet (ﷺ), and he asked them to prepare water and provisions for him. Then he took his mount and went off in search of the Prophet (ﷺ), and was unable to find him until he reached Tabūk.

□ The army met with grave difficulties on its way to Tabūk. Aḥmad transmitted the following in relation to the *tafsīr* of the *āyāt*,

﴿Allah has turned in mercy to the prophet, the *muhajirīn* and the Anṣār, who followed him in the hour of hardship﴾ (Qur'ān 9: 117)

□ They set off for Tabūk, two or three men to a camel. When they started, the heat was intense. They were afflicted with thirst and they began to slaughter their camels to extract the water from their humps. There was hardship in water, hardship in travel and hardship in transport.

□ 'Abdullāh ibn 'Abbās reports that 'Umar ibn al-Khaṭṭāb (رضي الله عنه) was asked to speak about the hour of hardship, and he said:

"We left for Tabūk in intense heat and we stopped at a place. We were afflicted by thirst so much so that we thought we were going to die. A man would slaughter his camel and squeeze the dung in the intestines to get something to drink. Then he would put what remained on his stomach. Abū Bakr (رضي الله عنه) said: O Messenger of Allāh (ﷺ), surely Allāh (ﷻ) has always responded well to your supplications, so supplicate for us."

The Prophet (ﷺ) said, "Would you like that?" When Abū



Bakr (ﷺ) said yes, he raised his hands to the heavens and did not lower them until a fine rain fell which became heavy and everyone filled their containers. Then we went to look and saw that it had not fallen beyond the camp.<sup>101</sup>

□ Ibn Ishāq said: "In the army was a hypocrite to whom they turned and said: "Shame on you! Do you need anything more than this," and he replied: "A passing cloud!"

□ On the way they passed by the homes that had been inhabited by the Thamūd. They were now ruins preserved so that one might remember the wrath of Allāh (ﷻ) upon those who had denied His messengers and hastened His chastisement.

The Prophet (ﷺ) said: "Do not enter the homes of those who have wronged their souls unless you be weeping, lest you are afflicted by what has afflicted them."<sup>102</sup>

It seems that the Prophet (ﷺ) wanted the Muslims to be fully aware of the sources of admonition and to consider seriously the examples which had gone before them. If people are given the opportunity to visit the prison and see, for instance, the execution room, it will not be worthy of them to look at the noose with amusement and lack of concern. The least they should do is to show distress at the plight and execution of the prisoners.

□ Aḥmad transmitted on the authority of Jābir that when the Prophet (ﷺ) passed by *Al Hijr* (the home of the Thamūd) he said:

"Do not ask for miracles, for the people of Ṣālih asked for them and Allāh (ﷻ) sent a camel to them. It would come from this pass and leave from this pass. However, they rebelled against the order of Allāh (ﷻ) and hamstrung it. It used to drink their water one day and they used to drink its milk the next.

<sup>101</sup> Ibn Kathīr mentioned it in his History from the narration of 'Abdullāh ibn Wahb, leading to Ibn 'Abbās, and said it was good chain. However, I say it is not good because it contains 'Utbah ibn Abi 'Utbah, who, as Ibn Hajar pointed out, weak. The Ḥadīth is also quoted by Al-Haythami, who said that Al-Bazzaz and Al-Ṭabarānī narrated it and the former's chain is sound. If this is true then the Ḥadīth is *ḥasan* or *ṣaḥīḥ*.

<sup>102</sup> *Ṣaḥīḥ*: transmitted by Aḥmad on the authority of Ibn 'Umar, and this is one of his wordings. Also narrated by the two Sheikhs in a similar manner.

They hamstrung it and a shout overtook them by which Allāh (ﷻ) destroyed all of them from under the canopy of the heavens.”<sup>103</sup>

The prohibition against asking for miracles is to bring people back to the realm of ordinary circumstances, since there is no benefit in going beyond that. It would be better for everyone to spend their energies in fulfilling the duties that are placed on their shoulders and opening their hearts to the commands of Allāh (ﷻ). Before them were those who had seen miracles and yet the hardness of their hearts beguiled them and Allāh’s curse befell them.

□ When the Muslims reached Tabūk, they did not find any of the enemy or any plots. Presumably the Romans preferred to remain in hiding within their frontiers rather than face a confrontation with the youthful force. The Prophet (ﷺ) therefore made use of the opportunity to conclude treaties with the Christian Arab tribes who lived in the vicinity. Those who entered into treaties with him were the Aylah, Adhru, Tayma and Dūmat al-Jandal. The remaining tribes who were working for the Roman cause became convinced that the confidence they had in their former chief was now on the verge of being eroded.

□ The Expedition of Tabūk resembled the Battles of the Allies: Although in the early stage the Muslims faced tremendous pressure, in the end they returned with ease and honour. The Prophet (ﷺ) spent ten or more days in the area on the look-out for any movements from the Romans. When he saw that they were not going to come forward for a confrontation, he decided to return to Madīnah, successful and victorious.

□ As he approached Madīnah and saw its signposts from afar, he said, “This is Tābah; and this is Uḥud, a mountain which loves us and which we love.”<sup>104</sup>

<sup>103</sup> In the *Musnad* of Aḥmad. Ibn Kathīr, Al-Ḥākim said it was *ṣaḥīḥ* and Ibn Ḥajar said it was *ḥasan*. However, I object since the chain contains Abul Zubayr, who is known for *tadlīs*.

<sup>104</sup> *Ṣaḥīḥ*, transmitted by the two Sheikhs and others.

The news of his arrival filtered down to the people and all the women, children and slaves came out chanting:

“The full moon has risen upon us from *Tanīyāt al Widā’*.”

We must give thanks as long as a *Da’i* calls to Allāh (ﷻ).”

□ The Army of Hardship was given a warm welcome; it was the largest army ever to go with the Prophet. It numbered thirty thousand. He did not forget while going or returning those good-hearted individuals who could not find anything to take them on the *jihād* and had to remain behind, their eyes streaming with tears.

□ Anas ibn Mālik (رضي الله عنه) narrated that: “When approaching Madīnah on his return from Tabūk the Prophet (ﷺ) said: Truly in Madīnah are people who were with you when you marched and whenever you crossed a valley.”

The Companions asked: “Though they were in Madīnah, Messenger of Allāh (ﷺ)?”

He said: “Though they were in Madīnah. They had reasons for not being able to come.”<sup>105</sup> In this tender manner the Prophet (ﷺ) consoled and honoured those men who saw him off with their hearts as he was going to meet the Romans. Thus he made them feel contented and removed a heavy grief from their hearts.

□ As for the hypocrites who thought evil and wished for defeat, and the bedouin tribes who considered Islām a calamity which had befallen them and were thus looking forward to a turn of the tide against its upholders, they had a long torment awaiting them.

### Those Who Were Left Behind<sup>106</sup>

Upon entering Madīnah, the Prophet (ﷺ) went first to the mosque, where he prayed two *rak'ats* and then sat down to receive the people. The hypocrites came and offered their excuses and swore allegiance to him. They comprised about

<sup>105</sup> *Ṣaḥīḥ*: transmitted by Bukhārī.

<sup>106</sup> This narration is a summary of what is contained in *Zād al-Ma'ad*.

eighty men. He accepted their excuses, asked Allāh's forgiveness for them and left their souls to Allāh (ﷻ).

□ Ka'b ibn Mālik (رضي الله عنه) came and offered *salām*. The Prophet (ﷺ) smiled as one who was angry and asked him to come near. Ka'b (رضي الله عنه) narrated:

"I walked in and sat down in front of him. He asked me what had detained me and if I had not bought my mount. I replied: "Yes. By Allāh (ﷻ), had I sat with anyone from this world but you, I should have found it easy to appease his anger with some excuse and I have the knack of arguing. However, by Allāh (ﷻ), I know that if I speak the truth to you and you are angry with me, then I am hopeful that Allāh (ﷻ) will forgive me. By Allāh (ﷻ), I had no excuse, and, by Allāh (ﷻ), I was never stronger nor in better health than when I held back from going with you."

□ The Prophet (ﷺ) said: "As for him, he has spoken the truth. So stand up, until Allāh (ﷻ) decides about you," and I stood up.

□ Some men from the Banū Salmah flew into a rage, and followed me with a scolding. They said: "By Allāh (ﷻ), we do not know of you having committed a sin before this, and yet you were unable to offer an excuse to the Prophet similar to the excuse of the others who remained behind. It would have been enough to cover your sin if the Prophet (ﷺ) had prayed to Allāh (ﷻ) for your forgiveness." They continued to scold me so much that I wanted to go back and contradict myself. The I asked if anyone else had done the same as I, and they replied that there were two more men who have spoken as I had spoken, and had been given the same answer as I had. I asked who they were and they said that they were Murarah ibn al Rabi' al-'Amiri and Hilāl ibn Umayyah al-Wāqifi. The two names mentioned were men who had taken part in Badr. In them I had a good example. So I continued on my way."

□ "The Prophet (ﷺ) forbade the Muslims to speak to us three from among all those who had remained behind. So they kept away from us, and for me the earth changed so much that I

could not recognize it again! We continued like that for fifty nights. My two companions felt dejected and remained at home, weeping; However, I who was the youngest and strongest of the three, used to go out and observe the prayers with the Muslims and walk about the markets, though no-one would speak to me. I would come to the Prophet (ﷺ) and say *salām* to him while he was in his assembly after prayers, and I would say to myself: "Did he move his lips in reply to me or not? Then I would pray near him and steal glances at him. When I turned to my prayer he would turn to me, and when I turned towards him he would turn away from me."

□ "As the boycott by the Muslims dragged on, I climbed up the wall of a garden belonging to Abū Qatādah who was my cousin and the dearest of persons to me. I greeted him, but, by Allāh (ﷻ), he did not reply! I said: 'Abū Qatādah, I beseech you in the name of Allāh (ﷻ), do you know me to love Allāh (ﷻ) and His Messenger (ﷺ)? He remained silent, and I asked him a second time. He still remained silent, and I asked him a third time. Then he said, "Allāh (ﷻ) and His Messenger (ﷺ) know better." My eyes brimmed with tears and I climbed down the wall."

□ "While I was walking in the market of Madīnah a Nabatean from Syria, who had come to Madīnah to sell food, said: 'Who can show me Ka'b ibn Mālik (ؓ)? The people pointed me out to him, and he came up and handed me a letter from the king of Ghassān. It contained the following words: "To proceed: it has reached me that your companion has boycotted you. However, God has not intended you to be in a place of humiliation and loss. So come to us and we shall compensate you." Upon reading it I said that this was also a form of test. I threw it into the oven and burnt it to ashes."

□ "When forty days out of the fifty had passed, the Prophet's messenger came to me and said: "Allāh's Messenger (ﷺ) orders you to keep away from your wife. I asked whether I should divorce her or not, and he said, "No. But keep away from her and do not approach her."

A similar message was conveyed to my two associates. I said to my wife: "Go to your parents and stay with them until Allāh (ﷻ) decides about this affair."

Hilāl ibn Umayyah's wife went to the Prophet (ﷺ) and said: "Hilāl is an old man and has no servant. Do you object to my looking after him?"

He replied: 'No. But he should not approach you.'

She said: "By Allāh (ﷻ), he has made no movement towards anything. He has not stopped weeping since this affair started up to this day."

□ One of my family said to me: "Why don't you ask the Prophet (ﷺ) to give permission to your wife as he gave leave to Hilāl's wife to look after him?"

"I replied: no, by Allāh (ﷻ), I shall not ask him about this. I don't know what he will say if I ask him for I am a young man. After that, I spent another ten nights until the fifty were completed since the Prophet (ﷺ) had forbidden the Muslims to speak to us. When I offered the morning prayer after the fiftieth night on the roof of one of our houses and as I was sitting in the condition that Allāh (ﷻ) mentioned. "My soul was straitened upon me and the earth, vast as it is, was straitened upon me" I heard the voice of someone shouting from a nearby hill at the top of his voice: "Ka'b ibn Mālik (ؓ)! Rejoice!" I fell prostrate, for I knew that relief had come from Allāh (ﷻ)."

□ The Prophet (ﷺ) had informed the people after the morning prayer of Allāh's (ﷻ) relenting towards us and they had come to give us the good news. Some of them went in the direction of my two companions, and one man jumped on a horse to come to me. However, another from Aslaj hastened to the top of the hill and his voice was quicker than the horse. When the one whose voice I heard came to give me the news, I took off my clothes and gave them to him in joy. By Allāh (ﷻ), they were the only clothes that I possessed so I borrowed some clothes and put them on, then went to see the Prophet (ﷺ). The people kept



coming to me in throngs and congratulating me on Allāh's relentance towards me.

□ "I entered the mosque and the Prophet (ﷺ) was sitting there with the people around him. Ṭalḥah ibn 'Ubaydullāh got up and hurried towards me. He shook my hand and congratulated me. By Allāh (ﷻ), he was the only *muhājir* to stand up for me and I shall never forget it."

□ When I said *salām* to the Prophet (ﷺ), he replied, his face lit up with joy: "Rejoice at the best day which has come upon you since your mother gave birth to you."

I asked: "Is it from you, Messenger of Allāh (ﷺ), or from Allāh (ﷻ)."

He replied: "No. It is from Allāh (ﷻ)." Whenever the Prophet (ﷺ) was pleased his face would light up as if it were a piece of the moon, and we used to recognize this in him.

I sat down in front of him and asked: "Messenger of Allāh (ﷺ), part of my repentance is to give all my possessions away in charity for Allāh (ﷻ) and His Messenger (ﷺ)."

He said: "Keep a part of your wealth for it is better for you."

I said: "Well, I'll keep my share that I received at Khaybar."

□ I said: "Messenger of Allāh (ﷺ), Allāh (ﷻ) saved me only because I was truthful, and part of my repentance is that I shall speak only the truth as long as I live."

"By Allāh (ﷻ), I do not know of any Muslim whom Allāh (ﷻ) tested more in truthful speech than He tested me from the time I said this to the Prophet (ﷺ) up to this day. By Allāh (ﷻ), from that time up to this day I have never deliberately told a lie, and I hope that Allāh (ﷻ) will protect me from it as long as I live. Allāh (ﷻ) revealed the following āyāt to his Prophet (ﷺ) on this occasion:

﴿Allah has turned in mercy to the Prophet and to the *muhajirīn* and Anṣār. O you who believe! Be careful of your duty to Allāh, and be with the truthful.﴾ (Qur'ān 9: 117-119)"

□ "By Allāh (ﷻ), there is no blessing which Allāh (ﷻ) granted me, after guiding me to Islām, greater in my mind than my being

truthful to the Prophet (ﷺ), not having lied to him and not being destroyed as those who did were destroyed. What Allāh (ﷻ) said when He sent down His Revelation about those who had lied was the worst thing that could be said of anyone. He (ﷻ) said:

﴿They will swear by Allah to you, when you return to them, that you may let them be... They swear to you, that you may accept them. Though you accept them, Allah truly does not accept wrongdoers.﴾ (Qur'ān 9: 95-96)”

□ “The three of us remaining behind was in regard to the others whose excuses the Prophet (ﷺ) accepted when they swore allegiance to him. He accepted their pledge of allegiance and asked for forgiveness for them. However, he postponed our case until Allāh (ﷻ) passed His judgement ( the three who were left behind). What Allāh (ﷻ) mentioned here was not the reason for our staying away from the battle. What he really meant was that our case was deferred to a later date beyond that for those whose excuses were accepted.”

