



**The Migration Of The Prophet ﷺ
And Of His Companion,
Abu Bakr As-Siddeeq رضي الله عنه**



I

The Failed Plans Of The Polytheists, And The Prophet's Preparations For Migration

The Abortive Attempt Of The Polytheists To Assassinate the Prophet ﷺ

The Quraish perceived the danger of their situation when, despite their reprehensible use of force and violence, they were not able to prevent the Prophet's Companions from migrating to Al-Madeenah. The Quraish had two main fears: First, they feared that, with the Muslims now in Al-Madeenah, the trading caravans of the Quraish, which had to pass through Al-Madeenah, would be placed in extreme danger. Second, they feared that they would lose the political clout and power that they had wielded for so many years within the Arabian Peninsula. For these reasons, the leaders of the Quraish gathered together in the House of An-Nadwah; they needed to consult one another in order to arrive at some solution to their problems and to find some way of destroying the leader of their enemies. This meeting of theirs is referred to in the following Verse:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾﴾

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out

(from your home, i.e., Makkah); they were plotting and Allah too was plotting; and Allah is the Best of those who plot.”
(Qur’an 8: 30)

Commenting on this Verse, Ibn ‘Abbaas ؓ said, “One night, the leaders of the Quraish gathered in Makkah in order to consult one another. Some of them said, ‘When he (i.e., the Prophet ﷺ) wakes up, tie him up with ropes.’ Others among them said, ‘No, kill him.’ And yet others among them said, ‘No, banish him (from Makkah).’ Allah ﷻ made all of that known to the Prophet ﷺ, and so ‘Alee ؓ spent that night on the bed of the Prophet ﷺ. Meanwhile, the Prophet ﷺ left (for his journey). In the morning, they raided his home but found only ‘Alee ؓ; they then knew that Allah ﷻ had thwarted their plot. They said, ‘Where is this companion of yours?’ He ؓ said, ‘I do not know.’ And so they followed his trail. When they reached the mountain, they became confused, and so they climbed it (in order to have a better view of the surrounding lands). When they passed by the cave, they saw a spider’s web over its door, and they said, ‘Had he entered here, the spider would not have spun its web over its door.’ The Prophet ﷺ spent three days in the cave.”^[1]

In his *Tafseer* of the above-mentioned Verse – and in a broader sense, of all Verses that speak about the plotting of the polytheists against the Prophet ﷺ – Sayyid Qutb, may Allah have mercy on him, said, “It is a reminder about how things were in Makkah, before the situation improved for the Muslims. This Verse inspires a sense of confidence and certainty about the future and points to the planning, wisdom, and Almightyness of Allah regarding his commands and decrees. The Muslims of that generation, who were first to be addressed by the Qur’an, knew how things really were in Makkah and Al-Madeenah, with the knowledge of those who lived, saw, experienced, and witnessed the epic events that took place during that period. In order to make them prepared for

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/181), and to *Al-Fath*, in which Ibn Hajar declared its chain to be *Hasan* (acceptable) – in the explanation of *Hadeeth* number: 3905.

the present and appreciative of the peace and tranquility that they were enjoying in Al-Madeenah, it was enough to remind them about their immediate past, for not only were they saved from the plotting of the polytheists, but also they overcame them in the end. The polytheists plotted to tie up the Messenger of Allah ﷺ and imprison him until death; they contemplated killing him in order to immediately rid themselves of him; they also contemplated banishing him from Makkah altogether. They plotted and discussed all of these options and finally agreed to kill him. Their plot was especially insidious in that, instead of appointing one man among themselves to kill the Prophet ﷺ, they appointed many strong young men, one from each clan. If only one of them were to kill the Prophet ﷺ, the Prophet's clan, Banu Haashim, would exact revenge against that individual and probably against his entire clan; and all-out war would probably have erupted. Instead, with their plan, the blood of the Prophet's life would be spread among the various clans of the Quraish; that being the case, Banu Haashim would not be able to fight them all and would have to be satisfied with accepting blood money from them, and the matter would have ended there.

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾﴾

"They were plotting and Allah too was plotting; and Allah is the Best of those who plot." (Qur'an 8: 30)

This Verse depicts a terrifying reality, for what can weak, pathetic human beings do to counteract the complete power and might of Allah, the Almighty, Who has full control over his slaves. And Allah is Ever Encompassing all things."^[1]

The Prophet ﷺ Prepares To Migrate

'Aishah ؓ, the Mother of the Believers, said, "The Messenger of Allah ﷺ would unerringly come to the house of Abu Bakr ؓ at one of the two ends of the day, either in the morning or in the

^[1] Refer to *Dhilaal Al-Qur'an* (3/1501).

evening; that is, until the day on which the Messenger of Allah ﷺ was given permission to migrate and to leave Makkah and its inhabitants. The Messenger of Allah ﷺ came to us at noon-time, at an hour during which he ﷺ would normally not come to us (it was the time of the day during which people would customarily take a nap). When Abu Bakr ؓ saw him, he ؓ said, 'The Messenger of Allah ﷺ didn't come to us at this hour except because of something (important) that has happened.' When the Messenger of Allah ﷺ entered, Abu Bakr ؓ moved back and gave him space to sit on his bed. The Messenger of Allah ﷺ sat down, and at the time, no one was there with Abu Bakr ؓ except for me and my sister, Asmaa bint Abu Bakr ؓ. The Messenger of Allah ﷺ said, 'Remove from my presence those that are with you.' Abu Bakr ؓ said, 'O Messenger of Allah, they are none other than my two daughters. What is the matter? May my father and mother be sacrificed for you!' He ﷺ said, 'Verily, permission has been granted to me to leave and migrate.' Abu Bakr ؓ said, 'Companionship, O Messenger of Allah (i.e., does this mean that I will be your companion for the migration!).' The Prophet ﷺ said, 'Companionship.' Before I saw Abu Bakr ؓ cry that day, I never thought that anyone cried out of happiness. Abu Bakr ؓ then said, 'O Prophet of Allah, verily here are two mounts; I have indeed prepared them for this very occasion.' They hired Abdullah ibn Uraiqit – a man from Banu Ad-Dail ibn Bakr, who was a polytheist, and whose mother was a woman from Banu Sahm ibn 'Amr – to be their guide during the journey. They gave him their mounts, which remained with him, while he prepared them for the appointed time (of handing them over to the Prophet ﷺ and Abu Bakr ؓ)."^[1]

In a long *Hadeeth* that is recorded in *Saheeh Bukhaaree*, 'Aishah ؓ said, "One day, while we were seated in the house of Abu Bakr ؓ, someone said to Abu Bakr ؓ at high noon, 'Here is the Messenger of Allah ﷺ with his head covered; it is an hour during which he has not previously come to us.' Abu Bakr ؓ said, 'May my father

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (2/233-234).

and mother be sacrificed for him! By Allah, nothing other than an important matter has brought him to us at this hour.' The Messenger of Allah ﷺ said to Abu Bakr ؓ, 'Remove (from here) those that are with you.' Abu Bakr ؓ said, 'They are none other than your family.' The Prophet ﷺ said, "Verily, permission has been given to me to leave.' Abu Bakr ؓ (expectantly) said, 'Companionship, may my father be sacrificed for you, O Messenger of Allah!' The Messenger of Allah ﷺ said, 'Yes.' Abu Bakr ؓ said, 'May my father be sacrificed for you, O Messenger of Allah! Then take one of these two mounts that belong to me.' The Messenger of Allah ﷺ said, 'For its price (i.e., I will only take it if you allow me to pay you its price).' So we prepared the mounts for their journey as quickly as we could, and we made for them a *Sufrah* (a mat that is used for eating) in a bag. Asmaa bint Abu Bakr ؓ cut a piece of her band off and tied it to the mouth of the bag, which is the reason she was named, "The One with the Band." Then the Messenger of Allah ﷺ and Abu Bakr ؓ went to a cave in Mount Thaur, where they remained in hiding for three nights. Abdullah, the son of Abu Bakr ؓ, who was a young boy endowed with intelligence and understanding, would spend the nights with them. He would leave them at early dawn, so that in the morning he would be with the Quraish in Makkah, acting as if he had spent the night there. He would not hear of any plot that was contrived against them except that he absorbed it and went with news of it to them (i.e., to the Prophet ﷺ and Abu Bakr ؓ) when darkness mixed (in the sky). Aamir ibn Fuhairah, the servant of Abu Bakr ؓ, would herd a *Minhah* of sheep (a *Minhah* refers to an animal that is borrowed for the benefit of its milk), and bring the herd to them (i.e., to the Prophet ﷺ and Abu Bakr ؓ) one hour after 'Eesha. They would have the benefit of *Risl* at night – the milk of the said herd and its *Radweef* – until Aamir ibn Fuhairah steered them away with a call during the last part of the night, when the darkness of the night mixes with the light of the morning. He did this on each of the three nights. The Messenger of Allah ﷺ and Abu Bakr ؓ hired a man from Banu Ad-Dail; he was from Banu Abd ibn Ade'e, and he was a guide and a *Khireet* –

a *Khireet* is an expert guide. He had an alliance with the family of Al-'Aas ibn Waail As-Sahmee, and he was upon the religion of the disbelieving Quraish. But still, they trusted him and handed over to him their mounts, and made an appointment to meet him at the cave of Thaur after the passing of three nights. So on the morning following the third night he was to come with their mounts. Travelling with them (on their journey) were Aamir ibn Fuhairah and their guide, who led them along the pathways of the seaside."^[1]

The Messenger ﷺ Leaves For The Cave

Other than 'Alee ibn Abee Talib ؓ, Abu Bakr As-Siddeeq ؓ and the family of Abu Bakr ؓ, no other person knew that the Messenger of Allah ﷺ left when he did. As for Alee ؓ, the Messenger of Allah ﷺ ordered him to stay behind in order to return to people the valuable items that they had entrusted to him. It is a well-known fact that whenever anyone feared over a valuable item - fearing loss or theft or otherwise - that person would entrust the item to the Messenger of Allah ﷺ, knowing fully well that he was a paragon of both truthfulness and trustworthiness.

After they met at an appointed time, the Messenger ﷺ and Abu Bakr ؓ left from a small opening behind Abu Bakr's house. Here we see yet another example of how the Prophet ﷺ and Abu Bakr ؓ took all possible pains to keep their journey a secret, so as to avoid being followed by the Quraish and prevented from their blessed journey. Three nights after they arrived at the cave, they had an appointment with their guide, Abdullah Ibn Uraiqat.

The Prophet's Supplication When He Left Makkah

It is related that, when the Prophet ﷺ was leaving Makkah, he ﷺ invoked Allah ﷻ, saying, "All praise is for Allah, Who created me, prior to which time I was non-existent. O Allah, help me

^[1] Related by Bukhaaree, the *Virtues of the Ansaar*, chapter "The Hijrah (migration) of the Prophet ﷺ and the Companions ؓ to Al-Madeenah"; *Hadeeth* number: 3905.

overcome the terror of the world, the vicissitudes of time, and the hardships of the nights and days. O Allah, be my Companion on my journey, and my Successor over my family (A successor is one who succeeds another due to the latter's absence or death); and bless me in that which You have provided for me; make me humble to (and for) You; make me upright in character; make me beloved to You; and do not make me dependent upon people. O Lord of the weak ones, and O my Lord: I seek refuge with Your Noble Countenance, for which the heavens and earth shine, and with which darkness is dispelled, and upon which the matter of the first ones and the last ones becomes good (and upright) – from Your anger befalling me and from Your wrath descending upon me. I seek refuge with You from the termination of Your Favour (upon me), from the suddenness of Your wrath, from the departure of the good health that You bless (me) with, and from all (forms of) Your wrath. It is Your Right that I should strive to please you as much as I am able to. There is neither might nor power except with You.”^[1]

When he ﷺ was about to leave Al-Hazwarah in the marketplace of Makkah, the Messenger of Allah ﷺ stopped and said, “By Allah, you are indeed the best of Allah's lands, and the most beloved of Allah's lands to Allah. And had I not been expelled from you, I would not have left (you).”^[2]

Imam Ahmad related from Ibn 'Abbaas ؓ that, “The Polytheists followed the trail of the Messenger of Allah ﷺ. Then when they reached the mountain – Mount Thaur – they became confused, and so they climbed the mountain (to search it and to gain a better view of surrounding lands). Upon passing the cave (wherein which the Prophet ﷺ and Abu Bakr ؓ were hiding), they saw upon its door a spider's web. And they said, ‘Had he entered here, a spider would not have woven (a web) over its door.’”^[3] Allah's

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Katheer (3/230-234).

^[2] Related by At-Tirmidhee, the Book of Virtues, chapter “The Superiority of Makkah” (5/722).

^[3] *Musnad Imam Ahmad* (1/348).

'soldiers' work against falsehood and for the truth; and the danger of one of those 'soldiers' is not known by its size, for consider the spider in this story, the small birds that destroyed the army of Abraha, or even the small microbes that the eye cannot see but that can destroy an entire population. Allah ﷻ said:

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْذَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ﴾
 ﴿٣١﴾

“And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur’an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injeel (Gospel)] and that the believers may increase in faith (as this Qur’an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: “What Allah intends by this (curious) example?” Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.” (Qur’an 74: 31)

Allah’s Care And Protection Of His Messenger ﷺ

Despite all of the material steps that the Messenger of Allah ﷺ took to ensure secrecy for his migration, he ﷺ in no way depended or relied upon the efficacy of his own efforts; to the contrary, he ﷺ relied and depended completely upon Allah ﷻ, hoping for His help and support. Allah ﷻ said:

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ
سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾﴾

"And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madeenah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." (Qur'an 17: 80)

When the pursuing polytheists surrounded the cave, the Prophet ﷺ and Abu Bakr ؓ could see them from where they were hiding. The Messenger of Allah ﷺ then comforted Abu Bakr ؓ and informed him that Allah ﷻ would help them out of their difficult situation. Abu Bakr ؓ later said, "While I was in the cave, I said to the Prophet ﷺ, 'If one of them were to look underneath his feet, he would see us.' He ﷺ said, 'What do you think, O Abu Bakr, about two, when Allah is their third?'" The following is related in another narration: "Be quiet, O Abu Bakr, two and Allah is their third."^[1]

Allah ﷻ said:

﴿إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعْنَا فَاَنْزَلَ اللَّهُ سَكِيْنَتَهُ عَلَيْهِ وَأَيَّدُوْهُ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلٰنَ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيٰا وَاللَّهُ عَزِيْزٌ حَكِيْمٌ ﴿٤٠﴾﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he ﷺ said to his Companion (Abu Bakr ؓ): "Be not sad (or afraid), surely, Allah is with us." Then

^[1] Related by Bukhaaree, the Book of the Companions' Virtues, chapter "The Superiority and Virtues of the Muhaajiroon"; Hadeeth number: 3653.

Allah sent down his Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise.” (Qur’an 9: 40)

In his commentary of this Verse, At-Tabaree said, “Here, Allah ﷻ informs the Prophet’s Companions ﷺ that it is He, and not them, Who is the guarantor of His Messenger’s success and victory over the enemies of His religion. Allah ﷻ reminds them of how He saved the Prophet ﷺ when he was greatly outnumbered. So in effect, He is saying to them: O believers, regardless of whether or not you help My Messenger when he asks you for help, I will help him. The Prophet ﷺ told Abu Bakr ﷺ not to be sad or afraid because he knew that Abu Bakr ﷺ was afraid that the Quraish would find out where they were. And so the Messenger of Allah ﷺ said to him: Do not be sad (or afraid), for indeed, Allah is with us and will help us, so that the polytheists will not find us. Also, it is as if Allah ﷻ is saying: Allah ﷻ helped him against his enemies when he was afraid and greatly outnumbered, then how is it that He will forsake him and make him dependant upon you when He has strengthened him and increased the number of his followers.”^[1]

Also commenting on the above-mentioned verse, Dr. Abdul-Kareem Zaidan said, “In this Verse, Allah ﷻ relates that the Prophet ﷺ said, ‘Surely Allah is with us.’ In another Verse, in the course of discussing those who fear Allah and are good-doers, Allah ﷻ said:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ (١٢٨)

“Truly Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers).” (Qur’an 16: 128)

^[1] Tafseer At-Tabaree (10/135).

In the latter Verse, Allah ﷻ mentions that He is with those who fear Him and those who are good-doers, but in the former Verse no similar stipulation of a quality or of a deed – fearing Allah, doing good deeds, etc. – is made. Therefore, Allah being with the Messenger ﷺ and his Companion ﷺ is of a higher level than Allah ﷻ being with those who fear Him and those who are good-doers. That Allah ﷻ is with the Messenger ﷺ and his Companion ﷺ means that He helps them with signs and miracles.”^[1]

Sayyid Qutb also commented on the above-mentioned Verse, saying, “This refers to when the Quraish lost patience with Muhammad ﷺ, as is always the case when the tyrannical dark forces of evil are faced with the truth. Not being able to ward off the truth, the leaders of the Quraish plotted against the Prophet ﷺ and agreed to rid themselves of him by killing him. But Allah ﷻ informed him of their plot and inspired him with the command that he should leave Makkah, taking with him no army of helpers, but rather a single Companion ﷺ. The superior material strength of the polytheists over the Prophet ﷺ was obvious and clear. But then what was the end result? Despite the fact that, materially speaking, the Quraish were stronger and that they outnumbered the Prophet ﷺ and his Companion ﷺ, Allah ﷻ blessed the Prophet ﷺ with victory, helping him with forces that the human eye cannot see. The polytheists were then faced with humiliation and defeat, and Allah ‘Made the word of those who disbelieved the lower most, while it was the Word of Allah that became the upper most.’ This was a reminder (to the Prophet’s Companions ﷺ) of Allah’s help for his Messenger ﷺ at a time when all odds were against him, a reminder that Allah ﷻ was fully able to send the Prophet ﷺ to another people, to those who would not tarry and linger when it came to helping him ﷺ.”^[2]

^[1] *Al-Mustafaad Min-Qisas-ul-Qur’an* (2/100).

^[2] Refer to *Fee Dhilaal Al-Qur’an* (3/1656).

The Tent Of Umm Ma'bad On The Path Towards Al-Madeenah

Three nights after they entered the cave, the Messenger of Allah ﷺ and Abu Bakr ؓ exited from it and began their journey towards Al-Madeenah. By that time, very few polytheists were still searching for the Prophet ﷺ, for most of them assumed that he ﷺ was already beyond their reach. Hitherto we mentioned that the Prophet ﷺ and Abu Bakr ؓ hired a man from Banu Ad-Dail, whose name was Abdullah ibn Uraiqit. Although he was a polytheist, they had trusted him with their mounts and had made an appointment to meet him at the cave three days after they had first entered it. True to his word, he showed up at the appointed time and then proceeded to lead them along roads that were unknown and unused, thus making it less probable for them to be apprehended by the disbelieving Quraish.

On his way to Al-Madeenah, the Prophet ﷺ passed by Umm Ma'bad in Qudaid. Umm Ma'bad's full name is 'Aatikah bint Ka'ab Al-Khuzaa'iyah, and Qudaid was an area in which the Khuzaa'ee tribe lived. Umm Ma'bad's brother was Khunais ibn Khalid Al-Khuzaa'ee; it was he who related Umm Ma'bad's story. His narration of her story is related by many narrators, and thus has been recorded in many books of *Seerah*. In regard to Umm Ma'bad, ibn Katheer said, "Her story is well-known and is related through many chains that strengthen one another." The narration of Khalid ibn Khunais ؓ, who was a Companion of the Messenger of Allah ﷺ, is as follows:

"When the Messenger of Allah ﷺ left Makkah, he left with the intention to migrate to Al-Madeenah. Accompanying him were the following: Abu Bakr ؓ; Abu Bakr's servant, 'Aamir ibn Fuhairah ؓ; and their guide, Abdullah ibn Uraiqit Al-Laithee. They passed by the tent of Umm Ma'bad Al-Khuzaa'iyah; Umm Ma'bad was an old yet strong and hardy woman. She was sitting down with her arms folded over her knees outside of her tent. They asked her whether she had meat and dates that they

could purchase from her, but they got none of that from her. The provisions of her people had run out, and they were living through a period of drought. The Messenger of Allah ﷺ saw a sheep at the side of the tent and said, 'What about this sheep, O Umm Ma'bad?' She said, 'It is, despite being weak, the sole sheep that is left behind (after the drought).' The Prophet ﷺ said, 'Does it contain any milk?' She said, 'It is weaker than that (i.e., no, it contains no milk).' The Prophet ﷺ asked, 'Do you give me permission to milk it?' She said, 'Yes, may my mother and father be sacrificed for you! Certainly, if you find milk in it, then milk it.' The Messenger of Allah ﷺ made a supplication for it and passed his hand over its udder. He ﷺ mentioned Allah's Name, and invoked for Umm Ma'bad to be blessed in her sheep. The sheep then opened its legs, getting in a position to be milked, and milk began to come out (from its udder). The Prophet ﷺ asked for a container to be brought to him, one that was large enough to feed a group of people. He then milked a large quantity of milk into it, milk that continued to flow until it became filled to the top. He ﷺ then gave Umm Ma'bad milk to drink, and she drank until she became fully satisfied. He ﷺ then gave his Companions to drink, until they became fully satisfied. The Prophet ﷺ was the last of them to drink. Next, they began to drink over and over again until they all became fully satisfied. And then the Prophet ﷺ milked the sheep into the container for a second time, until it became filled to the top again. They left the sheep (and the container) with her, completed the transaction (by paying her), and then departed from her. Umm Ma'bad did not have to wait long before her husband, Abu Ma'bad, returned to her, herding back with him a number of emaciated she-goats, which were so weak that they hobbled from one side to another. When Abu Ma'bad saw the milk, he became amazed and asked, 'Where did you get this milk from, O Umm Ma'bad. The sheep (we own) is far from pastureland and has not given birth, and there is no other milk-bearing sheep in the house.' She said, 'No, by Allah, (you are right). But what happened is that a blessed man passed by us, and such and such was his situation.' Abu Ma'bad said, 'O Umm

Ma'bad, describe him for me.' She said, 'I saw a man who was patently handsome and whose face was radiant; and he had good manners. He was not skinny or emaciated, and he can overall be described as being handsome. His eyes were *Da'aj* (i.e., the black part of his eyes was extremely black, and the white part of them was extremely white), and his eyelashes were long. His voice was not strident, his neck was long, and his beard was thick. The hairs of his eyebrows were thin and long, and both eyebrows were joined together. If he remained silent, then there was a sense of dignity about him; and if he spoke he would be covered by beauty and radiance. Seen at a distance, he is the most handsome and magnificent of people. And from up close, he is the sweetest and best of people. His speech is sweet and positively true; he speaks moderately, neither too much nor too little. He is of medium-height; neither is he taller than most people nor is he so short as to be disparaged (for being short). He ﷺ was the most radiant of the three in appearance and the most esteemed as well. He had companions who surrounded him. If he spoke, they listened attentively. And if he commanded, they hurried to execute his command. He is such that people should serve him and gather around him. He does not frown, and he is certainly not in the least linked to ignorance.' Abu Ma'bad said, 'By Allah, he is the companion of the Quraish whose affair had been mentioned to us I have indeed resolved to become his companion, and I will indeed achieve that goal if I find a way to do so.'"^[1]

Suraaqah Ibn Maalik Joins In The Hunt For The Messenger Of Allah ﷺ

Throughout the gathering places of Makkah, the leaders of the Quraish announced that they were offering a reward for anyone who brought back the Prophet ﷺ, dead or alive. The reward that they offered was no paltry sum; it was one-hundred camels, which in those times was considered a great deal of wealth. News

^[1] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 107).

of the reward spread not only throughout the precincts of Makkah, but also to the many tribes that lived in areas close to Makkah. As soon as he heard about the said reward, Suraaqah ibn Maalik ibn Jo'shum decided to do whatever he could to find and apprehend – and kill, if necessary – the Messenger of Allah ﷺ. He was, however, not the only one that was looking to gain the reward; many others also joined in the hunt, which is why it was of course wise for the Prophet ﷺ to remain in the cave of Thaur for a number of days. Little did Suraaqah know that, although he went out seeking the blood of the Prophet ﷺ, he would return as a follower of the Prophet ﷺ, doing all that was in his power to protect him from the Quraish.

'Abdur Rahman ibn Maalik Al-Mudlijee, nephew of Suraaqah ibn Maalik, related on the authority of his father that Suraaqah said:

"Messengers from the disbelieving Quraish came to us and offered a reward to anyone who came back with the Messenger of Allah ﷺ or Abu Bakr ؓ; the reward was to be given to anyone who killed or captured either of the two. While I was sitting down with some of my fellow Banu Mudlij clansmen, a man came to us and said, 'O Suraaqah, I have just seen shades of blackness along the seaside (i.e., he saw figures in the distance that appeared to him as shades of blackness). I think that they were Muhammad ﷺ and his Companions ؓ.' I knew that it was indeed them (that the man saw), and I said to him, 'Indeed it is not them (he wanted to trick the man, so that he could get the reward all for himself); what you saw were such and such people. Go forth with our spies.' I then stayed in that gathering for an hour, after which I stood up, entered (my home), and ordered my female servant to take my horse to the other side of the hillside and to restrain it there for me. Meanwhile, I took my spear and went out with it from the back exit of my house. I let my spear's blade drag on the ground, and I lowered its higher (i.e., other) end. When I reached my horse, I mounted it. I spurred it to go fast, so that I could reach them (more quickly). When I had almost reached them, my horse

stumbled, and I fell off of it. I stood up, reached down with my hand to my quiver, and took out from it *Al-Azlaam* (glasses that were used in pre-Islamic times; upon them was written either, 'Do,' or, 'Don't do'; based on what was written on the randomly chosen glass, one would decide upon what course of action to take). I asked to be told by the *Al-Azlaam* what I should do: whether I should harm them or not. What came out was the answer I disliked (i.e., not to harm them). I mounted my horse and disobeyed the *Al-Azlaam*. My horse brought me nearer until I could hear the recitation of the Messenger of Allah ﷺ, who did not turn around; Abu Bakr ؓ, on the other hand, turned around frequently. The two forelegs of my horse sank into the ground, and continued to do so until the horse was knee-deep (into the ground); I fell off of the horse and then proceeded to prod it (into getting its forelegs out of the ground). It rose, but barely got its forelegs out. When it had straightened up in an upright position, the remains (of earth) on its hands formed shining smoke in the sky I (again) asked for guidance from *Al-Azlaam*, and (again) what came out was the answer I disliked. I called out to them, asking for a promise of safety. They stopped, and I rode my horse until I reached them. When I had earlier been prevented (over and over again) from reaching them, it occurred to me that the affair of the Messenger of Allah ﷺ (i.e., Islam) will become victorious. I said to him, 'Verily, your people have placed a reward over you,' and I informed them about what the people (i.e., the Quraish) wanted to do with them. I offered them provision and equipment, but they took nothing from me; nor did they ask me (for anything), except, that is, when he ﷺ said, 'Keep our matter a secret (i.e., don't tell anyone where we are).' I asked him to write for me on a scroll a guarantee of safety. He ﷺ ordered 'Aamir ibn Fuhairah ؓ to write it, and 'Aamir then wrote it down (for me) on a piece of leather. The Messenger of Allah ﷺ then resumed his journey.'"^[1]

There is a famous story about Suraaqah that has been related by Ibn 'Abdul-Barr, Ibn Hajar, and others. In Ibn 'Abdul-Barr's

^[1] Related by Bukhaaree.

narration, it is related that the Messenger of Allah ﷺ once said to Suraaqah ibn Maalik ؓ, "How shall it be with you when you wear the two bracelets of Kisra?" Years later, during the caliphate of 'Umar ؓ and just after the Muslims conquered the lands of Persia, Kisra's two bracelets, belt, and crown were brought to 'Umar ؓ. 'Umar ؓ sent for Suraaqah ibn Maalik ؓ, and when the latter came, 'Umar ؓ attired him in the two bracelets. Suraaqah ؓ was a hirsute man, having an especially hairy forearm. After 'Umar ؓ instructed Suraaqah ؓ to raise his hands, 'Umar ؓ said, "Allah is the Greatest. All praise is for Allah, Who has removed them from Kisra ibn Hurmuz, the one who used to say, 'I am the lord of mankind,' and has made Suraaqah ibn Maalik ibn Jo'sham - a Bedouin from the Banu Mudlij clan - put them on." 'Umar ؓ raised his voice with these words, instructed Suraaqah ؓ to climb a riding animal, and paraded with him through the streets of Al-Madeenah, while the people surrounded him. Meanwhile, Suraaqah ؓ also raised his voice, repeating the words of 'Umar Al-Faarooq ؓ: "Allah is the Greatest. All praise is for Allah, Who has removed them from Kisra ibn Hurmuz and has made Suraaqah ؓ ibn Jo'sham - a Bedouin from the Banu Mudlij clan - put them on."

He Whom Allah Guides None Can Lead Astray; A Final Word On Suraaqah Ibn Malik ؓ

At first, Suraaqah ؓ wanted to capture the Messenger of Allah ﷺ dead or alive, in order to gain a reward of one-hundred camels. How quickly things changed, though, when he soon ended up doing the opposite of what he had set out to do; he even helped draw the attention of the polytheists away from the Messenger of Allah ﷺ. For if he came across another mercenary who was also pursuing the Prophet ﷺ, he would say to him, "You are now free of his face," ostensibly telling the man that it was too late to capture the Prophet ﷺ, but inwardly hoping to dissuade him from continuing on his pursuit. When Suraaqah ؓ was finally sure that the Prophet ﷺ had reached Al-Madeenah Al-

Munuwaarah, he began to tell people about his story and about what had happened to his horse when he had been in close pursuit of the Prophet ﷺ. News spread about his encounter with the Prophet ﷺ and about what he did afterwards to draw people's attention away from the Prophet ﷺ, until he became the topic of discussion in all of Makkah's social circles. The leaders of the Quraish feared that Suraaqah's story would inspire some of Makkah's inhabitants to embrace Islam. They dared not physically harm Suraaqah ؑ, for he was the leader of a strong clan, but Abu Jahl did respond nonetheless by sending verses of poetry to the people of Banu Mudlij, condemning Suraaqah ؑ for his actions. Suraaqah ؑ responded by sending back verses of poetry in which he censured Abu Jahl for knowing that Islam was the religion of Truth but still refusing to become a Muslim; in his poem, Suraaqah ؑ also stated that the time was near when people would race in throngs to the Prophet ﷺ in order to join the ranks of his followers.

The Ansaar Gather To Welcome The Messenger Of Allah ﷺ

After hearing about the Messenger of Allah's departure from Makkah, Madeenah's Muslim population would go out every morning to wait for him at Al-Harrah, Al-Harrah being a land that borders Al-Madeenah and that is known for its rocky terrain. Every morning, they would continue to wait for him until the heat of high-noon forced them to return to their homes. On the last of those days, after they had waited for the entire morning, they returned to their homes. Meanwhile, a Jewish man noticed something in the distance while he was perched above one of the castles of the Jews. What he saw in the distance was the travelling party of the Messenger of Allah ﷺ, each member of which was wearing a white garment. The Jewish man knew that he was seeing people, for as they advanced, mirages were disappearing. Not being able to control himself, the Jew said as loud as he could, "O group of Arabs, here comes your grandfather whom you have

been waiting for." The Muslims raced to their weapons and then set out to meet the Messenger of Allah ﷺ in the open terrain of Al-Harrah. He led them towards the right, until he stopped with them in the district of the 'Amr ibn 'Auf clan. This was on a Tuesday in the month of Rabee 'Al-Awwal. Abu Bakr ؓ stood up for the people, and meanwhile, the Messenger of Allah ﷺ sat down and remained quiet. The people of the *Ansaar* – specifically those who had never before seen the Messenger of Allah ﷺ – began to greet Abu Bakr ؓ (thinking that he was in fact the Messenger of Allah ﷺ). But then when the sun came over the Messenger of Allah ﷺ so that he was no longer protected by shade, Abu Bakr ؓ went and shaded him with his robe. Everybody then knew which of the two the Messenger of Allah ﷺ was. The Messenger of Allah ﷺ remained in the district of Banu 'Amr ibn 'Awf for somewhere between thirteen to nineteen nights. During that period, the Muslims built the *Masjid* that was established upon piety – *Masjid Quba*. The Messenger of Allah ﷺ prayed in that *Masjid*, after which he climbed his riding animal (getting ready to set out for Al-Madeenah).

After the Prophet ﷺ had spent a number of days in Quba and wanted to move on towards Al-Madeenah, he sent for the *Ansaar*. They came and greeted both the Prophet ﷺ and Abu Bakr ؓ. And they said, "Ride in safety and with (our) obedience (to you)." The Prophet of Allah ﷺ and Abu Bakr ؓ climbed their mounts, and (for protection) they were surrounded by weapons. When the Prophet ﷺ finally arrived in Al-Madeenah, someone who witnessed his arrival said, "The Prophet of Allah ﷺ has come, The Prophet of Allah ﷺ has come." The people began to look towards him and say, "The Prophet of Allah ﷺ has come."

It was a day of happiness and joy, a day that was unprecedented in the history of Al-Madeenah. People attired themselves in their best clothing, as if it was a national holiday; in fact, it was a holiday and a day of exuberant celebration, for it was the day on which Islam physically moved from its narrow sphere in Makkah – narrow not because of the city but because of its inhabitants – to

the spaciousness of Al-Madeenah, from which it soon spread to the various corners of the globe. The people of Al-Madeenah graciously received Allah's great favour upon them. They were thankful that their land was being appropriated for the service of Islam. It was with the knowledge of these blessings that the people of Al-Madeenah left their homes in a state of joy and happiness, all the while saying, "O Messenger of Allah, O Muhammad, O Messenger of Allah."^[1]

The following is related by Imam Muslim: "When the Messenger of Allah ﷺ entered Al-Madeenah, the men and women climbed to the top of their houses, and the children and servants scattered about in the streets, calling out, 'O Muhammad, O Messenger of Allah, O Muhammad, O Messenger of Allah!'"^[2]

After this hospitable and joy-filled reception, which remains unparalleled in the annals of history, the Messenger of Allah ﷺ continued to march forward until he reached the house of Abu Ayyoub Al-Ansaaree ؓ. Within a long narration that is related by Anas ؓ, the Prophet ﷺ asked, "Which of the houses of our family is closest?"