### **The Mosque of Dissent (ḍirār)**

The Prophet (ﷺ) trod the path of leniency and indulgence with those who pretended to be Muslims, accepting their excuses which were false, and refraining from exposing them even though they were slipping beyond the bounds of obedience. If one of them committed a gross act which warranted the death penalty, he preferred to turn a blind eye so that it might not be said that Muhammad (ﷺ) was killing his Companions. Of course they had nothing to do with his Companions, but this is what people would say in any case. If these hypocrites had a little bit of good in them, they would have been won over by this magnanimity and they would have shed their deceptive behaviour and come fully into Islām with sincere and pure hearts. However, this refined method of treating them only increased their effrontery against Allāh (ﷻ) and his Messenger (ﷺ). Their treacherous and evil

ways reached the stage where it became imperative to expose them and make the masses of the *Ummah* aware of the secrets of their hearts and actions.

□ Āyāt of the Qur'ān were revealed which, at last, criticized what the hypocrites had done, and drew back the curtains behind which they were hiding. Their antics both before and after Tabūk were the final episode in the chapter of deceit, hypocrisy and treachery, and the tolerance which they had for long abused and never appreciated. The Prophet (ﷺ) was ordered to expose their evil to the people and not to accept anything from them nor even pray for them. He was taught that his prayer for their forgiveness would not be accepted, and the Muslims were asked to boycott them.

□ The strongest plot hatched by the hypocrites was to build a mosque in which they alone would meet and scheme against Islām under the cover of a meeting for the purpose of worship. They had gone to the Prophet (ﷺ) before he left for Tabūk, telling him that they had built a mosque for the sick and needy, and for rainy nights, and would like him to come and pray in it and bless it. He made the excuse that he was going on a long journey and was busy preparing for it. However, he had promised to pray in it on his return, God willing.<sup>107</sup>

□ When he returned with his army and the hypocrites were exposed, he sent two of his Companions to raze the mosque to the ground. They took firewood and at the sight of the flames the hypocrites knew that their plot had failed. Thus was destroyed the last brainwave to be erected by hypocrisy. In this connection the following āyāt were revealed:

﴿And as for those who chose a place of worship out of opposition and disbelief, to cause dissent among the believers, and as an outpost for those who fought against Allah and His messenger previously, they will surely swear: we intended nothing save good. Allah bears

<sup>107</sup> Weak: transmitted by Ibn Hishām from Ibn Ishāq without a chain. However, Ibn Kathīr mentioned it in his *tafsīr* from Ibn Ishāq from Al Zuhri, Yazīd ibn Rūmān, 'Abdullāh ibn Abī Bakr, 'Āsim ibn 'Umar, Ibn Qatādah and others as *mursal*.

witness that they really are liars. Never stand [to pray] there. A place of worship which was founded upon duty [to Allāh] from the first day is more worthy for you to stand [to pray] therein.﴾

(Qur'ān 9: 107-108)

## **The Beginning of the Deputations**

The march to and from Tabūk took a number of days: the Muslims had left Madīnah in Rajab and returned in Ramaḍān to observe their duty of fasting. Not long after their return they received the good news that a deputation from the Thaḳīf had arrived in Madīnah to negotiate their acceptance of Islām and were seeking an audience with the Prophet (ﷺ). Allāh (ﷻ) had answered the supplication of His Prophet (ﷺ) to soften the hearts of the leaders of Ṭā'if towards the truth. After the siege around them was disbanded, the people of Ṭā'if had begun to deliberate their future, though the majority still remained attached to their idols. Their chief, 'Urwah ibn Mas'ūd, had tried to convince them to give up this *jahilīyah*. Even though he was a beloved and respected chief among them, still they refused to listen, and when he declared his acceptance of Islām and invited them to it, they shot arrows at him and killed him. However, the intelligent ones did not despair of their people coming to their senses, for they knew that the Thaḳīf could not ignore the reality in every corner, and the state of Islām was growing more dominant day after day.

□ Thus 'Āmir ibn Umayyah had a tete-a-tete with 'Abd Yā Layl ibn 'Amr, and managed to convince him that a deputation should be sent to the Prophet (ﷺ). This deputation consisted of representatives from all the clans of the Thaḳīf, so that they would abide by all the stipulations agreed. They debated long with Prophet (ﷺ) in the desires to gain the concession of retaining some *jahili* traits. Nevertheless, he was adamant. They requested that he should not destroy Al-Lāt until after three years, then they reduced it to two, then one year, then one month

after their conversion. He rejected all this however, and insisted that it be destroyed at once without any respite. When they saw that their bargaining was hopeless, they asked him not to make them break the idols with their own hands, and he responded by sending someone to break them. They also asked him to exempt them from *ṣalāh* and he said: "There is no good in a religion without prayer (*ṣalāh*).<sup>108</sup>

□ The deputation returned to Tā'if, and accompanying them were Al-Mughirah ibn Shu'bah and Abū Sufyān, whose job it was to demolish the idols. The day of the demolition was memorable one: the women of the Thaqīf came out bareheaded and wept and wailed as the axes came down upon their gods to whom they had for long bowed their heads and made sacrifices and offerings. It is reported that every-time al Mughīrah brought the axe down upon the idols, Abū Sufyān would say "Alas for you!" in regret. Perhaps he was mocking or consoling the women.

□ It is no lie that the surrender of the Thaqīf and their acceptance of Islām, were a great gain and a new victory. There was no tribe of any might left in the peninsula which did not submit to Allāh (ﷻ) and His Messenger after the Thaqīf. As for the tribes which were still in their *jahilīyah*, they were only scattered groups who were soon to see the truth. The night which had been imposed on them was about to fade away, and in fact, the rays of the dawn had already penetrated here and there, so that there was no space left for the darkness to cling to.

□ Ibn Ishāq said: "When Allāh's Messenger (ﷺ) conquered Makkah, and wound up the Tabūk expedition, and the Thaqīf accepted Islām, deputations of the Arabs came to him from every direction." The Arabs had, in fact, been waiting to see what would befall Islām in its conflict with the Quraish since they were the leaders and guides of the masses, the custodians of the Ka'bah and the pure sons of Isma'īl and they were also the ones who first showed hostility to Islām. So when Makkah was

<sup>108</sup> Weak: Ibn Hishām mentions it from Ibn Ishāq as *mu'addal*.

conquered and the Quraish submitted to Islām, the Arabs knew that they had no power to fight the Prophet (ﷺ) and they entered into Islām, coming to it from all quarters.

□ Allāh (ﷻ) says to His Prophet (ﷺ):

﴿When Allāh's succour and the triumph come and you see mankind entering the religion of Allāh in troops, then sing the praises of your Lord, and seek forgiveness of Him. Indeed, He is ever-ready to show mercy.﴾ (Qur'ān 110: 1-3)

□ After how many years did the Prophet (ﷺ) reach this stage? After twenty-two years of tireless propagation, constant reminder, bearing insults and fighting aggression. If there still remained any traces of the ignorant who abased themselves before the idols and strove to create chaos, then no intelligent person would deny that they needed to be weaned from these vices. Thus, Islām applied itself to the purification of the peninsula from idol-worshipping and made the idolaters conscious that they had a limited respite to eradicate all their evils. It was made known to them that the idols which they had sanctified around the Ka'bah were no more, that the Ka'bah had become the central mosque of the upholders of *tawhīd*, and that it was no more the place of pilgrimage for ignorant people who sought the blessing of stones. This, and the nude traditions by which they had circumambulated the Kabah, were to be abolished forever.

□ The pilgrimage season of the ninth year approached and the idolaters continued as had been their custom: making pilgrimage to the holy sanctuary, but not taking heed of the fate of their broken idols. In spite of the fact that these idols to which they had bowed and prayed were demolished, their worshippers still remained polytheists, and perhaps in their hearts there was regret that the Ka'bah was now empty of them. Thus it was the duty of the Muslims to put a stop to these comedies and sweep away this humiliating scene from the nobility of the mankind.



## The Pilgrimage of Abū Bakr (ﷺ)

The Prophet (ﷺ) appointed Abū Bakr (رضي الله عنه) as head of the Muslims who were going on the pilgrimage. After he had left Madīnah with his sacrificial animals, Sūrat *al tawbah* was revealed, and it was suggested to the Prophet (ﷺ) to send the Revelation so that he might proclaim it to all the pilgrims.

The Prophet (ﷺ) chose ‘Alī (رضي الله عنه) for this task, saying: “Only a member of my household will deliver it for me.”<sup>109</sup> This he did in accordance with the Arab custom as regards pacts of life and property. Do you not see how he had appointed ‘Alī (رضي الله عنه), before making the Hijrah, to return the valuables with which the Makkans had entrusted him? The bonds of kinship guaranteed absolute responsibility in these matters. Thus it was as if the Prophet (ﷺ) delivered with his own hands what ‘Alī (رضي الله عنه) delivered and read out with his own lips to the people. The observance of this tradition was not obligatory; it was simply an extra precaution on the part of the Prophet (ﷺ).

□ Ibn Ishāq said:

“Then he summoned ‘Alī ibn Abī Ṭālib and said to him: “Go with this information and recite from the beginning of *Barā’ah* and announce to the people on the Day of the Sacrifice, when they are assembled at Mina, that an unbeliever will not enter *Jannah*, that after this year a polytheist will not be allowed to make the pilgrimage nor will a naked person be allowed to circumambulate the Ka’bah, and that whoever has a pact with Allāh’s Messenger (ﷺ) will be given its full length of time.”

□ ‘Alī (رضي الله عنه) left on Al-‘Adhā, the Prophet’s (ﷺ) camel, and caught up with Abū Bakr (رضي الله عنه) on the way. Upon seeing him, Abū Bakr (رضي الله عنه) asked whether he was made head (of the pilgrims) or a follower. He said he was a follower, and they proceeded.<sup>110</sup> Abū Bakr (رضي الله عنه) remained, as the Prophet (ﷺ) had

<sup>109</sup> *Hasan*: Ibn Hishām transmitted it from Ibn Ish-āq as *mursal*. It has other ḥādīths to support it and these are mentioned by Ibn Kathīr in his History.

<sup>110</sup> *Hasan*: it is the continuation of the previously mentioned Ḥadīth.

appointed him, the one to lead the people in the pilgrimage rites, while 'Alī (ﷺ) was to proclaim to the people what he had been commissioned to say and to recite to all the Arabs the first portion of Sūrah Bara'ah, which dealt with them in detail and delivered them to paganism in their country. Abū Bakr (ﷺ) also appointed some other announcers from within the gathering to assist 'Alī (ﷺ) in his proclamations.

□ Zayd ibn Yafī' said that he asked 'Alī (ﷺ) what he was sent to do at the pilgrimage, and 'Alī (ﷺ) replied that he was sent with four proclamations: "That only a believer would enter *Jannah*; that a naked person should not circumambulate the Ka'bah; that unbelievers would not be allowed to join the Muslims in the *Haram* after that year; and that anyone who had a pact with the Prophet (ﷺ) would be allowed the length of the pact, whereas anybody who did not have a pact would be allowed four months."<sup>111</sup>

□ In another book of ours, *Contemplations of Religion and Life*, we spoke of the status that Islām accords contracts, and we explained the laws contained in the early part of Sūrah *al Tawbah*. Everyone who wishes should know that the promulgation of a law to eradicate paganism, like the promulgation of a law to illiteracy, is a noble, humanitarian deed and no objection to it can be made by anyone wanting the best for the mankind and wishing it to progress and develop.

□ Islām spent twenty-two years fighting superstition by means of education and training, whenever the opportunity existed to spread knowledge and morality, and by means of reprisals and wars whenever ignorance and misguidance obstructed its way and tried to make its efforts go in vain. In the beginning, Islām allowed paganism its right to life and left those who apostated to go back to it if they so wished. This was not done in honour of paganism but in respect of people's intelligence and conscience, because it was rare to find people making a fools of themselves

<sup>111</sup> *Ṣaḥīḥ*, transmitted by Aḥmad and Al Tirmidhī.

by leaving Allāh (ﷻ), the Almighty, and turning to image of stone, wood or food for worship.

However, when it became clear that the pagans were making light of everything and were exploiting their rights in order to cause chaos, aggression and courage, there was no longer any reason for leaving them alone. A vicious dog is not left to roam free: if he slips his collar, his blood has to be spilt, and it is foolish to regard what happens to him as an act of murder.

□ Those who think, or rather, delight in thinking, that Islām suppressed freedom of thought by uprooting paganism are either mistaken or biased. In the light of the experiences and misfortunes which the Muslims encountered throughout the twenty-two years, it is obvious why so much anger was shown in the end, and why Revelation itself cast off the idolaters and refused to accept any excuse from them. It had in fact become quite clear that the evils which were manifest in them were a part of their character, and that they would never abandon it nor would it abandon them. Thus there was no place left for their idols after the time had elapsed which was stipulated for them.

﴿Freedom from obligation [is proclaimed] from Allāh and His messenger for those of the idolaters with whom you made a treaty; travel freely in the land for four months, and know that you cannot escape Allāh and that Allāh will confound the disbelievers [in His guidance]. And a proclamation from Allāh and His messenger to all men on the day of the Greater Pilgrimage that Allāh is free from obligation to the idolaters, and [so is] His messenger. So, if you repent, It will be better for you.﴾ (Qur'ān 9: 1-3)

□ Before and after this frightful warning, delegation upon delegation were visiting Madīnah to pledge allegiance to the Prophet (ﷺ) and to enter into the religion of truth. These groups of people had in recent years learnt a little about Islām, for the news of this new dispensation had spread to all corners of the peninsula along with some of its beliefs and teachings. Both supporters as well as detractors were following its continuous

struggle for life, marking all the sacrifices that Islām as well as its enemies were making, until matters reached this clear finale.

□ We all know that a party which begins its activities with only a handful of workers gains a large number of supporter when it makes tangible gains, so what about the one whose enemies disappear and whose stars begin to shine? No wonder, therefore, that Madīnah was flooded with waves of people wishing to embrace this faith or wishing to sign treaties of peace and co-operation with it.

□ We are not going to take a census of these groups who came from the east and the west. However, we shall present two examples of these groups: one pagan, who came seeking Islām, and the other Christian, who came to reconnoitre, negotiate and make agreements after arguments.

### **A Deputation of the Pagans and a Deputation of the People of the Book**

The tribe of Sa'd ibn Bakr sent Damām ibn Tha'labah as an envoy to the Prophet (ﷺ). He rode his camel into Madīnah, made it kneel down at the door of the mosque and tethered it. He entered and saw the Prophet (ﷺ) sitting with his companions. Damām was a hefty, hirsute fellow with his hair in two locks. He came up until he stood by the Prophet (ﷺ) and said: "Which of you is 'Abdul Muṭṭalib."

The Prophet (ﷺ) : "I am 'Abdul Muṭṭalib."

Damām : "Muhammad (ﷺ)?"

The Prophet (ﷺ) : "Yes"

Damām : "O son of 'Abdul Muṭṭalib, I am going to ask you some questions and I'll be very frank with you, so do not feel angry."

The Prophet (ﷺ) : "I shall not be angry, so ask what you wish."

Damām : "I implore you by Allāh (ﷻ), your God

and the God of those before you, and the God of those who are to come after you: Did Allāh (ﷻ) send you to us as a messenger?"

The Prophet (ﷺ) : "O Allāh (ﷻ), yes."

Ḍamām : "I implore you by Allāh (ﷻ), your God and the God of those before you, and the God of those who are to come after you: Did Allāh (ﷻ) order you to order us to worship Him alone, not to associate anything with Him, and to give up these partners which our forefather worshipped with Him?"