Abu Ayyoub ؓ said, "Mine is, O Prophet of Allah. Here is my home, and here is my door." The Prophet ﷺ said, "Go and prepare for us a *Maqeel* (a *Maqeel* is a place in which one takes a noon nap)." The Messenger of Allah ﷺ then remained a guest in the house of Abu Ayyoub ؓ until the construction of his *Masjid* and homes was completed.

This marked the end of the migration of the Prophet ﷺ and his Companions ؓ to Al-Madeenah. But the migration of the Prophet ﷺ did not mark the end of the goals and purposes that the migration itself signified. The Prophet's safe arrival in Al-Madeenah was a harbinger of good things to come. His arrival signified the end of one phase of his *Da'wah* and the beginning of

^[1] Refer to *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 353).

^[2] Related by Muslim, chapter "Concerning the *Hadeeth of Hijrah* (migration)"; *Hadeeth* number: 2009.

an entirely new phase. The establishment of a Muslim country, which was realized with the migration of the Prophet ﷺ, enabled the development of a wonderfully civilized and advanced society, one that was established upon faith, piety, goodness, and justice. Because this new country was established on these principles, it was soon able to overcome the two greatest empires of the time: the Persian and the Roman Empires.

Benefits, Lessons, and Morals

1) The struggle between truth and falsehood is as old as it is lasting in this world

That, in this world, the struggle between truth and falsehood is perpetual and lasting is from the *Sunan* (ways) of Allah ﷻ regarding his creation. Allah ﷻ said:

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَهَّذَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾﴾

“Those who have been expelled from their homes unjustly only because they said: “Our Lord is Allah.” For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.” (Qur’an 22: 40)

Despite the fact that the said struggle often repeats itself throughout history, its eventual end is known:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾﴾

“Allah has decreed: “Verily, it is I and My Messengers who shall be the victorious.” Verily, Allah is All-Powerful, All-Mighty.” (Qur’an 58: 21)

2) The enemies of Islam constantly plot against those who call upon others to embrace the truth

When someone invites his people to embrace the teachings of Islam, his opponents will fight him in any way they can, either through imprisoning him, killing him, or banishing him from their lands. It is upon the *Daa'ee* (one who invites unto the way of Allah) to seek refuge with Allah ﷻ from their harm and to place his complete trust upon Allah ﷻ; it is also upon him to know that evil plots encompass none save those who make them. Allah ﷻ said:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾﴾

"And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning: and Allah is the Best of the planners."
(Qur'an 8: 30)

One of the ways in which the people of falsehood wage war against their enemies is to use wealth to tempt weak souls, using them as a means to achieve their ends. That is why the leaders of the Quraish offered a sum of one-hundred camels to anyone who came back to them with the Messenger of Allah ﷺ, either dead or alive. Many greedy and weak souls went out to gain that award. One such person, Suraaqah ؓ, went out to gain that paltry, worldly sum – which, if he had achieved it, would have been the cause of his destruction – but instead came back, by the blessings of Allah, with the greatest acquirement possible for man: *Eemaan* (faith). Hitherto used as a tool to capture the Prophet ﷺ, Suraaqah ؓ became an instrument through which the Prophet ﷺ remained protected, for Suraaqah ؓ then tried his utmost to throw others off the Prophet's track. Allah ﷻ said:

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْرَجُونَ ﴿٣٦﴾﴾

“Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.”
(Qur'an 8: 36)

3) It is a Muslim's Duty to plan and take action to achieve his goals

When one studies the migration of the Prophet ﷺ to Al-Madeenah, one is struck by two important aspects of his journey: First, the detailed planning behind the Prophet's departure from Makkah and journey towards Al-Madeenah; and second, the practical, necessary actions that the Prophet ﷺ took to make sure that he achieved his goal of safely arriving in Al-Madeenah. Therefore, one should understand that planning is a part of the Prophet's *Sunnah*, which means that a Muslim should have an effective and practicable plan for everything that is required of him in life. Those who do not plan the affairs of their lives, but rather pride themselves in their spontaneity and impulsiveness, end up hurting themselves as well as other Muslims.

In regard to when the Prophet ﷺ began to prepare for his journey to Al-Madeenah, one should notice the following:

To make sure that he would safely arrive in Al-Madeenah, the Prophet ﷺ made a detailed plan for his trip. In fact, every aspect of the Prophet's journey was well-planned in advance; for example:

- a) The Prophet ﷺ visited Abu Bakr ؓ at that part of the day when it is hottest, a time during which people normally do not come out of their homes. He ﷺ came at that time so as to avoid being seen by Quraish's leaders or their spies.
- b) So as to avoid being recognized, the Prophet ﷺ concealed his identity while he was going to Abu Bakr's house. In one narration, it is mentioned that the Prophet ﷺ had wrapped his head and most of his face up in some cloth.
- c) The Prophet ﷺ ordered Abu Bakr ؓ to remove from his

presence anyone that was inside of his house. And then when he ﷺ spoke, the only thing he mentioned was that they were going to depart for Al-Madeenah; he ﷺ made no mention of the direction or the roads they were going to take to complete their journey.

- d) They left during the night, from the back door of Abu Bakr's house.
- e) One of the main precautions that the Prophet ﷺ took was that he travelled by unused and unknown roads. In doing so, he sought the help of one who had expert knowledge about desert pathways. The person the Prophet ﷺ hired was a polytheist; nonetheless, the Prophet ﷺ knew that he could be trusted. This proves that as long as an expert in a given area of knowledge was trustworthy, the Messenger of Allah ﷺ did not hesitate to rely on his knowledge, regardless of his faith.

The Prophet ﷺ chose trustworthy and skilled people to help him complete his journey. We should note that the people he chose were trustworthy relatives of either himself or of Abu Bakr ؓ or people who were qualified for a single important task. That the Prophet ﷺ chose the right people for each specific task made the overall success of the journey all the more likely.

It was an excellent ploy to have 'Alee ibn Abee Taalib ؓ sleep in the place of the Messenger of Allah ﷺ. The disbelievers ended up being completely deceived, thinking throughout the night and the morning that the Prophet ﷺ was sleeping in his bed. Since someone, namely 'Alee ؓ in particular, was sleeping in the bed of Prophet ﷺ, the Prophet ﷺ was able to leave unnoticed in the dark hours of the night. When the plotting disbelievers woke up in the morning, their eyes remained fixed on the bed of the Messenger of Allah ﷺ, and they had no doubt that the Prophet ﷺ was still sleeping. There was, after all, some person who was still sleeping and rolled up in a blanket, and they had no reason to believe that that person was anyone other than the Prophet ﷺ.

The heroes of the Prophet's migration are as follows:

- 1) 'Alee ؑ: He remained behind and slept in the bed of the Prophet ﷺ to confuse the polytheists, to return the wealth that people had entrusted to the Prophet ﷺ, and to then wait for the right moment to begin his journey towards Al-Madeenah.
- 2) 'Abdullah ibn Abu Bakr ؑ: In the early days of the *Hijrah*, while the Prophet ﷺ was in the cave with Abu Bakr ؑ, Abdullah ؑ gathered intelligence and kept a close eye on the movements of the enemy.
- 3) Asmaa Dhaat-An-Nitaaqain ؑ: It was she who carried provisions from Makkah to the cave, having to do so in a stealthy and careful manner, in order to avoid being seen by those polytheists who were searching for the Prophet ﷺ in order to kill him.
- 4) 'Aamir ibn Fuhairah ؑ: He was a simple and trustworthy shepherd who would give meat and milk to the Prophet ﷺ and Abu Bakr ؑ while they were in the cave; he also contributed to the Prophet's mission by erasing his and Abu Bakr's ؑ footprints, which would otherwise have been noticed by those who were searching for them.
- 5) 'Abdullah ibn Uraiqit: Throughout the journey, he acted as a trustworthy and skilled guide.

Based on what I have hitherto mentioned, it is clear that the Prophet ﷺ did all that was physically possible to successfully go from Makkah to Al-Madeenah without being apprehended by the enemy. His plan was both detailed and intricate; in short, he made preparations for all possible contingencies. Despite the fact that the plan was detailed, it was not overly complicated, in that he used the exact number of people that were necessary for the mission, no more and no less. Having done all that he could to ensure the success of his journey, the Prophet ﷺ placed his complete trust in Allah ﷻ, knowing fully well that Allah ﷻ would protect him from the enemy.

4) In order to achieve one's goals, one must plan and strive and work

It is compulsory in Islam for one to do all that is Islamically lawful in order to achieve his goals. This does not mean, however, that one will actually end up achieving all of his goals, for success ultimately depends upon Allah's Decree and command. So in addition to the physical steps one takes in order to achieve his goals, one must place his complete trust upon Allah ﷻ. Taking reasonable, practical steps and depending upon Allah: these are the two ingredients of success, and if a person is lacking in either of them, his level of *Tawakkul* (trust in Allah ﷻ) is deficient.

The Messenger ﷺ did all that was humanly possible when he prepared for his migration to Al-Madeenah; at the same time, however, he depended completely upon Allah ﷻ, invoking Him and asking Him to make his journey a successful one. Then, the Prophet's prayers were answered: the polytheists could not see him in the cave, Suraaqah ؓ was prevented from approaching him, and so on from the various ways in which Allah ﷻ protected him ﷺ.

5) A Muslim must have faith in the miracles with which Allah ﷻ blessed the Prophet ﷺ

During the migration of the Prophet ﷺ, miracles occurred that remind us of Allah's care and protection of His Messenger ﷺ. One such miracle was how – at least as is recorded in certain narrations – a spider wove its web over the mouth of the cave in which the Prophet ﷺ was hiding. Another miracle occurred when the Messenger ﷺ passed by the tent of Umm Mu'bad, in terms of how a great deal of milk came out of a weak, emaciated sheep. And yet another miracle occurred when Suraaqah ؓ was prevented from advancing towards the Prophet ﷺ when he had the intention of killing the Prophet ﷺ or at the very least capturing him. There is even another miracle that is related to Suraaqah ؓ: the Prophet ﷺ promised him that he would one day wear the two bracelets of Kisra, the Emperor of Persia – something that seemed near impossible at the time, but that actually ended up happening

years later during the caliphate of 'Umar ibn Khattaab ؓ. The point here is that as Muslims, we should not shy away from discussing and appreciating such miracles. As long as a miracle is established in the authentic *Sunnah* of the Prophet ﷺ, we should believe in it, mention it in circles of knowledge, and point out to the people that it is from the signs of Prophethood.

6) It is permissible for a Muslim to seek the help of a trustworthy disbeliever

As long as one has good reason to trust a particular disbeliever, one may receive his help. In our study of the Prophet's migration, we came across how he ﷺ and Abu Bakr ؓ hired a polytheist to be their guide. They entrusted him with their riding animals and made an appointment to meet him three days later at the cave of Thaur. To be sure, they had entrusted him with very sensitive information; therefore, it was obvious that the Prophet ﷺ and Abu Bakr ؓ trusted him implicitly, in spite of his faith.

Some disbelievers and sinners can be trusted with one's private affairs based on some quality that they possess. For example, a Muslim might trust a disbeliever because he is a close relative, because he has known him for a long time, because he is a good neighbour, because he is morally upright, or because of any other similar reason. Basically, it is a matter of judgement that is left to the intelligence and intuition of the individual Muslim who is seeking help from a particular disbeliever.

7) Women played an important role in the *Hijrah* (migration)

In regard to the migration to Al-Madeenah, many female Muslims are remembered for their sacrifices for and contributions to Islam. One example is 'Aishah bint Abu Bakr As-Siddeeq ؓ, who preserved for us the story of the Prophet's migration, kept it memorized, and then conveyed it to the Muslim nation, so that we can now easily find it recorded in the books of *Hadeeth*. We also should remember the example of Umm Salaamah ؓ, who endured many hardships and made many sacrifices before she was finally able to make the journey to Al-Madeenah. And Asmaa

Dhaat-'An-'Nitaqain ؓ deserves special mention, for it was she who went with food and drink to the cave, and as a result endured physical harm for the cause of Islam. She ؓ herself relates a part of that story: "When the Messenger of Allah ﷺ and Abu Bakr ؓ left, a group of people from the Quraish came to us, and among them was Abu Jahl ibn Hishaam. They stood at the door of Abu Bakr's home, and I went out to meet them. They said, 'Where is your father, O daughter of Abu Bakr?' I said, 'By Allah, I do not know where my father is.' Abu Jahl – who was evil and wicked – struck me with a hard slap on my face, which resulted in my earrings falling off. Then they left."^[1]

In the way that she preserved the Prophet's secret and in the way she remained firm and steadfast in the face of an oppressive tyrant, 'Aasma ؓ taught a profound lesson to all Muslim men and women. Her steadfastness did not stop there, however; when her grandfather, Abu Quhaafah, later visited her, he said, "By Allah, I indeed think that he (i.e., Abu Bakr ؓ) has caused you grief by taking along with him all of his wealth." Abu Quhaafah was blind, and so 'Aasma ؓ said to him, "No, indeed! O my father, place your hand on this wealth." Upon placing his hand on the object she put before him, he said, "That is fine then. If he has left this to you, then he has indeed done well by you." When she later recounted this incident, 'Aasma ؓ said, "No, by Allah, he did not leave anything for us; I did that simply because I wanted to appease the old man."^[2] 'Aasma ؓ had placed stones in front of Abu Quhaafah, so that when he placed his hands on them, he would think that he was touching gold.

With a single stroke, 'Aasma ؓ was able to cover for her father ؓ and console the heart of her blind grandfather, all without lying, for her father had in fact left behind for her the said stones, so that she could use them to comfort her grandfather. But he had left behind more than the stones: he left behind *Eeman* (faith) in Allah,

^[1] Refer to *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 126).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (2/102). The chain of the narration is authentic.

which not even mountains could have managed to have shaken. Both father ﷺ and daughter ﷺ were at a level of faith that was not affected by either paucity or abundance of wealth. Abu Bakr ﷺ instilled into his family a desire and determination for higher purposes, so that they cared not for trifling things. It was thus that he established a model Muslim household, one that has rarely, if ever, been paralleled through the annals of history.

'Aasma ﷺ and her sisters ﷺ remained for a while in Makkah, without in the least complaining about their poor financial situation. Then the Prophet ﷺ sent Zaid ibn Haaritha ﷺ and Abu Raafai' ﷺ to Makkah, having given them two camels and five hundred dirhams for the journey. They ended up bringing back to Al-Madeenah Fatimaah ﷺ and Umm Qulthum ﷺ, two of the Prophet's daughters; Sawdaah bint Zum'ah ﷺ; Usamaah ibn Zaid ﷺ and his mother Baraakah ﷺ, who is known by the *Kunyah*, Umm Aiman ﷺ; and joining them on the journey were also Abdullah ibn Abu Bakr ﷺ and the family of Abu Bakr ﷺ, among whom were 'Aishah ﷺ and 'Aasma ﷺ. When they arrived in Al-Madeenah, they were provided with accommodations in the house of Haarithah ibn An-No'maan ﷺ.

8) The Polytheists would deposit their valuables with the Messenger of Allah ﷺ

There is perhaps no better example of blatant self-contradiction than the actions of the Quraish: On the one hand, if they feared theft or loss, they would entrust their valuable items to the care of the Messenger of Allah ﷺ; and on the other hand, they disbelieved in him, they waged war against him, and they plotted to kill him. Despite the fact that they outwardly accused him of being a liar, a magician, and a madman, they found no one among themselves who was more trustworthy and truthful than he was, for it is well known that they would not entrust their valuable items to anyone except him. This proves that their disbelief didn't stem from inner doubt as to his truthfulness; rather, it was only because of their pride, arrogance, and fear of losing their power and authority that they disbelieved in him. Allah ﷻ said:

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ
بِعَايَتِ اللَّهِ يَجْحَدُونَ﴾

“We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur’an) of Allah that the Zaalimoon (polytheists and wrongdoers) deny.” (Qur’an 6: 33)

And of course they were right in trusting no one save the Prophet ﷺ: Despite the hardships he was enduring, despite the fact that he had precious little time to save his own life, despite the urgency of his situation – for he knew that they were preparing to kill him – the Messenger of Allah ﷺ incorporated into his plan the idea of returning the wealth that was entrusted to him. In such circumstances, a person forgets his own wealth and worldly things, never mind the wealth of others. Yet the Prophet ﷺ did exactly the opposite by appointing ‘Alee ؑ with the task of giving people back the valuable items that they had entrusted him with.

9) A Muslim tries to be independent from the favours of other people

The Messenger of Allah ﷺ said that he would not ride on the riding animal that Abu Bakr ؓ was offering him unless he paid its full price. The lesson from this is clear: Those who carry with them the message of Islam should never be dependant upon any human being, for they should be givers of goodness in all things. Even if, due to difficult circumstances, they cannot be on the giving end, they at least make it a point not to be on the receiving end, which is why the Prophet ﷺ insisted on paying for the riding animal. What the Prophet ﷺ did is a real life translation of the saying of Allah ﷻ:

﴿وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾﴾

“No reward do I ask of you for it (my message of Islamic Monotheism); my reward is only from the Lord of the Alamin (mankind, jinn and all that exists).” (Qur’an 26: 109)

Those who convey the teachings of Islam to others are the bearers of glad tidings; it is not befitting for them to extend their hands to ask for help from anyone but Allah ﷻ. As much as a *Daa'ee* is able to, he should seek out means of gaining sustenance without being dependant upon people.

10) The *Daa'ee* (One who invites others to Islam) avoids taking wealth from other people

When Suraaqah ؓ offered material and financial assistance to the Prophet ﷺ, the Prophet ﷺ politely refused to take anything from his wealth. Suraaqah ؓ had said, "Here is my quiver; take some arrows from it. And indeed you will pass by my camels and sheep at such and such place, so take from them whatever you need." The Messenger of Allah ﷺ said, "I have no need of taking anything from that."^[1] When one who calls others to the teachings of Islam refuses to take what is in the hands of people, people will love him. And conversely, when he greedily desires what is in the hands of people, people will be repelled by him. Truly, this is a profound lesson for all those who strive to spread the message of Islam.

11) The Prophet's Companions ؓ were loving, loyal, and well-trained followers

The Prophet's exemplary training of his Companions ؓ can clearly be discerned in the actions of Abu Bakr As-Siddeeq ؓ and 'Alee ibn Abee Taalib ؓ. When Abu Bakr ؓ intended to migrate to Al-Madeenah, the Messenger of Allah ﷺ said to him, "Do not rush, for perhaps Allah will provide you with a (travelling) companion." What effect did these simple words have on Abu Bakr ؓ? After Abu Bakr ؓ left the Prophet's company, he began to plan and prepare for the impending journey to Al-Madeenah. He bought two riding animals, kept them in his home, and fed them well in preparation for the upcoming long and arduous

^[1] *Al-Musnad* (1/3), with the analysis of Ahmad Shaakir. The wording of Bukhaaree is as follows: "I offered them provision and equipment, but they refused to take anything from me"; *Hadeeth* number: 3906.

journey. The following is related in the narration of *Saheeh Bukhaaree*, "And he fed the two mounts that were with him with leaves of *As-Sumor* (a kind of tree) for four months."^[1] With his characteristic far-sightedness – and we must remember that he was being trained to be the leader of the Muslims after the Prophet's death – Abu Bakr ؓ knew that the actual migration was going to be fraught with difficulties. He also knew that he could be ordered to leave at a moment's notice, and for this reason he made the necessary preparations, in terms of arranging for riding animals and provisions. When the Messenger of Allah ﷺ finally came and informed him that Allah ﷻ had given him permission to leave and migrate to Al-Madeenah, Abu Bakr ؓ became so happy that he began to cry. 'Aishah ؓ later said: "By Allah, before that day, on which Abu Bakr ؓ cried, I never thought that anyone actually cried from being happy." For someone to become so overjoyed and so happy that he begins to cry is indeed the pinnacle of happiness for human beings.

Abu Bakr ؓ became overjoyed because he understood the implications of being the Prophet's Companion on his journey to Al-Madeenah: Of all human beings, or more particularly of all of the Prophet's Companions, Abu Bakr ؓ was going to have the honour of being the sole companion of the Prophet ﷺ for at least the thirteen to nineteen days it was going to take to complete the journey. He also knew that it was going to be a very dangerous mission and that he was going to have the sole honour of sacrificing his very own life if any opportune situation should arise. What greater honour could one hope for in this world?

When Abu Bakr ؓ was afraid in the cave of Thaur, he was showing his sincere love for Allah and His Messenger ﷺ. He feared that the polytheists would see them, being afraid not for his own life, but for the life of the Prophet ﷺ. Had Abu Bakr ؓ feared death, he would not have accompanied the Prophet ﷺ on so dangerous a trip, in which it was more likely than not that the

^[1] Related by Bukhaaree (3905).

Prophet ﷺ would be captured by the enemies. If such an outcome were to come to pass, he ﷺ knew that at the very least his punishment at the hands of the polytheists would be death. So Abu Bakr ﷺ was afraid not for himself, but for the life of the Prophet ﷺ and for the future of Islam.

During the migration journey, Abu Bakr ﷺ had other occasions to show his loyalty, foresightedness, and obedience. They were met on the way by a man who asked, "Who is this man that is with you?" Abu Bakr ﷺ quickly answered, "He is a guide: He is guiding me to the way." The questioner of course assumed that Abu Bakr ﷺ meant that he was guiding him through the pathways of the desert, and that is what Abu Bakr ﷺ wanted him to understand from his statement. What he really meant was that the Prophet ﷺ was guiding him to the way of goodness. By using this play on words, Abu Bakr ﷺ was trying to conceal the identity of the Prophet ﷺ, for he of course knew that the polytheists were trying to locate him and capture him. In using a play on words, Abu Bakr ﷺ managed to maintain the secrecy of their mission, and he also managed to avoid lying, for the Prophet ﷺ was truly his guide to the ways of goodness.

In regard to the Prophet's migration to Al-Madeenah, we cannot forget the loyalty and sacrifice of 'Alee ibn Abee Talib ﷺ. For the cause of Islam, he was willing to sacrifice his life and protect the life of his leader. It is always the case that the true and sincere follower tries to protect the life of his leader since he knows that with his death their cause will weaken. 'Alee ibn Abee Talib ﷺ knew fully well that it was possible that the polytheists would end up killing him with their swords, but he didn't mind that outcome, since it was enough for him that the Messenger of Allah ﷺ, the Seal of Prophets, should be saved.

12) To be an ideal leader requires knowledge, wisdom, and many sacrifices

In the previous section, we saw just how much Abu Bakr ﷺ loved the Messenger ﷺ; the rest of his Companions loved him in a

similar manner. Their love flowed forth from their hearts and was not corrupted by hypocrisy or any desire for worldly benefit. One of the reasons they loved him so much was his character and his qualities of leadership. He stayed awake so that they could sleep, he worked hard so that they could rest, and he stayed hungry so that they could have their fair share of food. If they had cause to be happy, he would be happy for them; and if they had cause to be sad, he would be sad for them. If one deals with people in the same manner that the Prophet ﷺ dealt with his Companions ﷺ, one will not only get reward for following the *Sunnah* of the Prophet ﷺ, but also one will earn the love of people, especially if he is a leader or a person of authority in the Muslim *Ummah*. A true leader is not one who is merely able to physically force people to do what he wants them to do, but rather he is one who, before anything else, leads the souls of people and is able to deal with them in a good manner. Therefore, the goodness of the followers of a leader is proportionate to the goodness of the leader himself. And the more a leader sacrifices for his followers, the more they will love him. The Prophet ﷺ was both merciful and compassionate to his followers. He ﷺ migrated to Al-Madeenah only after most of his Companions ﷺ had already migrated, and the only people who still remained behind were those who were weak, those who were put to trial in their religion, and those who had specific duties related to the mission of the Prophet's migration.

13) During the Prophet's journey to Al-Madeenah, Buraidah Al-Aslamee ﷺ as well as his travelling party, embraced Islam

No matter how hard the circumstances and no matter how great the danger, a Muslim who is sincere and knows his duty takes advantage of every single opportunity to convey to others the message of Islam. Consider the example of Yousuf ﷺ who, upon being wrongly imprisoned, gathered with his fellow inmates and invited them to Islam. Allah ﷻ said:

﴿قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ ۗ قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا﴾

مِمَّا عَلَّمَنِي رَبِّيَ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ
 كَافِرُونَ ﴿٣٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَتْ لَنَا أَنْ
 نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ
 لَا يَشْكُرُونَ ﴿٣٨﴾ يَصْحَبِي السِّجْنِ أَرْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَّاحِدُ الْقَهَّارُ
 ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا
 مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْفَقِهُمُ وَلَكِنَّ
 أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ ﴿

“He said : “No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the Kan’anyyun of Egypt who were polytheists and used to worship the sun and other false deities). And I have followed the religion of my fathers – Ibraaheem (Abraham), Ishaq (Isaac) and Ya’qoob (Jacob) and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah and to us and to mankind, but most men thank not. (i.e. they neither believe in Allah, nor worship Him). O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged) – you and your fathers – for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.” (Qur’an 12: 37-40)

Soorah Yousuf is Makkan, meaning that it was revealed before the Prophet ﷺ migrated to Al-Madeenah. And we know that Allah ﷻ ordered his Messenger Muhammad ﷺ to follow the way of previous Prophets ﷺ and Messengers ﷺ in the way they invited others to Islam, which is why we find that during the Prophet’s

migration from Makkah to Al-Madeenah – while he was being pursued by polytheists who wanted to kill or capture him – he did not forget his mission and his message. On his way to Al-Madeenah, the Prophet ﷺ met a man named Buraidah ibn Al-Husaib Al-Aslamee ؓ, who was travelling with other members of his tribe. The Prophet ﷺ stopped to invite them to Islam; and as a result, they believed and embraced Islam.

Ibn Hajar Al-‘Asqalaanee, may Allah have mercy on him, said, “On his way to migrating to Al-Madeenah, the Prophet ﷺ met Buraidah ibn Al-Husaib ibn Abdullah ibn Haarith Al-Aslamee, and he invited him to embrace Islam. Buraidah ؓ ended up fighting sixteen battles alongside the Messenger ﷺ. And after his first encounter with the Prophet ﷺ, Buraidah became one of the *Du‘aat* of Islam (i.e., a caller to Islam). It was at his hands that Allah ﷻ opened the doors of guidance for his tribe. The Prophet ﷺ said, “Aslam (i.e., the tribe of Buraidah ؓ): May Allah protect them and keep them safe; and Ghafaar (a name of another tribe): May Allah forgive them (here, the translation of this *Hadeeth* reads as a supplication, but some scholars have interpreted it as meaning a statement of fact, so that the *Hadeeth* means: Aslam: Allah has made them safe and has protected them; Ghafaar: Allah has forgiven them). Lo! Verily, I did not say these words, but rather it was Allah Who said them.”^[1]

14) On the way to Al-Madeenah, two thieves embraced Islam at the hands of the Messenger of Allah ﷺ

When the Prophet ﷺ had nearly completed his migration to Al-Madeenah, he ﷺ saw two thieves and, rather than avoid them, approached them. He presented to them the teachings of Islam, and as a result, they pronounced the Testimony of Faith and entered into the fold of Islam. He ﷺ then asked them what their names were, and they said, “We are *Al-Muhaanaan* (literally meaning, the two humiliated or despised ones).” It is more

^[1] Related by Muslim, the Book of the Companions’ Virtues, *Hadeeth* number: 2516.

common than not that names in the Arabic language convey some meaning, most of the time positive, but at times negative. As Muslims, we should name our children with names that connote positive meanings, and it is for this reason that the Prophet ﷺ said to the two thieves, "Rather you are *Al-Mukramaan* (the two honoured ones)." The Prophet ﷺ then ordered them to come to him in Al-Madeenah.^[1] From this narration we see the extent to which the Prophet ﷺ strove to convey the teachings of Islam. We also have a proof in this narration that people will quickly embrace Islam if they come across someone who straight-forwardly and sincerely represents the truth. We also learn from this narration that the Prophet ﷺ always tried to preserve the reputations of Muslims, to be sensitive to their feelings, and to honour them and give them higher hopes for the future. In telling them that their names were now *Al-Mukramaan*, the Prophet ﷺ was, in effect, telling them that they were honoured by Islam and should therefore strive to lead honourable lives.

15) Also along the way, the Messenger of Allah ﷺ met Az-Zubair ؓ and Talhah ؓ

On his way to Al-Madeenah, the Messenger of Allah ﷺ met Az-Zubair ibn Al-'Awaam ؓ who, along with a party of Muslim businessmen, was returning from Ash-Sham (Syria and surrounding regions). During that meeting, Az-Zubair ؓ attired the Messenger of Allah ﷺ and Abu Bakr ؓ in white garments. Their meeting is recorded in the compilation of *Saheeh Bukharee*.^[2] Similarly some compilers of the Prophet's biography relate that Talhah ibn 'Ubaidullah ؓ also met them as he was returning from Ash-Sham, and also gave them garments to wear.^[3]

^[1] *Al-Fathul-Rabbaanee* by As-Saa'aatee (20/289).

^[2] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (1/495). The actual *Hadeeth* is related in *Saheeh Bukhaaree*, in the Book of the *Ansaars'* Merits; *Hadeeth* number: 3906.

^[3] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 181).

16) Commonly shared correct beliefs have a potent effect on removing enmity from the hearts of people

Having correct Islamic beliefs plays an important role in removing enmity and in uniting the hearts and souls of people. In the previous sections, we have come across how correct Islamic beliefs helped unite the Aus and Khazraj tribes. Years of conflict and strife were removed from the collective memories of Al-Madeenah's inhabitants, simply because they were now brothers in faith, sharing the same religion and set of beliefs. Similarly, we saw how the native inhabitants of Al-Madeenah, the *Ansaar*, welcomed the *Muhaajiroon* with open hearts. They followed up that welcome with displays of brotherhood that have rarely, if ever, been paralleled in the annals of history. The members of the *Ansaar* were not related to the members of the *Muhajiroon*; for the most part, the *Muhajiroon* were foreigners and strangers coming to live in Al-Madeenah, so there was no worldly motive that prompted the *Ansaar* to help the *Muhajiroon*. The only reason they helped them, therefore, was that they were brothers in faith. It is from this perspective that we can appreciate the reason why the enemies of Islam work so hard to corrupt or distort correct Islamic beliefs in the minds of Muslims, why they strive day and night to find rallying concepts, such as nationalism and patriotism, to be alternatives to correct Islamic beliefs.

17) The *Muhajiroon* and the *Ansaar* became overjoyed when the Prophet ﷺ arrived in Al-Madeenah

The inhabitants of Al-Madeenah were so happy when the Prophet ﷺ arrived safely in Al-Madeenah that the women and children poured out into the streets to welcome him. The men left their jobs, and even the servants were out in numbers to participate in the joyous occasion. The Jews of Al-Madeenah showed a similar outward display of happiness, though, of course, on the inside they were far from happy. On the one hand, the Muslims were happy because the Prophet ﷺ, who had brought them from the darkness of disbelief to the light of 'Eeman (faith), was now safely among them; on the other hand, the Jews of Al-Madeenah did not

embrace Islam, even though they knew that the Prophet ﷺ was the awaited Prophet that was mentioned in their scriptures, so they had every reason to feel very distressed about how things were turning out. The political framework in Al-Madeenah was certainly going to change, and the Jews had every reason to believe, that at least for them, the change was going to weaken their position. In previous years, everyone was fighting one another: the Aus were fighting the Khazraaj, the Khazraaj were fighting with the Aus, and the Aus and Khazraaj were fighting with the Jews. The Jewish tribes of Al-Madeenah were left with no choice – since they refused to embrace Islam – but to wait and see how things were going to turn out and to plot against the Prophet ﷺ and the Muslims.

From the way that the *Muhajiroon* and the *Ansaar* welcomed the Messenger of Allah ﷺ we learn that it is legislated in Islam to welcome leaders and scholars when they arrive from abroad. The Muslims welcomed the Prophet ﷺ with expressions of joy and happiness, and doing the same for scholars is permissible, for scholars are the inheritors of the Prophets. And by extension, we learn that it is legislated and encouraged in Islam for Muslims to honour scholars and righteous people.

18) The Prophet's migration bears comparison to his miraculous night journey to the heavens

The Prophet's migration to Al-Madeenah was performed through conventional means – in terms of walking and riding on a normal mount – and not with the help of any miraculous means of transport. This is because the Prophet's migration to Al-Madeenah was not specific to him but rather was a journey undertaken by his Companions ﷺ as well. It might seem to some that the Prophet ﷺ needed *Al-Buraaq* (the super-fast riding animal that the Prophet ﷺ rode upon during the night of his miraculous journey) more so during his migration than during his miraculous night journey, for during his migration, his life was in great danger, and so he needed to quickly and safely make the journey from Makkah to Al-Madeenah. But had his journey from Makkah

to Al-Madeenah been achieved through miraculous means, he would not have set an example for others who had to make the same journey and who were consequently placing themselves in danger. The Prophet's miraculous journey to Jerusalem and the Heavens was altogether different: first, it was a journey that was specific to him; no one else from his nation was to make the same journey. Second, from its beginning to its end, the miraculous night journey of the Prophet ﷺ represented a great honour that Allah ﷻ was bestowing upon him. During that journey, Allah ﷻ allowed the Prophet ﷺ to see much from the unseen world and some of His greater signs. Since from its beginning until its end, the Prophet's night journey was filled with various miracles, it was befitting that the means of conveyance he was using to go from Makkah to Jerusalem and then to the Heavens should be miraculous in nature.

Conversely, all believers, and not just the Prophet ﷺ, were required to migrate from Makkah to Al-Madeenah, and so it was appropriate for the Prophet ﷺ to experience the same difficulties that they did, so as to set an example for them. Perhaps this – and Allah knows best – is the reason why the Prophet ﷺ traveled with conventional means during his migration and with miraculous means of conveyance during his night journey to the Heavens. Concerning the migration of the Muslims to Al-Madeenah, Allah ﷻ said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا لَكُمْ مِّنْ وَلِيَّتِهِمْ مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾﴾

“Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, – these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty or protection to them until they emigrate, but if they seek your help

in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do." (Qur'an 8: 72)

19) The Prophet's *Da'wah* was characterized by a gradual step-by-step process

When the Prophet ﷺ met with the delegates of the *Ansaar* for the first time, he ﷺ did no more than give an outline of Islam's teachings and recite the Qur'an to them. When they returned to Makkah the following year, he ﷺ made them take the woman's pledge of allegiance, which involved having faith in Allah ﷻ and His Messenger ﷺ, performing deeds of worship, and adopting certain noble characteristics. Then when they returned the year after that, they made the Second Pledge of Al-'Aqabah, which involved a pledge to support the Prophet ﷺ, provide him with protection, and perform *Jihaad*.

It is important to note here that the pledge to make war took place only two years after the '*Ansaar* delegates met with the Prophet ﷺ for the first time, which means that they were being prepared and trained for two whole years. So in this matter, as with other matters pertaining to the religion, the Prophet ﷺ proceeded with his adherents in a slow, gradual manner. In the first pledge of allegiance, the new adherents of Islam pledged to have faith and follow the teachings of Islam, and in the second pledge, they pledged to protect and defend the Prophet ﷺ. The pledge to fight implied fighting outside of Makkah, for considering the situation of the Muslims at the time, Makkah was not a suitable place for war; the Muslims needed their own land which they could identify with as their stronghold and country. Therefore, it was from the mercy of Allah ﷻ upon his slaves that He ﷻ made it obligatory on them to fight only when they had a land of their own which would serve as their stronghold.

The two pledges of Al-'Aqabah consisted of three components: *Eeman* (faith), which was a component of the first pledge; and *Hijrah* (migration) as well as *Jihaad*, which were the main

components of the second pledge. With these three components – faith in Allah, *Hijrah*, and *Jihaad* – the existence of Islam can materialise on a community level. These three components are mentioned together in the following Verse:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا لَكُمْ مِنْ وَلِيِّهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٢﴾﴾

“Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, – these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do.” (Qur’an 8: 72)

And in another Verse, Allah ﷻ said:

﴿وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ وَأُولَٰئِىَ الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾﴾

“And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allah), they are of you. But kindred by blood are nearer to one another (regarding the inheritance) in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.” (Qur’an 8: 75)

20) The Muslims of Makkah made a tremendous sacrifice by migrating to Al-Madeenah

The migration of the Prophet ﷺ and his Companions ﷺ from their homeland to a new city was, to be sure, a great sacrifice – a sacrifice that is deeply felt in these words of the Prophet ﷺ: “By

Allah, indeed you (here the Prophet ﷺ is addressing the city of Makkah) are the best part of Allah's earth, and the most beloved part of Allah's earth to Allah. And had I not been expelled from you, I would not have left (you)."^[1]

In a narration that is related by Bukhaaree, 'Aishah ؓ said, "At the time when the Messenger of Allah ﷺ arrived in Al-Madeenah, it was that part of Allah's earth which was most afflicted by fever, and impure water flowed in its valley. And so his Companions ؓ (here referring to those that had migrated from Makkah) became afflicted in Al-Madeenah with hardship and disease, yet Allah ﷻ protected his Prophet ﷺ from all of that. Abu Bakr ؓ, Aamir ibn Fuairah ؓ, and Bilaal ؓ, all of whom were staying in the same house, became afflicted with fever. I asked the Messenger ﷺ for permission to visit them, and he granted me permission. I entered upon them to visit them - and this was before *Hijaab* was made obligatory upon us - and I found them to be afflicted with a fever whose degree of severity none knows about but Allah ﷻ." 'Aishah ؓ related that she then asked each of the three sick patients how he was doing, and each one of them gave an answer in which he expressed the pain he was feeling. After she left them, 'Aishah ؓ informed the Messenger of Allah ﷺ about their condition. He ﷺ said, "O Allah, make Al-Madeenah beloved to us, just as you have made Makkah beloved to us, or even more so. And transfer its fever to Johfah (the name of a place that is situated somewhere between Makkah and Al-Madeenah), O Allah, bless us with its *Mudd* and *Saa'* (*Mudd* and *Saa'* are two measurements that were used for buying and selling in Al-Madeenah; one *Mudd* is equal to two handfuls, and it takes four *Mudds* to make up a *Saa'*)."^[2]

Allah ﷻ then answered the supplication of His Prophet ﷺ: Muslims were thereafter protected from the fever that was

^[1] Related by At-Tirmidhee, the Book of Virtues (5/722), chapter "The Superiority of Makkah"; *Hadeeth* number: 3925.

^[2] Related by Bukhaaree, the Book of Supplications, chapter "The Supplication to Remove Plague and Pain"; *Hadeeth* number: 6372.

particular to Al-Madeenah, and Al-Madeenah became an excellent, healthy, and disease-free place for those who visited it or migrated to it.

21) The Prophet ﷺ bestows honour upon Umm Ma'bad ؓ

It has been related that Umm Ma'bad ؓ began to prosper after the Prophet ﷺ visited her; with the passing of every day, her flock of sheep continued to grow. Then one day, she brought a part of her flock to Al-Madeenah. Once there, she passed by Abu Bakr ؓ. Seeing Abu Bakr ؓ and recognizing him, her son said, "O my mother, here is the man who was with the blessed one." She approached Abu Bakr ؓ and said, "O slave of Allah, who is the man that was with you?" He ؓ said, "And do you really not know who he is?" She ؓ said, "No." He ؓ said, "He is the Prophet of Allah." Abu Bakr ؓ then took her to the Prophet ﷺ. The Messenger of Allah ﷺ bestowed honour upon her by providing her with food and giving her gifts. According to one narration, she gave the Messenger of Allah ﷺ some cheese and some Bedouin clothing. He ﷺ attired himself in the clothing she gave to him, and he ﷺ then gave her some gifts as well. One narrator said that he was sure that he heard him (perhaps he is referring here to Abu Bakr ؓ) say, "And she embraced Islam." The author of *Al-Wafaa* said, "Both she and her husband migrated to Al-Madeenah. Her brother, Khunais, also embraced Islam and was martyred during the day of the Makkah conquest."^[1]

22) Abu Ayyoub Al-Ansaaree ؓ typified the Companions' love for the Messenger of Allah ﷺ

Abu Ayyoub Al-Ansaaree ؓ said, "When the Messenger of Allah ﷺ stayed with me as a guest in my house, he stayed in the lower floor; meanwhile Umm Ayyoub ؓ and I stayed in the upper floor. I said to him, 'O Prophet of Allah - may my mother and father be held ransom for you - I indeed hate and consider it a great impertinence for me to be above you while you are below me, so

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (1/489, 490).

climb up and stay in the upper floor, and we will descend and stay in the lower floor.' He ﷺ said, 'O Abu Ayyoub, it is indeed easier upon us, as well as upon those who visit us, for us to remain in the lower part of the house.' (During his visit,) one of our large containers of water broke. Umm Ayyoub ؓ and I took a piece of velvet that belonged to us – and we had no other covering – and we used it to dry up the water, fearing that drops of water would fall down on the Messenger of Allah ﷺ and would as a result harm him."^[1]

23) As soon as he arrived in the newly-formed Muslim country, 'Alee ؓ began to enjoin good and forbid evil

After he returned to people the valuable items they had entrusted to the Messenger of Allah ﷺ, 'Alee ؓ migrated to Al-Madeenah and reached Qub'ah only two or three days after the Messenger of Allah ﷺ had arrived there. 'Alee ؓ stayed at Qub'ah for two nights, after which, on a Friday, he set out with the Prophet ﷺ towards Al-Madeenah. But during his stay at Qub'ah, 'Alee ؓ noticed a seemingly strange incident. He witnessed a man going to a woman's house in the middle of the night; that woman was Muslim and unmarried. The man knocked on her door, she came out to him, he offered something to her, and she took it from him. 'Alee ؓ later said, "I became doubtful about what he was doing, and so I went to her and said, 'O female slave of Allah, who is this man who knocks on your door every night and gives you something – I don't know what it is – and yet you are a Muslim woman who has no husband?'" She said, "He is Sahl ibn Hunaif ؓ. He knows that I am a woman who is all alone, and so when it becomes dark, he goes to the idols that his people worship and he breaks them. He then brings pieces of those idols to me and says: use these as firewood." During the days that he was in Iraq, and after Sahl ibn Hunaif ؓ died while he was with him in Iraq, 'Alee ؓ would relate this story."^[2]

^[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-'Umaree (1/220).

^[2] Refer to *Muhammad Rasoolullah*, by Muhammad As-Saadiq 'Urjoon (2/421).

24) The Prophet's migration was, to be sure, a pivotal moment in the history of mankind

The Prophet's migration to Al-Madeenah Al Munawwarah was perhaps the most significant occurrence in the history of mankind. Islam later spread far and wide throughout the earth, and the starting point of its spreading was the city of the Messenger of Allah ﷺ, Al-Madeenah Al-Munawwarah. Other than the historical lessons we learn from this, we should gain an appreciation of how important it is for Muslims to have their own country, one that applies the teachings of Islam, and one from which Islam can spread to other lands.

25) *Hijrah* (migration) is from the ways of the noble Messengers ﷺ

To migrate from one land to another for the sake of Allah ﷻ was not something new during the lifetime of the Messenger of Allah ﷺ; rather, it was a practice that was applied by previous Prophets ﷺ and Messengers ﷺ as well. The reason why many of them migrated was very similar to the reason why the Prophet ﷺ migrated: when a land is no longer suitable to the spreading, or the very survival, of Islam, one may travel to another land where Islam will be more readily accepted – or in some cases, at least tolerated. In the Noble Qur'an, examples are given of how certain Messengers ﷺ, as well as their followers, had to migrate from one land to another; thus it is made clear to us that, just as it was necessary in previous times, *Hijrah* (migration) is necessary for Muslims whenever their existence becomes threatened, whenever they become subjected to humiliation, and whenever their very faith is put at risk.

These are some of the lessons and morals we can derive from the story of the Prophet's migration to Al-Madeenah. I leave it to the reader to infer and derive other lessons – for there are certainly many more – from this tremendously important event.

2

Native Makkan Muslims: Those Among Them That Migrated And Those Among Them That Remained Behind

As has been made amply clear in the previous section, the Prophet's blessed migration from Makkah to Al-Madeenah is the single most important event that took place in the history of Islam. Before the Prophet's *Hijrah* (migration), it is true that the Muslims conveyed the message of Islam to others, but they had no political clout, no army that could prevent their enemies from harming them. After the *Hijrah*, a Muslim country was established. The citizens of that country took it upon themselves to spread the message of Islam both within the lands of the Arabian Peninsula and beyond.

Throughout the centuries, the Prophet's *Hijrah* has had a major impact on the branches of knowledge that are related to the Noble Qur'an; for example, Muslim scholars distinguish between Makkan and Madanee Verses, Makkan Verses meaning Verses that were revealed before the Prophet's *Hijrah*, even if some of them were actually revealed outside of Makkah; and Madanee Verses referring to anything that was revealed after the Prophet's *Hijrah*, even if some of those Verses were revealed outside of Al-Madeenah. Given the differences between Makkan Verses and Madanee Verses, the student of the Qur'an is better able to appreciate different patterns, messages, themes, wordings, and expressions that are particular to each stage of the Prophet's

Da'wah; additionally, the student gains a stronger understanding of the Prophet's biography, since he is able to appreciate the context within which different Verses of the Qur'an were revealed.

Due to the importance of *Hijrah* (migration), believers are encouraged in the Qur'an to migrate to Al-Madeenah: in some Verses, those who migrated are praised for various qualities; in other Verses, those who migrated are promised a great reward; and in yet other Verses, those who remained behind, without an excuse for doing so, are threatened with punishment.

The Muhaajiroon Are Praised For Their Good Qualities And Deeds

In the Noble Qur'an, Allah ﷻ praised the *Muhaajiroon* for their good and superior qualities. That is because they were banished from their homes, deprived of their wealth, persecuted at the hands of their own family members, and then banished from their homeland – all because they said, "Our lord is Allah." These are some of the main qualities for which the *Muhaajiroon* were praised:

1) Sincerity

Allah ﷻ said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾ (A)

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59:8)

The saying of Allah ﷻ, "Seeking Bounties from Allah, and to please him," proves that the only reason why they were banished from their homes and stripped of their wealth was because they

were sincere to Allah ﷻ and desired His Bounties and Pleasure.

2) Patience

In the following two Verses, Allah ﷻ praised the *Muhaajiroon* for their patience:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ
الْآخِرَةَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾﴾

“And as for those who emigrated for the Cause of Allah, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! (They are) those who remained patient (in this world for Allah’s sake), and put their trust in their Lord (Allah Alone).” (Qur’an 16: 41-42)

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾﴾

“Then, verily, your Lord – for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.” (Qur’an 16:110)

3) Truthfulness

Allah ﷻ praised the *Muhaajiroon* for their truthfulness, saying:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ
اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).” (Qur’an 59:8)

In his *Tafseer* of:

﴿وَرَضُونَا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أَوْلِيَّكَ هُمُ الصَّادِقُونَ﴾

“And to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).”

Al-Baghawee said, “This means: truthful in their *Eemaan* (faith).” And Qataadah said, “Those *Muhaajiroon* who left their homes, their wealth, and their families did so only out of love for Allah and His Messenger.”

4) *Jihaad* and Sacrifice:

Allah ﷻ said:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأَوْلِيَّكَ هُمُ الْفَائِزُونَ﴾ (٢٠)

“Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives, are far higher in degree with Allah. They are successful.” (Qur’an 9:20)

The *Da’wah* of the Messengers was focused on struggle and sacrifice. They were faced with stubbornness, enmity, and disbelief, all of which in turn required from them steadfastness, strong faith, and a willingness to sacrifice body and soul for the sake of Islam. From the very moment that Jibreel descended with revelation for the first time, it became known to the Messenger ﷺ that he ﷺ was going to be opposed and harmed by his people. Waraqah ibn Nawfal – may Allah have mercy on him – made this point amply clear to the Messenger ﷺ when he said, “No man has ever come with what you come with, except that he has been treated as an enemy. If I am alive when that day of yours comes, I will indeed support you and help you a great deal.”

To be sure, the *Hijrah* of the Prophet ﷺ and his Companions ﷺ

involved various forms of sacrifice and struggle for the sake of Allah ﷻ. For the student of the Prophet's *Seerah* it is important to note here that sacrifice is a necessary concomitant to *Jihaad*, so that without sacrifice, there is no *Jihaad*.

5) They helped Allah ﷻ and His Messenger ﷺ (i.e., they helped to support the cause of Allah ﷻ, which is Islam)

Allah ﷻ said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

"And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)

In this Verse Allah ﷻ praises the *Muhaajiroon* for helping Him and His Messenger ﷺ. This is because the only reason that prompted them to migrate to Al-Madeenah was to help Allah ﷻ and His Messenger ﷺ, or put differently, to help the cause of Allah ﷻ. The prerequisite of achieving success in one's affairs is helping the cause of Allah ﷻ. Allah ﷻ says:

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾﴾

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm." (Qur'an 47: 7)

Sayyid Qutb said, "The condition of achieving success and strength is helping Allah ﷻ, but how can a believer actually go about helping Allah? When one worships Allah alone without, either outwardly or inwardly, associating partners with Him in worship; when Allah is more beloved to one than his own self as well as all that he loves and desires; when one relies on Allah's judgement in all of one's affairs – one's desires, one's

movements, one's actions, both of the outward and inward kind; when one does all of this, then one has succeeded, at an inward level, to help Allah. As for helping Allah at an outward level, one must keep in mind that Allah ﷻ has legislated a *Shariah* and methodology for the lives of humans; his *Shariah* is established upon principles and values that are applicable to every aspect of life. So to help Allah ﷻ on an outward level means to help His *Shariah* and divinely revealed methodology. It means to try to apply His *Shariah* in all aspects of life. It is thus that the above-mentioned prerequisite of helping Allah is achieved in actual life."^[1]

6) Placing trust in Allah ﷻ alone

Allah ﷻ said:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٤٢﴾﴾

"And as for those who emigrated for the Cause of Allah, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew! (They are) those who remained patient (in this world for Allah's sake), and put their trust in their Lord (Allah Alone)." (Qur'an 16: 41-42)

Allah ﷻ praised the *Muhaajiroon* for putting their trust in Him alone. To place one's trust in Allah alone (*At-Tawakkul*) is something that is specific to *Eemaan* (faith), something that is a sign of *Eemaan*, and something that is, by logical extension, implied by *Eemaan*. Allah ﷻ said:

﴿قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ
فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾﴾

^[1] Refer to *Fi Dhilaal Al-Qur'an* (6/3288).

“Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were Yusha and Kalab) said : “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allah if you are believers indeed.” (Qur’an 5: 23)

And Allah ﷻ said:

﴿ وَقَالَ مُوسَىٰ يُقَوْمَ إِن كُنْتُمْ ءَامِنُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ ﴿٨٤﴾

“And Moosa (Moses) said : “O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah’s Will).” (Qur’an 10: 84)

And in yet another Verse Allah ﷻ said:

﴿ قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَمَا كَان لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطٰنٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

“Their Messengers said to them : “We are no more than human beings like you , but Allah bestows His Grace to whom He wills of His slaves . It is not ours to bring you an authority (proof) except by the Permission of Allah . And in Allah (Alone) let the believers put their trust.” (Qur’an 14: 11)

In the story of their migration to Al-Madeenah, the Messenger of Allah ﷺ and his noble Companions ؓ translated *At-Tawakkul* into real life application, and as such they are ideal examples of how we should apply *At-Tawakkul* in our every day lives. Because they placed their complete trust in Allah ﷻ alone, Allah ﷻ praised them and rewarded them with a most wonderful reward.

7) Having hope for Allah’s Mercy

One of the noble qualities of the *Muhaajiroon* for which Allah ﷻ praised them, is their hope for Allah’s Mercy. Allah ﷻ said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُوْلَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢١٨﴾﴾

“Verily, those who have believed, and those who have emigrated (for Allah’s religion) and have striven hard in the way of Allah, all these hope for Allah’s Mercy. And Allah is Oft-Forgiving, Most-Merciful.” (Qur’an 2: 218)

Here, Allah ﷻ said that the believers hope for His Mercy, and not that they know for certain that they will achieve His mercy and reward. This is because no one in this world knows for certain that he is heading towards Paradise, regardless of how pious one is. First, one does not know what his final deed will be before he dies, and a person’s final deed is what counts most. And second, one must not place his trust upon his own deeds, for doing so can lead to pride and other diseases of the soul.

8) Following the way of the Prophet ﷺ

In the Noble Qur’an, Allah ﷻ described the *Muhaajiroon* and the *Ansaar* as being people who follow the Messenger ﷺ. Allah ﷻ said:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

“Allah has forgiven the Prophet ﷺ, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.” (Qur’an 9: 117)

The *Muhaajiroon* and *Ansaar* were those who followed the Messenger ﷺ both in speech and in deed, during a period of

great difficulty, which shows that they are deserving of high ranking and forgiveness from Allah ﷻ.

The above-mentioned Verse was revealed for the Tabook expedition; the Muslims set out for that expedition during a very difficult time: It was a year of drought, the temperature was consistently very hot, and the people were running low on supplies and water.

Qataadah said, "In the year of Tabook, they had set out for Ash-Sham (Syria and surrounding regions). The weather was extremely hot, and they experienced great trials and difficulties during their journey. It has been mentioned to us that two men among them had to split in half a single date and share it. And a group of people would pass around a single date: one of them would suck on it and drink water over it and then the next one would suck on it and drink (water) over it. And (for their sacrifices). Allah forgave them and made them return safely from their expedition."^[1]

Indeed, to follow the Messenger of Allah ﷺ indicates the truthfulness of one's *Eemaan* and the truthfulness of one's application of Islam. Also, following the Messenger of Allah ﷺ is the clear distinguishing factor between faith and disbelief; similarly, it is proof of one's love for Allah ﷻ. To be sure, to love Allah ﷻ is not only a matter of making a claim with one's tongue or of feeling a sense of spirituality in one's soul; rather, these must be accompanied by adherence to the guidance and way of the Messenger of Allah ﷺ. Verily, *Eemaan* is not achieved through spoken words; nor is it established through emotional outbursts; nor even through rituals established; rather, it is achieved through obedience to Allah ﷻ and His Messenger ﷺ, through applying the *Shariah* of Allah ﷻ which is conveyed to us by the Messenger of Allah ﷺ. Allah ﷻ said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾﴾

^[1] *Tafseer Ibn Katheer* (2/397).

“Say (O Muhammad ﷺ to mankind): “If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.” Say (O Muhammad ﷺ): “Obey Allah and the Messenger (Muhammad ﷺ).” But if they turn away, then Allah does not like the disbelievers.” (Qur’an 3: 31-32)

In his *Tafseer* of this Verse, Ibn Katheer said, “This Verse contains a judgement against all those who claim to love Allah but do not follow the way of Muhammad ﷺ. Such people are shown to be liars in their claims, at least until they follow the *Shariah* and religion of Muhammad ﷺ, and until they follow Muhammad ﷺ in all of his sayings and deeds.”^[1] And it has been established in an authentic *Hadeeth* that the Messenger of Allah ﷺ said, “Whoever does a deed that is not upon our affair (i.e., that is not in accord with my way and *Sunnah*), then it is rejected.”^[2]

9) The honour of being among the first to embrace Islam

Allah ﷻ said:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٠﴾﴾

“And the foremost to embrace Islam of the Muhajiroon (those who emigrated from Makkah to Al-Madeenah) and the Ansaar (the citizens of Al-Madeenah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme

^[1] *Tafseer Ibn Katheer* (2/397).

^[2] Related by Muslim, the Book of Judgments, chapter “Annulling False Rulings and Rejecting Newly Innovated Matters”; *Hadeeth* number: 1718.

success.'" (Qur'an 9: 100)

Ar-Raazee said: "That the *Muhaajiroon* and the *Ansaar* were the first to embrace Islam and apply its teachings means that others who did the same later on followed in their footsteps. The Prophet ﷺ said, 'Whoever establishes in Islam a good practice (a good *Sunnah*), then he has its reward – and the reward of all who apply it, until the Day of Resurrection.'" [1]

The early Muslims consisted of a truly unique group of individuals, individuals who, despite the hunger, punishment, threats, and torture they were subjected to, resolved to remain firm upon the religion of Islam in Makkah. And though the *Ansaar* didn't embrace Islam at that early time, they too raced to embrace Islam and to defend Islam against its enemies as soon as the opportunity to do so presented itself. With the *Muhaajiroon* and the *Ansaar* working side by side, a strong foundation was established for Islam.

That the *Muhaajiroon* were the first to embrace Islam points to their high ranking and lofty status. They made sacrifices, they spent their wealth, and they fought at a time when they were few in number, when comfort was an alien concept, and when they were constantly being threatened with death and destruction at the hands of their enemies – all of which proves that they are superior to those that did the same deeds, but at a later time. Allah ﷻ said:

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمَ دَرَجَةً مَنِ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾

"And what is the matter with you that you spend not in the

[1] Related by Muslim, the Book of Knowledge, chapter "Whosoever Establishes a Good or Evil Practice"; *Hadeeth* number :1017. It is also related in the Book of *Zakaat*, chapter "Exhortation to Give Charity, Even if it Means Giving Half of a Date or a Good Word"; *Hadeeth* number : 1017.

Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward). And Allah is All-Aware of what you do.'
(Qur'an 57: 10)

Commenting on the above mentioned Verse from *Soorah At-Tawbah*, Ibn Katheer said, "Here, Allah, the All-Mighty, informs us that He is well-pleased with the first to embrace Islam of the *Muhaajiroon* and the *Ansaar* and with those who followed them exactly (in faith). Therefore, destroyed is he who hates them or curses them, or he who hates and curses some of them. Of them, I am more particularly referring here to the chief of the Prophet's Companions ﷺ and the best of them: Abu Bakr ibn Abu Quhaafah ؓ, the truthful one and the best of the *Khalifaahs*. The forsaken group from the *Ar-Raafidaah* vilify the best of the Companions, hate them, and curse them – and we seek refuge in Allah from all of those actions. This proves that their minds and hearts are warped. And how can they claim to have faith in the Qur'an, when they curse those whom Allah ﷻ is well-pleased with? As for *Ahlu-Sunnah*, they supplicate for those whom Allah is pleased with, they curse those whom Allah and His Messenger ﷺ curse, they are supporters of those who are obedient slaves of Allah ﷻ, they make enemies of those who show enmity towards Allah – and they are followers, not innovators. It is for these reasons that the people of *Ahlu-Sunnah* are from the party of Allah; they are His believing slaves, and they are the successful ones."^[1]

10) Being the people of ultimate success

Allah ﷻ said:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً﴾

^[1] *Tafseer Ibn Katheer* (2/332).

عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

“Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.” (Qur’an 9: 20)

In his Tafseer of Allah’s saying:

﴿هُمُ الْفَائِزُونَ﴾

“They are the successful.”

Abu As-Sa’ood said, “This means that they are being singled out for ultimate success, as if to make clear that the successes of other people are limited in scope and degree.”^[1] Allah ﷻ praises the *Muhaajiroon* by saying that they are worthy of ultimate and supreme success; success is described as being supreme because it is being granted by One Who is All-Mighty in His powers. Therefore, there is no form of success that is greater than the success that is promised to the *Muhaajiroon*. Their Lord ﷻ informs them that they will be successful in the Hereafter, meaning that they will enter Paradise and will be kept far away from the Hellfire. Allah ﷻ said:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُخِّرَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ

﴿١٨٥﴾

“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).” (Qur’an 3: 185)

^[1] Tafseer Abu As-Sa’ood (4/53).

11) True *Eemaan* (faith)

Another noble quality for which Allah ﷻ praises the *Muhaajiroon* is the trueness of their *Eemaan*. Allah ﷻ said:

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾﴾

“And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihaad), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and Rizqun Kareem (a generous provision, i.e. Paradise).” (Qur’an 8: 74)

Allah, the All-Knowing, bears witness in this Verse that the *Muhaajiroon* are true believers. Therefore, the *Muhaajiroon* – after the Messenger of Allah ﷻ – are a practical and true embodiment of *Eemaan*, and as such they are role models for all Muslims. Allah ﷻ said:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٤﴾﴾

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e. the Verses) increase their faith; and they put their trust in their Lord (Alone); Who perform As-Salaat (Iqamat-as-Salaat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades or dignity with their Lord, and forgiveness and a generous provision (Paradise).” (Qur’an 8: 2-4)

All of these noble qualities are practically embodied in the lives of the *Muhaajiroon*, which is why they are worthy of being described as true believers in the Qur’an.

The Rewards That Are Promised To The Muhaajiroon

In different Verses of the Qur'an, Allah ﷻ mentioned some of the blessings that He ﷻ promised the *Muhaajiroon*, blessings that are comprehensive both of this life and the Hereafter. Some of those blessings are as follows:

1) An abundance of Allah's sustenance for them in this world.

Allah ﷻ said:

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ
بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ
عَافُوًّا رَحِيمًا﴾

"He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 4: 100)

One of the ways in which Allah ﷻ provided them with sustenance in this world is that He decreed for them a portion of the spoils of war. Allah ﷻ said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ
اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion – Islamic Monotheism) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)

This Verse makes it clear that the *Muhaajiroon* receive a part of the spoils of war because they "were expelled from their homes and their property, seeking Bounties from Allah and to please Him."

Another way in which Allah ﷻ provided them with ample sustenance is that He ﷻ purified the hearts of the *Ansaar* from inclinations of miserliness; or in other words, He ﷻ caused their hearts to open up towards the *Muhaajiroon*. Allah ﷻ said:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And (it is also for) those who, before them, had homes (in Al-Madeenah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.”
(Qur’an 59: 9)

Allah ﷻ promised the *Muhaajiroon* an abundance of provisions in this world, and that divine promise was of course fulfilled. In various parts of the Qur’an, Allah ﷻ makes known to the believers dangers that threaten their faith and their lives, yet, in other Verses, He ﷻ soothes and comforts them by reminding them of His guarantee of a good reward: that if they do deeds purely for Him, without associating partners with Him in worship, they will achieve a good life in this world, and Paradise in the Hereafter. But it is important to remember that the *Hirjah* (migration) that is legitimate in Islam is the *Hijrah* that is undertaken “in the way of Allah,” and not the *Hijrah* that is prompted by a desire for worldly riches or worldly pleasures, or in order to achieve safety from certain hardships. In short, whoever performs *Hijrah* in the way of Allah will find that the earth is vast and spacious; in no way will he feel that the earth is constricted, and, since Allah ﷻ will help him, he will always find means of achieving safety, provision, and a good life.

2) Atonement for their bad deeds and forgiveness for their sins.

Among the blessings that Allah ﷻ promised the *Muhaajiroon* was for their bad deeds to be atoned for and for their sins to be forgiven. Allah ﷻ said:

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ
بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي
وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾﴾

“So their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards.”
(Qur’an 3: 195)

In a number of *Ahadeeth*, the Messenger of Allah ﷺ clarified that performing *Hijrah* is one of the best methods of making atonement for one’s sins, the following *Hadeeth* being a clear example in this regard. Ibn Shimaasah Al-Mahree related that he and some other people were present when ‘Amr Ibn Al-‘Aas ﷺ was on the verge of dying. ‘Amr ﷺ, according to ibn Shimaasah’s account, cried for a long time and had his face turned towards the wall. ‘Amr’s son began to say, “O my father, did not the Messenger of Allah ﷺ give you glad tidings of such and such a thing? Did not the Messenger of Allah ﷺ give you glad tidings of such and such a thing?” Amr ﷺ turned his head around and said, “Verily, the best preparation we can make is to bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. Indeed I went through three phases (throughout my lifetime). I remember when no one

despised the Messenger ﷺ more than I did, and nothing was more beloved to me than for me to be given an upper hand against him, so that I could then kill him. Had I died upon that state, I would have been from the people of the Hellfire. Then, when Allah ﷻ put Islam in my heart, I went to the Prophet ﷺ and said, 'Extend your right hand, so that I can pledge allegiance to you.' He extended his hand, but I held my hand back. He said, 'What is the matter with you, O Amr?' I said, 'I wanted to stipulate a condition.' He ﷺ said, 'What is it that you want to stipulate?' I said, 'That I should be forgiven (for my past misdeeds).' He ﷺ said, 'Did you not know that Islam destroys (in terms of bad deeds) what comes before it, that *Hijrah* destroys what comes before it, and that *Hajj* destroys what comes before it!' No one (during the second phase of my life) was more beloved to me than the Messenger of Allah ﷺ, and no one was more venerable and noble in my eyes than he was. And, out of veneration for him, I was not able to fill my eyes with him (i.e., I was not able to look directly at him). Were I to be asked to describe him, I wouldn't be able to do so, because I never filled my eyes with him (i.e., I never looked directly at him for long enough to be able to describe him). Had I died upon that state, I would have hoped to become from the dwellers of Paradise. Then (during the third phase of my life) I was entrusted with duties, and I do not know how I fared in fulfilling them. When I die, let neither *Naaihah* (a woman who weeps in a loud voice and verbally expresses her grief and anger during a funeral or over the grave of the deceased) nor fire accompany me. When you bury me, spread dirt all over me. Then stay around my grave for the time it takes to slaughter a camel and distribute its meat, so that I can seek comfort with you, and so that I can reflect on what I will discuss with the Messengers of my Lord (i.e., so that I can prepare to answer the questions of Munkar and Nakeer, the two angels who question a dead person in his grave)."^[1]

^[1] *Saheeh Muslim*, the Book of *Eemaan*, chapter "Islam Destroys what Comes Before it, and so do *Al-Hijrah* and *Al-Hajj*"; *Hadeeth* number: 121.

An-Nawawee said, "This *Hadeeth* establishes the great significance of Islam, *Hijrah*, and *Hajj*: each one of them destroys the evil deeds that preceded it. The *Hadeeth* also indicates that it is recommended for those who are present to speak in a positive tone to a person who is on the verge of dying, by making him have good thoughts about Allah ﷻ, by reminding him of those Verses of the Qur'an and *Ahadeeth* that inspire a sense of hope, by giving him glad tidings of what Allah ﷻ has prepared for the Muslims in terms of reward, and by mentioning to him some of his good deeds – so that he, at the point of dying, has good thoughts about Allah ﷻ. It is agreed upon that such manners (of speaking in a positive tone to the deceased) are recommended."^[1]

3) They will enjoy an increase in ranking with their Lord.