The Prophet (ﷺ) : "O Allāh (ﷻ), yes."

□ In another version, Ḍamām said: "Muhammad (ﷺ), your messenger came to us and claimed that you claim that Allāh (ﷻ) sent you.

The Prophet (ﷺ) : "He spoke the truth."

Ḍamām : "Then who created the heavens?"

The Prophet (ﷺ) : "Allāh (ﷻ)."

Ḍamām : "And who created the earth?"

The Prophet (ﷺ) : "Allāh (ﷻ)."

Ḍamām : "Who erected these mountains and placed in them what he placed?"

The Prophet (ﷺ) : "Allāh (ﷻ)."

Ḍamām : "Then by Him Who created the heavens and the earth and erected these mountains, did Allāh (ﷻ) send you?"

The Prophet (ﷺ) : "Yes."

Ḍamām : "Your messenger claimed that there are five prayers (*ṣalāh*) incumbent on us every day-and night.

The Prophet (ﷺ) : "He spoke the truth."

Damām : "By Him Who sent you, did Allāh (ﷻ) order you to do this?"

The Prophet (ﷺ) : "Yes."

□ One by one, Damām mentioned the duties and laws of Islām, and when he finished he said: "Well, I bear witness that there is no god but Allāh (ﷻ) and I bear witness that Muhammad (ﷺ) is the Messenger of Allāh. I shall observe these duties and keep away from whatever you have forbidden us and I shall not add or subtract to them."

□ He went away, and the Prophet (ﷺ) said: "If the one with his hair in two locks is telling the truth he shall enter *Jannah*."

□ Damām rode home and the people flocked around him. The first thing he said was: "How evil are Al-Lāt and Al-Uzza!"<sup>112</sup>

□ Shocked, they said: "Steady, Damām. Fear leprosy. Fear insanity!"

He replied: "Woe unto you! By Allāh (ﷻ), they can neither harm nor benefit! Allāh (ﷻ) has sent a prophet (ﷺ) and revealed to him a book with which he saves you from what you were. I testify that there is no god but Allāh (ﷻ); He is alone and has no partners, and that Muhammad (ﷺ) is His servant and Messenger. I have come to you from him with what he has ordered and prohibited for you." By evening there was not a single man or woman in that district who had not become a Muslim.<sup>113</sup>

□ That was a deputation which represented the simplicity of the bedouin in their logic, their straightforwardness in argument and discussion, and the freedom of their minds from the complications which obstruct the truth in its liberal flow. We are not denying the fact that the previous struggle of the *da'wah* may have helped them to arrive at these quick conclusions. This

<sup>112</sup> Ibn Kathīr said: "This shows that Damām returned to his tribe before the conquest of Makkah because Al 'Uzza was destroyed by Khālīd ibn al Walīd during the days of the Conquest."

<sup>113</sup> *Hasan*: transmitted by Abū Dawūd, Al-Hākim and Aḥmad on the authority of Ibn 'Abbās. Muslim had an abridged version.



is natural, for the changing of one's religion is not like the changing of one's clothing. Ḍamām, while asking the Prophet (ﷺ) and addressing his people, must have been conscious in his mind that the new dispensation had already passed through several phases of trials and tribulations which proved its truthfulness and sincerity. His and his people's acceptance of Islām was, therefore, not the result of an hour's talk.

□ That was the deputation of the illiterate. It represents other deputations, whether large or small, which came to Madīnah to see the Prophet (ﷺ) and pledge allegiance to him, then to return to their people, bearing guidance and good news.

□ As for the People of the Book, only a few of them responded to the truth and rushed to embrace and support it. As for the vast majority, their opposition ranged from sheer enmity to complacency. Although the Jews insisted on exterminating Islām, they fell into the evil of their own intentions: their military and political might was crushed before they reached their goal. Islām allowed them to remain as individuals in its state, adhering to their religion if they pleased, but not allowing them to assemble and plot intrigues and aggression. It had a right without doubt to do so. The personal rights of the Jews were not abolished under the Islāmic system: the Prophet (ﷺ) himself chose to pawn his armour with a Jew in order to take a loan from him,<sup>114</sup> and he never thought of using his status to harass the Jew.

□ The Christians' opposition was less severe wherever they drifted away from the rule of the Church. Some of them accepted Islām out of admiration for its simplicity and straight forwardness, whereas others remained in what they had inherited. The relationship between the two religions went in accordance with what we have already explained, until it turned into an armed conflict between the Muslims and the Romans. Christianity was at that time prevalent in the north and south of the Arabian peninsula

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<sup>114</sup> *Ṣaḥīḥ*: transmitted by Bukhārī and others.

because of the military and political supermacy of the Romans. Thus the Muslims, being at war with the Roman Empire, decided to define their stance with the Christians of the south, especially since the Romans were showering gifts on their missionaries there, building churches and urging them to continue to Christianize the tribes living in these parts.

□ The Prophet (ﷺ) sent a letter to the people of Najran, in which was written:

“In the Name of the God of Ibrāhīm (ﷺ), Ishāq (ﷺ) and Ya‘qūb (ﷺ), to proceed: I am inviting you to the worship of Allāh (ﷻ) and away from the worship of (His) creatures; and I am inviting you to the sovereignty of Allāh (ﷻ) and away from the sovereignty of (His) creatures. If you refuse, then (pay) *jizyah*; and if you refuse, then I declare war on you. Peace be upon you.”<sup>115</sup>

Najrān, the Ka‘bah of the Christians in the south, sent its deputation to Madīnah to discuss the matter with the Prophet (ﷺ). They arrived in the city after ‘Aṣr and entered the mosque. The first thing that they did was to turn in the direction of Jerusalem to pray in accordance with the Christian rites. The people wanted to stop them, but the Prophet (ﷺ) ordered them to be left alone to finish their prayers.<sup>116</sup> The Prophet (ﷺ) saw them wearing the priestly fineries in order to meet him. They had gold rings on their fingers and their robes were of silk; beneath their caps and hoods it could be seen that they had put on airs of extreme affectation. The Prophet (ﷺ) refused to speak to them until they had changed back into their travelling dress and put aside these fineries.<sup>117</sup>

<sup>115</sup> Weak: transmitted by Bayhaqī with a chain of unknown narrators.

<sup>116</sup> Weak: Ibn Hishām transmits it from Ibn Ishāq with a chain which is either *mursal* or *mu‘addal*.

<sup>117</sup> This is from the above-mentioned Ḥadīth of Al-Bayhaqī.

□ The surprising thing was that one of them asked the Prophet (ﷺ) the following questions: “Muhammad (ﷺ), do you want us to worship you as Jesus, son of Mary, is worshipped? Is this to which you are calling us?”

□ His reply was: “Allāh (ﷻ) forbid that I should be worshipped besides Him, or that I should order anyone beside Him to be worshipped. He did not send me with this nor did He order me to it.”<sup>118</sup> Concerning this, Allāh (ﷻ) revealed the following:

﴿It is not [possible] for any human being whom Allāh had given the Scripture, Wisdom and the Prophethood that he should afterwards have said mankind: be my servants instead of Allah's but [what he said was]: be faithful servants of the Lord by virtue of your constant teaching of the Scripture and your constant study of it. And he commanded you not to take the angels and the prophets for lords. Would he command you to disbelieve after you had surrendered [to Allah].﴾ (Qur'ān 3: 79-80)

□ The Prophet (ﷺ) invited them to become Muslims, and they replied that they were Muslims before him. Upon this he said: “You lie. What prevents you from Islām is your claim that Allāh (ﷻ) has a son, your worship of the cross and your consumption of pork.”

□ They argued with him about Jesus, saying: “Who is his father?”<sup>119</sup>

It is reported that the Prophet (ﷺ) replied to them in the following manner: “Don't you know that Allāh (ﷻ) is Living and will not die, and that Jesus is subject to death?”

The Christians : “Yes.”

The Prophet (ﷺ) : “Don't you know that our Lord is  
Sovereign over everything and watches  
over it, protects it and sustains it?”

<sup>118</sup> Weak: transmitted by Ibn Abī Muhammad Al Anṣārī, who is unknown.

<sup>119</sup> This much comes in the above-mentioned *mursal* Ḥadīth of Ibn Ishāq. I have not found the rest of it with him. However, part of it comes in the above-mentioned Ḥadīth of Al Bayhaqī.

- The Christians : "Yes."
- The Prophet (ﷺ) : "Does Jesus have any of these qualities?"
- The Christians : "No."
- The Prophet (ﷺ) : "Don't you know that nothing can hide from Allāh (ﷻ) in the earth and in the heavens?"
- The Christians : "Yes."
- The Prophet (ﷺ) : "Does Jesus know any of that?"
- The Christians : "No."
- The Prophet (ﷺ) : "Don't you know that our Lord fashioned Jesus in the womb in the way He wished, and that our Lord does not eat food or drink liquid and does not answer the call of nature?"
- The Christians : "Yes."
- The Prophet (ﷺ) : "Don't you know that Jesus's mother bore him as any woman bears children, then gave birth to him as any woman delivers, then he was nursed as any child is nursed, then he ate food and drank liquid and answered the call of nature?"
- The Christian : "Yes."
- The Prophet (ﷺ) : "Then how can he be as you claim?"
- The Christians : "Don't you say about Jesus that he is the Word of God which He gave to Mary, and Spirit from Him?"
- The Prophet (ﷺ) : "Yes."

□ When he saw that they were bent on arguing, and that they insisted on calling Jesus God or the like of God, he said: "Stay the night and tomorrow I shall explain it to you." Before morning the following āyāt were revealed:

﴿Indeed! The likeness of Jesus to Allah is as the likeness of Adam. We created him of dust, then He said unto him: Be! And he was. [This is] the truth from your Lord [O Muhammad], so do not be of those who

waver. And whoever disputes with you concerning him, after the knowledge which has come to you say [to him]: Come! We shall summon-our sons and your sons, and our women and your women, and ourselves and yourselves, then we shall pray humbly [to our Lord] and [solemnly] invoke the curse of Allāh upon those who lie.﴾ (Qur'ān 3: 59-61)

□ Next morning the Prophet (ﷺ) came out with his two grandchildren, Ḥasan and Ḥusain, and his daughter, Fāṭimah. He was prepared to participate with the deputation from Najran in a collective prayer calling down the curse of Allāh (ﷻ) on the liars. The deputation knew that he were right in his claim that Jesus was human like himself, and they were mistaken in their attribution of divinity to him. Why should they, then, call down the curse of God on themselves? They looked at Muhammad (ﷺ) and his daughter and grandchildren, and felt that the liar would not be destroyed alone but that his family would go with him too, and their fear extended to the fate of their own families and children.

□ Some of them said to the others: “If this man is a king we shall not be safe if we reject or oppose him: his empire is spreading, and perhaps, he will bring ruin to our people. And if he is a true Prophet then there is no need to worry. Not a single hair or nail of our will remain on this earth without being destroyed (if we engage prayer). So what do we do?”

□ The spokesman of the group, Shurahbīl ibn Wada‘ah, stepped forward and said: “I have a better idea than mutual cursing: we shall allow you to rule over us and whatever you decree will be enforced.”

□ The Prophet (ﷺ) asked : “Perhaps there is someone (high than you) who will blame you?”

□ Shurahbīl replied : “Ask about me.”

□ The Prophet (ﷺ) asked about him and learnt that the people of the district did nothing without his approval, and he said: "A fortunate unbeliever." He concluded a treaty with them by virtue of which they became subjects of the Islāmic state. The clauses of this treaty state:

"That the Christians of Najran are under the protection of Allāh (ﷻ) and Muhammad (ﷺ) the Prophet in relation to their persons, their religion, their land, their property, those absent and those present, their clan and their proteges.

That they will not be changed from what they are: none of their rights or the rights of their religion will be changed, nor will any priest be changed from his priesthood nor monk from his monasticism, nor anything great or small in their hands.

That there is no suspicion about them nor blood-feud of *jahilīyah* and they will not be made to fight *jihād* nor pay *zakāh* and no army will enter their land. That whoever demands a right from them will be dealt with justly, neither wronging nor wronged, and whoever devours interest will be relieved of any protection, and no man among them will be held responsible for the wrong of another.

That whatever is in this treaty has the sanction of Allāh (ﷻ) and Muhammad (ﷺ), Allāh's Messenger, until Allāh (ﷻ) sends His command, as long as they abide by it and fulfil their dues and do not resort to wrong."

The witness to this treaty were: Abū Sufyān, Ghaylān ibn 'Amr, Mālik ibn 'Awf, Al-Aqra' ibn Hābis and Al-Mughīrah ibn Shu'bah.

□ What were the duties of the Christians of Najran in return for these rights? They had to pay two thousand ḥallahs a year to the state! It was a meagre substitute for the *zakāh* which the Muslims alone had to pay and the *jihād* which they alone had to bear. This was the *jizyah* which was imposed on Najrān after the negotiations which you have seen.



□ In this way Islām severed the ties which existed between those Christian tribes and the Roman Empire, with which it was at war, after guaranteeing religious freedom to whoever desired it and abstain from interference. We should like, as a challenge, to ask whether the Christian groups have treated one another with such tolerance? Or was it a precedent set by Islām in those dark ages? Again we should like to ask whether the People of the Book respected the duty they had upon their shoulders and were just to the religion which looked after their interests?

□ The tenth year of the Hijrah saw Islām spreading its teachings at the expense of a retreating paganism. Some of the southern tribes rebelled against this intrusion and claimed that if a man from the Quraish could become king of the Arabs by pretending to be a prophet, then it was easy for them to present a prophet from their ranks also, who would spread his dominion as Muhammad (ﷺ) did. The sad thing is that the Christians of the south added fuel to these uprisings. For example, Najran wrote to Al-Aswad Al-Ansī, who claimed prophethood, and gave him shelter. From there he went to Yemen, where he established his rule until he was killed by his wife.

□ Were these troubles of any assistance to the Christians of the north in their war against Islām or were these uprisings stemming simply from pure hatred? What the Christians of Najran did support of Al-Aswad Al-Ansī was the same as the Christians of Banū Taghlib did support Musaylimah the Liar when he in turn claimed prophethood. We can understand if the people of Najran or Taghlib refused to enter Islām and chose to remain in their traditional religion, with which they were contented. However, we simply cannot understand that a person should deny the divinely revealed Scriptures and believe, for

instance, in Bu'kukah.<sup>120</sup> That is if they really believed in Al Aswad and Musaylimah. If they were just helping in the war against Islām with any weapons available and in partnership with any ally, then this is another matter,<sup>121</sup> for which the physicians of the heart will be baffled to find a cure.

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<sup>120</sup> A comedy.

<sup>121</sup> See our book *Tolerance and intolerance Between Islām and Christianity*.

## Chapter Eight

### The Mothers of the Believers

Some writers have raised a storm over the principle of polygamy and have tried to limit or prevent what Islām has permitted in this regard. Sometimes they argue that Islām has not given a clear-cut permission, and at other times they say that, in keeping with the development of civilization and the interests of the mankind that a man should have only one wife.

□ No doubt these thoughts came into being in our societies as a result of various factors which need detailed analysis to be effectively refuted. For many years now the opponents of polygamy have been trying to have the law changed to suit their views. However, their efforts were halted when they aroused the anger of the *ulama*' and those sources who are concerned with Islāmic affair. At that time I had written an article about the nature of polygamy, which I think would be appropriate to repeat here before dealing with the topic in front of us, since there is an obvious relationship between the two.

□ Life has fixed cultural and economic laws which inevitably impose themselves upon people, whether they know them and are prepared for them, or whether they are ignorant of them and fail to prepare themselves. Among those matters which social laws determine is the relationship of a single man with a number of women, and feigning ignorance of it can be regarded as a vain attempt at resisting reality.

□ This is because the proportion of men to women can be either equal or in favour of one side. If they are equal or if women are fewer, then polygamy will automatically disappear and nature will impose its just distribution according to numbers, and every man will, willy-nilly, have to accept his lot. However, if women number more than men, then we are forced with one of three possible situations:

1. Some of the women are perforce deprived of a husband

until death.

2. We allow men to take mistresses and legalize adultery.

3. We allow polygamy.

□ We think that women themselves, before the men, will reject a life of privation, will also reject a life of sin and transgression. The only course, then, will be left open to a woman, that is, to share her husband with another woman, who will be under his protection just as she is and whose children will be his. Thus there will be no way out of acknowledging the principle of polygamy which Islām has approved.

□ Moreover, there is a great difference in the sexual appetites of men. Some men have been granted good health, a lively instinct and a comfortable life, which have not been granted to others. It is far from just to equate a man with cold feelings with another who is quick to be aroused. Do we not permit larger quantities of food to those who have large appetites which we do not permit to the indigent and weak?

□ There is another reason: the wife may be frail, unwell, sterile or elderly, and why should she be cast aside for these reasons? In respect for the old association it is only right that she should remain under her husband's protection and that he be given the option to bring another wife who will do complete justice to the marital relationship.

□ In spite of the innumerable justifications for polygamy, Islām has adamantly refused to make it an extension to the lusts and leanings of some men toward excessive pleasure or power. Taxes go in accordance with riches and when facilities are provided they are followed by heavier duties. Thus, in the case of polygamy, one must ensure that absolute justice prevails. If a man will harm himself or his children or his wives by polygamy then it is not permissible for him.

□ If the law considers the inability to bear the necessary expenses as an impediment to marrying one, then it will be an impediment to marrying more than one. The *Shari'ah* advises the youthful bachelor who cannot maintain a wife to fast and orders the man who cannot find a wife to remain chaste.

﴿And let those who cannot find a match keep chaste till Allāh gives them independence by His grace﴾ (Qur'ān 24: 33)

□ What then is the position of one who is married to one wife? He should exercise more self-restraint and chastity. It is usual for many children to come with many wives and Islām makes it obligatory to observe justice among the children in the matter of education, kind treatment and maintenance, no matter if their mothers happen to be different. The saying goes: "Allāh (ﷻ) curses the person who makes his child recalcitrant.<sup>1</sup> The polygamous father should, therefore, be aware of the consequences of showing disproportionate affection.

□ Similarly, Islām makes it obligatory to observe justice among the wives. Even though one may not be able to control the leanings of one's heart, yet there are other actions and circumstances in which the husband can keep within the limits of the *Shari'ah*, observe equity and fear Allāh (ﷻ) in regard to the people and wealth which He (ﷻ) has placed under his care.

□ The Prophet (ﷺ) said: "Surely Allāh (ﷻ) will ask every man about what He has placed under his care, whether he preserved it or destroyed it.<sup>2</sup> He also said: "It is enough sin for a man that he should cause those whom he maintains to perish.<sup>3</sup> These are the limits of justice which Allāh (ﷻ) has placed on polygamy and anyone who can bear the burdens thereof may marry two or three or four if he so wishes, otherwise let him be content with one only: "And if you fear you may not deal justly, then one."

<sup>1</sup> I do not know it. Something similar was transmitted by Al Ṭabarānī on the authority of Abū Hurairah (رضي الله عنه) that the Prophet (ﷺ) said: "Help your children to be sinless. Whoever wishes can extract disobedience from his child." However, the chain contains unknown narrators.

<sup>2</sup> Ascribed to Al Nasā'ī though I have not found it in his *Al Sunan al Ṣughra*, so perhaps it is in his *Al Sunan al Kubrā*, which is not published.

<sup>3</sup> A different wording is quoted here but with the same meaning. Transmitted by Abū Dāwūd and others on the authority of Ibn 'Umar (رضي الله عنه). Al Ḥākim authenticated it. Muslim narrated a similar version by another chain from the same authority.

❑ I have read where some journalists object to the principles of polygamy by asking why is it that men are allowed more than one wife while women are not allowed more than one husband? I have looked at these questioners and have found that the majority of them are either licentious, or pimps-or-procurers of women. I was surprised that they were living in a world of sin and yet they hated most strongly that families should be established on the basis of chastity.

❑ The answer to this sick question is that the ultimate goal of sexual relationship is to establish a family and to bring up children in a clean atmosphere. This is not possible in the home of a woman who is frequented by a number of men, and who does not know which of them is the father of her children. Moreover, the role of the woman in the sphere of sexual relationships is that of the recipient, not the giver; the led, not the leader. One can imagine an engine pulling four coaches, but not a coach pulling four engines. It is a denial of the nature of things to argue that men are not the guardians of women.

❑ It is indeed sad that the masses have chosen to ignore these limits and have gone in for polygamy without being conscious of the meaning and application of the prescribed justice. In fact, they have responded to the call of lust even if it leads them to repeated violations and clear injustice. For example, a man may be incapable of supporting himself yet he struggles to get married; and another may be incapable of supporting one and yet he looks for a second. Someone may fail to fulfil his children's need for education, or he may distribute his wealth according to his whims, while still another may marry a second wife to abandon the first. One may see a man who is capable of supporting four as well as their children, yet he lives on sexual beggary and enjoys the company of disreputable women. What is the cure for this mess? Will the outlawing of polygamy save the *Ummah* from these diseases? Of course not. To restrict the permissible is proof of one's lack of understanding of Islāmic law.



□ However, if Islām had remained silent on the matter of polygamy then it would have been our duty to give our opinion, and in that case we should have been in favour of it in the interest of public welfare, which we have explained in the beginning of this discussion. However, the fixing of the rule is one thing, and its misapplication is another matter. When legislation has to be applied to reform our society and straighten its crookedness in this regard, then let the legislators turn their energies towards ensuring that justice is done in all its aspects. Meanwhile, it is a waste of time and a futile exercise to argue over the principle of polygamy itself.

□ I can confidently say that this is one of the effects of the modern crusade against the Islāmic countries, because Christianity alone of all the religions since the time of Nooh (ﷺ) has prohibited polygamy.<sup>4</sup> It has restricted all men, whatever their status, to one wife only, and then left society to battle with the problems of excess women and the raging of basic instincts by any other means it can muster. In many circles now polygamy is regarded as a vice, whereas adultery is regarded as a trivial pastime. The problem which exists now is that of religion and morals in their entirety, and under such circumstances the efforts to stop polygamy is a disgusting attempt to pollute society at the expense of Islām and in the name of the law.

□ A large number of prophets and righteous people married one or more than one wife, and that did not lessen their piety in the least. The pages of the Old Testament which we have with us today are a testimony to this fact. Islām does not consider abstinence from sex as a form of worship, as the monks do, nor does it consider marriage to four as a sin, as is ascribed to Christianity. Sin arises when the sexual instinct is left to roam freely or is suppressed so that it finds other outlets, like the subterranean waters.

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<sup>4</sup> We believe that polygamy is a law of Allāh (ﷻ) in all religions including Christianity, and we give no importance to any man-made laws beside this.

□ What is recorded in the authentic biographies of the Prophet (ﷺ) is that he married Khadījah when he was 25 years old and she was 40. He remained with her, not marrying any other, until the noble lady was over 65. She died when he was just over 50 years of age. Not one of his staunchest opponents dared to accuse him of any immorality or indecency, and in this period of his life, the most active and crowded of any man's, the star of chastity and nobility shone on his forehead wherever he went.

□ If he had wanted to marry another there was no law nor reason nor custom to stop him. Polygamy was a tradition among the Arabs, known as part of the religion of the father of prophets, Ibrāhīm (عليه السلام), on whom be peace. Nevertheless, he contented himself with one in whom he could find solace and comfort, even though she was in her old age while he was at the peak of manhood. This attitude is of great significance.

□ When Khadījah died and the Prophet (ﷺ) wanted to remarry, beauty was not the criterion by which he selected his life partner, or life partners. Even if he had done so, he would not have been criticized. His main consideration was to strengthen his ties with those men who had dedicated their lives to his message and *da'wah*. He chose 'Ā'ishah, the daughter of Abū Bakr (رضي الله عنه), in spite of her tender age, and he chose Hafṣah, the daughter of 'Umar (رضي الله عنه), in spite of her lack of beauty. Then he chose Umm Slalmah, the widow of his commander who was martyred in the way of Allāh (ﷻ), and along with him his wife had suffered greatly in migrating to Abyssinia, and then from Abyssinia to Madīnah. Before her was Sawdah, a woman who had given up the idea of marriage because of her old age. Life with these four was not expected to be full of fun and joy, and if it was, there was no blame on the Prophet (ﷺ) for that. Every believer has their right to enjoy the company of his wives, and there is no doubt that the Prophet (ﷺ) did in fact treat them equally.

□ You may say: However, the Prophet (ﷺ) died and left nine wives. How did this happen, and how could he have what others could not? Is this not an opening to the door of lust and a response to the call of pleasure?

□ In answer to that we say: Is there any place for pleasure in the life of a man who never rested a single day from the toil of constant struggle and exhausting *jihād*? Surely the few personalities of great importance are so fully occupied with the problems of the people that they hardly enjoy an hour's rest except to recuperate a little before resuming their endless toil. What then would have been the situation of the greatest of prophets, who met with the kind of reception from the Arabs as we have indicated?

□ We also say: What place does pleasure have in the life of a man who rejected it in his youth? How could he immerse himself in it as an old man? Surely the conditions surrounding the other five wives made living with them a part of the burden that the Prophet had to bear in his capacity as head of state, who was responsible for the community and every individual in it. It was also a part of the responsibility he had of establishing good and eradicating evil.

□ Take, for example, his marriage with Zaynab bint Jahsh: this marriage was a severe test for the Prophet (ﷺ). Allāh (ﷻ) had ordered him to enter into it to destroy a tradition which was widespread among the Arabs, and he went ahead with it full of embarrassment and constraint. Zaynab was one of his cousins, whom he had known from childhood. He had wished to marry her to Zayd ibn Hārithah. However, she had disliked the idea, and her brother had objected to the match owing to his pride in the status of their family. Zaynab was from the Quraish whereas Zayd was a slave whom the Prophet (ﷺ) had freed, and who became his adopted son and was called Zayd ibn Muhammad. The Prophet (ﷺ) had insisted on this marriage because he had wanted to break the Arabs' pride in their lineage, and she had no option but to accept the Prophet's (ﷺ) decision on the matter, especially after the following *Āyāh* (verse) was revealed.

﴿And it does not for a believing man or a believing woman, when Allāh and His messenger have decided an affair [for them], that they should [after that] claim any say in their affair.﴾ (Qur'ān 33: 36)

□ Thus she married Zayd, though with reluctance in her heart. Soon he found that he could not live with her and complained to the Prophet (ﷺ), who intervened from time to time to put things right, but to no avail. In these circumstances Allāh (ﷻ) revealed to the Prophet (ﷺ) that he should allow Zayd to divorce her and that he should marry her. The Prophet (ﷺ) was seized with great concern at this strange order, and he kept it to himself for fear that people might say that he had married his son's wife, which was not permissible. However, what people would say was exactly what Allāh (ﷻ) wanted to destroy; it was imperative that the Prophet (ﷺ) execute the order, and perhaps he was hoping that Allāh (ﷻ) might relieve him of it. He even went further than that: when Zayd came complaining about his wife and explaining that he intended to divorce her, the Prophet (ﷺ) said to him:

﴿Keep your wife to yourself, and fear Allāh.﴾ (Qur'ān 33: 37)

□ Upon this came a Revelation scolding the Prophet (ﷺ) for his hesitation, urging him to carry out Zayd's wish to be separated from his wife and compelling him to marry her instead, even if people raised their voices, saying that he had married his son's divorcee. This was because adoption was a form of falsification which the Arabs held as a tradition and which they were to be forced to abandon. Let the Prophet's (ﷺ) action with himself and those close to him be the first that would destroy the *jahiliyyah* of this widespread tradition.

□ This is the story as Allāh (ﷻ) began to narrate it:

﴿And when you said to him on whom Allāh had conferred favour and you had conferred favour: Keep your wife to yourself, and fear Allāh. And you had in your mind that which Allāh was to bring to light, and you feared mankind whereas Allāh had a better right that you should fear Him. So when Zayd had performed the necessary formality [of divorce] from her, We gave her you in marriage, so that [henceforth] there might be no sin for believers in respect of the

wives of their adopted sons, when the latter have performed the necessary formality [of release] from them. The commandment of Allah must be fulfilled.) (Qur'ān 33: 37)

❑ The strange thing in this story is what the simpletons have fabricated as a cheap love drama and lustful intrigues. They allege that the Prophet (ﷺ) fell in love with Zaynab and hid feelings. However, it came to light and he married her after she was divorced. They also allege that the first portion of the above-quoted āyah came to reprimand him for this suppressed feeling. We are greatly astonished at this frightful absurdity and the attempt to conceal the truth with falsehood. Who could have prevented Muhammad (ﷺ) from marrying Zaynab if he had so wished? She was his cousin and it was he who gave her in marriage to a man for whom she had no love. The Prophet (ﷺ) himself insisted on this marriage and did his best to make her agreeable to it. Would he, after giving her to someone else, have any designs on her?

❑ Now let us look at the *āyāt* which they allege contains a reprimand to the Prophet (ﷺ). They say that the matter which he kept to himself and which he feared to disclose to the people was his love for Zaynab. In other words, Allāh (ﷻ) scolded him, as they allege, for not disclosing this love. Is it a moral standard that when a man loves a woman he goes around publicizing his love, especially when it happens to be of the perverted type where he loves the wife of another? Would Allāh (ﷻ) reprimand a man for loving another's wife and hiding this love in his heart? Would it raise his status if he composed love poems about her? This is rubbish, by Allāh (ﷻ)! And it is with this rubbish that some foolish people wish to explain the Qur'ān.

❑ Allāh (ﷻ) does not scold anyone for hiding reckless love. The facts of the story are as I have explained. What the Prophet (ﷺ) hid in his heart was his apprehension at this imposed marriage, his delay at executing Allāh's command and his fear of the fuss that people would make when they found that their cherished tradition

of adoption had been destroyed. Nevertheless, Allāh (ﷻ) explained to His Prophet (ﷺ) that he should not allow any imaginary objection to stop him from executing His order, and that he, like the prophets before him, had no choice but to hear and obey.

□ If you return to the *āyāh* which speaks about the story, you will find it ending with the statement: "The commandment of Allāh (ﷻ) must be fulfilled," then it is followed by two *āyāt* which emphasize this understanding:

«There is no reproach for the Prophet in that which Allāh makes his due. That was Allāh's way with those who passed away of old and the Commandment of Allāh is certain destiny. Who delivered the messages of Allāh and feared Him, and feared none save Allāh, Allāh keeps good account.» (Qur'ān 33: 38-39)

□ When you want to reassure people, you say, «Fear no-one but Allāh.» You do not tell them this when they are in the act of committing a crime. You tell them only when they are about to undertake a noble action of great virtue which conflicts with inherited traditions. It is clear from these *āyāt* that Allāh (ﷻ) was not encouraging His Prophet to fall head over heels in love with a woman, but urging him to pluck up his courage to destroy a bad practice which was strongly supported, and that he himself should submit to it. This is why Allāh (ﷻ) says immediately after that:

«Muhammad is not the father of any man among you, but he is the messenger of Allāh and the seal of the prophets; and Allāh is Aware of all things.» (Qur'ān 33: 40)

□ As for the other ladies whom the Prophet (ﷺ) married, they were of noble origin and could be considered the daughters of kings. Certain circumstances had exposed them to danger when they had accepted Islām which the leader of the *da'wah* could not have afforded to ignore.