As for those who have *Eemaan* (faith), who have performed *Hijrah*, and who have striven in the way of Allah with their wealth and their lives, Allah ﷻ has promised them that they will have with Him a very high ranking:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً
عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ (٢٠)

"Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful." (Qur'an 9: 20)

Al-Fakhr Ar-Raazee said, "Indeed, those who are described as having these four qualities – *Eemaan*, *Hijrah*, fighting in the way of Allah with wealth, and fighting in the way of Allah with their very lives – are of the highest eminence and ranking among mankind. This is because man, in his entirety, has only three things: a soul, a body, and wealth. As for the soul, when it is divested of disbelief and when *Eemaan* (faith) permeates it, it

^[1] Refer to *Sharh An-Nawawee Li-Saheeh Muslim*; refer as well to *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 138).

achieves a balanced and healthy state of being. As for the body and wealth, both suffer some form of loss through *Hijrah* (migration), and both are threatened by complete destruction through *Jihaad*. To be sure, both wealth and the soul are beloved to man, and so a man will not sacrifice them unless he is hoping to achieve something greater. Had not the pleasure of Allah ﷻ been greater in the eyes of the believers than their souls and wealth, they would not have chosen the Hereafter over a prosperous and luxurious life on earth. When a person achieves the four above-mentioned qualities, he ascends to the highest levels that a human being can reach, and to the earliest levels of angels. And as such, believers who have those four qualities are categorically better than all other human beings.”^[1]

Some Muslims thought that, after Islam, the best deeds were to provide drinking water to pilgrims who came to Makkah and to maintain *Al-Masjid Al-Haraam* (in Makkah). But in the above-mentioned Verse, Allah ﷻ makes it clear that those who believe, make *Hijrah*, and strive in the way of Allah ﷻ with their wealth and lives are better and are of a higher ranking in the judgment of Allah ﷻ than anyone else. Those who have those four qualities are better than anyone else – even better than people who provide drinking waters to pilgrims and maintain *Al-Masjid Al-Haraam*. In the aforementioned Verse, Allah ﷻ didn't say that they are better than those who occupy themselves with the task of providing drinking water to pilgrims and maintaining *Al-Masjid Al-Haraam*, for had He ﷻ said that, some might have taken away the understanding that the superiority of those who have the aforesaid qualities is only in relation to those who maintain *Al-Masjid Al-Haraam* and provide water to pilgrims. So since Allah ﷻ didn't mention who it is they are superior to, we are meant to correctly conclude that they are categorically better than all other people.

4) Admittance into Paradise and an eternal existence therein.

^[1] Refer to *At-Tafseer Ar-Raazee* (16/13).

One of the blessings that Allah ﷻ has prepared for the *Muhaajiroon* is Paradise, wherein they will live forever. Allah ﷻ said:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾﴾

“Those who believed (in the Oneness of Allah – Islamic Monotheism) and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward.” (Qur’an 9: 20-22)

In his *Tafseer* of these Verses, Ash-Shawkaanee mentioned a few interesting points: mercy, pleasure, and gardens are not mentioned in their definitive forms – so, for example, it is ‘mercy’, and not the mercy. This linguistic device is used to indicate that the said rewards are more than any human can possibly imagine. And in the last of these Verses, *Al-Khulood*, meaning eternity, and *Abad*, meaning forever, are mentioned side by side, not as a redundancy, but to stress and emphasize the point that they will dwell in paradise forever.^[1] And this is a promise that Allah ﷻ made to both male believers and female believers. Allah ﷻ said:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾﴾

“Allah has promised the believers – men and women, – Gardens

^[1] Refer to *Tafseer Fathul-Qadeer* (2/345), and *Al-Hijrah Fil-Qur’an Al-Kareem* (pg. 142).

under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success."
(Qur'an 9: 72)

5) Supreme success and the Good Pleasure of Allah ﷻ.

Among the blessings that Allah ﷻ promised the *Muhaajiroon* is that they will achieve supreme success:

﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ (٢٠)

"Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives, are far higher in degree with Allah. They are the successful." (Qur'an 9: 20)

And yet another reward, which is greatest and best of all, is that Allah ﷻ will be pleased with them. Allah ﷻ said:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (٧٢)

"Allah has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success."
(Qur'an 9: 72)

The "Good Pleasure of Allah" is of the kind that is followed by the giving out of rewards, and by itself, "The Good Pleasure of Allah" is the greatest reward of all. In this life, believers are pleased with Allah ﷻ, which means that they are at peace with His blessings and that they are patient with His tests. In terms of being pleased, there is a wonderful sense of reciprocity between Allah ﷻ and His chosen slaves. We get a sense of what a great blessing that

reciprocity is when we reflect upon the fact that He is their Lord, the Most-High, and they are His created slaves.

These are some of the rewards that Allah ﷻ promised the *Muhaajiroon*, rewards that are given to them for the many sacrifices they made, and the many hardships they endured. First because of Allah's guidance, and then because of the strong faith and sincerity of the *Muhaajiroon*, the ignorant polytheists of Makkah were not able to destroy the message of Islam in those early days of the Prophet's mission. The more ignorance and arrogance the Quraish showed, the more the Muslims remained steadfast upon their faith and religion. Then, when the polytheists reached a high point in their aggression and persecution of the believers, Allah ﷻ gave the latter group permission to migrate to Makkah. Thus it was that they left their homes and their wealth, and they headed in the direction of Al-Madeenah, not out of fear of the polytheists or desire of worldly gain but because they were hoping for the mercy of Allah ﷻ, and because they desired His Favor and Good Pleasure. It is for these reasons that they became worthy of the favours that Allah ﷻ showered upon them in this world and the great rewards that He ﷻ has prepared for them for the Hereafter.

Threat Of Punishment For Those Who Remained Behind From The Hijrah

The Qur'an is replete with promises of reward and threats of punishment, the purpose of which is to inspire hope and fear in people - hope that induces one to obedience and uprightness, and fear that both prevents one from sinning and motivates one to seek forgiveness and to repent for his sins. When the believer has in him just the right amount of hope and fear, he has achieved a very precise and desirable state of equilibrium; while in that state, he does not fall prey to hopelessness, nor does he brazenly perpetrate evil deeds. Because the early generations of Muslims had a close relationship with the Qur'an, they achieved the aforementioned state of equilibrium, and as a result enjoyed good

and productive lives. But now that people are far removed from the Qur'an, the individual, having nothing to hope for and nothing to fear, is lost; and by extension, morals in society have greatly degenerated. Muslims today can only become good and upright if they apply what the Muslims from the first generations applied. Muslims must therefore fear no one but Allah ﷻ, and at the same time, they must place their hopes in no one but Allah ﷻ. Among the punishments that Allah ﷻ promised those who remained behind from the *Hijrah* is an evil destination in the Hereafter. Allah ﷻ said:

﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَا لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾﴾

"Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find the abode in Hell – what an evil destination!" (Qur'an 4: 97)

Imam Bukhaaree recorded the following narration from ibn 'Abbaas ؓ: "Some Muslims were with the polytheists (in Makkah and during the Battle of Badr); they added to the numbers of polytheists (that fought) against the Messenger of Allah ﷺ. An arrow would be fired, and it would hit one of them (i.e., it would hit a Muslim who was with the polytheists) and kill him, or one of them would be struck (with a sword) and would thus be killed. Then Allah ﷻ revealed:

﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنفُسِهِمْ﴾

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers

even though emigration was obligatory for them).'^[1]

It is also related that ibn 'Abbaas ؓ said, "A group of people from the dwellers of Makkah embraced Islam, but they kept their Islam hidden (from the polytheists). The polytheists took them out with them on the Day of Badr, and some of them were hit (i.e., killed). The Muslims said, 'They were our companions, they were Muslims, and they were forced (to come out and fight), so ask forgiveness for them.' Then this (Verse) was revealed:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فِيْمَ كُنْتُمْ﴾

"Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them)..."

This Verse was then written and sent to those Muslims who were still in Makkah, informing them that they had no excuse (to remain there). They left, and the polytheists then pursued and apprehended them; they gave the polytheists *At-Taqiwwah* (i.e., they kept their faith hidden and pretended to be one of them). In reference to them, this (Verse) was revealed:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾﴾

"Of mankind are some who say: "We believe in Allah." But if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment; and if victory comes from your Lord, (the hypocrites) will say: Verily, we were with you (helping you)." Is not Allah Best Aware of what is in the breasts of the 'Alamin (mankind and jinn)." (Qur'an 29: 10)

^[1] Related by Bukhaaree, "the Book of *Tafseer*, chapter "Verily! As for those whom eth angels take (in death) while they are wronging themselves"; *Hadeeth* number: 4596.

The Muslims wrote to them (wrote to the Muslims in Makkah), informing them about this Verse. They left, and they lost hope of achieving anything that is good. Then this (Verse) was revealed in reference to them:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾﴾

“Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.” (Qur’an 16: 110)

In the aforementioned Verse from *Soorah An-Nisa*, Allah ﷻ said that those who remained behind from the *Hijrah* wronged their own selves. This means that those who embraced Islam in the land of disbelief but remained there wronged themselves by not performing *Hijrah*, for they prevented themselves from living in the land of Islam, a land in which they could have lived a good, noble, clean, and free existence. They forced themselves to live in the land of disbelief, a land in which life for them was base and humiliating. That Allah made a promise of “Hell - what an evil destination,” indicates that the Verse is referring to those who were truly tempted away from their religion.

The saying of Allah:

﴿جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

“Hell - what an evil destination,”

contained a severe warning for those who remained behind from the *Hijrah*. Fearing Allah’s punishment, the Companions ﷺ who were still in Makkah obeyed Allah’s command and joined up with their brothers in Al-Madeenah. So the threat mentioned in the previous Verse had a profound effect on the Prophet’s Companions ﷺ. Consider the example of Damrah ibn Jundub ﷺ:
When:

﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنْفُسِهِمْ﴾

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers),”

was revealed, Damrah was still in Makkah. Despite the fact that Damrah was old and weak, he ﷺ said to his sons, “Carry me, for I am not one of the weak, and I am able to find my way (to Al-Madeenah). And verily, I will not spend this night in Makkah.” They carried him on a bier of sorts and headed with him in the direction of Al-Madeenah. In spite of his good intentions, Damrah ﷺ was not to complete his journey. He fell ill and died on the way at a place called At-Tan’eem. When the moment of death drew near, he struck his right hand over his left hand and said, “O Allah, this is for you, and this is for Your Messenger ﷺ” When news of Damrah’s death reached the Prophet’s Companions ﷺ, they said, “Would that he had died in Al-Madeenah!” The following Verse was then revealed:

﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافِعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٠﴾﴾

“He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.” (Qur’an 4: 100)

The story of Damrah ﷺ certainly affords us a great deal of insight about the generation of the Companions ﷺ, in terms of how quick they were to obey Allah’s commands; of how energetically and enthusiastically they did what was asked of them, regardless of their circumstances; and of how they wouldn’t seek out for

themselves excuses or the easy way out. Certain narrations indicate that Damrah ﷺ, before embarking upon his journey, was not only old, but was also sick. Yet he felt that as long as he had enough wealth to make the journey, through hiring people to carry him to Al-Madeenah, he no longer had an excuse to remain behind.

After Allah ﷻ threatened those who remained behind from the *Hijrah* with a severe punishment, He ﷻ in the very next Verse referred to those who were excused, those who had no choice but to remain in Makkah – those who were truly hindered from moving to Al-Madeenah. The old, the weak, women, and children – these, and others like them, had valid excuses to remain behind in Makkah, and as such, Allah ﷻ instilled into them a sense of hope for Allah's forgiveness and mercy. Allah ﷻ said:

﴿إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾ (٩٨) فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

“Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.” (Qur’an 4: 98-99)



The Pillars Of The New Islamic Country In Al-Madeenah





The Pillars Of The New Islamic Country In Al-Madeenah

From the moment he arrived in Al-Madeenah, the Messenger of Allah ﷺ began work on propping up the pillars of the new Islamic country upon solid foundations. Every step he ﷺ took involved establishing a stable and prosperous environment in Al-Madeenah.

With the birth of a new country come manifold problems and difficulties, and Al-Madeenah during the Prophet's lifetime was no exception. There were problems from within – such as a severe economic crisis facing those who had emigrated from Makkah – and from without – such as the polytheists in Makkah, who were clearly not going to leave the Muslims alone in Al-Madeenah. The Prophet ﷺ took immediate steps to deal with and rectify any problem that the Muslims faced. For example, the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*; thus harmony was established between the native inhabitants of Al-Madeenah and the newly arrived immigrants from Makkah; furthermore, the needs of the newly arrived immigrants were provided for by their generous hosts and brothers, the *Ansaar*. The Prophet ﷺ also quickly drew up what became both a constitution and a pact, the purpose of which was to organize cordial relations between all of the inhabitants of Al-Madeenah – Muslims, Jews, and polytheists; they were all one community under the rule of the Messenger of Allah ﷺ. To

protect the members of that community, the Prophet ﷺ prepared an army. To organize group worship and religious activities, the Messenger of Allah ﷺ built his *Masjid*. As for the noble Qur'an, newly revealed Verses still discussed themes such as the greatness of Allah ﷻ, the purpose of life, the importance of striving for Paradise, and the importance of avoiding deeds that lead to the Hellfire; but newly revealed Verses began to discuss one particular theme in more and more detail: Islamic jurisprudence. The Qur'an also began to discuss issues that had to do with the establishment of a new country and the duties that running that country entailed – such as performing *Daw'ah* to other nations and performing *Jihaad* in the way of Allah ﷻ.

In short, religious training and upbringing continued unabated in the Madanee phase of the Prophet's biography; but in addition to religious upbringing, the new situation of the Muslims – which involved the establishment of a country – called for dealing with a whole new set of issues. Religious upbringing as well as establishing a stable country: these were the two main concerns of life in Al-Madeenah. Since the Prophet ﷺ wisely dealt with both concerns, the newly formed Muslim country began to thrive and strengthen upon solid foundations.

2

The First Pillar: The Construction Of The Prophet's *Masjid*

The first task that the Messenger of Allah ﷺ embarked upon in Al-Madeenah was the construction of his *Masjid*, thus making public the religious practices of Islam, which had for many years been suppressed. The *Masjid* was built mainly to establish prayers, which purified the hearts of believers and formed a link between them and their Lord. It is related in *Saheeh Bukhaaree* that the Messenger ﷺ entered Al-Madeenah riding his mount. People began to walk alongside him, until the Prophet's riding animal kneeled at the location which was to become the *Masjid* of the Messenger of Allah ﷺ. The location was already being used as a place of prayer for Muslim men. And it had previously been used as a place wherein dates were dried out, and the land belonged to two orphans, Sahl ؓ and Suhail ؓ, who were both living in the household of As'ad ibn Zuraarah ؓ. When the Prophet's riding animal knelt down to the ground, the Messenger of Allah ﷺ said, "This, *In Sha Allah* (Allah Willing), is the place (i.e., the place that is to become my *Masjid*)." The Messenger of Allah ﷺ then summoned the two young boys and negotiated with them the purchase of their land, in order to build upon it a *Masjid*. They said, "No, we will instead give it to you, O Messenger of Allah." The Messenger of Allah ﷺ refused to accept the land from them as a gift, and so he ﷺ ended up purchasing it

from them.^[1] According to the narration of Anas ibn Maalik ؓ, the land consisted of date palm trees, the graves of polytheists, and the rubble of previously constructed edifices. Executing the Prophet's command, the Companions ؓ cut the date palm trees, exhumed the corpses of the polytheists, and levelled the rubble. During the construction efforts, the Prophet's Companions would call out, "O Allah, there is no good except for the good of the Hereafter, so help the *Ansaar* and the *Muhaajiroon*."^[2]

The Messenger of Allah ﷺ worked alongside his Companions ؓ; he initiated the construction by striking a pickaxe into the foundation, which ended up being three arm spans in depth. Thereafter, the Muslims began to build the foundations with stones. The walls of the *Masjid* were slightly higher than the height of a man, and they were constructed from bricks that were mixed with dirt. In the northern part of the *Masjid*, a roof made of palm branches was constructed; the palm branches were supported on the stumps of date palm trees. That part of the *Masjid* was called *As-Suffah*. As for the rest of the *Masjid*, it was left open without a roof.

There were three doors to the *Masjid*: a door in the back of the *Masjid*; a door in the eastern part of the *Masjid*, from which the Messenger of Allah ﷺ entered; and a door called the Door of Mercy or the door of 'Aatikah, on the western side of the *Masjid*.

The Apartments Of The Prophet ﷺ

Apartments were built for the Messenger of Allah ﷺ and his wives beside the *Masjid*. These apartments were in no way like the houses and castles of kings and rulers; rather, they were the apartments of one who is interested not in this world, but in the Hereafter. Just like the *Masjid*, the Prophet's apartments were

[1] Related by Bukhaaree, the Book of the *Ansaar's* Virtues, chapter "The Migration of the Prophet ﷺ and His Companions ؓ to Al-Madeenah; *Hadeeth* number: 3906.

[2] Related by Muslim, the Book of *Masjids* and Places of Prayer, Chapter "The Construction of the Prophet's *Masjid*"; *Hadeeth* number: 524.

built from clay, mud, and stones; and the roofs were built from palm branches. The courtyard adjacent to the apartments was small, and the roof of the apartments was low, so low, in fact, that a tall child or young man could touch the roof with his hand. Al-Hasan Al-Basree said, "I used to reach the first part of the roof of the Prophet's apartment with my hand."^[1] Similarly, the interior of each apartment was simply and humbly furnished. This was not because there was a lack of resources in Al-Madeenah, or because tall buildings were not common there. On the contrary, Al-Madeenah was famous for tall buildings and castles. The more affluent members of Madeenah's society would live in castles, in order to show off their wealth during times of peace, and in order to use them as fortresses during times of war. The rich vied with one another so much in the construction of tall, extravagant buildings that they even used to name their homes and castles; for example, the castle of 'Abdullah ibn Ubai ibn Salool was called Muzaahim, and the castle of Hassaan ibn Thabit ؓ was called Faari'.

To be sure, the Prophet ﷺ was also able to build for himself an extravagant and beautiful castle. Had he merely suggested the idea to his Companions ؓ, they would have immediately built a castle for him. He ﷺ even could have used wealth from the Muslim treasury to build a castle for himself. But, of course, he didn't do so, so as to set a high and noble example for the people of his nation, showing them that it is better to be humble in this world and to strive for what is to come after death.

The Call To Prayer In Al-Madeenah

The *Masjid* was built, and the timings for prayer were established, but not everybody made it on time to the *Masjid* for the congregational prayers. Some people were busy in the marketplace and were unaware of the fact that prayer had commenced; others were innocently sleeping. Therefore, there was a palpable need to announce to people the commencement of

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/36).

each prayer. The question that remained was how to go about doing that. The Messenger of Allah ﷺ consulted his Companions ؓ in the matter. Some people suggested that they should raise a flag at the time of prayer; people would see it and know that they should start making their way towards the *Masjid* for the congregation prayer. But this suggestion was rejected for the obvious fact that the flag wasn't going to benefit someone who was sleeping or someone who wasn't looking in the direction of the flag. Others suggested that a fire should be lit to announce the time of prayer, but this idea too was quickly rejected. It was also suggested that they use a horn, like the Jews, but the Prophet ﷺ rejected this idea as well, for he disliked imitating the People of the Book. A bell was also suggested, but it was rejected for the same reason that the horn was rejected. Finally, a group of people suggested that some among them should call out whenever the congregational prayer was about to begin. And this idea was accepted. Abdullah ibn Zaid ؓ, one of the callers to prayer, saw a dream while he was in between the states of wakefulness and sleep. In the dream, a person appeared before him and said, "Shall I not teach you words that you should say when you make the call for prayer?" Abdullah ؓ answered, "Yes." The person said, "Say twice: Allah is the greatest. Bear witness twice (i.e., bear witness that none has the right to be worshipped but Allah twice, and bear witness that Muhammad is the Messenger of Allah twice). Then twice say: Come to prayer. Then twice say: Come to success. Then magnify your Lord twice (i.e., by saying, 'Allah is the greatest'). Then say: None has the right to be worshipped but Allah." Upon waking up, Abdullah ؓ went to the Messenger of Allah ﷺ and informed him about his dream. "Indeed, it is a true dream," said the Prophet ﷺ. "Dictate it to Bilaal for indeed he has a sweeter voice than you do." It is related that while Bilaal ؓ was making the call to prayer, Umar ibn Al-Khataab ؓ was in his home. He, like everyone else in Al-Madeenah, heard Bilaal ؓ making the call to prayer, but for Umar ؓ the call had a particularly profound significance, for he too had seen a dream that was similar to the one seen by Abdullah ibn Zaid Al-Ansaaree ؓ. Umar ؓ then hurried

to the *Masjid* in order to inform the Messenger of Allah ﷺ about his dream.

Bilal ibn Rabaah ؓ became one of the callers of prayer in Al-Madeenah; the other caller was Abdullah ibn Umm Maktoom ؓ. In the call for morning prayer, Bilal ؓ added the words, "The Prayer is better than sleep," which he would say twice after saying, "Come to success." And the Messenger of Allah ﷺ approved of this practice. At first, the call to prayer would be made from an elevated place, but later on the minaret was built and used for the purpose of making the call to prayer.^[1]

The First Sermon That The Messenger Of Allah ﷺ Delivered In Al-Madeenah

In the first sermon he delivered in Al-Madeenah, the Messenger of Allah ﷺ stood up before the people, praised Allah ﷻ, and then said, "To proceed: O people, send forth (good deeds) for yourselves. You know, by Allah, that each one of you will be struck (by death). Then he (i.e., each one of you) will leave behind his sheep, which will be left without a shepherd. Then, without a translator, and without a veil separating (Allah) from him, his Lord ﷻ will say to him, 'Did not my Messenger come to you and convey to you (My message)? I gave you wealth and I bestowed favours upon you; then what did you send forth (i.e., in terms of deeds) for yourselves?' He will then look to his right and then to his left, and he will not see anything. Then he will look before him and all that he will see is the Hellfire. So whosoever is able to protect his face from the Hellfire even with part of a date (i.e., by giving it in charity), then let him do so. And whoever does not find (even part of a date to give in charity), then let him do so with a good word, for the (reward of a) good deed is multiplied ten times, and up until seven hundred times. And may peace, the mercy of Allah, and His blessings be upon you."

^[1] Refer to *Noor Al-Yaqeen* by Al-Khudaree (pgs. 87, 88), to *Taareekh Khaleefah ibn Khayyat* (p. 56), and to *Taareekh Daulatul-Islam* by Dr. Faayid Hammad 'Aashoor and Sulaimaan Abu 'Azab (pg. 108).

Then the Messenger of Allah ﷺ gave another sermon, in which he ﷺ said: "Verily, all praise is for Allah. I praise Him and ask for His help. We seek refuge with Allah from the evil of our own selves, and from the evil of our deeds. He whom Allah guides none can lead astray. And he whom Allah leads astray none can guide. I bear witness that none has the right to be worshipped but Allah alone, and He has no partner. Indeed, the best speech is the Book of Allah, the Blessed, the Most High. Successful indeed is he in whose heart Allah adorns the Book of Allah and makes enter Islam after disbelief; and who chooses it (i.e., the Book of Allah) over all else from the speech of people. Verily, it (i.e., the Book of Allah) is the best, most complete, and most profound speech. Love those whom Allah loves, and love Allah with all of your hearts. And do not become bored with the speech of Allah and with His remembrance. And do not let your hearts become hard away from Him. Indeed, from everything that Allah created, He ﷻ has chosen and selected, so that Allah has named the best of deeds, the chosen one among His slaves, and the best of speech. And from everything people have been given (He has chosen and decreed) what is lawful and what is forbidden. So worship Him and do not associate any partner with Him; fear Allah as He truly deserves to be feared; be truthful to Allah by living up to the best (words) that you utter with your mouths; and love one another with the spirit of Allah (i.e., of Islam, of His decrees, etc.). Indeed, Allah becomes angry when His Covenant is broken (by one of His slaves). And peace be upon you."^[1]

As-Suffah

When the Qiblah was changed, by the command of Allah ﷻ, from Jerusalem to Makkah – which occurred six months after the Prophet ﷺ migrated to Al-Madeenah – the wall of the first Qiblah remained intact in the back of the Prophet's Masjid. That wall was in the northern part of the Masjid since Jerusalem was towards the

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (2/166, 167) and to *Sunan Al-Baihaqee* (2/524, 525).

north. The Prophet ﷺ ordered for that part of the *Masjid* to be covered by a roof, and that portion of the *Masjid* took on the name of *As-Suffah*. It was there that the poor Muslims gathered, which is why they became known as the People of *As-Suffah*. Ibn Hajr said, "As-Suffah is the place in the back portion of the Prophet's *Masjid*. It had a covering and was prepared so that estranged people could stay there, people who had neither homes nor families."^[1]

1) The people of *As-Suffah*

Abu Hurairah ؓ said, "The people of *As-Suffah* were the guests of Islam; they had neither families nor wealth – nor anyone else – to which they could betake themselves." The early *Muhaajiroon* were provided with accommodations. Given the small to moderate number of early *Muhaajiroon*, the *Ansaar* were able to keep them as guests in their homes; they even shared their wealth with them. Then, as time went on, more and more *Muhaajiroon* arrived in Al-Madeenah, and the people of the *Ansaar* were no longer able to provide accommodations for them all. More and more people were entering into the fold of Islam, and consequently, more and more people migrated to Al-Madeenah. Some who came were rich while others were poor; some had families while others were unmarried. Those who could find no lodgings stayed in *As-Suffah*, in the Prophet's *Masjid*.

It appears from certain narrations that when a *Muhaajir* (singular of *Muhaajiroon*) would arrive in Al-Madeenah, he would first go to the Messenger of Allah ﷺ, who would then direct him to someone who would take care of him. If the Prophet ﷺ found no one to take care of a newly arrived *Muhaajir*, the latter would stay for a while in *As-Suffah*, at least until he found other accommodations. It is related in *Al-Musnad* that 'Ubadaah ibn As-Saamit ؓ said, "When a *Muhaajir* man went to the Messenger of Allah ﷺ, the Messenger of Allah ﷺ would send him to a man among us, whose duty it was to teach him the Qur'an. The

^[1] Refer to *Fathul-Baaree*, in the explanation of *Hadeeth* number: 3581.

Messenger of Allah ﷺ sent a man to me; he stayed with me in my house, and I provided him with the same dinner that my family ate. Also, I would teach him the Qur'an."^[1] Because the *Muhaajiroon* were the first to live in *As-Suffah*, it was ascribed to them, taking on the name, "The *Suffah* of the *Muhaajiroon*." But others stayed there as well; delegates from various tribes who came to Al-Madeenah and who entered into the fold of Islam also stayed in *As-Suffah*. Despite having wealth and homes, some people from the *Ansaar* even stayed in *As-Suffah*, desiring a simple life and a life of struggle. Among those *Ansaarees* who stayed in *As-Suffah* were the following: Ka'ab ibn Maalik Al-Ansaaree ؓ, Hanzalah ibn Abu 'Aamir Al-Ansaaree ؓ, and Haarithah ibn An-No'maan Al-Ansaaree ؓ.

2) Taking care of the people of *As-Suffah*.

The Prophet ﷺ himself took care of the people of *As-Suffah*, providing for both their spiritual and material needs. He ﷺ would visit them and ask after their welfare; he ﷺ particularly made it a point to visit those among them that fell ill. In short, he ﷺ would sit with them frequently, guiding them, comforting them, helping them, and teaching them. In terms of their material needs, it was through many means that the Prophet ﷺ made sure that they were provided for; among those means are the following:

- 1) If any charity money or food came to him, he ﷺ would send it to the people of *As-Suffah*, without taking anything from it for himself. And if he ﷺ received a gift, he ﷺ would send it to them and take a part of it for himself, thus making them partners with him in the consumption or use of that gift.^[2]
- 2) Very often, the Prophet ﷺ would invite them to eat in one of his wives' apartments. 'Abdur-Rahmaan ibn Abu Bakr ؓ once

^[1] *Al-Musnad* (5/324).

^[2] Refer to *Al-Bukhaaree*, the Book of *Ar-Riqaaq*, chapter "What Kind of Life the Prophet ﷺ and His Companions ؓ Led, and How They Turned Away from the World"; *Hadeeth* number: 6452.

said, "Indeed, the people of *As-Suffah* were poor, and the Prophet ﷺ once said, 'Whoever has food that is sufficient for two, then let him take a third (poor person) back with him (to share his food). And whoever has food that is sufficient for four then let him take a fifth or sixth person (with him to share his food).' Abu Bakr ؓ took three (of them back with him), and the Prophet ﷺ took ten"^[1] In another narration, Ya'eesh ibn Takhfah ibn Qais Al-Ghaffaree said, "My father was one of the people of *As-Suffah*. The Messenger of Allah ﷺ ordered (his Companions) to take care of them. A man would take one of them (back with him) to share his food; another man would take two of them (with him), until I remained as one of five men. The Messenger of Allah ﷺ said, 'Come,' and so we went with him to the house of 'Aishah ؓ."^[2]

- 3) The Prophet ﷺ requested people to direct their charity wealth towards the people of *As-Suffah*. It is, for instance, related in *Al-Musnad* that when Fatimaah ؓ gave birth to Al-Hassan ؓ, the Prophet ﷺ ordered her to shave Al-Hassan's head, to weight his hair, and to then give silver equal to that weight to the people of *As-Suffah*.^[3]
- 4) The Prophet ﷺ would give precedence to them over other people. When prisoner slaves were once given to the Prophet ﷺ, Fatimaah ؓ went to him and asked him for a servant. His response, as is related in the *Musnad* of Imam 'Ahmad, was, "By Allah, I will not give to the two of you (i.e., to Fatimaah ؓ and 'Alee ؓ) while I leave the people of *As-Suffah* to starve; rather I will sell them (the prisoner slaves), and I will spend the proceeds of the sale upon them (i.e., upon the people of *As-Suffah*)."^[4]

^[1] Related by Bukhaaree (3581) and Muslim (2057).

^[2] Refer to *Al-Musnad* (3/429).

^[3] Refer to *Al-Musnad* (6/390, 391).

^[4] The original source of this *Hadeeth* is related in *Saheeh Bukhaaree* (3113).

3) Their dedication to knowledge, worship, and *Jihaad*

The people of *As-Suffah* were by no means idle paupers; to the contrary, by day they were students and warriors, and by night they were worshippers. They spent their time well, reciting the Qur'an, learning its meanings, remembering Allah ﷻ, and even learning how to read and write. One of them gave his bow as a gift to 'Ubaadah ibn As-Saimat ؓ because the latter would teach the people of *As-Suffah* both the Qur'an and how to read and write.^[1] *As-Suffah*, to be sure, was an institute of higher learning; many of its students later became renowned for their knowledge – particularly for their memorization of the Prophet's *Ahadeeth*, Abu Hurairah ؓ and Hudhaifah ibn Al-Yamaan ؓ being two notable examples in this regard.

The people of *As-Suffah* would participate in *Jihaad*; in fact some of them were martyred on the day of Badr, such as Safwaan ibn Bidaa ؓ, Khuraim ibn Faatik Al-Asdee ؓ, Khubaib ibn Yasaaf ؓ, Saalim ibn 'Umair ؓ, and Haarithah ibn An-No'maan Al-Ansaaree ؓ; others among them were martyred during the Battle of Uhud, one example being Hanzalah Al-Ghaseel ؓ; yet others among them lived on to witness Al-Hudaibiyyah, two examples being Jurhud ibn Khuwailad ؓ and Abu Sareehah Al-Ghaffaaree ؓ; yet others, such as Thaqeef ibn 'Amr ؓ, were martyred at Khaibar; others, such as 'Abdullah Dhul-Bijaadain ؓ,^[2] were martyred at Tabook; and yet others, such as Saalim Maula Abu Hudhaifah ؓ and Zaid ibn Al-Khattaab ؓ, were martyred at Al-Yamaamah.

Some Companions ؓ decided to stay in *As-Suffah* not out of necessity, but out of a desire to dedicate their lives to the pursuit of knowledge. One prominent example in this regard is Abu Hurairah ؓ, who ardently desired to always be in the company of the Messenger of Allah ﷺ. He ؓ wanted to make up for lost time, for he arrived in Al-Madeenah only after the conquest of Khaybar,

^[1] *Sunan Abu Daawood* (2/237) and *Ibn Maajah* (2/730).

^[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/264).

in the year 7 H. Abu Hurairah ؓ strove hard to listen to as many of the Prophet's *Ahadeeth* as possible; he even served the Prophet ﷺ whenever there was an opportunity to do so. He not only memorized *Ahadeeth*, but he also witnessed many of the Prophet's actions. The only way he could have accomplished all of these things was to be near the house of the Prophet ﷺ, and so *As-Suffah* was the ideal place for him to live.

Later on in his life, Abu Hurairah ؓ said, "Indeed, you (i.e., certain people among you) say, 'Abu Hurairah relates a great deal of *Ahadeeth* narrations from the Messenger of Allah ﷺ.' And you also say, 'Why is it that the *Muhaajiroon* and the *Ansaar* do not relate as many *Ahadeeth* from the Messenger of Allah ﷺ as Abu Hurairah does?' Indeed, my brothers from the *Muhaajiroon* were occupied with conducting business transactions in the marketplace; meanwhile, I adhered closely to the Messenger of Allah ﷺ, being content to have simply enough to fill my stomach (i.e., all I wanted was enough food to eat, and the rest of my time I dedicated to the pursuit of knowledge). I was present when they were absent, and I memorized when they forgot. And my brothers from the *Ansaar* were occupied with work related to their wealth (i.e., their gardens, fields, property, and livestock). I, on the other hand, was a poor person from the poor people of *As-Suffah*. And I memorized when they forgot."^[1] Here, Abu Hurairah ؓ clarified that he stayed in *As-Suffah* out of a desire to adhere to the Prophet's company. It is important to note here that Abu Hurairah ؓ had a place to live in Al-Madeenah, the place wherein his mother lived (it is related that Abu Hurairah ؓ asked the Prophet ﷺ to invoke Allah ﷻ to guide her). Furthermore, Abu Hurairah ؓ did not start out poor. The first day he went to the Prophet ﷺ in Khaybar, the Prophet ﷺ gave him a share from the spoils of war. And when he first came to Al-Madeenah, Abu Hurairah ؓ had a slave who served him, as is related in *As-Saheeh* (i.e., either in the compilation of *Saheeh Bukhaaree* or *Saheeh Muslim*). So the reason why he became poor was that he preferred

[1] *Saheeh Bukhaaree* (2047) and *Saheeh Muslim* (2492).

the company of the Prophet ﷺ and the pursuit of knowledge to material prosperity. Had he wanted, he could have lived in a normal home instead of *As-Suffah*.

The number of people who stayed in *As-Suffah* varied depending on circumstances; some left *As-Suffah* when they got married, some left when they earned enough wealth to have their own homes, and some became martyred in battle. And they increased in number whenever delegates from other tribes visited Al-Madeenah.

It is important to note that the people of *As-Suffah* didn't refuse to work, and so laziness was not a reason for their poverty. Az-Zamakhsharee mentioned that they would crush the pits of fruits during the day, and it appears that they did this in order to crush food for livestock. And since they were not people who owned any livestock, we can safely conclude that they worked in order to earn a living, albeit a humble one.^[1]

4) The number of people that lived in *As-Suffah* and their names

As mentioned above, the number of people that lived in *As-Suffah* varied according to circumstances. It is said that under normal circumstances, approximately seventy men lived in *As-Suffah*, but there were periods during which many more people lived there. It is related that Sa'd ibn Ubaadah ؓ used to invite eighty of them to his house as guests; and if there were still more of them, other members of the *Ansaar* invited them to their homes. The following are some of the people who lived in *As-Suffah*:

- 1) Abu Hurairah ؓ
- 2) Abu Dharr Al-Ghiffaaree ؓ
- 3) Waathilah ibn Al-Asqa' ؓ
- 4) Qais ibn Tahfah Al-Ghiffaaree ؓ
- 5) Ka'ab ibn Maalik Al-Ansaaree ؓ

^[1] Refer to *Al-Madeenah An-Nabawiyah Fajrul-Islam Wal-'Asr Ar-Raashidee* by Ash-Shurraab (1/222).

- 6) Sa'eed ibn 'Aamir ibn Hudhaim Al-Jumhee ❁
- 7) Salmaan Al-Faarisee ❁
- 8) Asmaa ibn Haarithah ibn Sa'eed Al-Aslamee ❁
- 9) Hanzalah ibn Abee 'Aamir Al-Ansaaree, "Ghaseel Al-Malaaikah" ❁
- 10) Haazim ibn Harmalah ❁
- 11) Haarithah ibn An-No'maan Al-Ansaaree An-Najjaaree ❁
- 12) Hudhaifah ibn Usaid Abu Sareehah Al-Ansaaree ❁
- 13) Hudhaifah ibn Al-Yamaan ❁
- 14) Jaariyah ibn Jameel ibn Shubbah ibn Qurt ❁
- 15) Ja'eel ibn Suraaqah Ad-Damree ❁
- 16) Jurhud ibn Khuwailid Al-Asdee ❁
- 17) Rufaa'ah Abu Lubaabah Al-Ansaaree ❁
- 18) 'Abdullah Dhul-Bijaadain ❁
- 19) Dakeen ibn Sa'eed Al-Muzanee (it is said that he was not Muzanee but Khath'amee) ❁
- 20) Khubaib ibn Yasaaf ibn 'Unaiyyah ❁
- 21) Khuraim ibn Aus At-Taaee ❁
- 22) Khuraim ibn Faatik Al-Asdee ❁
- 23) Khunais ibn Hudhaafah As-Sahmee ❁
- 24) Khabbaab ibn Al-Arat ❁
- 25) Al-Hakam ibn 'Umair Ath-Thamaalee ❁
- 26) Harmalah ibn Ayaas (it is said that his full name was, Harmalah ibn 'Abdullah Al-'Anbaree) ❁
- 27) Zaid ibn Al-Khattaab ❁
- 28) 'Abdullah ibn Mas'ood ❁
- 29) At-Tafaawee Ad-Dausee ❁
- 30) Talhah ibn 'Amr An-Nadree ❁
- 31) Safwaan ibn Baidaa Al-Faihree ❁
- 32) Suhaib ibn Sinaan Ar-Roomee ❁
- 33) Shaddaad ibn Usaid ❁

- 34) Shaqraan ؓ, *Maulaa* of the Prophet ﷺ
- 35) As-Saaib ibn Khallaad ؓ
- 36) Saalim ibn 'Umair ؓ, a member of the Aus, from the Banu Tha'labah ibn 'Amr ibn 'Auf clan
- 37) Saalim ibn 'Ubaid Al-Ashja'ee ؓ
- 38) Saalim, *Maulaa* Abu Hudhaifah ؓ
- 39) Safeenah ؓ, *Maulah* of the Prophet ﷺ
- 40) Abu Razeen ؓ
- 41) Al-Aghar Al-Muzanee ؓ
- 42) Bilaal ibn Rabaah ؓ
- 43) Al-Baraa ibn Maalik Al-Ansaaree ؓ
- 44) Thaubaan ؓ, *Maulaa* of the Prophet ﷺ
- 45) Thaabit ibn Wadee'ah Al-Ansaaree ؓ
- 46) Thaqeef ibn 'Amr ibn Shameet Al-Asdee ؓ
- 47) Sa'd ibn Maalik Abu Sa'eed Al-Khudree ؓ
- 48) Al-'Irbaad ibn Saariyah ؓ
- 49) Ghurfatul-Azdee ؓ
- 50) 'Abdur-Rahmaan ibn Qurt ؓ
- 51) 'Ubaadah ibn Khaalid Al-Ghaffaaree ؓ

Some researchers make an egregious error when they try to prove the legitimacy of what some ascetics and Sufis do, in terms of forsaking work and living a life of comfort and laziness, based, they say, on the examples of the people of *As-Suffah*. Abu Hurairah ؓ, who is perhaps best known among the people of *As-Suffah*, didn't continue to live there his entire life. He later went out into the world, and he even became governor of Bahrain during the Caliphate of 'Umar ibn Al-Khattaab ؓ. It is sufficient to point out here, as I did earlier, that the people of *As-Suffah* used their time well by worshipping Allah ﷻ, engaging in the pursuit of knowledge, and fighting in the way of Allah ﷻ. Ascetics who go to extremes should keep in mind the fact that the people of *As-Suffah* lived practical and productive lives, benefiting both themselves and others.

Benefits, Lessons, and Morals

1) The Masjid is one of the most important pillars of an Islamic society

An Islamic society can achieve a sense of stability and coherence only if Islamic values and laws are applied, and only when the members of society have correct beliefs and apply Islamic manners. All of the above qualities are nurtured and developed in the Masjid. Allah ﷻ said:

﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ (١٠٨)

“Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature].” (Qur’an 9: 108)

And in another Chapter of the Qur’an, Allah ﷻ said:

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَمْ فِيهَا بِالْعُدْوِ وَالْأَصَالِ﴾ (٣١) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (٣٧) لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾ (٣٨)

“In houses (Masjids) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhaan, Iqamah, Salaat (prayers), invocations, recitation of the Qur’an]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale (business) diverts from the remembrance of Allah (with heart and tongue) nor from performing As-Salaat (Iqamat-as-

Salaat) nor from giving the Zakaat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills." (Qur'an 24: 36-38)

2) The *Masjid* is a symbol of the comprehensiveness of Islam

The *Masjid* is a place of worship for the believers; in it, the believers remember Allah ﷻ, glorify Him, and praise Him. The *Masjid* is a sanctuary for every Muslim: As long as a Muslim preserves its sanctity and fulfills its rights, no one will bother or harm him, and he can peacefully worship his Lord.

- 1) The *Masjid* is a place of gathering for Muslims. And during the Prophet's lifetime, it was where delegates from foreign tribes would come to seek out guidance and learn more about Islam.
- 2) The *Masjid* is a kind of university as well; it is where students of knowledge gather to study the Qur'an and all of the Islamic sciences. The Prophet's *Masjid* is a place where foreigners can go to learn about their religion, so that they can then go back to their people as bearers of glad tiding, as warners, and as callers to the religion of Islam.
- 3) The *Masjid* is a sanctuary for those who have no place to stay and for those who are cut off from a journey; such people therefore do not need to rely on the favours of other human beings. No one may prevent such people from seeking out knowledge and guidance during their sojourn in the *Masjid*.
- 4) During the lifetime of the Prophet ﷺ, the *Masjid* was the military command centre of the Muslims. It was there that the banners of armies were handed out, and it was from there that orders were given for armies to march out for battle. During times of battle, the *Masjid* even served as a hospital, where the wounded would stay, thus making them easily accessible to the Prophet ﷺ whenever he ﷺ wanted to visit them. And the

Masjid also served as a political centre, where delegates from foreign lands would bring messages, and from where the Prophet ﷺ would send messengers to foreign lands.

3) Leading by example

It is an established fact that the Prophet ﷺ physically participated in the construction of his *Masjid*. Just as if he were a common man among them, he carried stones, transported bricks on his chest and shoulders, and dug into the earth with his two hands. He ﷺ was an ideal example of a just ruler who does not make a distinction between the rich and poor, between a ruler and his subjects. All are equal before Allah ﷻ; the only factor that distinguishes one Muslim from another is *Taqwa* – piety. In Islam, when one does a noble deed with a good intention, one receives reward from Allah ﷻ. And the Messenger of Allah ﷺ, just like any other Muslim, was seeking reward from Allah ﷻ. His participation in building his *Masjid* was just like the participation of every other Muslim, and not like the participation of a mayor or president who simply cuts the ribbon at the opening ceremony or lays down the first brick of the edifice. The Muslims were quite taken aback when they saw the Prophet ﷺ covered in dust as a result of working very hard. Seeing the Prophet's situation, Usaid ibn Hudair ؓ went to him and offered to carry the load that he was carrying. "O Messenger of Allah, give it to me," he ؓ said. The Prophet ﷺ answered, "Go and carry something else, for indeed, you are not poorer to Allah than I am."^[1] Upon hearing what the Prophet ﷺ said to Usaid ؓ, the Prophet's Companions became even more motivated to work hard.

This was truly a singular example of the principle of leading by example. These days, if leaders and rulers offer to participate in actual physical work, they only do so for a photo shoot or as long as the camera is on them, in the hope that people will praise them for their humility and good character. Not only did the Prophet ﷺ work as hard as his followers, he ﷺ also pointed out that he was

^[1] Refer to *Suwar Min Hayaat-Ar-Rasool* ﷺ by Ameen Duwaidaar, pg. 271.

more needy to Allah ﷻ and more desirous of His reward than was the person who offered to do his work for him. This had a profound effect on the Prophet's Companions, who began to recite a verse of poetry, which, roughly translated, is as follows: "If we remain seated while the Prophet ﷺ works, then we are truly following a misguided action."^[1]

We learn from this story that practical training is not achieved merely through the giving of advice or through eloquent words; true, a good sermon does have a positive effect, but a leader or guide must moreover be a living, practical example for others. The Companions ﷺ were so moved that they began to say, "O Allah, indeed the (true and good) life is the life of the Hereafter, so help the *Ansaar* and the *Muhaajiroon*." They also began to recite, "What we are carrying is not like what we carry from Khaybar; this is more obedient to our Lord and purer."^[2] This is referring to the fact that, in Al-Madeenah, people who carried dates and raisins from Khaybar to Al-Madeenah ranked very high among Al-Madeenah's inhabitants. In the above-mentioned saying, the Companions ﷺ made it clear that transporting those items from Khaybar was not even remotely as worthy a deed as carrying bricks for the construction of the Prophet's Mosque. And so they truly believed in the following saying of Allah ﷻ:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

"Whatever is with you, will be exhausted, and whatever is with Allah (of good deeds) will remain." (Qur'an 16: 96)

4) The wise leader discerns skills and talents in his followers and then gives them work accordingly

When a job needed to be done, the Prophet ﷺ wouldn't appoint someone at random; rather, he ﷺ looked for the person who was

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (1/496) and *Fathul-Baaree*, in the explanation of *Hadeeth* number, 3906.

^[2] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (2/249); also, refer to *Saheeh Bukhaaree* (3906) and to the commentary of Imam Ibn Hajar in *Fathul-Baaree*.

best qualified to carry out each specific task. This, of course, is a sign of true leadership. A weak leader, on the other hand, will hire relatives and friends for jobs they are not qualified to perform.

In regard to the building of his *Masjid*, the Prophet ﷺ did not choose relatives or close friends to do delicate, skilled work instead of hard labour. To the contrary, many prominent Companions ﷺ did the physical work, which involved carrying and moving bricks and stones; meanwhile, a new Muslim, who had only recently arrived in Al-Madeenah, was given a more delicate task, a task that involved skill more so than brute strength. He ﷺ - namely, Talq ﷺ - was given that task because he was better qualified for it than were the rest of the Prophet's Companions ﷺ. Talq ibn Al-Yamaamee Al-Hanafee ﷺ - who from his name it is clear that he is from Yamaamah, from the Al-Hanafee tribe - said, "I built the *Masjid* alongside the Messenger of Allah ﷺ, and he ﷺ would say (during the construction phase), 'Bring the Yamaamee (i.e., the man from Yamaamah - Talq ﷺ) closer to the clay, for he has the best touch among you (when it comes to mixing the clay).'" In another narration, Talq ﷺ said, "When I went to the Prophet ﷺ, his Companions ﷺ were building the *Masjid*, and it was as if he was not pleased with their work. I took a shovel and mixed the clay, and he seemed pleased by my work. He ﷺ then said, 'Leave the *Hanafee* (the man from the Hanafee tribe - Talq ﷺ) to work with the clay, for he is more precise and skilled than you are at working with clay.'" And in yet another narration, ibn Hibbaan related that Talq ﷺ said, "I said, 'O Messenger of Allah, shall I move (bricks, stones, etc.) as they move (bricks, stones, etc.)?' He ﷺ said, 'No, instead mix the clay for them, for you are more knowledgeable than they are when it comes to doing that (task).'"^[1]

5) The Slogan of the Muslim Nation

The *Adhaan* (i.e., the call to prayer) importantly and quickly became the slogan of the new Muslim country in Al-Madeenah. The words of the *Adhaan* have always been of great significance,

^[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (2/252).

but they carried an extra special meaning during the Prophet's time – as well as during any period wherein an Islamic country is being established. How so? Well, the caller started by saying, "Allah is the Greatest, Allah is Greatest," making it clear that Allah ﷻ is greater than the false deities of Makkah, greater than Makkah's chieftains, and greater than all else. He would then say, "I bear witness that none has the right to be worshipped but Allah," which the Muslims did say in Makkah, but not always in the open and certainly not high up on a minaret so that everyone could hear. The caller openly declared that the only laws that were going to be followed in Al-Madeenah were the Laws and Commandments of Allah ﷻ. The caller would then say, "I bear witness that Muhammad is the Messenger of Allah," meaning that Allah ﷻ appointed him as leader of the Muslim nation, that his *Sunnah* must be applied, and that he must be followed and obeyed. The caller would then say, "Come to prayer, come to success," thus inviting people to become citizens of the new Muslim country, which was established to strengthen the relationship between a Muslim and His Creator, and between believers among themselves.

One better appreciates the significance of the publicly-made call to prayer when one considers that only a few months earlier, Muslims were secretly praying in the mountain-passes of Makkah, fearing been seen or found out by the Quraish. The public call to prayer, made for the first time after the Prophet ﷺ migrated to Al-Madeenah, shows that Islam is not completely applied and that Allah ﷻ is not optimally worshipped until Muslims establish a strong Islamic country that protects its citizens from their enemies. To be sure, Muslims today need to understand the profound meanings of the *Adhaan* and the significance of it being publicly made in a country that applies Allah's *Shariah*.

6) The ruling for adorning and decorating *Masjids*

When people want to build a *Masjid*, there are two separate issues that arise concerning the appropriateness of building it nicely. The

first issue involves good, sensible architecture: making the foundation, pillars, roof, and edifice of the *Masjid* strong and firm. To do so, scholars mention, is desirable, for to properly construct a *Masjid* shows that people care about Allah's religion, a meaning that is indicated in the following Verse:

﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٧٨﴾﴾

"Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure [i.e., who clean their private parts with dust (i.e., to be considered as soap) and water from urine and stools, after answering the call of nature]." (Qur'an 9: 108)

Scholars also refer in this matter to the actions of 'Umar ؓ and 'Uthmaan ؓ, who both strove during their caliphates to improve, renovate, and expand the Prophet's *Masjid*.

The second issue involves decorating a *Masjid*, such as with gold, engravings, or ornaments. Scholars agree that to decorate a *Masjid* in the above-mentioned fashion is at the very least disliked. Beyond that particular consensus, they differ among themselves, with some saying that putting ornaments in a *Masjid* is *Haram* (forbidden), others saying that it is extremely disliked, and yet others saying that it is simply disliked. But even those who say that it is not *Haram* but simply disliked, agree that it is forbidden to decorate a *Masjid* with money that has been endowed or donated for the actual construction of the *Masjid's* edifice. The first person to decorate a *Masjid* was Al-Waleed ibn 'Abdul-Malik ibn Mirwaan. From the day he did so, people began to adorn *Masjids* in an extravagant manner, to the degree that many *Masjids* are now like museums, visited for admiration of architecture rather than for prayer and the remembrance of Allah ﷻ. Building *Masjids* in such a manner is of

course contrary to the guidance of the Prophet ﷺ. When *Masjids* began to be decorated, they lost the quality and aura of simplicity that the Prophet ﷺ taught us to seek out.

Therefore, those who extravagantly and wastefully adorn and decorate *Masjids* have fallen into great error. A person who enters into an extravagantly built *Masjid* hardly feels the humbleness one should feel when one is worshipping Allah ﷻ; often, the only thought that can enter one's mind is not related to the glorification or worship of Allah ﷻ, but to the genius of the architect who designed the *Masjid*.

The building of extravagant *Masjids* has an especially deleterious effect upon the poor, who outside of the *Masjid* are constantly reminded of other people's riches. In a simply adorned *Masjid*, a poor person finds comfort and solace. He has left the outside world and its reminders of his poverty and harsh circumstances, and he has entered into the world of the Hereafter and its bliss. But when a *Masjid* is extravagantly decorated, a poor person doesn't even have recourse to seek comfort in the *Masjid*; even inside of the *Masjid*, he sees gold engravings and is reminded of his difficult circumstances. It is certainly an indication of weak faith and of being away from Allah's religion when people forget about the true realities and teachings of Islam, and instead concentrate on the outward beauty of *Masjids*, whose first rows – never mind later rows – are not filled for the congregational prayers. Indeed, we belong to Allah and to Him is our return.

7) The Virtues of *Al-Masjid An-Nabawee* (the Prophet's *Masjid*)

One of the main reasons why the Companions ؓ became so attached to *Al-Masjid An-Nabawee* was that the Prophet ﷺ told them about its virtues, which can be summarized as follows:

a) *Al-Masjid An-Nabawee* was established upon piety:

Abu Sa'eed Al-Khudree ؓ said, "I entered upon the Prophet ﷺ in the home of one of his wives, and I said, 'O Messenger of Allah, which of the two *Masjids* had its foundation laid upon piety?' The

Prophet ﷺ took a handful of pebbles and struck the ground with them. He ﷺ then said, 'It is this *Masjid* of yours (i.e., *Al-Masjid An-Nabawee*).'^[1] This *Hadeeth* constitutes a very strong proof in the matter, since it is recorded in *Saheeh Muslim*. A group of scholars mention, however, that the *Masjid* referred to in the following Verse is not *Al-Masjid An-Nabawee* but *Masjid Qubaa*:

﴿لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾ (١٠٨)

"Never stand you therein. Verily, the *Masjid* whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e., who clean their private parts with dust [i.e., to be considered as soap) and water from urine and stools, after answering the call of nature]." (Qur'an 9: 108)

After mentioning the various scholarly views regarding this matter, Muhammad ibn Jareer At-Tabaree said in his *Tafseer*, "In my view, of the two opinions the correct one is that it is the *Masjid* of the Messenger ﷺ, mainly because of the authentic narration from the Messenger of Allah ﷺ in *Saheeh Muslim*."^[2]

Some scholars pointed out that, even if the *Masjid* whose foundation was laid upon piety is in fact *Masjid Qubaa*, there is no contradiction between the above-mentioned Verse and the above-mentioned *Hadeeth* from *Saheeh Muslim*. That is because the foundations of both *Masjids* were established upon piety. ibn Taymiyyah (may Allah have mercy on him) championed this view, first stating that the above-mentioned Verse was revealed for *Masjid Qubaa*, and then saying, "But the ruling [mentioned in the Verse (i.e., that it was built upon piety)] applies to it and to what is more worthy than it – the

^[1] *Saheeh Muslim*, the Book of *Hajj*, chapter, "Making it Clear that the *Masjid* Whose Foundations Were Built Upon Piety, was the *Masjid* of the Prophet ﷺ in *Al-Madeenah*"; *Hadeeth* number: 1398.

^[2] Refer to *Tafseer At-Tabaree* (14/476, 479).

Masjid of Al-Madeenah. This interpretation guides our understanding of what is related in *As-Saheeh* (i.e., *Saheeh Muslim*) from the Prophet ﷺ. When he ﷺ was asked about the *Masjid* whose foundation was laid upon piety, he ﷺ said, 'This *Masjid* of mine.'^[1] Elsewhere, ibn Taymiyyah wrote, "And so it is clear that both *Masjids* were built upon piety; nonetheless, the said description applies to the *Masjid* of Al-Madeenah to a greater and more complete degree, thus making it more deserving of the name, 'The *Masjid* whose Foundation was Built upon Piety.' At the same time, we must remember that it was *Masjid Qubaa* that prompted the revelation of the above-mentioned Verse."^[2]

And in *Al-Fath*, Al-Haafiz ibn Hajar (may Allah have mercy on him) said, "The secret behind the Prophet's answer - in which he ﷺ said that it was his *Masjid* that was built upon piety - is that he ﷺ wanted to disabuse people of the idea that the said description applied specifically to *Masjid Qubaa* (to the exclusion of all other *Masjids*)."^[3]

b) The superiority of praying in the *Masjid* of the Prophet ﷺ:

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "One prayer in this *Masjid* of mine is better than one-thousand prayers anywhere else, except for *Al-Masjid Al-Haraam*."^[4]

c) One may dedicate a journey to Visiting the Prophet's *Masjid*, *Al-Masjid Al-Haraam*, and *Masjid Al-Aqsaa*, but not to any other *Masjid*:

Abu Hurairah ؓ reported that the Prophet ﷺ said, "The provisions of journey are not tied (onto a riding animal) except to three *Masjids*: *Al-Masjid Al-Haraam*, *Masjid Ar-Rasool* (i.e., *Al-Masjid An-Nabawee*), and *Masjid Al-Aqsaa*."^[5] If one has to go to

[1] Refer to *Minhaaj As-Sunnah An-Nabawiyyah* (7/74).

[2] Refer to *Majmoo' Al-Fataawah* (27/406).

[3] *Fathul-Baaree* (7/245).

[4] *Saheeh Bukhaaree*, chapter "The Superiority of Prayer in the *Masjids* of Makkah and Al-Madeenah"; *Hadeeth* number: 1190.

[5] *Saheeh Bukhaaree*, chapter "The Superiority of Prayer in the *Masjids* of Makkah and Al-Madeenah"; *Hadeeth* number: 1189.

Cairo or Istanbul or any other city for business or to visit relatives, one may go to one of the famous *Masjids* of that city. But in the above-mentioned *Hadeeth*, the Prophet ﷺ made it clear that it is forbidden to travel to a city primarily for the sake of visiting a particular *Masjid*, with the exception of three *Masjids*: *Al-Masjid Al-Haraam* in Makkah, *Masjid An-Nabawee* in Al-Madeenah, and *Masjid Al-Aqsaa* in Jerusalem. Therefore, one may pack up his suitcases and say that he is visiting Jerusalem for the purpose of visiting *Masjid Al-Aqsaa*, and the same goes for Makkah and Al-Madeenah; however, one may not do the same for any other *Masjid*; one must have another primary motive for visiting a given city, and once there, he may visit a specific *Masjid* if he wishes to do so.

d) Ar-Rawdah in *Al-Masjid An-Nabawee*:

Abu Hurairah ؓ reported that the Prophet ﷺ said, "What is between my house (i.e., the apartment of 'Aishah ؓ) and my pulpit is a garden from the gardens of Paradise; and my pulpit is upon my Basin."^[1] The Prophet's Basin refers to his Basin on the Day of Resurrection. In his explanation of *Saheeh Muslim*, Imam An-Nawawee mentioned three interpretations of the phrase, "And my pulpit is upon my Basin." According to the first interpretation - which Al-Qaadee said is held by most scholars - the pulpit referred to is the actual pulpit of the Prophet ﷺ in this world. The proponents of the second interpretation say that the Prophet ﷺ has a pulpit over his Basin on the Day of Resurrection. And according to the third interpretation, "And my pulpit is upon my Basin," means that whoever goes beside the Prophet's pulpit to perform good deeds will drink from the Prophet's Basin on the Day of Judgment. And Allah ﷻ knows best.

e) The superiority of learning and teaching in *Al-Masjid An-Nabawee*:

Abu Hurairah ؓ reported that he heard the Messenger of Allah ﷺ say, "Whosoever enters this *Masjid* of ours to learn something

^[1] *Saheeh Bukhaaree* (1196).

good or to teach it, is like one who fights in the way of Allah. And whosoever enters it for another purpose is like one who looks at that which does not belong to him.”^[1]

f) The Verse that was revealed about the people of *As-Suffah* and the poor members of the *Muhaajiroon*:

Allah ﷻ said:

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِكْرَامًا وَلَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٣﴾﴾

“(Charity is) for *Fuqara* (the poor), who in Allah’s Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.” (Qur’an 2: 273)

In regard to the people mentioned in this Verse, ibn Sa’d related that ibn Ka’ab Al-Quradhee said, “They are the people of *As-Suffah*.”^[2] And with his chains of narrations, *At-Tabaree* related from Mujahid and As-Siddee that they are the poor members of the *Muhaajiroon*.^[3]

^[1] Refer to *Al-Musannaf* by Abu Shaibah (2/371), (12/209), number: 12567. And Al-Haakim said about his narration of the *Hadeeth*: “This *Hadeeth* is authentic and fulfills the conditions of *Ash-Shaikhain* (i.e., Bukhaaree and Muslim), both of whom argued issues based on what is related by the narrators of this *Hadeeth*; nonetheless, neither Bukhaaree nor Muslim related it. Also, I know of no defect in it.” Adh-Dhahabee concurred with Al-Haakim’s judgment in the matter. Refer to *Talkhees Al-Mustadrak* (1/91).

^[2] Refer to *At-Tabaqaat Al-Kubra* by Ibn Sa’d (1/255).

^[3] Refer to *Tafseer At-Tabaree* (5/591) and to *As-Seerah An-Nabawiyyah As-Saheehah* by Al-‘Umaree (1/269).

Establishing Bonds Of Brotherhood Between The *Muhaajiroon* And The *Ansaar*

In the early days after his arrival in Al-Madeenah, the Prophet ﷺ strove to establish a strong and unified society. To be sure, building his *Masjid* went a long way towards achieving that aim, for the reasons outlined in the previous section. But perhaps no less important was the next step the Prophet ﷺ took: establishing bonds of brotherhood between the *Ansaar* (the native Muslim dwellers of Al-Madeenah) and the *Muhaajiroon* (those who migrated from Makkah to Al-Madeenah).

Though establishing those bonds was an important step, the principle of Islamic brotherhood was certainly not a new principle, but rather one that was stressed even during the Makkan phase of the Prophet's biography. In various ways, the Prophet ﷺ made it clear that Muslims must love one another for the sake of Allah ﷻ. For example, he ﷺ said, "Do not hate one another, do not be jealous of another, and do not plot against one another. And be slaves of Allah, brothers unto one another. And it is not permissible for a Muslim to cut off ties with his (Muslim) brother for more than three days."^[1] He ﷺ also said, "The Muslim is the brother of the Muslim (i.e., of every other Muslim): He does not wrong him, nor does he surrender him [to those that will harm him (nor does he leave him alone to be harmed; rather,

^[1] *Saheeh Bukhaaree* (6065) and *Saheeh Muslim* (2559).

he helps and defends him)]. And whosoever is there to help his brother in time of need, Allah will help him in his time of need.^[1] And whoever relieves a Muslim from sorrow, Allah – ‘Azza wa Jall (the Possessor of might and majesty) – will relieve him from one of the sorrows of the Day of Resurrection. And whoever covers (the fault of) a Muslim, Allah will cover him (i.e., his faults) on the Day of Resurrection.”^[2]

And in the Noble Qur’an, Allah ﷻ stressed the importance of brotherhood in Islam, saying:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾﴾

“And hold fast, all of you together, to the Rope of Allah (i.e., this Qur’an), and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayaat (proofs, evidences, Verses, lessons, signs, revelations, etc.) clear to you, that you may be guided.” (Qur’an 3: 103)

And Allah ﷻ said:

﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾﴾

“And He has united their (i.e., believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly, He is All-Mighty, All-Wise.” (Qur’an 8: 63)

Some scholars have written about bonds of brotherhood that were

[1] Musnad Ahmad (7929).

[2] Saheeh Al-Bukhaaree (2442).

established in Makkah among the *Muhaajiroon* only. Al-Balaadhiree suggested that the Prophet ﷺ established bonds of brotherhood between Muslims prior to his migration to Al-Madeenah. Bonds of brotherhood, Al-Balaadhiree suggests, were established between the following pairs of Muslims: Hamzah ؓ and Zaid ibn Haarithah ؓ; Abu Bakr ؓ and 'Umar ؓ; 'Uthmaan ibn 'Affaan ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ; Az-Zubair ibn Al-'Awwaam ؓ and 'Abdullah ibn Mas'ood ؓ; 'Ubaidah ibn Al-Jarraah ؓ and Saalim, the freed slave of Abu Hudhaifah ؓ; Sa'eed ibn Zaid ibn 'Amr ibn Nufail ؓ and Talhah ibn 'Ubaidullah ؓ; the Prophet ﷺ himself and 'Alee ibn Abee Taalib ؓ.^[1] Al-Balaadhiree, who died in the year 276 H, is considered to be the first Muslim writer or scholar to allude to bonds of brotherhood being established in Makkah. ibn 'Abdul-Barr (may Allah have mercy on him), who died in the year 463 H, referred to the same bonds of brotherhood, without explicitly saying that he learned about them from the writings of Al-Balaadhiree; ibn Sayyid An-Naas was yet another scholar who referred to bonds of brotherhood being established in Makkah. By way of Jamee' ibn 'Umair from ibn 'Umar ؓ, Al-Haakim related in *Al-Mustadrak* that the Messenger of Allah ﷺ established bonds of brotherhood between Abu Bakr ؓ and 'Umar ؓ, between Talhah ؓ and Az-Zubair ؓ, and between 'Abdur-Rahmaan ibn 'Auf ؓ and 'Uthmaan ؓ.^[2] And ibn 'Abbaas ؓ said, "The Prophet ﷺ established bonds of brotherhood between Az-Zubair ؓ and ibn Mas'ood ؓ."^[3]

ibn Al-Qayyim and ibn Katheer (may Allah have mercy on them both) maintained that no such bonds of brotherhood were established in Makkah. ibn Al-Qayyim wrote, "It has been said that the Prophet ﷺ established bonds of brotherhood a second time among the members of the *Muhaajiroon* exclusively (while they were in Makkah), taking 'Alee ؓ as a brother for himself ﷺ.

^[1] *Ansaab Al-Ashraaf* by Al-Balaadhiree (1/270).

^[2] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (1/240).

^[3] *Fathul-Baaree* (7/471).

However, only the first [establishing of bonds of brotherhood (i.e., the one that took place in Al-Madeenah, between the *Muhaajiroon* and the *Ansaar*)] is authentically established. The *Muhaajiroon* had enough of a link among themselves, in terms of being brothers in Islam, in terms of sharing the same homeland, and in terms of being blood relatives, so that there was no need to establish bonds of brotherhood between them. The same does not hold true of the relationship between the *Muhaajiroon* and the *Ansaar* (i.e., they were not as strongly linked as were the *Muhaajiroon* among themselves, so establishing bonds of brotherhood between them was highly beneficial and necessary)."^[1]

Earlier books of *Seerah* do not refer to any bonds of brotherhood being established in Makkah. And when Al-Balaadhiree refers to the event, he says, "They said," without mentioning a chain of narration, and without even mentioning who 'they' are. His narration is therefore weak, which is compounded by the fact that some scholars have declared Al-Balaadhiree to be weak. Yet even if we suppose that bonds of brotherhood were established in Makkah, they were general in their implications, in that they promoted the Islamic meaning of brotherhood. But those bonds in no way involved the right to inherit wealth, as was true regarding the brotherhood that was established in Al-Madeenah.

The Bonds Of Brotherhood That Were Established In Al-Madeenah

The Prophet ﷺ established bonds of brotherhood with the purpose of making his Companions ﷺ brothers unto one another in the most complete sense possible. This process of forming bonds of brotherhood helped erase all forms of prejudice and tribal zealotry; the only link that now united people was the link of Islam. Lineage, colour, and cultural background were concepts that no longer mattered; only one's character and level of piety could raise one in status and ranking.