□ Umm Ḥabībah was the daughter of Abū Sufāyn, the chief of the Quraish and its leader in twenty years of war with Islām. She had accepted Islām, defying her father and tribe for the cause of



Allāh (ﷻ), and had migrated to Abyssinia from Makkah, where her father ruled. Do you think that the Prophet (ﷺ) could have left this lady, after the death of her husband, to the vicissitudes of time? He made her his wife in honour of her and in appreciation of her sacrifices for the causes of Allāh (ﷻ).

□ Ṣaḥīyah was the daughter of Huyayy, king of the Jews. Her father, brother and husband had perished in the conflict between Islām and Judaism, and she fell to the lot of a soldier who knew only that she was a prisoner of war to be used as he saw fit. If the Prophet (ﷺ) took pity on her and gave her freedom, soothed her wounds and honoured her past by marrying her, could he be blamed for that?

□ Juwayrīyah was the daughter of Al-Hārith, chief of the Banū al Muṣṭaliq. His tribe had met with defeat at the hands of the Muslims and had all been taken prisoners of war. The Prophet (ﷺ) consoled the dejected leader by marrying his daughter so that he might teach the Muslims how they should behave with nobility and magnanimity. What he had desired by this took place, for freedom returned to the tribe, men and women, when the Muslims felt distressed at having the in-laws of the Prophet as prisoners-of-war.

□ It may occur to the minds of those who have little knowledge of the *sīrah* that the Prophet's (ﷺ) life was based on abundant food, drink and other pleasures. The picture which may immediately present itself to them of a man who had several wives is that he is immersed in material bliss, that his table is crowded with all sorts of meat, fruit and intoxicating beverages while he enjoys the company of glamorous women and is everyday in a care free mood. This may be more or less the picture of what takes place in the palaces of kings. However, beware of making a fool of yourself by thinking that any bit of this luxurious living was to be found in the houses of the Prophet. Quickly turn your mind to another simple sort of life to see in it a man whose entire concern was for the truth alone, who strove by

knowledge of it and exerted himself to the utmost to gather the people around it, whose pleasure was to be found in the steps which brought him closer to his goal and took him away from worldly lusts.

□ If cannon-balls on the surface of the earth could reach the far-off stars, only then the temptations of life approach the heart of Muhammad (ﷺ). This was a man who was chosen and purified by Providence, and thus hovered in another world. He said:

“What have I got to do with this world? I am just like a man who rests under the shade of a tree then gets up and leaves it.”<sup>5</sup>

His aspirations were towards lofty ideals and to what will be one's fate when one returns to Allāh (ﷻ): “The spot where a whip falls in paradise is better than the world and what it contains, and a morning's or evening's walk in the path of Allāh (ﷻ) is better than the world and what it contains.”<sup>6</sup>

□ His life with his wives was an austere path which no-one could bear. Bukhārī transmitted on the authority of Anas ibn Mālik (رضي الله عنه): “I do not know the Prophet (ﷺ) to have seen flat loaf of bread before he passed away, nor did he ever see Sumayt with his own eyes.”

□ ‘Ā’ishah reported: “We used to look at the new moon-three moons in two months and no fire (for food) was lit in the Prophet's (ﷺ) homes.”

‘Urwah ibn al Zubayr asked her: “What did he give you to eat?”

She replied: “The two black things: dates and water.”

‘Ā’ishah also reported: “Allāh's Messenger (ﷺ) died, and in my cupboard there was no meat to eat. There was only a piece of barley-bread in one of my shelves.”

□ As for the bed on which he used to sleep, it was made of skin stuffed with fibre.<sup>7</sup>

<sup>5</sup> *Ṣaḥīḥ*: transmitted by Al Tirmidhī, Ibn Mājah, Al-Ḥakīm and Aḥmad on the authority of Ibn Mas‘ūd.

<sup>6</sup> *Ṣaḥīḥ*. Transmitted completely by Al Bukhārī and the second half by Muslim on the authority of Sahl ibn Sa‘d.

<sup>7</sup> *Ṣaḥīḥ*: transmitted by Bukhārī on the authority of ‘Ā’ishah.

He would settle down on it, and no sooner had it warmed him a little than the cock would crow, and he would arise in preparation for the morning prayers.

□ By this description we do not mean to say that Islām abhors the good things of life or that the Prophet (ﷺ) was setting an example for the people to abandon them. The *Shari'ah* is plain and evident on this matter. We are only presenting the facts of the life of a man who had no desire for the things over which people kill themselves. A man gives a toy to his small children, which they enjoy and over which they fight one another but the nature of his manhood keeps him apart from children's play. Some scientists and thinkers forget the food which is prepared for them, not in contempt of it but because their thought are fully immersed in their subjects. I can almost see the Prophet (ﷺ) as he looked at the masses of people fighting over fleeting pleasures, shaking his head and saying: "If you knew what I know, you would laugh little and weep much."<sup>8</sup> Then he would supplicate to Allāh (ﷻ): "O Allāh (ﷻ), provide Muhammad's (ﷺ) family with nourishment."<sup>9</sup> It is contempt for the intellect and a blatant injustice to history that an outsider should see or hear that Muhammad (ﷺ) had many wives, and, on the basis of that, conclude that it is proof of indulgence in pleasure and gratification of lust.

□ On the other hand, no one should think that this simple life was because he could not do better, and that if Muhammad (ﷺ) had had the opportunity of a luxurious lifestyle, he would have enjoyed himself and hoarded wealth, and his wives would have enjoyed themselves, and hoarded wealth likewise. No. He had the power to keep for himself some of the wealth which passed through his hands and over which he had control. However, the

<sup>8</sup> *Ṣaḥīḥ*: transmitted by Bukhārī on the authority of Abū Hurairah (رضي الله عنه) and Anas (رضي الله عنه).

<sup>9</sup> *Ṣaḥīḥ*: transmitted by Bukhārī and Muslim. The wording is the latter's. It is not the completion of the above Ḥadīth as the author's words indicate. The two are independent ḥadīths and it is not known which one was said first.

magnanimous Prophet was above the desire for small pleasures because his eyes were fixed on a higher goal. If he had been granted the treasures of the earth, his first thought would have been to satisfy the needs of people before anything else.

□ Abū Dharr said:

“I was walking with the Prophet (ﷺ) in the lava field close to Madīnah. We turned Uḥud and he said: “Abū Dharr.”

I answered, and he continued: “I should not like to have the like of Mount Uḥud gold and after three days I still have a dinar from it in my possession except a little to pay off a debt. I should give it away to Allāh’s (ﷻ) servants like this and this.” He pointed to his right and left as well as behind him. He walked for a while and then said: “Those with more will be the ones with less on the Day of Judgement except those who do such-and such, he pointed to his right and left and behind him, “and they are indeed few.”<sup>10</sup>

□ The tastiest food in the mouth of a satiated person gives no pleasure. The Prophet (ﷺ) was satiated in his heart, and the glitter of the world to which others would hasten could not move a hair on his head. No wonder, therefore, that he distributed whatever reached him to the needy and the expectant while his richness was in his heart. This is the attitude of which Allāh (ﷻ) had spoken when He (ﷻ) said:

﴿And do not strain your eyes towards that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, with which We may try them. The provision of your Lord is better and more lasting. And enjoin upon your people worship, and be constant in it. We do not ask of you a provision: We provide for you. And the sequel is for righteousness.﴾ (Qur’ān 20: 131-132)

□ The most that the Prophet (ﷺ) desired was to be saved from the vicissitudes of the world and the injustice of people, and that he and his family would not be humiliated by poverty. He lived

<sup>10</sup> *Ṣaḥīḥ*, transmitted by the two Sheikhs on the authority of Abū Dharr.

by the principle: "What is little and sufficient is better than what is plentiful and distracting."<sup>11</sup> Within the limits of this little and sufficient he wished to be free from the clutches of men, so he used to supplicate to Allāh (ﷻ): "Allāh, surely I seek refuge in You from poverty, hunger and disgrace, from doing wrong [to others] or being wronged and from behaving ignorantly or that others should behave ignorantly to me."<sup>12</sup>

□ He said: "O Allāh (ﷻ), I ask of You guidance, piety, health and self-sufficiency."<sup>13</sup> This strict way of life forced his wives to bear hardships which they had never known. Most of them had come from luxurious homes and were accustomed in the early part of their lives to good food and plenty of everything, either from their fathers or from their previous husbands. It was no surprise, therefore, that they should become restless at this new life and seek ease and comfort. They gathered together, in spite of the little differences they had, to ask the Prophet (ﷺ) for an increase in their allowances. They were in the home of the greatest man among the Arabs, and so their lifestyle should be at par with their status. Those who took the leading role in these demands were 'Ā'ishah and Ḥafṣah, and the others followed them.

□ The Prophet (ﷺ) was greatly upset by this demonstration. He was the first Muslim on the surface of the earth and all the eyes of the believers, men and women, were focussed on him from every direction as he was in the process of building a nation which had

<sup>11</sup> This is Ḥadīth of the Prophet (ﷺ), transmitted with a sound chain, and this ought to have been mentioned. Transmitted by Aḥmad and Al Ṭayalisi on the authority of Abū Dardā. The chain is sound in accordance with the criteria of Muslim.

<sup>12</sup> *Ṣaḥīḥ*: it is composed of two ḥadīths. The first one on the authority of Abū Ḥurairah (رضي الله عنه) without the words "hunger" or "from behaving ignorantly..". The other is on the authority of Umm Salmah, who says: "The Prophet (ﷺ) never left my home without raising his head to the sky and saying: "Allah (ﷻ), I seek refuge in you from going astray or being misguided, from slipping or being made to slip, from wronging or being wronged and from behaving ignorantly or having others behaving ignorantly towards me."

<sup>13</sup> *Ṣaḥīḥ* with the word "chastity" instead of "health", narrated by Muslim, Al-Tirmidhī, Ibn Mājah and Aḥmad on the authority of Ibn Mas'ūd.

to struggle on its way through hordes of enemies lying in wait. If his household did not live the life of a fighter who was surrounded, then how could he maintain the struggle and commission the men and women of his *Ummah* to forgo everything in order to press on with this religion until it reached its point of safety? For this reason, the Prophet (ﷺ) refused to answer the demands of his wives to increase their allowances. In his disapproval of their making such a request, he decided to boycott them, and the news spread among the people that the Prophet (ﷺ) had divorced his wives altogether.

□ Abū Bakr (رضي الله عنه) and ‘Umar (رضي الله عنه) were alarmed at this news, for they were both father-in-laws of the Prophet (ﷺ). They went and sought an audience with him to verify the facts. Upon entering, they found him silent and his wives around him despondent. ‘Umar (رضي الله عنه) asked him if he had divorced his wives, and he said no.

□ Nevertheless some lose atmosphere was still pressing heavily on the place, so ‘Umar (رضي الله عنه) decided that he would speak to the Prophet (ﷺ) and make him laugh. He said: “O Messenger of Allāh (ﷺ), if you had seen Zayd’s (رضي الله عنه) daughter (his own wife) when she asked me a while ago for an increase in her allowance, and I struck her neck.”

The Prophet (ﷺ) laughed until his teeth showed, and then he said: “They are asking me for an increase in their allowances.”

Upon this, Abū Bakr (رضي الله عنه) went to ‘Ā’ishah and scolded her, and ‘Umar (رضي الله عنه) went to Ḥafṣah. Both of them said: “Are you asking the Prophet (ﷺ) for what he does not have?”

□ The Prophet (ﷺ) forbade the two fathers to do anything to their daughters. His wives were repentant.

They said: “By Allāh (ﷻ), We shall not ask Allāh’s Messenger (ﷺ) after this session, for what he does not have.”

The Prophet (ﷺ) nevertheless kept away from them for one month until they were truly repentant. Then Allāh (ﷻ) revealed



the āyāt of Sūrat al Aḥzāb, which demanded of them either that they should seek the Hereafter with a Prophet (ﷺ) whose lifestyle was such, or that they should return to their families where they would find fine clothes and tasty food.

□ This lesson was enough to erase from their minds the last traces of desire which had not passed the stage of eager discussion. They all chose to remain with the Prophet (ﷺ) according to his old principle of “what is little and sufficient is better than what is plentiful and distracting.”<sup>14</sup> Thereafter they all lived with him for the cause of *jihād* and *tahajjud*, sacrifice and beneficence, humility and service.

﴿O Prophet! Say to wives: if you desire the world's life and its adornment, come! Shall content you and shall release you in a just manner. But if you desire Allāh and His messenger and the abode of the Hereafter, then indeed, Allāh has prepared for the good among you an immense reward.﴾ (Qur'ān 33: 28-29)<sup>15</sup>

□ They chose Allāh (ﷻ) and His Messenger (ﷺ) and the abode of the Hereafter, and they lived with the Prophet (ﷺ) as helpers of the truth and desirous of the reward. With this self-denial in the service of prophethood and disregard of selfish desires, Allāh (ﷻ) raised their status and they became, not the wives of a man seeking pleasure from but partners in a precious, virtuous life, and they earned the title that Allāh (ﷻ) bestowed on them when He (ﷻ) said:

﴿The Prophet is closer to the believers than themselves, and his wives are [as] their mothers.﴾ (Qur'ān 33: 6)

□ To emphasize this spiritual motherhood, the mothers of the believers were asked to observe strict *ḥijāb* and it was not allowed for any stranger to meet them even accompanied by a

<sup>14</sup> Already commented on.

<sup>15</sup> Transmitted by Muslim on the authority of Jabir. Bukhārī has a shorter version on the authority of 'Ā'ishah.

*maḥram*.<sup>16</sup> Any questions posed to them on affairs of Islām or worldly matters had to be done from behind a screen, and it was forbidden for anyone to marry any of them after the death of the Prophet (ﷺ). This decisive law put a stop to those inquisitive and disagreeable people who frequent the homes of leaders just as it put a stop to those who hoped for glory by marrying those ladies. We find nothing strange in this law, for some of the men had become so bold that one of them even said: "When the Prophet (ﷺ) is dead, I'll marry 'Ā'ishah!" It was the Prophet's right that his feeling should be protected and he and his family be guarded from such foolish bedouin.

□ The Prophet (ﷺ) did not have a son from his wives. The daughters he had from Khadijah all died while he was still alive, except Fāṭimah. She lived until a few months after him and was the first of his family to follow him to the grave. He did have a son from Maria, who was sent to him as a gift by the Patriarch of Alexandria and she accepted Islām. He called the boy Ibrāhīm (عليه السلام) after his ancestor, the father of prophets. However, he did not live long and died in infancy.

Anas (رضي الله عنه) said: "I saw him giving up his life in front of the Messenger of Allāh (ﷺ). The Prophet's (ﷺ) eyes became wet with tears and he said: "The eyes weep and the heart feels sad but we say nothing but what pleases our Lord, and we are sad for you, Ibrāhīm (عليه السلام)".<sup>17</sup>

□ It so happened that there was an eclipse of the sun on the same day, and the people said that it was because of the death of the Prophet's (ﷺ) son. Upon this, the Prophet (ﷺ) stood up amid the people and said: "O people, the sun and the moon are signs of Allāh (ﷻ), and they do not eclipse at the death of any human being. Whenever you see it occurring, offer prayers (*ṣalāh*) until the eclipse is over."<sup>18</sup>

<sup>16</sup> *Maḥram*: a close relative with whom marriage is prohibited.

<sup>17</sup> *Ṣaḥīḥ*: transmitted by Bukhārī on the authority of Anas (رضي الله عنه).

<sup>18</sup> *Ṣaḥīḥ*: transmitted by the two Sheikhs on the authority of Al Mughīrah ibn Shubah. It is also narrated with authentic chains from a number of *Ṣaḥābah*.

## Settling Down

The dust of *jahiliyyah* cleared from the horizons of the Arabian peninsula just as the remains of the night clear away at the coming of the rays of dawn. The minds of the conscientious were awakened to fear, and hope in none but Allāh (ﷻ) was heard penetrating the air of the desert which had been revived by the new faith. The teachers of the Qur'ān set out to the north and south, reciting the āyāt of the Book, establishing the laws of Allāh (ﷻ), and teaching the Arabs what neither they nor their fathers had known.

□ This peninsula had never had such a blessed renaissance nor had its history seen such unique days ever since civilization rose upon it. The Prophet (ﷺ) would receive the deputations in Madīnah and bid them farewell, having imbued them with some of his spirit and provisioned them with his dazzling wisdom. They would return from where they came to build strongholds for Islām in those far-flung places and to turn over clean pages in the history of their tribes.

□ He did not, however, content himself with receiving guests. He also sent his close Companions to the south to increase the sway of Islām in those parts. In Yemen and its environs there lived densely populated tribes and the People of the previous Scriptures had established activities among them. Islām had indeed spread and taken root there and the shadow of Persia had shrunk to the point of no return. These far-off places needed constant attention, however, and so he sent Khālīd Ibn al-Walīd, then Mu'ādh ibn Jabal and Abū Mūsa al Ash'arī and 'Alī.<sup>19</sup>

□ As though a hidden voice had whispered to the Prophet (ﷺ) that his death was impending, he gave instructions to Mu'ādh before sending him off and walked beside his horse as he was leaving for Yemen. He said: "Mu'ādh, perhaps you will not meet me again after this year, and perhaps you will pass by this mosque

<sup>19</sup> The sending of these four is authentic and recorded by Bukhārī.

of mine and my grave." Mu'adh wept at the thought of parting from the Messenger of Allāh (ﷺ). Then the Prophet (ﷺ) turned and faced Madīnah, and declared: "The people closest to me are the pious, whoever and wherever they may be."<sup>20</sup> It took place exactly as the Prophet (ﷺ) indicated, for Mu'adh stayed in Yemen until the Farewell Pilgrimage, and then the death of the Prophet (ﷺ) occurred eighty-one days after the Ḥajj.

□ The concern for Yemen was justified. There appeared two pretenders in the Banu Ḥanifah who claimed prophethood, though neither of them had any of those manly characteristics or signs of goodness which could attract a handful-of to their side.

Nevertheless, the disease of blind prejudice made a large section of the masses say: "We know that Musaylimah is a liar; however, the liar of Rabī'ah is better than the truthful of Mudar." The strife caused by the false prophets blazed for a while until it was extinguished by the *Mujāhidin*, and the prophethood of Musaylimah and others like him disappeared as the urine of sheep disappears into the surface of the earth.

### **The Farewell Pilgrimage**

The Prophet (ﷺ) announced his intention to make the pilgrimage so that anyone who wished might accompany him. He left Madīnah towards the end of *Dhul Qi'dah*, having appointed Abū Dajānah to be in charge of the city.<sup>21</sup> The Ḥajj this time was contrary to what the Arabs had been accustomed to in their days of *jahiliyyah*. The treaties with the idolaters had come to an end and it was forbidden for them to enter the Sacred Mosque. Thus all the delegations who came were monotheists who worshipped no-one besides Allāh (ﷻ). They came with the knowledge that this year their leader on the pilgrimage and teacher of their rites would be none other than the Prophet (ﷺ) himself.

<sup>20</sup> *Ṣaḥīḥ*. Transmitted by Aḥmad on the authority of Mu'adh.

<sup>21</sup> I have not found any chain for this statement. Ibn Hishām mentioned it but not with certainty. He said: "He made Abū Dajānah al Sa'idī the one in charge of Madīnah, or Šiba Ibn 'Arfatah a-Ghifārī, as is said."

□ Looking at the teeming thousands as they answered the call of Allāh (ﷻ) and hastened to obey Him, the Prophet's (ﷺ) heart felt satisfied that they had submitted to the truth. He resolved to implant in their souls the essentials of the faith, to use the occasion of this blessed gathering to dispel the last vestiges of *jahilīyah* which might have lingered in their minds, and to emphasize the morals, relations and laws which Islām insisted on establishing. He delivered the following comprehensive sermon.<sup>22</sup>

□ "O people, listen to what I say for I do not know whether I shall meet you again after this year.

□ O people, surely your lives and properties are inviolable to one another until you meet your Lord, just like the inviolability of this day of yours and this month of yours; and surely you are going to meet your Lord and He will ask you about your deeds. I have conveyed my message.

□ Whoever has a trust must return it to the person who entrusted him with it. Interest is to be laid aside, though you may have your capital, neither wronging nor being wronged. Allāh (ﷻ) has decreed that there should be no interest, and all the interest of Al-Abbās ibn 'Abdul Muṭṭalib is to be relinquished.

□ And surely all the feuds of the days of *jahilīyah* are to be laid aside, and the first of your feuds which I forgo is the blood of Rabi'ah ibn al Hārith ibn 'Abdul Muṭṭalib, who was fostered by the Banū Layth and murdered by Hudhayl. It is the first of the feuds of *jahilīyah* with which I begin.

□ Furthermore, O people, indeed Satan has despaired forever of being worshipped in this land of yours. Nevertheless, if he can be obeyed in anything short of worship he will be pleased with it, such as those deeds of yours which you hold of little significance. So beware of him as regards your religion. O people:

<sup>22</sup> Transmitted by Ibn Hishām from Ibn Ishāq without a chain. Its chain comes in scattered ḥadīths, which are too many to explain here. The details are in my forthcoming book The Farewell Pilgrimage, if Allāh (ﷻ) allows me to complete it.

«Postponement [of a sacred month] is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it [another] year, that they may make up the number of months which Allāh has hallowed, so they allow that which Allāh has forbidden.» (Qur'ān 9: 37)

“Time has completed its cycle, and is as it was on the day Allāh (ﷻ) created the heavens and the earth, and surely the number of months with Allāh (ﷻ) is twelve, of which four are sacred: three consecutive months and Rajab which is between Jumada and Sha'bān.”

□ “Furthermore, O people, you have rights over your wives and they have rights over you. Your right over them is that they should not defile your beds and that they should not commit any gross indecency. If they do so, then Allāh (ﷻ) has permitted you to forsake their beds and beat them, without severity. If they desist, however, then they have the right to their food and clothing with kindness. Deal kindly with women, for they are prisoners under your charge and own nothing for themselves. You have taken them only as a trust from Allāh (ﷻ), and you have made them lawful to yourselves by the word of Allāh (ﷻ). So understand what I say, O people, for I have spoken plainly”.

□ “I have left with you something to which if you hold fast, you will never go astray, a plain matter, the Book of Allāh (ﷻ) and the Sunnah of His Prophet (ﷺ). O people, listen to what I say and understand it, and know that every Muslim is a Muslim's brother and that the Muslims are brethren. No property of a Muslim is lawful to his brother except what he gives him from the goodness of his heart, so do not wrong yourselves. O Allāh (ﷻ), have I conveyed your message for which I was sent?”

□ They all said, “Yes, by Allāh (ﷻ),” and the Prophet (ﷺ) said: “O Allāh (ﷻ), bear witness.”

□ Ibn Ishāq says that the man who relayed the words of the Prophet (ﷺ) to the crowd was Rabī'ah ibn Umayyah ibn Khalaf.



The Prophet (ﷺ) said to him: "Say: O people, the Messenger (ﷺ) says, do you know which month is this?" He would say it and they would say: the inviolable month. Then he would say: "Tell them that Allāh (ﷻ) has made their blood and their properties inviolable till they meet their Lord, just like the inviolability of this month of theirs." Then he would say: "Say: O people, the Messenger of Allāh (ﷺ) says, do you know which town is this?" He would say it and they would reply: the inviolable town. Then he would say: "Tell them that Allāh (ﷻ) has made their blood and properties inviolable till they meet their Lord, just like the inviolability of this town of theirs." Then he would say: "Say: O people, the Messenger of Allāh (ﷺ) says, do you know which day this is?" He would tell them and they would say: "the day of the Greater Pilgrimage." Then he would tell him to say that Allāh (ﷻ) had made their blood and their properties inviolable till they meet their Lord just like the inviolability of that day of theirs.

□ The Prophet (ﷺ) wanted having suffered long to convey the message to pour whatever advice he had into the ears and hearts of the People. He was aware that this gathering would go alone into the wilderness of life, and so he cried out to them just as a father cries out words of advice to his son who is departing on a train. This good-hearted Prophet (ﷺ) would always renew the cries of warning. Whenever he feared of Satan's schemes against the mankind, and would arouse in them the deepest feelings of consciousness, then offer guidance and knowledge. By this means, he would remove any pretexts, and in the end he would extract a testimony from the people against themselves and him, that they had listened and that he had conveyed that for which he was sent. He had spent twenty-three years joining the earth to the heaven, reciting to those near and far the āyāt of the Book with which the Trustworthy Spirit had descended upon his heart, washing away the filth of *jahilīyah* which had polluted everything, and nurturing from among the Arabs a generation which understood these truths and understood the world through them.

□ Now he was leading the pilgrims in the first Hajj purified of idolatry and completely dedicated to Allāh (ﷻ). The One, the Mighty. He addressed the multitudes on his camel in order to emphasize the meanings of his message which he had explained to them and to fulfil the duty placed on his shoulders of conveying and clarifying. He was the answer to the prayer that the father of Prophets, Ibrāhīm (عليه السلام), had offered while he was building the Ka‘bah:

﴿Our Lord! And raise in their midst a messenger from among them who will recite them your Revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Indeed, you, are the Mighty, Wise.﴾ (Qur’ān 2: 129)

□ The Mighty and Wise manifested Himself with His excellent names over this territory and granted might and wisdom, or say, strength and administration to Muhammad (ﷺ), son of ‘Abdullāh, who was able to erase the traces of evil from the face of the earth, and whatever did not melt with patience and forbearance surrendered to discipline and power. This approach which combined justice with mercy caused the domain of falsehood to wither until *jahilīyah* and its pollution disappeared and Islām became established. Then the Arabs, after they were made to submit, listened to the final voice of truth in the Farewell pilgrimage.

□ On the Day of ‘*Arafah* of this great pilgrimage Allāh (ﷻ) revealed this āyah:

﴿This day have I perfected your religion for you, completed My favour to you and have chosen for you as your religion Al-Islām﴾ (Qur’ān 5: 3)

□ When ‘Umar (رضي الله عنه) heard it he wept. He was asked what made him weep and he replied: “After perfection there can only be diminution.” Probably he felt the death of the Prophet (ﷺ) was near. In truth, some of the expressions which came to the Prophet’s (ﷺ) lips contained suggestions that he was bidding farewell to life

and the living. The sermon which he delivered at the pilgrimage contained some of these, and others could be discerned from his teachings to the crowds who were gathered around him.

For example, at the stoning of the devil he said: "Take from me your rites of pilgrimage for perhaps I shall not make the pilgrimage again after this year."<sup>23</sup>

### To Madīnah

Having completed his Hajj, the Prophet (ﷺ) hastened back to Madīnah not to take a rest, but to resume his life of struggle and toil for the cause of Allāh (ﷻ). The miscreants will never allow upholders of truth any opportunity to relax, and the latter will not revitalize themselves by ceasing to be active. Their way of gaining strength to work is by the feeling of a sense of duty. Their complete rest will be on the day when they see the fruits of their success ripe for the picking.

□ The Prophet (ﷺ) returned home to mobilize another army for the fight against Rome. The pride of this empire had made it refuse to concede the right of life to Islām and kill any of its followers who fell into its hands. Farwah ibn 'Umar al-Judhāmā was governor of Ma'ān and its environs in Syria on behalf of the Romans were enraged. They attacked him, brought him back and threw him into prison until the sentence of death was pronounced on him. Then they executed him at a waterhole of theirs in Palestine called 'Afrā and left him hanging on the cross as a deterrent to anyone else who might wish to do the same.

It is said that when he was about to be hanged he recited this couplet of poetry: 'Tell the head of the Muslims that I have surrendered to my Lord my bones and my blood.'

□ Thus the Prophet (ﷺ) equipped a huge army, made Usāmah ibn Zayd its commander and ordered him to take his cavalry to the borders of Al-Balqā and Al Dārūm in Palestine, as a show of might against the Romans, and to restore confidence to the hearts

<sup>23</sup> *Ṣaḥīḥ*, transmitted by Muslim and others on the authority of Jābir (رضي الله عنه).

of the Arabs who lived on the borders. No-one should think that there was nothing to stop the excesses of the Church and that acceptance of Islām led to inevitable death.

□ Since Usāmah was only 18 years old, some ignorant people were offended at his appointment and objected to his leading the more experienced men. There is no doubt that in choosing personnel the Prophet (ﷺ) looked only at competence, and whomever he found to be competent for a post he would put him there without considering his age. Age does not give intellect to the foolish, and youthfulness does not detract from the virtue of the pious.

Thus in reply to the critics the Prophet (ﷺ) said: "If you object to my appointing Usāmah as commander, then you must have objected before to my appointing his father. By Allāh (ﷻ), he was fit to be in that post, and his son after him is fit to be in it, and he was one of the dearest people to me."<sup>24</sup>

□ Many therefore flocked around Usāmah and enlisted in his army, except that the disturbing news of the Prophet's (ﷺ) illness forced them to delay their march so as to see what would be Allāh's decree in this matter.

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<sup>24</sup> *Ṣaḥīḥ*: transmitted by Bukhārī on the authority of 'Abdullāh ibn 'Umar.

## Chapter Nine

### THE COMPANION ON HIGH

The Messenger of Allāh (ﷺ) felt the pains of the sickness which had attacked him since the ending of *Ṣafar* of the eleventh year. It began with sharp headaches which he endured in patience in the house of his wife, Maymūnah, and the pain increased so much that he could not go out. His wives then allowed him to convalesce in the house of ‘Ā’ishah, because they saw he would be comfortable under her care. He was taken from Mumūnah’s house by Al-Faḍl ibn al-‘Abbās and ‘Alī ibn Abī Tālib. The illness had sapped his strength and he was unable to walk. Holding onto them for support and with his head bandaged, he dragged his feet along the ground until he reached ‘Ā’ishah’s house.<sup>1</sup> The illness grew more severe and the temperature in his body rose to a high level.