^[1] Refer to *Zaad Al-Ma'aad* (2/79).

The *Ansaar* deserve extra-special mention, considering the degree to which they acted selflessly and nobly in their dealings with the *Muhaajiroon*, which made them truly deserving of the praise they received in the following Verse:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And those who before them, had homes (in Al-Madeenah) and had adopted the faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” (Qur’an 59: 9)

One notices in this Verse that Allah ﷻ bore witness to five qualities of the *Ansaar*:

- 1) Having had adopted the faith, they had homes in Al-Madeenah before the *Muhaajiroon* arrived there.
- 2) They loved those who emigrated to them.
- 3) They were not jealous of the *Muhaajiroon* for what they had been given from the booty of Banu An-Nadeer.
- 4) They gave the *Muhaajiroon* preference over their own selves, even though they were in need of the things they were giving.
- 5) They joined the ranks of the successful ones, because they were saved from their own covetousness.

The previous Verse contains various lessons, morals, and profound meanings, some of which are as follows:

- a) The word ‘*Ad-Daar*,’ or home, is used for Al-Madeenah; thus a parallel is drawn between a home and the city of Al-Madeenah, for just as one feels comfortable and safe and at peace in his home, the *Ansaar* felt the same way in Al-Madeenah.

- b) "Them" in "And those who before them" refers to the *Muhaajiroon*. The Verse therefore means that the *Ansaar* adopted the faith and made Al-Madeenah their home before the *Muhaajiroon* migrated to them. True, the *Muhaajiroon* adopted the faith before the *Ansaar*, but they did not have a 'home' in which they could live a peaceful and stable existence, free from fear of harm at the hands of Islam's enemies. So at a time when the *Muhaajiroon* had faith but no 'home' - i.e., prior to their migration - the *Ansaar* had both faith and a 'home,' in terms of a peaceful and stable existence in Al-Madeenah.
- c) It is interesting to note that before Allah ﷻ praises the *Ansaar* in the above-mentioned Verse, He ﷻ praises the *Muhaajiroon* in the preceding Verse, saying:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e., helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)

Allah ﷻ praised the *Ansaar* for having a stable home in Al-Madeenah. He ﷻ praised the *Muhaajiroon* for the lack of the very same quality, since they left their home - Makkah - seeking the Pleasure of Allah ﷻ. At the end of the Verse, Allah ﷻ described them as being 'the truthful,' making it clear that they are the progenitors of all truthful people who came after them.

When Allah ﷻ said that the *Ansaar* had homes in Al-Madeenah prior to the arrival of the *Muhaajiroon*, He ﷻ was instilling into the *Ansaar* a sense of their duty towards their brothers who migrated to their city, leaving behind their homes and their wealth and seeking the Pleasure of Allah ﷻ.

And if the *Ansaar* had the distinction of having faith and a (stable) 'home' in Al-Madeenah, the *Muhaajiroon* had the distinction of

having had faith at a time when no one else had faith – not even the *Ansaar* – during the early years of the Prophet's *Da'wah* in Makkah.

In both of the above-mentioned Verses, Allah ﷻ praises both the *Muhaajiroon* and the *Ansaar*. So if the *Muhaajiroon* did well by leaving their homes and wealth because they wanted to please Allah ﷻ, the *Ansaar* did well to love those who emigrated to them, having no jealousy in their breasts for that which the *Muhaajiroon* had been given.

- d) Allah ﷻ said about the *Ansaar* that they “have no jealousy in their breasts for that which they (i.e., the *Muhaajiroon*) have been given (from the booty of Banu An-Nadeer).” This means that the *Ansaar* had reached the highest levels of sincerity and purity in their love for the *Muhaajiroon*. No matter how much they were in need themselves, the *Ansaar* gave preference not to their own needs but to the needs of the *Muhaajiroon*. And so Allah ﷻ first mentioned that the *Ansaar* “love those who emigrated to them,” and then mentioned the fruit of that love: “And give them (emigrants) preference over themselves.”
- e) At the end of the first Verse, Allah ﷻ highlighted the truthfulness of the *Muhaajiroon*, saying, “Such are indeed the truthful.” Then, at the end of the second verse, having first praised the *Ansaar* for their sincere love of and generosity towards the *Muhaajiroon*, Allah ﷻ highlighted an important reality about them: That they are among the successful ones. Allah ﷻ said, “And whosoever is saved from his own covetousness,” which the *Ansaar* were supremely saved from, “such are they who will be the successful ones.”

The mutual love between the *Ansaar* and the *Muhaajiroon* formed the basis of a strong and unified society in Al-Madeenah. It appears that, even while he ﷺ was busy working with his Companions ﷺ to build his *Masjid*, the Prophet ﷺ began the process of establishing bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*. The blessed *Masjid* was an

appropriate place, and their blessed work to build it was an appropriate time, to strengthen the bonds of brotherhood between the native inhabitants of Al-Madeenah and the newly arrived emigrants from Makkah. It also appears that the establishment of brotherly bonds between the *Muhaajiroon* and the *Ansaar* was a continual process, in that it began while the Prophet's *Masjid* was being built – between those who were present – and continued thereafter, to accommodate those who arrived in Al-Madeenah later on. The earlier group of Muslims who were joined in bonds of brotherhood consisted of about one-hundred Muslims, half of them from the *Muhaajiroon* and half of them from the *Ansaar*.

The Names of Companions ؓ who Were Paired off as Brothers

In the following list, the *Muhaajir* is mentioned first, followed by his appointed brother from the *Ansaar*:

- ◆ Abu Bakr As-Siddeeq ؓ and Khaarijah ibn Zuhair ؓ
- ◆ 'Umar ibn Al-Khattaab ؓ and 'Itbaan ibn Maalik ؓ
- ◆ Abu 'Ubaidah ibn Al-Jarraah ؓ and Sa'd ibn Mu'aadh ؓ
- ◆ 'Abdur-Rahmaan ibn 'Auf ؓ and Sa'd ibn Ar-Rabee'
- ◆ Az-Zubair ibn Al-'Awwaam ؓ and Salaamah ibn Salaamah ibn Waqsh ؓ
- ◆ Talhah ibn 'Ubaidullah ؓ and Ka'ab ibn Maalik ؓ
- ◆ Sa'eed ibn Zaid ؓ and Ubai ibn Ka'ab ؓ
- ◆ Mus'ab ibn 'Umair ؓ and Abu Ayyoob Khaalid ibn Zaid ؓ
- ◆ Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ؓ and 'Abbaad ibn Bishr ibn Waqsh ؓ
- ◆ 'Ammar ibn Yaasir ؓ and Hudhaifah ibn Al-Yamaan ؓ
- ◆ Abu Dharr Al-Ghaffaaree ؓ and Al-Mundhir ibn 'Amr ؓ
- ◆ Haatib ibn Abee Balta'ah ؓ and 'Uwain ibn Saa'idah ؓ
- ◆ Salmaan ibn Faarisee ؓ and Abu Ad-Dardaa ؓ

- ◆ Bilaal ؓ, the *Muadhdhin* (caller to prayer) of the Messenger of Allah ﷺ, and Abu Ruwaihah 'Abdullah ibn 'Abdur-Rahmaan Al-Khath'amee ؓ

Lessons and Morals

1) Faith is what binds us together

What united Muslims together in Al-Madeenah was loyalty to Allah, to His Messenger ﷺ, and to the believers. The Prophet's Companions ؓ proved that there can be no stronger link between human beings than that of faith. From the very beginning of the Prophet's *Da'wah*, Muslims were made to understand that the bonds of faith are even stronger than the bonds of blood. Allah ﷻ made it clear that even though Noah's son was a part of Noah's family through blood, he was no longer truly from his family once he disbelieved in Allah ﷻ and abstained from following Allah's Prophet ﷺ. Allah ﷻ said:

﴿وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾ قَالَ يَنْفُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَأْذِنَ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّي أَخْذُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾﴾

“And Nooh (Noah) called upon his Lord and said, “O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.” He said: “O Nooh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants.”
(Qur'an 11: 45, 46)

Allah ﷻ informed us that, for the believers, brotherhood and loyalty are concepts that are exclusive to believers among themselves. Allah ﷻ said:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾

“The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.” (Qur’an 49: 10)

Allah ﷻ forbade Muslims from being loyal to disbelievers – to polytheists, Jews, and Christians – even if those disbelievers are their parents, brothers, or sons; and He ﷻ described those Muslims who show loyalty to disbelievers as being wrongdoers. Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾﴾

“O you who believe! Take not for Auliya’ (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the Zaalimoon (wrongdoers, etc.).” (Qur’an 9: 23)

And in another Chapter, Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ
كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن
كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ① إِن
يَتَّفِقُوا يَكُونُوا لَكُمْ أَعْدَاءً وَيَسْطُرُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُم بِالسُّوَى وَوَدُّوا لَوْ تَكْفُرُونَ
② لَن تَفْعَلَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ يَوْمَ الْقِيَمَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٣﴾﴾

“O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur’an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in

My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allah). He will judge between you. And Allah is the All-Seer of what you do."
(Qur'an 60: 1-3)

Just as there are Verses that forbid Muslims from being loyal to disbelievers in general, there are Verses that forbid Muslims from being loyal to Christians and Jews in particular. Allah ﷻ said:

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ
الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ
وَلَا نَصِيرٍ ﴿١٢٠﴾﴾

"Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allah (i.e., Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their Jews and Christians) desires after what you have received of Knowledge (i.e., the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper."
(Qur'an 2: 120)

In another Verse, Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ
إِيمَانِكُمْ كَافِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ
وَمَنْ يَعْتَصِم بِاللَّهِ فَقَد هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١١﴾﴾

“O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And how would you disbelieve, while to you are recited the Verses of Allah, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allah, (i.e. practically follows Islam – Allah’s religion, and obeys all that Allah has ordered), then he is indeed guided to a Right Path.” (Qur’an 3: 100)

And in yet another Verse, Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾﴾

“O you who believe! Take not the Jews and the Christians as Auliya’ (friends, protectors, helpers, etc.), they are but Auliya’ to one another. And if any amongst you takes them as Auliya’, then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrongdoers and unjust).” (Qur’an 5: 51)

Sayyid Qutub said in *Fee Dhilaal Al-Qur’an*:

“This command (referring to the commands in the above-mentioned Verses) is directed at the Muslim society of Al-Madeenah (during the Prophet’s lifetime), but at the same time, it is directed at every Muslim society, in any part of the world, until the Day of Resurrection. The command was particularly relevant because a complete separation had not as of then occurred between the Muslims and the Jewish inhabitants of Al-Madeenah. They still had between them alliances, ties of loyalty, friendships, and mutual business interests, all of which were naturally to be expected considering the historical, economical, and societal situation of Al-Madeenah prior to the advent of Islam. For the native Arab dwellers of Al-Madeenah and the Jewish inhabitants of Al-Madeenah had lived side by side for many years. The Jews were therefore well-placed to fulfill their role of plotting against Islam and its adherents, with different plots that were exposed in Verses of the Qur’an.

Verses of the Qur'an were revealed to establish the complete separation between Muslims and those who did not attach themselves to the Muslims. That separation did not, of course, forbid or prevent the showing of good manners in dealings with others, for that is always the defining characteristic of the Muslim. What it does forbid is the kind of loyalty in a person's heart that is specific to Allah, His Messenger ﷺ, and those who believe. Allah's saying, "They are but 'Auliya (friends, protectors, helpers, etc.) to one another," refers not to a specific era, but to all times, based on the nature of how things always are. They are not loyal to Muslims in any land or during any epoch. Therefore, Allah's saying, "They are but 'Auliya to one another," is not merely a turn of phrase, but a precise wording that describes a deep-rooted and timeless reality."^[1]

Allah ﷻ also specifically forbade the believers from being loyal to the hypocrites, since two of the most prominent characteristics of the latter group are their loyalty to disbelievers and their hatred of Islam. Allah ﷻ said:

﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَنُوتُ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾﴾

"Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power, and glory with them? Verily, then to Allah belongs all honour, power, and glory." (Qur'an 4: 138, 139)

The following Madanee Verse of the Qur'an further underscores the true relationship between the believers and their counterparts from the disbelievers and hypocrites:

﴿يَتَأْتِيَ النَّبِيَّ جَهْدُ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَعْلَظُ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبئسَ الْمَصِيرُ ﴿٧٣﴾﴾

^[1] Fee Dhilaal Al-Qur'an (2/911).

“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, – and worst indeed is that destination.” (Qur’an 9: 73)

Allah ﷻ even forbade Muslims from praying the funeral prayer for hypocrites and from standing over their graves:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا نَفْسٌ عَلَىٰ قَبْرِهِمْ ۗ إِنَّمَا بِاللَّهِ وَرَسُولِهِ مَمَاتُؤًا وَهُمْ فَسِقُونَ ﴿٨٤﴾﴾

“And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Faasiqoon (rebellious, – disobedient to Allah and His Messenger ﷺ).” (Qur’an 9: 84)

In the following Verse, Allah ﷻ outlined the only loyalty that is permissible in Islam:

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾﴾

“Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, – those who perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.” (Qur’an 5: 55, 56)

The Companions ﷺ understood that their loyalty was only for those who shared their beliefs; thus the brotherhood that was established between the *Muhaajiroon* and the *Ansaar* was preceded by a mutually shared set of beliefs. When two people hold divergent views and beliefs, they cannot – contrary to what anyone may say – become brothers in the true sense of the word, especially if their beliefs necessitate living according to a certain moral code in practical, everyday life. So in short, it was Islamic

beliefs that made true brotherhood possible between the *Muhaajiroon* and the *Ansaar*. The members of both groups were slaves of Allah ﷻ, and the only characteristic that raised some of them above others was piety.

2) Bonds of Brotherhood Were Based on Mutual Love for the Sake of Allah ﷻ

Muslims cannot succeed if their ranks are divided; a strong Muslim society is a unified society whose members love one another for the sake of Allah ﷻ. And that is why the Prophet ﷺ strove to inject meanings of brotherly love into the hearts of the *Muhaajiroon* and the *Ansaar* – and of all Muslims. The Prophet ﷺ said, “Verily, Allah ﷻ says on the Day of Resurrection, ‘Where are those who love one another by My Majesty (in obedience to Me and for My Majesty, and not for any worldly benefit)? Today I will shade them with My Shade, on the Day during which there is no shade except My Shade.’”^[1]

In another *Hadeeth*, the Prophet ﷺ said, “Allah *Tabaraka wa-Ta’alah* (Blessed and Exalted is He!) said, ‘My Love is binding upon those who love one another for Me; My Love is binding upon those who join ties (by being kind to one another) for Me; and My Love is binding upon those who give one another for Me. Those who love one another for Me are (i.e., will be) upon pulpits made of light, and they will be envied by the Prophets, the Truthful Ones, and the Martyrs.’”^[2]

The Prophet ﷺ exhorted his Companions ﷺ to show one another mutual love and respect: The rich must not be haughty with the poor, the leader must not be oppressive with his followers, and the strong must not be heavy-handed with the weak.

To be sure, the love that the Prophet ﷺ instilled into his Companions ﷺ had a profoundly positive effect on society in Al-

^[1] *Saheeh Muslim*, the Book of Righteousness, Joining Ties of Relations, and Manners, chapter “The Superiority of Loving for the Sake of Allah ﷻ”; *Hadeeth* number: 2566.

^[2] *Musnad Ahmad*, from the *Hadeeth* of Mu’aadh ibn Jabal ؓ (5/229).

Madeenah. Anas ibn Maalik ؓ said, "Of all members of the *Ansaar*, Abu Talhah ؓ had the most date-palm trees, and the most beloved of wealth to him was Bairuhaa (the name of a garden), which directly faced the *Masjid*. The Messenger of Allah ﷺ would enter it (i.e., Bairuhaa) and drink from (its) water, in which there was *Teeb* (the best kind of perfume)." Anas ؓ then read the following Verse:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ﴾ (٩٢)

"By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e., Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well." (Qur'an 3: 92)

He ؓ then said that when this Verse was revealed, Abu Talhah ؓ stood up and said, "O Messenger of Allah, verily, Allah ﷻ says:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

"By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e., Paradise), unless you spend (in Allah's Cause) of that which you love."

And indeed, the most beloved of my wealth to me is Bairuhaa. I give it as charity for the sake of Allah. I hope to have its Reward from Allah. So give it, O Messenger of Allah, to whatever cause Allah guides you to." The Messenger of Allah ﷺ said, "That is wealth that will give (you) great profit! That is wealth that will give (you) great profit! I indeed heard what you said, and I indeed feel that you should give to (your) relatives." Abu Talhah ؓ said, "I will do so, O Messenger of Allah," after which he distributed the garden among his relatives and cousins.^[1]

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* by Al-'Umaree (1/254); the actual *Hadeeth* is related in *Saheeh Bukhaaree*, in the Book of *Zakaat - Hadeeth* number: 1461.

There are innumerable instances in which the Prophet's Companions ﷺ made similar sacrifices for their brothers in faith; perhaps one of the best known examples is the sacrifice that Sa'd ibn Ar-Rabee' ﷺ was willing to make. 'Abdur-Rahmaan ibn 'Auf ﷺ said, "When we arrived in Al-Madeenah, the Messenger of Allah ﷺ established bonds of brotherhood between me and Sa'd ibn Ar-Rabee' ﷺ. Sa'd ibn Ar-Rabee' ﷺ said (to me), 'I am the wealthiest person among the *Ansaar*. I will give you one-half of my wealth and you may see which of my two wives you desire, and I will give her up for you (i.e., I will divorce her, so that you can marry her). When her period of waiting (during which she cannot marry) ends, marry her.'"

'Abdur-Rahmaan ﷺ said, "I have no need of any of that. Is there any marketplace in which there is (good) business?" Sa'd ﷺ said, "(Yes,) the marketplace of Qainuqaa'." Qainuqaa' was the name of a Jewish tribe, and the said marketplace was ascribed to them. 'Abdur-Rahmaan ﷺ went there and came back with cheese and (cooking) fat. He ﷺ then went there on a consistent basis. Not much time passed before 'Abdur-Rahmaan came with traces of yellowness (i.e., from coloured perfume) upon him. Seeing him, the Messenger of Allah ﷺ asked, "Have you gotten married?" 'Abdur-Rahmaan ﷺ said, "Yes." "With whom?" the Messenger of Allah ﷺ asked. 'Abdur-Rahmaan ﷺ said, "With a woman from the *Ansaar*." The Prophet ﷺ asked him how much dowry he gave her, and he answered, "The weight of a *Nawaat* (the name that was given to a quantity of gold, which was equal in worth to five dirhams)." The Prophet ﷺ then said, "Have a marriage banquet, even if it is a single sheep (that you serve)."^[1]

Having read this story, one should gain an appreciation not only of Sa'd's generosity, but also of 'Abdur-Rahmaan's dignity, decency, and self-reliance. He was not the only *Muhaajir* who wanted to stand on his own two feet; to the contrary, all of them did, and many of them spent only a short while as guests in the homes of their *Ansaaree* brothers. As soon as they were able to

^[1] *Saheeh Bukhaaree* (2048).

earn enough money, they bought their own homes and worked for their own upkeep; some prominent examples in this regard are Abu Bakr ﷺ, 'Umar ﷺ, and 'Uthmaan ﷺ.

3) Sincere Brotherhood

Brotherhood involved a duty that was even more important than offering financial help; it was the duty to enjoin good and forbid evil, to sincerely advise one's brother to apply the teachings of Islam. If the *Muhaajiroon* could offer their *Ansaaree* brothers no financial help, they could at least be sincere brothers to them, advising them to follow the Prophet's *Sunnah*, which is in fact what they did. A story involving Salmaan Al-Faarisee ﷺ clearly illustrates this point. Salmaan ﷺ had arrived in Al-Madeenah not from Makkah but from elsewhere, but still the Prophet ﷺ appointed him a brother from the *Ansaar*, namely, Abu Ad-Dardaa ﷺ.

One day, Salmaan ﷺ visited Abu Ad-Dardaa ﷺ, and upon arriving at the latter's house, Salmaan ﷺ saw Umm Ad-Dardaa ﷺ, Abu Dardaa's wife, wearing tattered clothes and looking in a disheveled state. He ﷺ said to her, "What is the matter with you?" She ﷺ answered, "Your brother Abu Ad-Dardaa does not need anything in this world (i.e., he is not interested in my appearance, and he does not come to me to fulfill his sexual needs)." Abu Ad-Dardaa ﷺ then came, prepared food for Salmaan ﷺ, and said to him, "Eat, for I am fasting." Salmaan ﷺ said, "I will not eat until you eat," upon which Abu Ad-Dardaa ﷺ ate. When it was night, Abu Ad-Dardaa ﷺ stood up, intending to perform the late-night prayer, but Salmaan ﷺ stopped him saying, "Go to sleep." Abu Ad-Dardaa ﷺ slept for a while but then woke up to pray, but again Salmaan ﷺ forbade him, saying to him, "Go to sleep." Finally, when it was the last part of the night, Salmaan ﷺ said, "Stand now (and pray)," and the both of them prayed. Salmaan ﷺ then said to him, "Verily, your Lord has a right over you; your soul has a right over you; and your family (wife) has a right over you, so give every possessor of a right his due right." Abu Ad-Dardaa ﷺ later went

to the Prophet ﷺ and told him what had happened between him and Salmaan ؓ, and the Prophet ﷺ told him, "Salmaan has spoken the truth."^[1]

4) "No, so long as you give credit to them and supplicate to Allah for them."

Abu Hurairah ؓ reported that the people of the *Ansaar* ؓ said to the Prophet ﷺ, "Divide (our) date-palm trees between us and our brothers (from the *Muhaajiroon*)."^[2] The Prophet ﷺ said, "No." They ؓ then said to the *Muhaajiroon*, "You save us the work (by taking care of the fields), and we will make you our partners in the fruit (that is harvested)." Everyone then said, "We hear and we obey."^[2]

At first, the *Ansaar* asked the Prophet ﷺ to divide their wealth – which consisted of date-palm trees – between them and the *Muhaajiroon*. The Prophet ﷺ refused, not wanting the *Ansaar* to make such a great sacrifice as to give up ownership of their lands. The *Ansaar* of course didn't want to disobey the Prophet's command, but they still hoped to help their brothers from the *Muhaajiroon*, and so they went to them and basically made the following offer: You take care of our gardens (by doing any work that was necessary to maintain their date-palm trees) and we will give you a share of our harvest. When they made this offer, the Messenger of Allah ﷺ showed his approval, knowing that the *Muhaajiroon* would be taken care of, without the *Ansaar* having to give up their property. Once the Prophet ﷺ approved the offer, everyone – both the *Muhaajiroon* and the *Ansaar* – said, "We hear and we obey."^[3]

In the end, the *Ansaar* worked their own gardens and gave a share of their fruits to the *Muhaajiroon*. Perhaps the *Muhaajiroon* did help tend the gardens of the *Ansaar*, but the *Ansaar* did most of the

^[1] Related by Bukhaaree, the Book of Fasting, chapter "When One Makes an Oath Forcing His Brother to Break his Voluntary Fast"; *Hadeeth* number: 1967.

^[2] *Al-Bukhaaree* (2325).

^[3] Refer to *At-Taareekh Al-Islaamee* (4/30).

work. The *Muhaajiroon* were grateful, truly appreciating the generosity and kindness of the *Ansaar*. They went to the Prophet ﷺ and said, "O Messenger of Allah, we have not seen anyone like the people to whom we have come; we have not seen anyone who is more comforting when they have only a little, nor anyone who spends more generously when they have a lot (than the *Ansaar*). They do the work, and they share the fruits. It has reached the point where we think that they will take all of the reward (from Allah ﷻ)." The Prophet ﷺ said, "No, as long as you give them credit and supplicate to Allah - 'Azza Wa Jall (the Possessor of might and majesty) - for them."^[1] That the *Muhaajiroon* were worried about rewards in Paradise shows just how much the affair of the Hereafter controlled their every thought and action. Wanting to reward the *Ansaar* for their generosity and unselfishness, the Prophet ﷺ decided to write a note of promise to them, giving them ownership of a great deal of land in Bahrain. Anas ibn Maalik ؓ said, "The Prophet ﷺ invited the *Ansaar*, in order to award them (land in) Bahrain. They said, 'No, unless you give a similar amount of land to our brothers from the *Muhaajiroon*.' The Prophet ﷺ said, 'If not (i.e., if you will not accept that land), then be patient until you meet me [in some narrations, 'until you meet me at (my) Basin (in the Hereafter')]. For indeed, after me (i.e., after my death), you will be the victims of (other people's) selfishness.'"^[2]

When the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*, two important aims were achieved: First, the *Muhaajiroon*, who had left their wealth and homes and families behind in Makkah, found consolation at having found new families - brothers - who generously took care of their needs throughout the period of transition during which they worked to support themselves. And second, unity was achieved in the newly-formed Muslim country, an achievement of paramount importance, for without unity, a country cannot prosper.

[1] *Musnad Ahmad* (3/200, 201), and *Ibn Abee Shaibah* (9/68), number: 6561.

[2] *Saheeh Bukhaaree* (3794).

5) *Muhaajiroon* and *Ansaaree* Brother Inherited from One Another

When the Prophet ﷺ established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*, he ﷺ meant that they should be brothers in the truest sense of the word. Words and slogans were not enough; they had to fulfill all of the meanings that the word brotherhood entails – mutual love, sacrifice, compassion, and cooperation. And that is one of the main reasons why, in the early period that followed the Prophet's arrival in Al-Madeenah, paired brothers from the *Ansaar* and the *Muhaajiroon* inherited from one another.

Since the *Muhaajiroon* left behind in Makkah their homes, their wealth, and their families, extra care was needed to make sure they felt at home in Al-Madeenah. The *Ansaar* understood that it was their duty to share what they owned with their brothers from the *Muhaajiroon*, and to further impress upon the *Ansaar* the importance of sticking to that duty, Allah ﷻ revealed that paired *Ansaaree* and *Muhaajir* brothers should inherit from one another, as if to make clear that the bonds of brotherhood between them were stronger than the bonds of blood relations. Then, even when this legislation was abrogated, and only relatives inherited from one another, it was still bonds of Islamic brotherhood that enabled a person to inherit from his relative, for the Prophet ﷺ forbade Muslims from taking inheritance wealth from their disbelieving relatives.

Special circumstances – the newness of the *Muhaajiroon* in Al-Madeenah coupled with their newly impoverished circumstances – necessitated the above-mentioned legislation. But when the *Muhaajiroon* grew accustomed to life in Al-Madeenah, when they found ways of earning a living there, and when they gained a share of the booty on the Day of Badr, the laws of inheritance returned to their natural state – that people inherit based on their blood relation to the deceased. So after the first legislation was abrogated, if a man from the *Ansaar* died, it was his relatives, and not his brother from the *Muhaajiroon*, who inherited his wealth. Allah ﷻ said:

﴿وَالَّذِينَ ءَامَنُوا مِنۢ بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُوۡلَٰئِكَ مِنكُمْ وَأُوۡلُوا۟ ٱلْأَرْحَامِ
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧٥﴾﴾

“And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allah) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.” (Qur’an 8: 75)

Although this Verse abrogated the ruling for inheritance between paired brothers from the *Ansaar* and *Muhaajiroon*, all of the other duties of brotherhood remained binding upon them. Allah ﷻ said:

﴿وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ ٱلْوَٰلِدَٰنِ وَٱلْأَقْرَبُونَۗ وَٱلَّذِينَ عَقَدتْ
أَيْمَٰنُكُمْ فَعَاثُوهُمْ نَصِيبُهُمْۖ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾﴾

“And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiyah – wills, etc.). Truly, Allah is Ever a Witness over all things.” (Qur’an 4: 33)

Explaining this Verse, ibn ‘Abbaas ﷺ said, “When the *Muhaajiroon* arrived in Al-Madeenah, a *Muhaajir* would inherit from an *Ansaaree* instead of the latter’s relatives, based on the bonds of brotherhood that the Prophet ﷺ established between the *Muhaajiroon* and the *Ansaar*. When,

﴿وَلِكُلِّ جَعَلْنَا مَوَالِي﴾

“And to everyone, We have appointed heirs.”

was revealed, the previous legislation became abrogated. Then Allah ﷻ said:

﴿وَالَّذِينَ عَقَدتْ أَيْمَٰنُكُمْ فَعَاثُوهُمْ نَصِيبُهُمْ﴾

“To those also with whom you have made a pledge (brotherhood),

give them their due portion (by Wasiyah – will, etc.).”

No longer did a *Muhaajir* inherit from his *Ansaaree* brother, but the latter could bequeath a certain amount for him (though not more than one-third of his estate); also, the duties of helping and supporting one another, as well as being sincere to one another, remained binding upon them.”^[1]

6) The Value of Hard Work

He is completely wrong who thinks that work and trade came to a grinding halt in Al-Madeenah with the advent of Islam. To the contrary, work continued and people continued to trade; the main difference, however, between their work and the work people do today in advanced societies, is that they raised work to an act of worship, while people work today only to fulfill their psychological and physical needs.

In the early days that followed their arrival to Al-Madeenah, the *Muhaajiroon* accepted help from the *Ansaar*. But only after a short while passed, they insisted on working and on earning a living; they refused to take advantage of the help that the *Ansaar* were all too willing to give. Some members of the *Muhaajiroon* occupied themselves in business; others worked as farmers; and all of them preferred the fatigue that came with working over being dependent upon their brothers from the *Ansaar*. Faith imbues a person with a sense of self-dignity that makes it near impossible – unless it is absolutely necessary – for him to be dependant upon another human being. A man of true faith knows that the upper hand (i.e., the giving hand) is better and more beloved to Allah ﷻ than the lower hand (i.e., the receiving hand). The Companions ﷺ understood and applied this principle in their lives, so that we can safely conclude that it was the concepts of both brotherhood and work that formed the cornerstones of society in Al-Madeenah Al-Munawwarah.

^[1] Related by *Bukhaaree*, both in the Book of *Al-Kafaalah* (2292) and in the Book of *Tafseer* (4580).

7) The Dissolving of Racial Barriers

One of the hardest things to do in any multicultural society is to do away with tribalism or racism or any form of prejudice that divides the ranks of citizens. But the Prophet ﷺ succeeded in doing just that within a very short period of time, mainly through the implementation of one important policy: Appointing to each member of the *Muhaajiroon* a brother from the *Ansaar*. It must be remembered that Al-Madeenah consisted of many cultural groups: The *Ansaar*, which consisted of the Aus and Khazraj tribes, who had fought wars against each other for many years; the Quraish; Arabs from other tribes who embraced Islam and migrated to Al-Madeenah; non-Arabs who embraced Islam, such as Bilaal ibn Rabaah ؓ, who was originally from Abyssinia, and Suhaib Ar-Roomee, who had previously come to Makkah from the lands of the Romans. All of these became united under the banner of Islam. Today, perhaps more so than ever before, Muslims are afflicted with the diseases of racism and prejudice and nationalism. A person is first an Egyptian, a Pakistani, and so on, and then he is a Muslim, and not the other way around. We are one nation, yet we are divided into many countries; it is that division which weakens us. Prejudice has no limits for us these days; a man is prejudiced against not only those who are from a different country or province, but also those who are from a different city or village. We have forgotten what true brotherhood means, and we are prejudiced against those who do not have the same cultural background as we do, because we have strayed far away from the teachings of the Qur'an and of the Prophet's *Sunnah*.

Therefore, Muslims are in dire need of forming bonds of brotherhood similar to those that were formed between the *Muhaajiroon* and the *Ansaar*. As a nation, we cannot hope for our situation to improve unless we take on the same unselfish and sincere characteristics that the *Muhaajiroon* and the *Ansaar* embodied in their day-to-day lives. Empty talk of brotherhood, without actual brotherly feelings and actions, will not avail us in the least.

When a Muslim feels and knows that he is loved by his Muslim brothers – of all races, walks of life, and social classes – confident that they will help him in his time of need and that he will do the same for them, he will become a stronger and more determined individual. When such brotherly trust is lost – as it is today – then Muslims will be plagued with an identity crisis, as they cannot relate or trust the other adherents of their religion. Moreover, each Muslim will feel as though he is alone to face the plotting and rancor of Islam's enemies, who have him cornered, so that he has no escape.

During the lifetime of the Prophet ﷺ, the enemies of Islam plotted against the Muslims, making many attempts to destroy them. Yet no Muslim felt that he was alone; no Muslim felt that he had been abandoned to the whims of the enemy. To the contrary, Muslims relied upon and trusted one another during both easy and difficult times. Few though they were in number, they overcame seemingly insurmountable odds. Many though we are in number, we are, as the Prophet ﷺ informed us, like the foam and filth that is carried on the surface of flood water.

8) A Final Word in this Section on Brotherhood and Unity

Brotherhood is a blessing from Allah ﷻ, a gift that He ﷻ bestows upon those slaves of His that are obedient and righteous. Allah ﷻ said:

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنُصْرِهِ
وَبِالْمُؤْمِنِينَ ۝١٢ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ
بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ۝١٣﴾

“And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. And He has united their (i.e., believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.” (Qur’an 8: 62, 63)

Mutual cooperation among Muslims, unselfishness, mercy, forgiveness, good manners, unity - these are the concomitants of true faith. Allah ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Qur'an 49: 10)

A Muslim does not taste the sweetness of faith, unless he has first experienced the meaning of true brotherhood. The Prophet ﷺ said, "Whoever has in him three qualities, has tasted the sweetness of *Eemaan* (faith): Allah and His Messenger are more beloved to him than all else; he loves a person only for the sake of Allah; he hates to return to disbelief just as he hates to be thrown into the Fire."^[1]

The following Verse beautifully depicts some of the qualities of the Prophet's Companions ﷺ, including their mutual mercy towards one another:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾ ﴾

"Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is

^[1] Saheeh Bukhaaree, the Book of *Eemaan* (faith), chapter "The Sweetness of faith"; Hadeeth number: 16.

their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers – that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise).” (Qur’an 48: 29)

They were “severe against disbelievers,” even if their parents, brothers, or sons were disbelievers; and they were merciful among themselves, and that is true brotherhood, the brotherhood that is based upon a mutually shared religion.