He called for water to cool himself with, plenty of water: “Pour over me seven skins of water from different wells!” ‘Ā’ishah said that they put him in a tub belonging to Ḥafṣah and poured water over him until he asked them to stop.<sup>2</sup>

□ When the Prophet (ﷺ) felt that the heat of the fever had left him he called his cousin, Al Faḍl ibn Al-‘Abbās, and asked him to take him by the hand. He was shivering and his head was still bandaged. Al Faḍl reported that he took him by his hand and they entered the mosque and he sat on the pulpit. Then he asked him to call the people and they gathered around him. It was an afternoon clouded with gloom. The people craned their necks to see the man who had revived their dead hearts and taken them and their families out of darkness into light. They saw that he

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<sup>1</sup> *Ṣaḥīḥ*: Ibn Hishām transmitted it from Ibn Ishāq with an authentic chain on the authority of ‘Ā’ishah. Al-Ḥākim transmitted it with another chain from her and authenticated it.

<sup>2</sup> *Ṣaḥīḥ*: transmitted by Ibn Ishāq with the same chain as above. It is also in Bukhārī and Muslim.

was worn out. The health in his body was being defeated by the unrelenting march of illness. Nevertheless, he spoke to them and taught them as they were accustomed from him and they listened attentively to him. When he felt his death was imminent, he wished to meet Allāh (ﷻ) with there being no human who would hold him for injustice. He was always particular about justice in all his affairs. However, who knows, perhaps he had slipped just as any other man, or erred and caused injustice while he used to declare his disapproval of injustice and its perpetrators. He should, therefore, address the people on this so that his conscience might be at ease.

□ He said:

“O people, I praise Allāh (ﷻ), because there is no other god. Whose back I have whipped, here is my back, let him retaliate. Whose reputation I have stained, here is my reputation, so let him retaliate. Being in grudge is not my nature of character, and the most beloved of you to me is the one who takes his right from me, If he has any, and relieves me of it so that I may meet Allāh (ﷻ) with a clear conscience. I think, though, that this will not suffice me unless I insist on asking you again and again.”

□ Al Faḍl said that he came down and offered *Zuhr* prayer. Then he sat on the pulpit again and repeated his statement about grudge etc.

Then a man stood up and said: “O Messenger of Allāh (ﷺ), you have three *dirhams* for me.”

The Prophet (ﷺ) said: “Faḍl, give them to him.” Then he said: “O people, whoever has anything let him hand it over, and he should not say ‘humiliation of the world’ for the humiliation of the world is lighter than the humiliation of the hereafter.”

□ A man stood up and said; “O Messenger of Allāh (ﷺ), I have three dirhams which I appropriated from the spoils of war.” “Why did you appropriate them?” asked the Prophet (ﷺ).

He replied: “I was in need of them.”

“Faḍl,” said the Prophet (ﷺ), “take them from him.” Then



he said: "Whoever fears something in himself, let him stand up and I shall supplicate for him."

A man stood up and said: "O Messenger of Allāh (ﷺ), I am a liar, I am foul-mouthed, I sleep a lot."

The Prophet (ﷺ) said: "O Allāh (ﷻ), grant him truthfulness and faith, and take the sleep away from him."

□ Another man stood up and said: "By Allāh (ﷻ), O Messenger of Allāh (ﷺ), I am a liar and a hypocrite and there is no sin which I have not committed."

‘Umar (رضي الله عنه) stood up and said: "You have disgraced yourself."

□ Then the Prophet (ﷺ) said: "O son of Khaṭṭāb (رضي الله عنه), the disgrace of the world is lighter than the disgrace of the hereafter. O Allāh (ﷻ), grant him truthfulness and faith and direct his affairs to goodness."<sup>3</sup>

□ The Prophet (ﷺ) returned to his house adjacent to the mosque to sleep in the sickbed, though he was never accustomed to recline or find peace in it. There were many affairs awaiting his attention but the burdens of the illness kept him confined to bed. On the few occasions when he felt better he would go to the mosque to cast a final eye over the nation which he had built and the men whom he loved.

Abū Sa‘īd Al-Khudrī said that the Prophet (ﷺ) sat on the pulpit one day and said: Indeed, a slave was given the choice by Allāh (ﷻ) between having anything that he desired from the attractions of the world and having what was with Allāh (ﷻ), and he chose that which was with Allāh (ﷻ)."

Abū Bakr (رضي الله عنه) wept and said: "May our fathers and mothers be your ransom, Messenger of Allāh (ﷺ)."

Abū Sa‘īd says that people were astonished at him and they said: "Look at this old man. Allāh's Messenger (ﷺ) tells about a slave who is given a choice and he says 'May our fathers and

<sup>3</sup> Weak: transmitted by Al-‘Uqailī in his collection of weak ḥadīths also by Al-Bayhaqī. Al Dhahabī said: "I am afraid it may be a fabricated lie." Ibn Kathīr says: "In its *isnād* and *matn* there is extreme obscurity."

mothers be your ransom!" In fact," Abū Sa'id continued: "Allāh's Messenger (ﷺ) was the one to be given the choice though only Abū Bakr (رضي الله عنه) knew that among all of us. Then the Prophet (ﷺ) said: 'The most benevolent of people to me in his companionship and wealth is Abū Bakr (رضي الله عنه), and If I were to take a friend I should take Abū Bakr (رضي الله عنه) as a friend, but for the brotherhood of Islām.'

In another version he said: "but for the companionship and the brotherhood of faith until Allāh (ﷻ) unites us in His Presence."<sup>4</sup>

□ During the period of his sickness there were times when he felt relieved and the Companions of the Prophet (ﷺ) thought that their wish had come true and that he would soon be up and able to resume his struggle for the cause of Allāh (ﷻ) and shower his affection, companionship and mercy on them.

Abdullāh ibn Ka'b ibn Mālik says that Ibn Abbās informed him that when 'Alī came out from the presence of the Prophet (ﷺ) during the days of his last illness, the people asked: "O Abul Hasan, how is Allāh's Messenger (ﷺ) this morning?" He replied: "He is well, by the grace of Allāh (ﷻ)."

Al Abbās took hold of his hand and said: "Don't you see? In three days time you'll be in a critical position. I think that Allāh's Messenger (ﷺ) will die of this illness of his, and I know the faces of the sons of 'Abdul Muṭṭalib when death comes. Go to Allāh's Messenger (ﷺ) and ask him who will the authority be vested in. If it is with us we shall know that, and if not he will enjoin justice upon us.

'Alī said: "By Allāh (ﷻ), if we ask Allāh's Messenger (ﷺ) about it and he forbids it to us, the people will never give it to us. By Allāh (ﷻ), I shall never ask it of Allāh's Messenger (ﷺ)."<sup>5</sup>

□ It is evident that Al 'Abbās meant the *khilāfah*. He had felt that

<sup>4</sup> *Ṣaḥīḥ*: transmitted by the two Sheikhs. This is the version of Bukhārī.

<sup>5</sup> *Ṣaḥīḥ*: transmitted by Bukhārī.

the Prophet (ﷺ) was on his deathbed, and his experience with his relatives at the point of death enabled him to guess their future accurately. Since he was the head of the Banū Hāshim he was anxious to know who would be the leader of the people after the Prophet's (ﷺ) death. He turned to 'Alī and disclosed his secret concern to him because 'Alī was to be considered the first candidate among the Banū Hāshim for this post, owing to his excellent past, his competence, his status with the people and his closeness to the Prophet (ﷺ). 'Alī, however, was unwilling to speak to the Prophet (ﷺ) on this matter and chose to leave it to the consensus of the Muslims. The Prophet (ﷺ) himself had considered writing a testament to prevent a dispute among those who aspired to leadership. Then he changed his mind and decided to let the Muslims choose whom they loved as their leader.<sup>6</sup>

□ The sickness increased and the Prophet (ﷺ) suffered intense pain to such an extent that his daughter, Fāṭimah, was distressed at the severity of his suffering and exclaimed: "Oh, the torment of my father!"

However, he soothed her, saying: "There will be no more torment for your father after today."<sup>7</sup> The news flew to Usāmah's army and there were sorrow and confusion in the ranks.

Muhammad ibn Usāmah narrated from his father: "When Allāh's Messenger (ﷺ) took a turn for the worse, I and the people with me returned to Madīnah and went in to see the Prophet (ﷺ). He was silent and could not speak. He began to raise his hand to heaven and put it on me, and I knew he was supplicating for me."<sup>8</sup>

□ Once he fainted and his family put medicine in his mouth. When

<sup>6</sup> This refers to the Ḥadīth transmitted by Bukhārī on the authority of Ibn 'Abbās that the Prophet (ﷺ) said, "Come let me write a scroll for you."

<sup>7</sup> *Ṣaḥīḥ*: transmitted by Bukhārī and others on the authority of Anas (رضي الله عنه).

<sup>8</sup> *Ṣaḥīḥ*: transmitted by Al Tirmidhī and Ibn Hishām.

he awoke he showed his dislike of that.<sup>9</sup> At his side was bowl of water in which he would immerse his hand and wipe his face. Then he would say: "O Allāh (ﷻ), help me in the pangs of death."<sup>10</sup>

□ When he was unable to lead the people in prayer, he called on Abū Bakr (رضي الله عنه) to do so.

‘Ā’ishah was afraid that the people would begin to hate her father and see in him a bad omen, so she objected, saying: "Abū Bakr (رضي الله عنه) is a delicate man, and when he stands in your place he will break down."

Nevertheless, the Prophet (ﷺ) insisted on him, saying: "Order Abū Bakr (رضي الله عنه) to lead the people in prayer."

‘Āishah repeated her objection and the Prophet (ﷺ) became angry and said: "You are Yusuf's companions. Order Abū Bakr (رضي الله عنه) to lead the people in prayer."<sup>11</sup> Abū Bakr (رضي الله عنه) led seventeen prayers with the people.

□ The days on which the Prophet (ﷺ) was unable to lead the Muslims in prayer were the worst for him. In an authentic Ḥadīth he said: "Truly I feel the pangs of illness just as two men among you do."<sup>12</sup>

In spite of his high temperature and the weakness of his body, he, nevertheless, remained fully alert and concerned about his teachings, and eager to remind the people of them. He feared that his *Ummah* might degenerate and become attached to personalities and tombs, as People of the Book had degenerated before.

□ His intense commitment to *tawhīd* (monotheism) is what made him, even in the throes of death, continue warning the Muslims of this pitfall. ‘Ā’ishah and Ibn ‘Abbās both reported

<sup>9</sup> *Ṣaḥīḥ*: transmitted by Bukhārī on the authority of ‘Ā’ishah.

<sup>10</sup> Weak: transmitted by Al Tirmidhī and others by way of Mūsā Ibn Sirjīs from Al-Qāsim Ibn Muhammad from ‘Ā’ishah. He said it was weak because this Mūsā was unknown.

<sup>11</sup> *Ṣaḥīḥ*: transmitted by the two Sheikhs on the authority of ‘Ā’ishah.

<sup>12</sup> Transmitted by the two Sheikhs and others on the authority of Ibn Mas‘ūd.

that during his illness the Prophet (ﷺ) would throw a cloth over his face, and when he felt worried he would remove it from his face and say, "Allāh's curse be upon the Jews and Christians: they took their Prophet's (ﷺ) graves as mosques." He was warning against their behaviour.<sup>13</sup>

□ He feared that his *Ummah* might be carried away by allurements and pride. Those who follow allurements forget their prayers, and those who follow pride act tyrannically over those who are under their care, such as servants and employees. The nation which is ruled by these passions is not fit for life nor is life fit for it. Moreover, it is easy for Allāh (ﷻ) to leave them to receive the just recompense for what they do, which is humiliation in the world and chastisement in the Hereafter. This fear led the Prophet (ﷺ) as he was breathing his last to draw the attention of Muslims to the whereabouts of goodness so that they might hold fast to it.

□ Anas ibn Mālik (رضي الله عنه) reported:

"Most of the advice of Allāh's Messenger (ﷺ) when death was upon him, was prayers and what one's right hand possessed. Even his chest gurgled this while his tongue could hardly pronounce it."<sup>14</sup>

□ Sometimes he was overcome with the urge to be present in the congregation and see his Companions in his last days, So he would exert his worn out body and go into the mosque from 'Ā'ishah's room and, while seated, lead the people in prayer. Ibn 'Abbās said: "When the Prophet (ﷺ) fell sick he ordered Abū Bakr (رضي الله عنه) to lead the prayers. Then he recovered and went out. When Abū Bakr (رضي الله عنه) noticed him he wanted to step back. However, the Prophet (ﷺ) signalled to him to remain, and he sat on the left side of Abū Bakr (رضي الله عنه) and began to recite where he left off. Abū Bakr (رضي الله عنه) followed the Prophet (ﷺ) and t

<sup>13</sup> Transmitted by the two Sheikhs.

<sup>14</sup> *Ṣaḥīḥ*: transmitted by Ibn Mājah, Aḥmad and others from Qatādah on the authority of Anas (رضي الله عنه).

people followed Abū Bakr (ؓ).”<sup>15</sup>

□ Abū Bakr (ؓ) continued to lead the prayers until the morning of the Prophet’s (ﷺ) death. The latter was still concerned about the affairs of his *Ummah*. As though Allāh (ﷻ) wanted to satisfy him about their absolute sincerity, He (ﷻ) granted him the opportunity to see them at the time of his last prayer on earth. The believers came to the mosque at dawn on Monday when he died and assembled for prayer behind an *imam* with a soft recitation and abundant sincerity. The Prophet (ﷺ) lifted the curtain which was hung over ‘Ā’ishah’s door and appeared in front of the people. They were almost tempted away from their prayer for the joy of seeing him and they began making space for him. However, he signalled with his hand that they should continue the prayer, and he smiled with pleasure at their posture in prayer.

□ Anas (ؓ) said: “I had never seen the Prophet (ﷺ) in better form than he was at that moment.”<sup>16</sup>

□ He went back in and the people dispersed, thinking that he had recovered from his illness. Abū Bakr (ؓ) felt at ease with this thought and went to his wife in Al Sunḥ on the outskirts of Madīnah.<sup>17</sup>

□ ‘Ā’ishah said: “Allāh’s Messenger (ﷺ) returned from the mosque and lay down in my lap. A male relative of Abū Bakr (ؓ) came in with a green toothbrush (*miswāk*) in his hand. The Prophet (ﷺ) stared at his hand and I understood that he wanted it. I took it and softened it, then I gave it to him. He brushed his teeth harder than he had ever done before, then he put it down. I felt Allāh’s Messenger (ﷺ) heavy in my lap and I looked at his face. His eyes were fixed and he was saying: “No, the Companion on high from paradise.”

<sup>15</sup> *Ṣaḥīḥ*: transmitted by Ibn Mājah and Aḥmad on the authority of Ibn ‘Abbās.

<sup>16</sup> *Ṣaḥīḥ*: transmitted by Bukhārī, Muslim and others on the authority of Ibn Al Zuhri from Anas (ؓ) but it is *Munqaṭ’* (the chain has a missing link.)

<sup>17</sup> It is part of the Ḥadīth of Anas (ؓ), transmitted by Ibn Ishāq.



I said (to myself): "You were given the choice and you have chosen, by Him who sent you with the Truth." And the Messenger of Allāh (ﷺ) passed away.<sup>18</sup>

□ The terrible news spread from the bereaved home, causing anguish to vision, ears and hearts, and mental turmoil.

The believers felt that the sky over Madīnah had darkened. The pain of the loss left them dazed, not knowing what they were doing. 'Umar ibn al-Khaṭṭāb (رضي الله عنه), who was confounded by the news, stood up and said: "Some hypocrites are claiming that Allāh's Messenger (ﷺ) is dead. He is not dead but he has gone to his Lord, just as Mūsā ibn 'Imrān went to his Lord and was away from his people for forty-days. Then he returned after he was said to be dead. By Allāh (ﷻ), the Messenger of Allāh (ﷺ) shall come back and cut the hands and feet of those who say he is dead."