9) Some of the Virtues of the *Ansaar*

a) The Title that Allah ﷻ Bestowed upon Them: Allah ﷻ and His Messenger ﷺ named the native Muslim inhabitants of Al-Madeenah the “*Ansaar*,” or “The Helpers.” Before the *Ansaar* pledged to obey and support the Prophet ﷺ and before they helped and comforted their brothers from the *Muhaajiroon*, they were not known by that title. Ghailaan ibn Jareer ؓ said, “I once said to Anas ؓ, ‘Were you generally known by the name, ‘The *Ansaar*,’ or did Allah ﷻ give you that name?’ He ؓ said, ‘Rather, it was Allah Who gave us that name.’”^[1]

Regarding the virtues and superior qualities of the *Ansaar*, they are many, some of which are comprehensive to all members of the *Ansaar*, and some of which apply to specific members of the *Ansaar*. As for the former kind of virtues, Verses of the Qur’an were revealed to point them out:

b) Allah ﷻ said of them that they are among the “believers in truth”:

﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا﴾

^[1] Saheeh Bukhaaree (3776).

﴿أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾﴾

“And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihaad), as well as those who gave (them) asylum and aid; – these are the believers in truth, for them is forgiveness and Rizqun Kareem (a generous provision i.e., Paradise).” (Qur’an 8: 74)

- c) Allah ﷻ informed them that He ﷻ is well-pleased with them, and He ﷻ commended them for being well-pleased with Him:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ يُغْفِرُونَ لِمَن دُونِهِمْ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٠٠﴾﴾

“And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to Al-Madeenah) and the Ansaar (the citizens of Al-Madeenah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (Qur’an 9: 100)

- d) Allah ﷻ described them as being among the successful ones:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَن هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شَحْنَنَفْسِهِ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And those who, before them, had homes (in Al-Madeenah) and had adopted the Faith, – love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them (emigrants) preference over themselves, even though they were in

need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

As for the Ahadeeth that speak about the superior qualities of the Ansaar, some of them are as follows:

- e) **The Prophet's love for the Ansaar:** Anas ؓ said, "The Prophet ﷺ once saw a group of women and children coming from a wedding. The Prophet ﷺ stood up with a great deal of zeal and happiness, and said, 'You are among the most beloved of people to me.' He ﷺ repeated this phrase three times."^[1]
- f) **Loving the Ansaar is a sign of faith; hating them, a sign of hypocrisy:** Al-Baraa ibn 'Aazib ؓ reported that he heard the Messenger of Allah ﷺ say, "As for the Ansaar, none loves them save the believer, and none hates them save the hypocrite. Whosoever loves them, Allah loves him. Whosoever hates them, Allah hates him."^[2]
- g) **All Muslims must love the Ansaar:** Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Whoever loves the Ansaar, Allah loves him; and whoever hates the Ansaar, Allah hates him."^[3]
- h) **The Prophet's desire to ascribe himself to the Ansaar:** Abu Hurairah ؓ reported that the Prophet ﷺ said, "Were the Ansaar to travel through a valley or a mountain-pass, I would have traveled in the valley of the Ansaar. And had it not been for the Hijrah (migration), I would have been a member of the Ansaar."^[4]

^[1] Saheeh Bukhaaree, in the Book of the Ansaar's Merits (3785) and also in the Book of Marriage, chapter "Women and Children Going to Attend a Marriage"; Hadeeth number: 5180.

^[2] Saheeh Bukharee, the Book of the Ansaar's Virtues, chapter "Loving the Ansaar is a part of Eemaan (faith)"; Hadeeth number: 3783.

^[3] Related by Ahmad (2/501), and by Al-Haithamee in *Mujma'uz-Zawaa'id* (10/39); the latter said, "Its chain is good."

^[4] Saheeh Bukhaaree, the Book of the Ansaar's Merits (3779).

- i) **The Prophet ﷺ invoked Allah ﷻ to forgive them and their families:** To be sure, the Prophet's supplications are answered, and so the *Ansaar* were truly blessed when the Prophet ﷺ supplicated to Allah ﷻ for them. 'Abdullah ibn Al-Fadl related an incident that took place a number of years after the Prophet's death. He related that he heard Anas ibn Maalik ؓ say, "I became sad on account of those who were struck down at Al-Harrah." Al-Harrah was a battle that took place in the year 63 H, at a time when some of the Prophet's Companions ؓ were still alive. Prior to the battle, the people of Al-Madeenah withdrew their pledge of allegiance to Yazeed ibn Mu'aawiyah, because of the ill reports they received concerning his rule. Yazeed sent to them an army that was headed by a man named Muslim ibn 'Uqbah Al-Murree. That army defeated the people of Al-Madeenah, and as a result, many members of the *Ansaar* were killed. At the time, Anas ؓ was in Basrah, and when news of what happened reached him there, he became very sad on account of his *Ansaaree* brothers who were killed. Zaid ibn Arqam ؓ, who at the time was in Kufah, wrote to Anas ؓ, comforting him for their deaths. In the letter he sent, Zaid ibn Arqam ؓ wrote that he had heard the Messenger of Allah ﷺ say, "O Allah, forgive the *Ansaar* and the children of the *Ansaar*." ibn Al-Fadl, the narrator of this *Hadeeth*, was not sure whether the Prophet ﷺ also said, "And (forgive) the children of the *Ansaar's* children."^[1] ^[2]
- j) **The Prophet ﷺ advised Muslims to treat kindly the members of the *Ansaar*:** To be sure, the people of the *Ansaar* made many sacrifices; their contribution to the propagation of Islam was great, and nothing, not even the most difficult of circumstances, prevented them from fighting in the way of Allah ﷻ. Allah ﷻ commended them for their steadfastness and bravery, saying:

^[1] This addition is established in the narration of Muslim, in the Book of the Companions' Virtues, chapter "Some of the Virtues of the *Ansaar*"; *Hadeeth* number (2506, 2507).

^[2] *Saheeh Bukhaaree* (4906).

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ
إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾﴾

“Allah has forgiven the Prophet ﷺ, the Muhajiroon (Muslim emigrants who left their homes and came to Al-Madeenah) and the Ansaar (Muslims of Al-Madeenah) who followed him (Muhammad ﷺ) in the time of distress (Tabook expedition etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.” (Qur’an 9: 117)

The Prophet ﷺ even wrote a declaration in which he exhorted Muslims to respect and honour the *Ansaar*. Anas ؓ reported that the Messenger of Allah ﷺ said, “The *Ansaar* are my *Karishee* (inner garment, i.e., those that are close to me and to whom I entrust my secrets) and my ‘*Aibah* (i.e., the elite, those that are sincere to me and who are trustworthy in preserving secrets). People will increase in numbers, while the *Ansaar* will decrease in numbers, so accept (gracefully) from the good-doer among them, and pardon the one among them who does wrong.”^[1] In regard to the Prophet’s saying, “People will increase in numbers, while the *Ansaar* will decrease in numbers,” ibn Hajar (may Allah have mercy on him) said, “This alluded to what was to come, in terms of how Arab tribes and foreign peoples later entered into the fold of Islam, and greatly outnumbered the tribes of the *Ansaar* (the Aus and the Khazraj). So no matter how much the *Ansaar* multiplied they would always thereafter remain a small group in comparison to all other Muslims. There is, however, another possible meaning: That the *Ansaar* were going to literally decrease in numbers. This is a highly plausible meaning, for people today who can correctly be ascribed to the lineage of ‘Alee ibn Abee Taalib ؓ greatly outnumber those who are established

^[1] *Saheeh Bukhaaree*, the Book of the *Ansaar*’s Merits; *Hadeeth* number: 3801.

descendants of the Aus and Khazraj tribes.”^[1]

Anas ؓ also related that, one day, the Prophet of Allah ﷺ came out and was received by the *Ansaar* (and perhaps by others as well). He ﷺ said, “By the One Who has the soul of Muhammad in His Hand, I indeed love you. And verily, the *Ansaar* have fulfilled the duties that were binding upon them, and what remains is their recompense, so treat well those among them who do well, and forgive those among them who do wrong.”^[2] The Prophet’s saying, “The *Ansaar* have fulfilled the duties that were binding upon them,” refers to the pledge they made on the night of Al-‘Aqabah. They pledged to give shelter to, protect, and help the Prophet ﷺ; and in return for doing that, they were promised the reward of Paradise. The Prophet ﷺ said the above-mentioned words because they fulfilled all of the articles of the ‘Aqabah Pledge.^[3] And Abu Qataadah related that he heard the Messenger of Allah ﷺ say on the pulpit to the *Ansaar*, “Whoever rules over the *Ansaar*, let him treat well the good-doer among them, and let him forgive the one among them who does wrong. And whosoever causes them dismay has indeed caused dismay to the one who is (i.e., stands) between these two (perhaps he ﷺ was pointing to the edges of his pulpit, and Allah ﷻ knows best),” and he ﷺ then pointed to himself ﷺ.^[4]

^[1] *Fathul-Baaree*, the explanation of *Hadeeth* number: 3801.

^[2] *Musnad Al-Imam Ahmad* (3/187).

^[3] Refer to *Fathul-Baaree*, in the explanation of *Hadeeth* number: 3799.

^[4] Refer to *Al-Hijrah An-Nabawiyah Al-Mubaarakah* (pg. 151).

4

“The Book” Or “The Scroll” Or “The Constitution”

When the Prophet ﷺ performed *Hijrah* (migration), Al-Madeenah was populated by various groups: The Aus and Khazraj tribes, who together became known as the *Ansaar*; the Jewish inhabitants of Al-Madeenah, who were divided into three distinct tribes; and the newly arrived immigrants from Makkah. The Prophet ﷺ wrote a constitution of sorts, delineating each group's rights and duties. And included within the articles of that constitution were articles that related to the Jewish inhabitants of Al-Madeenah, for the Prophet ﷺ had concluded an agreement with them: That they were to safely and peacefully live under the banner of the newly-formed Muslim country if they promised to protect and defend the Muslims from external threats; and similarly, if the Jews were to be attacked by a third party, it would be the duty of the Muslims to protect and defend them. Older reference books call the said scroll “The Book” or “The Scroll.” More recent, present-day works refer to it as “The Constitution.”

In his book *As-Seerah An-Nabawiyah As-Saheehah*, Dr. Diyaa Al-'Umaree studied the various narrations in which “The Constitution” was related. And after studying the chains of those narrations, he said, “When those narrations are considered as a group, they strengthen one another to the degree that they are raised to the level of authentic *Ahadeeth*.”^[1] Dr. Al-'Umaree also

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* by Al-'Umaree (1/275).

pointed out that the very style of "The Constitution" indicates its authenticity. "Its text," Dr. 'Umaree said, "consists of words and phrases that were commonly used during the era of the Messenger ﷺ but that have ever since been rarely used; to the degree that the text is incomprehensible except to those that are specialized in the study of that era. Furthermore, the document does not comprise of any text that praises or disparages an individual or a group (rather it is a straightforward constitution). So for these reasons one may say that it is an authentic, and not forged, document."^[1] Also, the strong similarities between the style of the document and the style of the Prophet's letters lend it even more legitimacy.

The Lessons And Morals We Learn From The "The Document" (Or "The Constitution")

1) The Gaining of a Precise Definition of "Al-Ummah," or "The Nation"

In order to give itself a precise meaning, every newly-formed nation needs to define itself by answering a number of questions: What system of rule is it based on? What system of laws is it going to apply? Who are its citizens? Who are its allies (and, if need be, its enemies)? What are the rights of each citizen? These and similar questions are dealt with in the constitutions of modern-day countries. And as a first in Arabia, they were dealt with in the constitution that the Prophet ﷺ set down in writing once he ﷺ arrived in Al-Madeenah. It was a first in Arabia because prior to the advent of Islam, the term 'nation' was not known in Arabia. Groups and societies were formed based not on common citizenship or a common set of beliefs, but on family relationships - hence the coming together of tribes.

The Prophet ﷺ removed from people's minds the concept of tribal

^[1] *Tandheemaat Ar-Rasool ﷺ Al-Idaariyyah Fil-Madeenah* by Saaleh Al-'Alee (pgs: 4, 5).

unity, replacing it with the concept of national unity, a unity that is based not on race or colour, but on religion – all adherents of Islam, regardless of their background, are citizens of the Muslim *Ummah* (nation). The constitution made it clear that “They are indeed one nation.” And the same point is emphasized in different Verses of the Qur’an; for example, Allah ﷻ said:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ۙ﴾ (٩٢)

“Truly! This, your *Ummah* [Shariah or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone).” (Qur’an 21: 92)

And Allah ﷻ made it clear that the Islamic nation is a just nation and that it is the best of nations:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ﴾ (١٤٣)

“Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.” (Qur’an 2: 143)

Also, Allah ﷻ commended this nation for being a nation of action, for its members enjoin good and forbid evil. Allah ﷻ said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ (١١٠)

“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-

Ma'roof (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Faasiqoon (disobedient to Allah - and rebellious against Allah's Command)." (Qur'an 3: 110)

The constitution highlighted some important duties of citizens: They help the wronged against an oppressor, they fulfill the rights of Islamic brotherhood, and they fulfill the rights of family relations as well as of neighbours. The two native tribes of Al-Madeenah, who had fought one another for decades, were fused into one entity: The *Ansaar* (the Helpers). And in a more general sense, the members of the *Ansaar* and the *Muhaajiroon* were fused into one entity as well, all of them being Muslims, and all of them being citizens of the Muslim *Ummah* (nation). They were united not by blood but by a common set of beliefs, and as such, they shared the same feelings, thoughts, and even *Qiblah* (direction to which they prayed). They no longer ruled according to handed-down customs, but according to the *Shariah*. In these points, they became distinguished from other peoples, distinguished from neighbouring Jews and other allies.

To be sure, the Prophet ﷺ intended to distinguish the citizens of the Muslim nation from the citizens of every other nation, to further give a unified and distinct identity to all Muslims, to bring them closer together, and to instill into them a sense of honour for who they are. At first Muslims shared a *Qiblah* with the People of the Book, but then it was changed from Jerusalem to Makkah. In many other instances, the Prophet ﷺ intentionally legislated practices that are different from those applied by the People of the Book - Jews and Christians. Jews did not perform prayer with their shoes on, and so the Prophet ﷺ gave permission to his Companions ﷺ to pray in their shoes. Jews did not dye their hair once it turned white; the Prophet ﷺ gave permission to Muslims to dye their hair with henna and *Katam* (a kind of plant that was

used for dyeing). Jews fasted on the day of 'Aashoorah; the Prophet ﷺ fasted that day as well, but at the end of his life, he declared his intention to fast both on the day of 'Aashoorah and on the day before it; some scholars mentioned that the Prophet ﷺ resolved to fast the extra day so as to be different from the Jews.

For the members of a nation to feel honoured by their citizenship, they must have their own practices. By imitating the members of another nation, they show discontent at who they are, and a desire to be what they are not. In so many words, they are saying, "We are ashamed of who we are, and we wish that we were more like the members of such and such nation." We of course have a sense of this today, when we see so many of our youth – and adults – impersonating famous people and the styles that are prevalent in other nations, thus implicitly admitting cultural inferiority.

The Prophet ﷺ legislated for Muslims to be different and to feel their cultural superiority. He ﷺ said, "Whoever imitates a people is one of them."^[1] He ﷺ also said, "Do not imitate the Jews."^[2] Many *Ahadeeth* convey a similar meaning.

In Islam, our cultural uniqueness does not act as a barrier between us and others; citizenship to the Muslim *Ummah* (nation) is not closed to those who are not born Muslims; to the contrary, citizenship is open to everyone, regardless of gender, race, cultural background, and even country – for the homeland of the Muslim nation is earth, which is why you will find Muslims living in every country.

The constitution clearly expressed that the Jewish inhabitants of Al-Madeenah were citizens of the Muslim nation. In one of the articles, it was written, "And those who follow us from the Jews: They have the right to be helped and they will not be wronged, and (we) will not support others against them." Even more clearly expressed, it is written in another article of the constitution that

[1] *As-Seerah An-Nabawiyah As-Saheehah* (1/293).

[2] *As-Seerah An-Nabawiyah As-Saheehah* (1/293).

“the Jews of Banu ‘Auf are a nation with the believers” And so we see that Islam considered those among the People of the Book who lived in Muslim lands to be citizens – “A nation with the believers” – as long as they fulfilled their obligations. According to the articles of the constitution, a different religious affiliation was not a reason to prevent one from becoming a citizen.

2) Final Authority in all Matters was with Allah ﷻ and His Messenger ﷺ

Judgment in all matters – trade disputes, religious issues, marital discord, crimes, etc. – was with Allah ﷻ and His Messenger ﷺ. In the constitution that the Prophet ﷺ set down in writing, it was clearly mentioned that, “No matter how much you disagree with one another regarding any matter, it comes back to Allah and to Muhammad ﷺ (for judgment).” The purpose behind this article is clear: It was to emphasize the fact that Al-Madeenah was to be ruled according to the *Shariah* and that the Messenger of Allah ﷺ was to be the leader of the newly-formed country.

The Prophet ﷺ was eager to establish Allah’s rule over his nation, for doing so, the Prophet ﷺ knew, was worship itself. Allah ﷻ said:

﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (١٠)

“The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him (i.e., His Monotheism), that is the (true) straight religion, but most men know not.” (Qur’an 12: 40)

Allah ﷻ said in this Verse, “The command (or the judgment) is for none but Allah,” a reality that applies to worship, to beliefs, to dealings, and to all else. Men, therefore, do not have the right to judge in any matter based on their personal desires or opinions. This is where Islam differs from all other religions: In other religions, worship is for whatever deity is worshipped, and day to

day, worldly affairs are under the dominion and rule of men; in Islam, however, worship is for Allah and the law of the land is the *Shariah* (i.e., all laws that Allah ﷻ legislated in the Qur'an or through the *Sunnah* of the Prophet ﷺ) of Allah ﷻ. Allah ﷻ said:

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ ۞ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۚ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۝ ٣ ﴾

“Verily, We have sent down the Book to you (O Muhammad ﷺ) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah’s sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e., the worship and the obedience) is for Allah only. And those who take Auliya’ (protectors and helpers) besides Him (say): “We worship them only that they may bring us near to Allah.” Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.” (Qur’an 39: 2, 3)

And Allah ﷻ said:

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ حَصِيمًا ۝ ١٠٥ ﴾

“Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur’an) in truth that you might judge between men by that which Allah has shown you (i.e., has taught you through Divine Inspiration), so be not a pleader for the treacherous.” (Qur’an 4: 105)

Therefore the Qur’an was revealed not just for worship, but for the application of the *Shariah* as well. So just as worship can be performed only in accordance with revelation, judgments in worldly and religious affairs can be rendered only in accordance

with divinely revealed law – or with that which has a basis in divinely revealed law. And, it must be remembered, establishing Allah’s Law on earth enables people to safely worship Allah ﷻ – for did not the Prophet’s Companions ﷺ have more freedom to practice their religion once they established Allah’s *Shariah* in Al-Madeenah than they did while they were being oppressed in Makkah. To establish Allah’s rule on earth makes it easier for people to fulfill the purpose for which they were created, to worship Allah ﷻ:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾

“And I (Allah) created not the jinns and humans except they should worship Me (Alone).” (Qur’an 51: 56)

In various articles of the constitution, the Jews of Al-Madeenah agreed that all judicial, legislative, and executive powers are with Allah ﷻ and His Messenger ﷺ. Nonetheless, Jews were not required to always seek judgment with the Prophet ﷺ, but rather only when there was an incident involving both them and Muslims. As for matters that pertained to themselves only, they were required to seek judgment in the Torah, and it was their own rabbis whose duty it was to judge between opposing litigants. If they wanted, however, they had the option of seeking judgment in their personal matters with the Prophet ﷺ. Whenever that happened, the Prophet ﷺ had the choice of agreeing to judge between them or of refusing and telling them to seek judgment with their own rabbis. Allah ﷻ said:

﴿سَمِعُونَ لِلْكَذِبِ أَكْثَرُونَ لِلسُّعْتِ فَإِنْ جَاءُوكَ فَأَحْكُم بَيْنَهُمْ أَوْ
أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُم
بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤١﴾﴾

“(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with

justice between them. Verily, Allah loves those who act justly."
(Qur'an 5: 42)

The Jews of Al-Madeenah did in fact come to the Prophet ﷺ, asking him to judge between them in certain matters. One particular example involved a disagreement that broke out between the Banu An-Nadeer and Banu Quraizah tribes, two of the three Jewish tribes that inhabited Al-Madeenah. If a member of Banu An-Nadeer killed a member of Banu Quraizah, blood money had to be paid out; and vice-versa. The problem was that the Banu An-Nadeer tribe was more powerful than Banu Quraizah, and so when one of their members was killed by a Banu Quraizah tribesman, they asked for two times more blood money than they would pay if one of their tribesmen had killed a Banu Quraizah tribesman. With the advent of Islam in Al-Madeenah, Banu Quraizah refused to continue the practice of paying twice as much blood money as the Banu An-Nadeer tribe would pay; they asked that each tribe be required to pay an equal amount of blood money. The various Jews that were involved in this matter brought the case before the Prophet ﷺ, and the following Verse of the Qur'an was then revealed:

﴿وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ
كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾﴾

"And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zaalimoon (polytheists and wrongdoers – of a lesser degree)." (Qur'an 5: 45)

The constitution also clearly stated the following: "Whenever an incident or a quarrel occurs between the parties involved in this document and it is feared that the situation will worsen, then it returns (for judgment) to Allah and to Muhammad, His

Messenger ﷺ." Since he ﷺ was the Messenger of Allah ﷻ, since he was ordered to convey Allah's *Shariah* to mankind, and since he was the living interpretation of Allah's speech, the Prophet ﷺ had authority over all matters in Al-Madeenah. Furthermore, the Prophet ﷺ became leader by the consensus of all parties that were involved in the making of the constitution. The constitution even declared that, "None among them may leave without the permission of the Prophet ﷺ." This article had a major impact on preventing people from going to Makkah or elsewhere and allying themselves with the Quraish or any other enemy tribe. Another article of the constitution was even more explicit in this regard: "Protection is not granted on behalf of the Quraish or anyone that supports the Quraish." Finally, another interesting aspect of the constitution is that the name of no human being save that of the Messenger of Allah ﷺ is mentioned in it.

3) The Borders of the Newly-Formed Muslim Country

The following was written in the constitution: "Indeed, the inside of Yathrib (Al-Madeenah) is inviolable upon the parties involved in this document." Inviolability for Al-Madeenah, as for Makkah, basically means that its trees may not be cut down, and its birds may not be killed. If this ruling applies to trees and birds, it applies with even more emphasis to wealth and to people's lives. We have hitherto discussed how the constitution defined the term "*Ummah* (nation)" and specified its citizens; it also made clear the borders of that nation's initial territory and borders - initial because it soon expanded at a very fast rate.

Al-Madeenah was initially the only territory of the newly-formed Muslim country. The Prophet ﷺ sent his Companions ﷺ out to place banners or markers to indicate the borders of Al-Madeenah from all directions. To the east and west, Al-Madeenah extends until, but not including, the two rocky lands that border it from those two directions. Its northern border is Mount Thaur, and its southern border is Mount 'Aiyr.

Then, with each conquest, the Muslim country expanded, until it

soon extended far towards the east and west – from the Atlantic Ocean to the west, to vast areas in western and southern Europe, to large areas in western and southern Asia, to China and Russia in the east, and to northern and central Africa.

So in short, the Prophet ﷺ outlined the initial, and not the final, borders of the Islamic nation. And at any rate, the borders of Islam are not limited by geographical boundaries, for Allah ﷻ said:

﴿قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾﴾

“Moosa (Moses) said to his people: “Seek help in Allah and be patient. Verily, the earth is Allah’s. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the *Muttaqoon* (the pious).” (Qur’an 7: 128)

4) Freedom and the Rights of Man

The constitution declared the freedom of all citizens – including the Jewish inhabitants of Al-Madeenah who lived under the banner of the Islamic nation, for one of the articles of the constitution explicitly stated: “To Muslims is their religion, and to Jews is their religion.” And Allah ﷻ said:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Taaghoot* and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.” (Qur’an 2: 256)

Islamic society was founded upon justice. In the newly-formed Muslim country, each individual, without having to spend any effort or money, was able to demand justice if he had been

wronged. Islam made it obligatory upon those in authority to establish justice among people, without showing prejudice based on gender, language, cultural background, level of wealth, or status in society.

When a Muslim judge sees two litigants, he is not supposed to notice friends or enemies, rich or poor people, laborers or rich businessmen; instead, he sees them as being two litigants between whom he must rule justly and fairly. Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَيْكُمْ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾﴾

“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.” (Qur’an 5: 8)

This Verse explicitly states that, just because one hates a people, one may not do them injustice; implicitly, this Verse informs us that, just because one loves a people, one may not take their side when they are in the wrong.

In another Verse, Allah ﷻ said:

﴿فَلِذَٰلِكَ فَادَعُٓ وَاسْتَقِمْ كَمَا أُمِرْتُ وَلَا تَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾﴾

“So unto this (religion of Islam, alone and this Qur’an) then invite (people) (O Muhammad ﷺ), and Istaqim [(i.e., stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: “I believe in

whatsoever Allah has sent down of the Book [all the holy Books, – this Qur'an and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibraaheem (Abraham)] and I am commanded to do justice among you, Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return." (Qur'an 42: 15)

Commenting on the second part of this last Verse, Abul-'Alaa Al-Maudoodee (may Allah have mercy on him) said, "It is as if the Prophet ﷺ is being commanded to say: I have been ordered to establish justice without being unjust to enemies. It is not for me to be biased towards one person, and prejudiced against another. My relationship with all people is the same: It is the relationship of establishing justice. I am the helper and supporter of all who are in the right, and I am the opponent of all who are in the wrong. In my religion, no person, no matter who he is, has special, privileged rights. My relatives do not have a certain set of rights, while strangers have another set of rights; nor do the wealthy and the men of status enjoy more rights than the poor and the men of low status; with me, they are all equal. What is right is right for everyone, and what is a sin is a sin for everyone. What is forbidden is forbidden for everyone, and what is permissible is permissible for everyone. What is obligatory is obligatory for everyone. Not even I am exempt from the authority of Divine Law (the *Shariah*)."

Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ
الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ
أَن تَعْدِلُوا وَإِن تَلَوُّا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾﴾

"O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may

avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.”
(Qur’an 4: 135)

If the document the Prophet ﷺ recorded in writing was the constitution of the newly-formed Muslim country, with both general rules and rules that applied specifically to that era – such as duties that were binding upon the various parties involved in the making of the constitution – the Noble Qur’an is in effect the constitution of Muslim societies at all times. In the above-mentioned Verse, Allah ﷻ orders Muslim leaders – and all Muslims for that matter – to be paragons of justice; to be just not only when an issue involves other people but also when one’s own self and one’s family is implicated in a matter. Allah ﷻ did not merely command Muslims to be just in their hearts; He ﷻ further commanded them to take an active approach to applying justice, commanding them to “Stand out firmly for justice. A Muslim must not take sides with the rich against the poor, nor must he, feeling mercy, take sides with the poor against the rich; to the contrary, he must be completely unbiased in any given situation, and his sole concern must be to find out what is just and to then apply it.

In the above-mentioned Verse, Allah ﷻ informs us that we must be just even when our own self-interests or the interests of our family members are at stake. We must not allow our love of our own selves and of our families sway our views and actions when it comes to applying justice. In the following Verse, Allah ﷻ completes the meaning of applying justice: in it, He ﷻ commands Muslims not to allow hatred of an enemy to prevent them from acting justly towards that enemy:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَٰی ءَا لَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰی وَاَتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿٨﴾﴾

“O you who believe! Stand out firmly for Allah and be just

witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.” (Qur’an 5: 8)

As for the principle of equality, many articles of the constitution directly deal with it. The constitution explicitly stated that the safety granted by the weakest Muslim is binding upon all Muslims, that Muslims are all protectors of one another, that they must help one another in times of both ease and difficulty – and that they are all equal.

Equality is a general principle that Islam established and that helped spread the message of Islam. Allah ﷻ said:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e., one of the Muttaqoon (the pious)]. Verily, Allah is All-Knowing, All-Aware.” (Qur’an 49: 13)

And the Messenger of Allah ﷺ said, “O people, Lo! Indeed your Lord is One; your father is one, and Lo! The Arab is not superior to the foreigner, nor is the foreigner superior to the Arab; the red (man) is not superior to the black (man), nor is the black (man) superior to the red (man) – except through piety (i.e., piety is the only means by which one becomes superior to another person). Have I conveyed?”^[1]

Many peoples in the past became attracted to and entered into the fold of Islam because they appreciated its teaching of equality, a teaching that they saw not only in theory but in practice as well. Equality in Islam does not mean that all people are equal in all things, a foolish notion that runs contrary to the nature of how Allah ﷻ created us (as is attested to by the failure of Communist

^[1] Musnad Al-Imam Ahmad (5/411).

countries). People differ in their talent, skill, and level of wealth. Allah ﷻ blesses one person with a certain amount of sustenance, and another person with a lesser amount. Equality does not apply to such matters; rather, it applies to when people deal with one another – particularly in an Islamic court. A Muslim judge hands down judgment in his court based on the principles of justice and equality, ignoring the cultural background, sex, colour, level of wealth, and status of both litigants. All citizens of a Muslim country are equal in the eye of Islamic Law.

The best example of a Muslim country, the one established by the Prophet ﷺ during his lifetime, did much to establish equality among all people. First, Muslims were taught that applying the teaching of equality is an act of worship, for which one is rewarded by Allah ﷻ. Second, all considerations of class, of race, and of prejudice were eradicated from the minds of Muslims. If a man looked down upon his brother because of his colour or race or cultural background, he was immediately castigated and reminded of the fact that he was showing one of the characteristics of ignorance. And third, all Muslims were given an opportunity to achieve worldly prosperity and religious honour; positions and honour were bestowed upon people based on their skills, qualifications, work ethic, and talents; hence Bilaal ؓ, a freed slave, was chosen for one of the most honourable of tasks: performing the call to prayer.

The constitution contained all of the articles that should be found in a comprehensively written constitution: each person knew his duties and his relation to his country. It was not, however, comprehensive for all times; for after it was written, the Qur'an continued to be revealed for ten more years. Many Verses were revealed that explained how people should live, what principles Muslims should apply in terms of governing themselves, what the principles of Islamic legislation are, what laws should Muslims apply within their country and what their dealings should be with foreign countries, and so on; and all of that was further elaborated upon and explained in the Prophet's *Sunnah*.

The constitution provides a wonderful and comprehensive framework for how a constitution should be written; it explains important principles in terms of what relations Muslims should keep with foreign countries and with non-Muslims who live alongside them. In this regard, one should appreciate the justness and fairness of the constitution's articles.

The first-ever Islamic document, the constitution is a particularly wonderful document because those that lived by its terms underwent an amazing transformation, having gone from being slaves of tribal customs and traditions to becoming slaves of Allah ﷻ. The constitution is also of particular interest because it attests to the fact that Al-Madeenah was a highly-civilized country; many of the rights that were included within the articles of the constitution have only recently been embraced – in speech if not in deed – by present-day countries. It must be remembered, however, that all participating parties in a constitution or pact must fulfill its terms. In later chapters, we will see – *In Sha Allah* – whether the Jewish inhabitants of Al-Madeenah fulfilled the constitution's terms or not.

The Status And Position Of The Jewish Dwellers Of Al-Madeenah

No one had more reason to believe in the Prophet ﷺ than the Jews: They had a clear description of him in their books, and they even knew approximately when and exactly where the awaited Prophet ﷺ would appear. In fact, one of the main reasons why they settled in Al-Madeenah was that they wanted to be there when the awaited Prophet ﷺ would appear. Meanwhile, the Quraish and the native inhabitants of Al-Madeenah had no scripture, no revealed book in which they were foretold about the advent of a Prophet. Yet they believed, and despite all of the proofs that the Jews had with them, they disbelieved.