□ When Abū Bakr (رضي الله عنه) heard the news he came to the door of the mosque as 'Umar (رضي الله عنه) was speaking though he did not pay any attention to him. He entered 'Ā'ishah's home where the Prophet (ﷺ) was shrouded in a corner. He came up and uncovered his head, then he bent over, kissed him and said: "By my father and mother! You have tasted the death which Allāh (ﷻ) has decreed for you. Now you will never be afflicted with death after that."

□ He replaced the cloth over the Prophet's (ﷺ) head and went out to the mosque where 'Umar (رضي الله عنه) was still speaking. He said: "Umar (رضي الله عنه), stop." However 'Umar (رضي الله عنه) continued to be agitated and effusive in his speech. When Abū Bakr (رضي الله عنه) saw him in this state he turned to the people and began to speak, and they left 'Umar (رضي الله عنه) and turned to listen to him. He began by praising

<sup>18</sup> *Ṣaḥīḥ*. Transmitted by Ibn Hishām from Ibn Ishāq with a sound chain from 'Ā'ishah. It is also in Bukhārī in separate places. This is the last Ḥadīth in the book and with it ends my annotation. Praise be to Allāh (ﷻ) for bringing it to a successful end. Glory be to you, O Allāh (ﷻ), and with Your praise. I testify that there is no god but You, I seek your forgiveness and I turn to You in repentance. Signed: Muhammad Naṣīr-ud-Dīn Al Albānī, Damascus, 28/5/1375 AH.

Allāh (ﷻ), then he said: "O people, whoever worshipped Muhammad (ﷺ) then Muhammad (ﷺ) is dead. But whoever worshipped Allāh (ﷻ), then Allāh (ﷻ) is alive and will never die." Then he recited the following āyah:

﴿Muhammad is but a messenger, messengers [the like of whom] have passed away before him. Will it be that, when he dies or is slain, you will turn on your heel? He who turns back does no hurt to Allah, and Allah will reward the thankful.﴾ (Qur'ān 3: 144)

## Epilogue

Within a few days the Prophet's (ﷺ) death Islām became entangled in a fierce struggle with paganism, which suddenly came back to life, and Christianity, which controlled the north of the peninsula, prevented anyone from embracing Islām and stopped its spread by force. The desert had not seen the like of these violent battles during the lifetime of the Prophet (ﷺ) himself. The battle fields were wider, the costs higher and the losses greater. Nevertheless, the men whom the Prophet (ﷺ) had brought up with knowledge of the truth and sacrifice for it were sincere in their actions to Allāh (ﷻ) and bore the heavy burdens that were thrust upon their shoulders like gallant heroes. They broke the backbone of paganism in the peninsula, squeezed out its life blood and destroyed it forever. They routed the Romans at the borders where the latter had spread their arrogance. Then they returned to Madīnah not to relax but to spread out in the then populated world in a systematic order and by inspiration from a foolproof law. Within a few years Islām had filled land and sea, ears and eyes.

□ Now after fourteen centuries have elapsed since that glorious era, Islām is no more ruling its *Ummah*, not to speak of steering the world to a land worth mentioning or to goodness worthy of thanks. The other religions are living on the brink of death, for the existing civilizations do not allow religion to take hold of the reins. Paganism in India and the Far East as well as other places

still holds sway over the major part of the lives and behaviour of the masses. Judaism is segregating its flock from the world implant in their hearts hatred for the mankind and to sweep away the greatest benefits for Israel by playing upon the split within the ranks of the Muslims. Christianity is like a creeping vine in the equator: it depends for its survival on the adoption of the prevalent philosophies and support of the ruling regimes to guarantee life (and what a life!) for its primary tenets of the Trinity and vicarious sacrifice.

□ The Muslims have been stained with the pollution of deviation and adherence to shells and rituals. The vices of weakness and ignorance have relegated them to a condition similar to those of the Jews and Christians during the era of prophethood and the rightly-guided caliphate. Only an insignificant minority of them remain today fighting *jahilīyah* and holding fast to the truth. If there is hope in the fact that Islām has remained preserved from the theoretical point of view in its two major sources, the Qur'ān and the Sunnah, then this preserved knowledge can never make action superfluous. Nevertheless, it should be noted that those who do good work for Islām are encountering severe opposition from various other fronts. I mean the fronts which have opposed its spread since the time of its inception fourteen centuries ago and have never cooled off for one day in their enmity towards it.

□ One may ask whether world today is in need of Islām. Our answer is that if the world is in need of knowing Allāh (ﷻ) and preparation to meet Him, and give an account for what was done in this earthly life, then it must have Islām. Material advancement is no substitute for adherence to these great realities. One may say: but there are people who do not believe in any God or in the hereafter, and there are others who believe in these things but in a different way from what Islām teaches, so let people follow their own beliefs. Our answer to this is: let people believe what they will. However, the blind do not have the right to dig out the eyes

of those who see or strangle them because the sighted see what the blind do not! They must leave them to walk with the guidance of their eyes and they must leave them also to describe what they see or expect on their way. Whoever wish to follow the sighted without being forced have the right to go with them otherwise they should leave the sighted alone and not put obstacles in their path. This is all that Islām asks.

□ The mischief-makers hate Islām because it is the truth with a voice which defends itself and proclaims whatever it contains and refuses to hide or keep silent. This characteristic of Islām, the characteristic proclaiming the truth and decrying falsehood, has annoyed its adversaries and made them fabricate accusations against it. Thus, if it refuses to compromise, it is the attacker; and if it refuses to die under the plots of its enemies, it is being spread by force! This is the secret of the tale which is told that Islām was spread by the sword, though Islām only unsheathed the sword to save itself from the danger of the mob and the brigands. Had it not been subjected to intrigue, it would never have lifted a knife and would have contented itself with the use of the tongue instead of the sword. Yes, in this respect it is very firm. What else could be expected of it when it has to confront enemies who are spurred on by the haughtiness and prejudice of many centuries as well as the erring ways which hide behind thick jungles of men and arms? Had it not been for this firmness, Islām's moral and scientific principles would not have remained intact to this day. Those religions before it which had weakened were dragged by their enemies in a hideous manner from their roots and have never been able to return safely to them. As for Islām, today you find it, if not in its adherents, then at least in its Book.

□ You may think that you have studied the life of Muhammad (ﷺ) by following his history from birth to death, but this is a grave mistake. You will never really understand the *sīrah* unless you study the noble Qur'ān and the purified Sunnah. The amount that you derive from these will tell the strength of your connection with the Prophet (ﷺ) of Islām.

## Symbols used in this Book



:*Subhānahu wa T'ālā* – ‘The Exalted’



:*Sallā-Allāhu 'Alayhi wa Sallam* – ‘Blessings and Peace be upon him’



:*'Alayhis-Salām* – ‘May Peace be upon him’



:*Raḍia Allāhu 'Anhū* – ‘May Allāh be pleased with him’

:*Raḍia Allāhu 'Anhā* – ‘May Allāh be pleased with her’

:*Raḍia Allāhu 'Anhum* – ‘May Allāh be pleased with them’

**Transliteration Chart**

Arabic Letter	Symbol Used
آ - ا	ā or aa
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	<u>dh</u>
ع	‘
غ	gh
ف	f
ق	q



ك	k
ل	l
م	m
ن	n
هـ - ه - هـ	h
و	w
و (as vowel)	ū or oo
ي	y
ي (as vowel)	ī or ee
ء	' (Omitted in initial position)

َ	Fathah	a
ِ	Kasrah	i
ُ	Dammah	u
ّ	Shaddah	Double letter
◌	Sukūn	Absence of vowel



## Glossary

**Āyāt:** (sing. āyah) Proofs, signs, verses, etc.

**Adhān:** Call to *Ṣalāh* (prayer) in specified manner.

**Aḥzāb:** (sing. *ḥizb*) means groups and parties. Quraish and all anti-Islamic forces, pagan tribes and the Jews of Arabia, formed a confederacy and attacked Madīnah jointly, hence called the battle of the Confederates.

**Al Mizan:** The balance. Deeds will be measured in the Hereafter for reward or punishment.

**Allāh:** Personal name of the Creator of the universe. He is 'The Exalted', the *Rabb* (the Lord) of the Worlds.

**Arafah:** The ninth day of the month *Dhul-Hijjah*, the day pilgrims stay in the plain of *Arafāh* till sun set. This is the major part of Hajj. There is no Hajj (Pilgrimage) without *Arafāh*.

**Dīn:** Religion, a complete way of life, ordained by Allāh (ﷻ) for humanity, encompassing all aspects of human life; private, social, religious, political, legal etc.

**Da'wah:** Mission, Preaching (Invitation to Islām).

**Dhirā':** A *dhirā'* is equivalent to a cubit, an ancient linear measure equal to the length of a forearm.

**Dhuhr:** Noon, Mid-day. Name of the noon *Ṣalāh* (prayer).

**Dhul Qa'dah:** Eleventh month of the Islamic (*Hijri*) calendar.

**Dinars:** An ancient gold currency coin.

**Dirham:** A silver coin weighing 50 grains of barley with cut ends. It is equals to 1/12 of one Uqiyyah of gold in value.

**Hanīf:** Name of Ibrāhīm's (Abraham) religion, pure monotheism, wherein Allah alone is worshipped. Another name of Islam.

**Harām:** Forbidden things as per Islamic faith.

**Hijrah:** Migration. Specifically used for the migration of the Prophet and the Muslims from Makkah to Madīnah under the commands of the All-Mighty.

**Hirā:** A well-known cave in a mountain near Makkah. The last Prophet (ﷺ) used to contemplate therein before he was assigned prophethood.

**Hijri:** Name of Era. The Islamic Calendar which has its origin in the Migration of the last Prophet (ﷺ) from Makkah to Madīnah.

**Hūr:** Houris, a creature of Allah for the dwellers of *Jannah*.

**Huffādh:** (sing. *Hafiz*), people memorizing the Qur'ān.

**Imām:** Leader. A person who leads the *Ṣalāt* (prayer), authority in Islamic Jurisprudence and extra ordinary scholar of Islamic learning as well as the Muslim caliph (or ruler).

**Isrā':** The Prophet's ascension.

**'Issa:** Jesus (ﷺ).

**Jahilīyyah:** Ignorance. Non-Islāmic state of affairs. The name given to the pre-Islamic era.

**Janabah:** The state of impurity. After sexual involvement and/or sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Taymmum*, if a bath is not possible.

**Jannah:** Paradise.

**Jihād:** Holy fighting in the Cause of Allāh (ﷻ) or any other kind of effort to make Allāh's Word (i.e. Islām) supreme. *Jihād* is regarded as one of the fundamentals of Islām.

**Jizyah:** Head tax for the non-Muslims living under the protection of an Islāmic government. They are exempted from Zakāh and Jihād.

**Jumada I & II:** The sixth and the seventh months of the Muslim calendar.

**Khilāfah:** Vicegerent, Deputy. Also Successorship.

**Khalīfah:** (Plural: *Khulafā*) Successor. A Caliph. An Islāmic term used for rulers of the Muslims after the death of the Prophet (ﷺ). The first four Caliphs of Islam are known as *Khulafa al Rashidun*.

**Lāt and 'Uzza:** Names of two deities of the Pre-Islamic era of Hijaz, Arabia, being worshipped during the Period of Ignorance.

**Mahram:** A close blood relative with whom marriage is prohibited.

**Madīnah:** Well-known city in Saudi Arabia, where the Prophet (ﷺ) migrated from Makkah and is buried. It was the centre of Islamic Rule during the Prophet and the early caliphs.

**Maghazī:** Battles. Books describing the history of war of the early Islamic period are known as *Maghazi*.

**Matn:** The actual text of the Ḥadīth.

**Mir'āj:** The ascension of the last Prophet (ﷺ) to the heavens (by soul and body).

**Miswāk:** A toothbrush made of *Arāk*-tree roots.

**Mu'jiza:** Miracles. Supernatural occurrence by a prophet of Allah in response to challenge from non-believers.

**Mu'adhdhin:** One who calls for *Ṣalāt* (Prayer) in the prescribed manner

**Mudhammam:** The blameworthy antonym of Muhammad.

**Maghrib:** Sunset. Name of the evening *Ṣalāt* timing (prayer).

**Muhajirīn:** (sing. *Muhajir*). Emigrants, specially those who migrated from Makkah to Madīnah with the last Prophet (ﷺ).

**Muḥarram:** The first month of the Muslim calendar.

**Mushrikūn:** (sing. *Mushrik*) Polytheists. Pagans, idolaters who worship other than one god and/or associate others with Allah.

**Nuḡḡah:** Semen.

**Qaṣīdahs:** (sing. *Qasidah*) Poems written in praise of some one.

**Rak'ah:** (plural *Rak'āt*) Unit. The *Ṣalāt* (prayer) of Muslims contains a number of units, each unit consists of one standing, one bowing and two prostrations.

**Ramaḍān:** The ninth month of the Muslim Calendar. This is the month of *Saum* (fasting). The Noble Qur'ān started to be revealed. The first decisive battle in the history of Islam, battle of Badr occurred in this month.

**Ṣalāh:** Prayer. Islamic terminology of Prayer invoking Allah's Blessings in the prescribed form.

**Ṣaḥābī:** (Plural. *Ṣaḥabah*) Companion of the Prophet (ﷺ).

**Riḍwan:** Pleasure. On the occasion of the Treaty of Hudaibiya, Uthman ibn Affan was sent to Makkah for negotiations. He was held up there for some time. It was said that he is martyred by the Quraish there. The Prophet (ﷺ) took oath from the believers to fight to the last in retaliation thereof. It is known as *Bayt al Ridwān*.

**Sīrah:** Life, Biography. Generally the Biography of the Prophet (ﷺ).

**Sūrah :** (Plural: *Sūrahs*).Chapter of the Holy Qur'ān. It is divided into 114 *Sūrahs*.

**Safā:** The name of a mount near the K'abah. Pilgrim starts his Sayee ritual from this mountain and goes up to *Marwa*, another mount near the K'abah and facing *Safa*.

**Salām:** means peace. It is used for greeting.

**Salāsil:** Chains. The Roman army facing the Muslims are reported to be bound in chains so that they do not run away from the war.

**Sha'bān:** The eight month of the Muslim calendar.

**Shari'ah :** Religious, legal and moral code.

**Shawwāl:** The tenth month of the Muslim calendar.

**Subhānallāh:** Glorified is Allāh.

**Tahajjud :** Literally waking after sleep at night. It is the name of an optional prayer offered at any time after 'Isha and before the Fajr prayer.

**Tawhīd:** The belief in the oneness of the Creator.

**Tayammum:** It is a means of attaining purification for Prayers in place of *Wuḍu* (ablution) and/or *Ghusl* (bath) when water is not available or water is injurious for health.

**Uḥud:** A well-known mountain in Madīnah. One of the great battles in the Islāmic history took place at its foot known as battle of Uḥud.

**Ulama:** (sing. 'alim) Scholars, learned people.



**Ummah:** Nation. The Muslim community as a whole is termed as Muslim Ummah.

**Umrah:** Minor pilgrimage. It can be performed any time throughout the year and in any number of times.

**Uqiyah:** A measurement specially for gold and silver.

**Zakāt al fīṭr:** *Zākat* for fasting in the month of Ramaḍān. Every Muslim, adult or child, male or female, rich or poor has to pay it before going to offer *Idd* prayer.

**Zamzam:** The sacred well inside the *Haram* (the grand mosque) at Makkah.