Safiyyah bint Huyaih ibn Akhtab ؓ related the following account, which exemplifies the stance that almost all Jews took in relation to the Prophet ﷺ:

“Of all his children, my father loved me most; and likewise did my uncle, Abu Yaasir, love me. Whenever I and another one of their children met them, they would always take me instead of that other child. Then when the Messenger of Allah ﷺ arrived in Al-Madeenah, he ﷺ stopped at Quba, among the (clan of) Banu ‘Amr ibn ‘Auf. My father, Huyaih ibn Akhtab, and my uncle, Abu Yaasir ibn Akhtab, went to him, having first performed ablution. They did not return until sunset; they came back looking tired, lethargic, and downcast; and they were walking very slowly. I went to them cheerfully as I always did, and by Allah, neither one of them even turned to look at me – such was their melancholy. I heard my uncle, Abu Yaasir, say to my father, Huyaih ibn Akhtab, “Is it really him (i.e., is he really the awaited Prophet)?” He said, “Yes, by Allah.” My uncle said, “Do you recognize him? Have you truly established his identity?” He said, “Yes.” My uncle said, “So what are your inner feelings towards him?” He said, “Enmity, by Allah, as long as I live!”^[1]

From the day the Prophet ﷺ arrived in Al-Madeenah, the Jews waged war against him, not necessarily a military war, but a war nonetheless. Like the Quraish before them, they tried to discredit the Prophet ﷺ in order to deter people from following him. In Islam, Jews saw a threat to their false beliefs. Islam came to invite people to believe in the Oneness of Allah ﷻ and to acknowledge that no race is superior to another race, but that rather all people are slaves of Allah ﷻ. Meanwhile, Jews believed that ‘Uzair is the son of Allah ﷻ and that they, being superior to all other races and peoples, are the chosen ones of Allah ﷻ. And as such, they did not adhere to the articles of the constitution in the signing of which they were voluntary participants. Eventually, the Jewish inhabitants of Al-Madeenah carried out heinous acts of deception and betrayal that precipitated their expulsion from Al-Madeenah; we will come to those acts later on in this work. But even prior to serious crimes that led to their expulsion, they acted contrary to the spirit of the constitution. True, they had their

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/518, 519).

freedom of religion, but at the same time they were supposed to be loyal to the Prophet ﷺ and to the Muslims of Al-Madeenah. Here are some of things they did to fight against Islam and Muslims:

1) Dividing the Ranks of Muslims

Based on the constitution, the Jewish inhabitants of Al-Madeenah were supposed to be a nation alongside the Muslims; their actions, however, indicated the contrary. Not being able to militarily attack their Muslim neighbours in Al-Madeenah, yet harbouring a great deal of rancor against them, the Jews of Al-Madeenah tried to sow dissension among Al-Madeenah's inhabitants.

Once they embraced Islam, the Prophet's Companions ﷺ became united, though they had previously been divided; and they loved one another, though they had formerly hated one another (this is particularly true of the Aus and Khazraj tribes, both of which tribes, after the advent of Islam, together became known as the *Ansaar*). In their mutual love and compassion, they were like a single body: If a part of it hurts, the rest of it is afflicted with sleeplessness and fever. The Jews of Al-Madeenah realized this and wanted to rekindle in them feelings of the past – feelings of hatred and enmity.

An old Jewish tribesman concocted a plan to divide the members of the *Ansaar*, who were easier targets than the *Muhaajiroon*, since the members of the latter group were from the same tribe – the Quraish – whereas the former group consisted of people from two tribes – the Aus and the Khazraj – who happened to have had a bitter history of conflict and war. An old Jewish tribesman, Shais ibn Qais, wanted to rouse anew in the *Ansaar* the feelings of hatred they once had for one another.

Muhammad ibn Ishaq (may Allah have mercy on him) related that Shais ibn Qais, an old man who was deeply immersed in his disbelief and who felt a great deal of rancor and jealousy towards the Muslims, passed by a number of the Prophet's Companions ﷺ, some of whom were from the *Ansaar* and some of whom were

from the Khazraj. They were seated in a gathering, talking amiably to one another. Shais was furious when he saw how united they were and at how much Islam had brought them together. Racing through Shais's mind were thoughts about the days of ignorance, when the Aus were bitter enemies of the Khazraj. Looking upon them with those thoughts in his mind, Shais said, "A group from Banu Qailah (Qailah, the name of a woman, was an ancestor to both the Aus and the Khazraj) have gathered together in these lands. No, by Allah, we can never enjoy a stable living alongside them if they are united." In Shais's company was a young Jewish man; Shais ordered him to carry out his plan, saying, "Go to them and sit alongside them. Then bring up the Day of Bu'aath (a battle that took place between the Aus and the Khazraj) and the events that preceded it; then recite some of the poetry that they had composed (in which they used to berate and satirize one another)."

On the Day of Bu'aath, the Aus had fought against the Khazraj, and the Aus came out as victors. At the time, the leader of the Aus was a man named Hudair ibn Simaak Al-Ashhalee, father of Usaid ibn Hudair; and the leader of the Khazraj was 'Amr ibn An-Nomaan Al-Bayaadee; the two of them were venerable chieftains who were both killed that day.

The young Jewish man did as he was told; he went to the members of the *Ansaar* who were seated together, and he spoke about the Day of Bi'aath. The plan worked, at least initially: A loud argument broke out; two men, perched on their knees, jumped on each other. The first man was Aus ibn Qaidhee ؓ, from the Haarithah ibn Al-Haarith clan, one of the clans of the Aus tribe. The other man was Jabbaar ibn Sakhar ؓ, from the Banu Salamah clan, one of the clans of the Khazraj. Those that were gathered became furious, to the degree that a few of them threatened to renew the war that had once raged between the Aus and the Khazraj. They agreed to meet one another with their swords at Al-Harrah, a rocky land that bordered Al-Madeenah.

When news of what happened and what was about to happen

reached the Messenger of Allah ﷺ, he went to them, accompanied by members of the *Muhaajiroon*. Once he reached them, the Messenger of Allah ﷺ said, "O group of Muslims, Allah! Allah! Is it the call of ignorance (the call of tribal loyalty and not Islamic brotherhood) (by which you summon one another), while I am in your midst, and after Allah has guided you to and honoured you with Islam! And after He ﷻ has severed from you the matter of ignorance, has saved you with it (i.e., with Islam) from disbelief, and has joined with it (i.e., Islam) your hearts!"

The people then knew that they had been led on and deceived by the *Shaitaan* (the Devil) and that it was nothing other than a plot of the enemy to divide them. The men from both tribes – the Aus and the Khazraj – then began to hug one another, after which they returned to Al-Madeenah with the Messenger of Allah ﷺ. Allah ﷻ extinguished the flames of enmity that Shais ibn Qais had ignited in their hearts. Regarding Shais ibn Qais and his plot to divide the ranks of Muslims, Allah ﷻ revealed the following Verse:

﴿قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾
 قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ تَبْغُوتَهَا عِوَجًا وَأَنتُمْ
 شُهَدَاءُ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾﴾

"Say: "O people of the Scripture (Jews and Christians)! Why do you reject the Ayaat of Allah (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allah is Witness to what you do?"
Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allah and Islam (Allah's religion, i.e., to worship none but Him Alone)]? And Allah is not unaware of what you do." (Qur'an 3: 98, 99)

And regarding Aus ibn Qaidhee ؓ and Jabbaar ibn Sakhar ؓ – the two men who began to fight one another – and their fellow tribesmen who were with them and who had fallen prey to Shais's

plot,^[1] Allah ﷻ revealed the following Verses:

﴿يَتَّيَّبَهَا الَّذِينَ ءَامَنُوا ۗ إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ۝١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝١٠١﴾ يَتَّيَّبَهَا الَّذِينَ ءَامَنُوا ۗ أَتَقُوا اللَّهَ حَقَّ تَقَاتِهِ ۗ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُّسْلِمُونَ ۝١٠٢﴾ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ ۖ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۗ لَعَلَّكُمْ تَهْتَدُونَ ۝١٠٣﴾ وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۝١٠٥﴾ ﴿

“O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And how would you disbelieve, while unto you are recited the Verses of Allah, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allah, (i.e., follows Islam – Allah’s religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a Right Path. O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah. And hold fast, all of you together to the Rope of Allah (i.e., this Qur’an), and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayaat (proofs,

[1] Refer to Seerah Ibn Hishaam (2/211-214).

evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment." (Qur'an 3: 100-105)

One should especially appreciate from this story the Prophet's leadership skills and the concern and compassion he ﷺ had for his followers. For no sooner did he hear of a trial that afflicted his followers from the *Ansaar*, than he ﷺ hurried to them and reminded them of Allah ﷻ, clarifying to them that what they were about to do was from the actions of ignorance. Rather than remind them of their previous enmity – as Shais had done – the Prophet ﷺ reminded them of how Allah ﷻ had removed that enmity through blessing them with the religion of Islam. The Prophet's words had a strong impact on their souls, and they underwent an immediate transformation, having understood that it was the *Shaitaan's* whispers and the plotting of their enemies that had brought them to the brink of fighting. They began to cry, feeling regret for what had happened. And what was truly amazing is that there was no awkwardness in the situation, no compulsion to show love. Very often when a fight almost breaks out, and a third party intervenes, those that were about to fight withdraw, and they might even shake hands and depart. But that was not enough for the Prophet's Companions ﷺ: Instead, they hugged one another, thus expressing the love they had for one another and the regret they felt for having almost fought against each other. May Allah be pleased with them and with all of the Prophet's Companions ﷺ.

2) Speaking evil about Allah ﷻ

A number of scholars and historians have mentioned the

following narrative. One day, Abu Bakr ﷺ entered a sort of Jewish temple; it was a kind of temple that was known as Bait Al-Midraas, a house in which Jews would recite the Torah. Many people were gathered inside, and they all had their attention focused on one man, Finhaas, who was one of their scholars. Beside Finhaas was another scholar, whose name was Ashya'. Abu Bakr ﷺ said to Finhaas, "Woe upon you! Fear Allah, and embrace Islam. For by Allah, you indeed know that Muhammad is the Messenger of Allah. He has come to you with the truth which you find written with you in the Torah and the *Injeel*."

"By Allah, O Abu Bakr," Finhaas responded, "we are not needy to Allah, and indeed, He is needy to us! And we do not supplicate to Him as He supplicates to us. We do not need Him, and He cannot do without us. Had He not needed us, He would not have asked to borrow our wealth, as your companion claims. He has forbidden you from usury, and He has given it to us (i.e., has made it lawful for us). Had He not needed us, He would not have given us usury (i.e., He would not have made it lawful)."

Becoming extremely angry, Abu Bakr ﷺ struck Finhaas on the face with a hard blow and then said, "By the One Who has my soul in His Hand, had it not been for the covenant that exists between us and you, I would have struck your head, O enemy of Allah."

Finhaas went to the Messenger of Allah ﷺ and said, "O Muhammad, look at what your companion did!"

"What made you act as you did?" the Messenger of Allah ﷺ asked Abu Bakr ﷺ.

"O Messenger of Allah," Abu Bakr ﷺ responded, "indeed the enemy of Allah has said something awful: He indeed claims that Allah is poor and that they are rich. When he said that, I became angry for Allah because of what he said, and I struck his face." Feigning innocence, Finhaas denied that he had ever spoken those words, saying, "I never said that."

Regarding what Finhaas truly did say, Allah ﷻ revealed the

following Verse, refuting Finhaas, and confirming the truthfulness of Abu Bakr ؓ:

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾﴾

“Indeed, Allah has heard the statement of those (Jews) who say: “Truly, Allah is poor and we are rich!” We shall record what they have said and their killing of the Prophets unjustly, and We shall say: “Taste you the torment of the burning (Fire).” (Qur’an 3: 181)

And in regard to Abu Bakr ؓ and his angry reaction to Finhaas’s foul speech, Allah ﷻ revealed this Verse:

﴿لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾﴾

“You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqoon (the pious ones) then verily, that will be a determining factor in all affairs, and that is from the great matters, (which you must hold on with all your efforts).” (Qur’an 3: 186)

In more than one Verse of the Qur’an, Allah ﷻ spoke about the bad manners that the Jews had when they would speak about Him ﷻ, and about how they said things that were not appropriate to His Greatness and Majesty; or in other words, they attributed faults to Him ﷻ. In short, they reached the highest levels of impudence and shamelessness. Allah ﷻ said:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

يُنْفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا
وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا
اللَّهُ وَسِعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

“The Jews say: “Allah’s Hand is tied up (i.e., He does not give and spend of His Bounty).” Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allah increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on earth. And Allah does not like the Mufsidoon (mischief-makers).” (Qur’an 5: 64)

It appears that part of the reason why the Jews said, “Allah’s Hand is tied up,” is that they were jealous of the Prophet ﷺ – particularly, of his successful *Da’wah* efforts and of the stability he ﷺ achieved in Al-Madeenah. This interpretation is corroborated by the fact that the Muslims placed an embargo upon the Jews because of the latter group’s constant plotting against Islam. As a result the economic situation of Al-Madeenah’s Jews worsened, which had the effect of making them even more angry and resentful. And so in the very next Verse, Allah ﷻ informed them why they were suffering economically:

﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْرَمُوا
مِنْ فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾﴾

“And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allah) and had become Al-Muttaqoon (the pious ones). We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise). And if only they had

acted according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e., they act on the revelation and believe in Prophet Muhammad ﷺ like 'Abdullah bin Salaam ؓ), but many of them do evil deeds.' (Qur'an 5: 65, 66)

3) Vitriolic Remarks about the Messenger of Allah ﷺ, Messengers in General, and the Noble Qur'an

When a man feels that he has lost his honour, that he is weak, and that he is under the control of his enemy, he cannot openly rebel. Nonetheless, if he knows that his enemy is honourable and will not harm him unjustly, he will plot against him, using underhanded and secretive means to abuse him – and even to bring about his demise. Each Jewish person in Al-Madeenah was such a man: He felt that he was weak, that he had lost his honour since the awaited Prophet ﷺ was not from his people, and that he was under the control of his stronger Muslim neighbours. And so, being unable to openly curse and harm the Prophet ﷺ, the Jews of Al-Madeenah secretly plotted against him and mumbled curses at him in his presence.

'Aishah ؓ related that a group of Jews once went to the Prophet ﷺ and said, "As-Saam (Death) be upon you, O Abul-Qaasim." As-Saam sounds similar to As-Salaam, but the former means death and the latter means peace. They were hoping that the Prophet ﷺ would not discern their secret curse, but he ﷺ did, and so did 'Aishah ؓ who, becoming angry, said, "And As-Saam (Death) be upon you, and may Allah do with you (such and such in order to punish you)." The Messenger of Allah ﷺ said, "Be quiet, O 'Aishah, for indeed, Allah does not love *Al-Fahsh* and *At-Tafaahush* (i.e., foul speech and deeds, and the foul speech and deeds that are done in an intentional and affected manner)." 'Aishah ؓ said, "O Messenger of Allah, you do see what they are saying?" The Prophet ﷺ said, "Do you not see that I return back

to them that which they say, if I say, 'And (the same) upon you.'" What this means is that, regardless of whether they had said 'As-Saam' or 'As-Salaam,' the Prophet ﷺ would be giving them an appropriate answer by saying, 'And the same upon you,' without having to resort to bad manners and the use of foul language. 'Aishah ؓ said that, regarding this incident, the following Verse was revealed^[1] :

﴿أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هُوَ عَنْهُ وَيَنْتَجُونَ بِاللَّامِ
وَالْعُدُونِ وَمَعَصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُ لَهُمْ جَهَنَّمُ بِمَا بَصُلُواهَا
فِيئَسَ الْمَصِيرُ ﴿٨﴾

"Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger (Muhammad ﷺ). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?" Hell will be sufficient for them, they will burn therein, – and worst indeed is that destination!"
(Qur'an 58: 8)

This Verse exposes the obsessive hatred and malice of the Jews towards the Prophet ﷺ. Had they been given the opportunity, they would have attempted to kill the Prophet ﷺ (which in fact they did plan to do later on). But instead, given their weak situation, they murmured curses at the Prophet ﷺ, pretending to be giving him greetings of peace.

When the Messenger of Allah ﷺ heard 'Aishah ؓ respond to them

^[1] *Zaad Al-Maseer Fee 'Ilm At-Tafseer* (8/189); it is related by Ibn Abee Haatim from the *Hadeeth* of Al-'A'mash from Masrooq from 'Aishah ؓ; its chain is authentic. The *Hadeeth* is also related in *Saheeh Muslim*, the Book of *As-Salaam*, chapter "When the People of the Book Initiate Greetings of Peace, and How to Respond to Them"; *Hadeeth* numbers: 2165 and 2166.

in like manner, he commanded her to resort to a gentler approach. And he ﷺ informed her that good manners, and not anger, should guide a Muslim's actions.

Other Messengers were also not spared from the hostility of the Jews. On one particular occasion, a group of Jews, among whom was Abu Yaasir ibn Akhtab, Naafai' ibn Abee Naafai', 'Aazir ibn Abee 'Aazir, and others, asked the Messenger of Allah ﷺ to name the Messengers ﷺ that he ﷺ believed in. The Prophet ﷺ said, "We believe in Allah; in what was revealed to us; in what was revealed to Ibraaheem, Ismaa'eel, Ishaaq, Ya'qoob, and Al-Asbaat; in what was given to Moosa and 'Eesa (Jesus); and in what was given to the Prophets from their Lord. We do not make a distinction between them, and we are to Him *Muslimoon* (those who submit to Allah)." When the Prophet ﷺ mentioned 'Eesa (Jesus) ibn Maryam (Mary عليها السلام), they announced that they rejected his Prophethood, saying, "We do not believe in 'Eesa ibn Maryam, nor in he who believes in him."^[1] Allah ﷻ then revealed these Verses about them:

﴿قُلْ يَتَاهَلِ الْكِتَابِ هَلْ تَنْقُمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنْ أَكْذَرُكُمْ فَسِيقُونَ ﴿٥٩﴾﴾

"Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allah, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Faasiqoon* [rebellious and disobedient (to Allah)]?" (Qur'an 5: 59)

As for their attempts to attack the Qur'an, they would do so by presenting specious arguments and asking innumerable questions. For example, ibn 'Abbaas رضي الله عنه said, "When the Messenger of Allah ﷺ arrived in Al-Madeenah, Jewish scholars said, 'O Muhammad, remember your saying:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾

^[1] Refer to Ibn Hishaam in *As-Seerah* (1/567), *Tafseer Ibn Jarir* (1/442).

“And they ask you (O Muhammad ﷺ) concerning the Rooh (the spirit). Say: The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (Qur’an 17: 85)

‘Are you referring to us or to your people?’ The Prophet ﷺ said, ‘To both.’ They said, ‘But you recite from what has been given to you that we have been given the Torah, in which there is an explanation of all things.’ The Messenger of Allah ﷺ said, ‘That, relative to the knowledge of Allah, is only a little; nonetheless, in it (i.e., in what has been revealed to you) is that which is sufficient for you, if you were to apply it.’^[1] Regarding what they asked the Prophet ﷺ, Allah ﷻ revealed the following Verse:

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ
أُبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (٢٧)

“And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.” (Qur’an 31: 27)

4) Full Cooperation with the Hypocrites

The hypocrites and Jews of Al-Madeenah shared a common enemy: The Prophet ﷺ and the Muslims. Sharing common goals, the former two groups worked side by side to bring about the demise of their enemies; the Jews were the planners and leaders of the alliance, and the hypocrites were their followers. Allah ﷻ said:

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ
إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ﴾ (٤)

“And when they meet those who believe, they say: “We believe,” but when they are alone with their Shayaatin (devils -

^[1] Refer to *Al-Yahood Fis-Sunnah Al-Mutahharah* (1/241) and to *Tafseer Ibn Katheer, Soorah Al-Israa, Verse: 85.*

polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking." (Qur'an 2: 14)

In his *Tafseer*, An-Nasafee asserted that the Jews were the 'Shayaatin' that are referred to in this Verse. Regarding the Jewish-hypocrite conspiracy, Allah ﷻ said:

﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَنَعُوكَ عِنْدَهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾﴾

"Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs all honour, power, and glory." (Qur'an 4: 138, 139)

Muhammad Darwaza said, "The majority of *Tafseer* scholars agree that the disbelievers referred to in this Verse are the Jews." And in Chapter *Muhammad*, Allah ﷻ said:

﴿إِنَّ الَّذِينَ ارْتَدُوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا نَبَّيْنَهُمْ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾﴾

"Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaitaan (Satan) has beautified for them (their false hopes), and (Allah) prolonged their term (age). This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter," but Allah knows their secrets." (Qur'an 47: 25, 26)

The majority of scholars maintain that the first Verse refers to the hypocrites and that, in the second Verse, 'those who hate what Allah has sent down,' are the Jews. That the Jews were the brains behind the alliance and the hypocrites their followers is indicated by their saying, "We will obey you in part of the matter."

In Soorah Al-Mujaadalah, Allah ﷻ said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مِمَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾﴾

“Have you (O Muhammad ﷺ) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (i.e., Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know. Allah has prepared for them a severe torment. Evil indeed is that which they used to do. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allah, so they shall have a humiliating torment.” (Qur’an 58: 14-16)

Commenting on these Verses, Al-Maawardee said in his *Tafseer*, “This refers to how the hypocrites took for friends a people upon whom ‘is the wrath of Allah,’ and those people are none other than the Jews.”^[1]

One example of how the Jews and hypocrites worked together to incite problems in Al-Madeenah is an incident that is related in *Saheeh Bukhaaree*, on the authority of Usaamah ibn Zaid ؓ. Usaamah ؓ reported that the Prophet ﷺ was once riding on a donkey, upon which there was a saddle, and underneath the saddle there was a coarse *Fadakee* (ascribed to a place called Fadak) garment; and Usaamah ibn Zaid ؓ was seated behind the Prophet ﷺ. The Prophet ﷺ was visiting Sa’d ibn ‘Ubaadah ؓ in the precincts of Banee Al-Haarith ibn Al-Khazrak, and this was before the Battle of Badr. They passed by a gathering that contained a mix of Muslims, polytheists that worshipped idols, and Jews. ‘Abdullah ibn Ubai ibn Sulool – who later outwardly accepted Islam and became well known as the leader of the hypocrites – and ‘Abdullah ibn Rawaahah ؓ were among those seated in the gathering. When the dust raised by the riding animal

^[1] Refer to *An-Nukat Wal-Uyoon* by Al-Maawardee (4/203).

came down upon the gathering, 'Abdullah ibn Ubai covered his nose with his robe and said, "Do not raise dust upon us." The Messenger of Allah ﷺ then extended greetings of peace to them, after which he ﷺ stopped, descended, and invited them unto Allah ﷻ. And he ﷺ recited the Qur'an to them. 'Abdullah ibn Ubai ibn Salool said, "O man, there is nothing that is better than what you say, if it is the truth! But do not annoy us with it in our gathering; instead, return to your place, and (wait there); then, whosoever comes to you, relate to him (what you have to say)."

"Abdullah ibn Rawaahah ﷻ spoke up, telling the Prophet ﷺ to come to their gatherings, saying that that is what they loved and truly wanted. The Muslims, Jews, and polytheists began to curse one another; the situation then escalated until they almost fought one another. But the Prophet ﷺ continued to try to make peace between them until they finally calmed down. The Prophet ﷺ then mounted his riding animal and rode until he ﷺ reached Sa'd ibn 'Ubaadah ﷻ. The Prophet ﷺ said to him, "O Sa'd, did you not hear what Abu Hubaab (i.e., 'Abdullah ibn Ubai) said: He said such and such things."

"O Messenger of Allah," responded Sa'd ﷻ, "Forgive and pardon him, for by the One Who has sent to you the Book, Allah ﷻ has brought the truth which He has revealed to you, at a time when the people of this town had already agreed to crown 'Abdullah ibn 'Ubai (king) and make him leader over them. When Allah ﷻ stopped that from happening with the truth that He ﷻ has given you, 'Abdullah ibn Ubai became embittered and angry as a result. His new circumstances have brought about the change you have seen in him." And so the Messenger of Allah ﷺ pardoned him.^[1]

5) Attacking those Jewish Scholars Who Believed in the Prophet ﷺ and Embraced Islam

When a Jewish scholar named 'Abdullah ibn Salaam heard about the arrival of the Messenger of Allah ﷺ in Al-Madeenah, he ﷻ

^[1] Saheeh Bukhaaree (4566).

went to him and said, "I will ask you about three matters, concerning which none (i.e., no human) has knowledge save a Prophet: What is the first of the signs of the Hour?^[1] What is the first food that the people of Paradise will eat? What draws a child to his father (so that he resembles him), and what draws a child to his uncles from his mother's side of the family?"

The Messenger of Allah ﷺ said, "Jibreel ؑ has just informed me about these matters." 'Abdullah ؑ said, "Among the angels, he is the one who is the enemy of the Jews." The Messenger of Allah ﷺ proceeded to answer his questions, saying, "As for the first sign of the Hour, it is a fire that gathers the people from the east to the west. As for the first food that the people of Paradise will eat, it is *Ziyaadah* (a separate piece that is attached within the liver) of a whale's liver. And as for the resemblance of a child, when a man copulates with his wife and his water precedes hers, the child will resemble him. If it is her water that comes first, then the child will resemble her."

"I bear witness," 'Abdullah ibn Salaam ؑ said, "that you are indeed the Messenger of Allah," after which he ؑ said, "O Messenger of Allah, the Jews are a people of great lies. If they know that I have embraced Islam before you ask them (about my status among them), they will speak vulgar lies about me to you." The Jews (of Al-Madeenah) then came, and 'Abdullah ؑ entered the house so as to avoid being seen by them.

When they drew near to the Messenger of Allah ﷺ, he ﷺ asked them, "What kind of man do you deem 'Abdullah ibn Salaam to be?" They said, "He is the most knowledgeable person among us, and the son of the most knowledgeable person among us. He is the most learned person among us, and the son of the most learned person among us."

"What would you think if 'Abdullah were to embrace Islam?" the Messenger of Allah ﷺ asked them.

^[1] It appears that he was not referring to the commonly known minor signs or major signs, but to that particular sign that begins the process of this world coming to an end.

“May Allah protect him from that,” they said, at which instant ‘Abdullah ﷺ came out to them and declared, “I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed the Messenger of Allah.” Then, without hesitation, they said about him, “He is the most evil person among us, and the son of the most evil person among us,” after which they continued to attack his honour.^[1]

The Jews of Al-Madeenah would attempt to harm and vilify any Jewish scholar who embraced Islam. Allah ﷻ said:

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾﴾

“Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin Al-Ma’roof (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid Al-Munkar (polytheism, disbelief, and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are Al-Muttaqoon (the pious ones).” (Qur’an 3: 113-115)

In *Al-Asbaab An-Nuzool*, Al-Waahidee related that ibn ‘Abbaas ﷺ and Muqaatil (may Allah have mercy on him) said, “‘Abdullah ibn Salaam ﷺ, Tha’labah ibn Sa’eed ﷺ, Usaid ibn Sa’yah ﷺ, Asad ibn ‘Ubaid ﷺ - when these and other Jews embraced Islam, the scholars among the Jews said, ‘Only the most evil among us have embraced Islam. Had they been the best among us, they would not have forsaken the religion of their fathers.’

^[1] *Saheeh Bukhaaree*, the Book of Prophets, chapter “The Creation of Adam and His Progeny”; *Hadeeth* number: 3329.

Also, they said to them (i.e., to those among them who embraced Islam), 'You have betrayed (us, your religion, your forbears) when you exchanged your religion for another religion. Allah ﷻ then revealed the Verse:

﴿لَيْسُوا سَوَاءً﴾

“Not all of them are alike.”^[1]

6) Spreading Rumors and Taking Joy at the Hardships of Muslims

The Jews of Al-Madeenah took advantage of every available opportunity to harm Muslims and divide their ranks. So when Abu Umaamah As'ad ibn Zuraarah Al-Ansaaree Al-Khazrajee ؓ, one of the 12 representatives who made the Pledge of Al-'Aqabah, was on his deathbed, the Jews tried to depict his sickness as a failing of the Prophet ﷺ - that he ﷺ could not help a follower of his who had made so many sacrifices for him and his religion.

When Umaamah ؓ became so sick that his entire body took on a sickly red complexion, the Messenger of Allah ﷺ visited him and said that it was a foul death for the Jews, since it would lead them further astray. The Prophet ﷺ said, "They (i.e., the Jews) will say, 'Was not his companion (i.e., the Prophet ﷺ) able to defend him (from his sickness). And the truth is that I have no control or power or authority to either harm him or benefit him (because all of that is in the Hand of Allah ﷻ). Nonetheless, I will try to do something for him (to bring about his cure)." The Prophet ﷺ gave an order, and Umaamah ؓ was then cauterized - but to no avail, for he ؓ died (shortly thereafter). The Jews began to gloat over the fact that Umaamah ؓ was not cured. The Prophet ﷺ said, "What a bad deceased one is this for the Jews, for they say, 'His companion has indeed treated him, and was he not able to benefit him!'"^[2]

The death of Abu Umaamah ؓ was not the only incident that

^[1] Refer to *Asbaab An-Nuzool* by Al-Waahidee (pg. 114).

^[2] Refer to *Musannaf 'Abdur-Razzaaq* (10/407), *Hadeeth* number: 19515.

exposed the malice that the Jews harboured towards the Muslims. Another similarly telling incident occurred just after the Muslims migrated to Al-Madeenah; the Jews claimed that they had placed a magic spell over the Muslims, so that none of them would give birth to a child. They did this in order to inflict mental wounds on the Muslims, to cause them grief, and to destroy that spirit of peace and harmony that pervaded Al-Madeenah. And in fact, some time went by without a male child being born to any Muslim, so the situation was a test and trial for the Muslims, which is indicated by the great joy they displayed when finally a male child, 'Abdullah ibn Az-Zubair ﷺ, was born to Az-Zubair ﷺ, one of the members of the *Muhaajiroon*. Giving an account of this incident, Asmaa bint Abu Bakr ﷺ said that she became pregnant with 'Abdullah ibn Az-Zubair ﷺ while she was still in Makkah. She said, "When I left (Makkah), my period (of pregnancy) came to an end (i.e., the normal time it takes from pregnancy to the giving of birth, nine months, had passed). I went to Al-Madeenah and stayed at Quba, and it was in Quba that I gave birth. Then I brought the child to the Messenger of Allah ﷺ and placed the child in his lap. The Prophet ﷺ asked for a date; (when he had it), he ﷺ chewed it and then spat into the baby's mouth; and that - the saliva of the Messenger of Allah ﷺ - was the first thing that entered into the baby's insides. He ﷺ then chewed on the date and moved it around in the baby's mouth. He ﷺ then supplicated for the baby and invoked Allah ﷻ to bless him. And that was the first newborn to be born in Islam (i.e., that was the first *Muhaajir* child to be born in Al-Madeenah). All of the Muslims became extremely happy because it had previously been said to them, 'Verily, the Jews have put a magic spell on you, so that no (male) child will be born to you.'"^[1] According to the narration of Muslim, she ﷺ then said, "And he named him 'Abdullah. Years later, when he was seven or eight years old, 'Abdullah went to the Prophet ﷺ in order to pledge allegiance to him, which is what Az-Zubair ﷺ - his father - had ordered him to

^[1] *Saheeh Bukhaaree* (5469) and *Saheeh Muslim* (2146).

do. When he ﷺ saw 'Abdullah ﷺ approaching, the Prophet ﷺ smiled and took a pledge from him." After the arrival of the Prophet ﷺ in Al-Madeenah, 'Abdullah ﷺ was the first Muslim to be born. Because the Jews claimed that no male child would be born to the Muslims, the Prophet's Companions ﷺ became extremely happy and exclaimed *At-Takbeer* (*Allahu Akbar*, Allah is the Greatest) to express their joy and thankfulness.

7) Their Reaction to the Changing of the *Qiblah* (Direction to Which Muslims Prayed)

Al-Baraa ibn 'Aazib ﷺ related that, when the Prophet ﷺ first arrived in Al-Madeenah, he ﷺ stayed with his grandfathers (i.e., the descendants of his grandfathers) – or he said: his uncles – from the *Ansaar*. Al-Baraa ﷺ said that the Prophet ﷺ prayed towards Jerusalem for 16 or 17 months (from the time he ﷺ arrived in Al-Madeenah), though what he ﷺ really wanted was to pray towards the Ka'bah. The first prayer that the Prophet ﷺ did in fact pray towards the Ka'bah was 'Asr prayer. A group of people prayed behind him, and one of them, upon the conclusion of the prayer, left and passed by the people of a *Masjid*, who were still praying 'Asr and who were in the bowing position of the prayer. Seeing them in that state, the man announced, "I bear witness by Allah that I have indeed prayed with the Messenger of Allah ﷺ, facing the direction of Makkah." While they were still in the bowing position, they turned around and faced the Ka'bah. Prior to the changing of the Ka'bah, the Jews – as well as Christians – were pleased with the fact that the Prophet ﷺ was praying towards Jerusalem. Then, when the Prophet ﷺ began to face the Ka'bah, they openly expressed their disapproval. In regard to this occurrence, Verses were revealed – Verses that contain many important lessons and morals for Muslims. Allah ﷻ said:

﴿وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ

حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَأَذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾ ﴿

“And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them no, but fear Me! – And so that I may complete My Blessings on you and that you may be guided. Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur’an) and sanctifying you, and teaching you the Book (the Qur’an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know. Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” (Qur’an 2: 149-152)

Allah ﷻ said:

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَدَهُمْ عَن قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِمْ﴾

“The fools (pagans, hypocrites, and Jews) among the people will say, “What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer.” (Qur’an: 2: 142)

When this Verse was revealed, the Jews had not yet given their reaction to the changing of the Qiblah from Jerusalem to Makkah.

This is, therefore, yet another instance of how the Prophet ﷺ was informed about matters before they actually occurred.

It is interesting to note that Allah ﷻ referred to the Jews as being *Sufahaah*, which is plural of the word *Safeeh*, which means 'a fool.' Abu As-Sa'ood, in his *Tafseer*, explained that, in its original use, the word *Safeeh* refers to an inferior garment whose fabric is thin. A *Safeeh* in its other sense conveys a similar meaning: a person whose thinking is inferior and shallow. Another meaning of *Safeeh* is a liar, a person who intentionally speaks contrary to what he knows to be the truth; and yet another meaning of the word is a person who is ignorant and a wrongdoer. At any rate, Abu As-Sa'ood said that in the above-mentioned Verse, *Sufahaa*, or the fools, refers to the Jews.

Allah ﷻ said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا...﴾

"Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation,...."
(Qur'an 2: 143)

The word *Wasat* is used in this Verse; it literally means 'middle,' but it has other connotations as well. It connotes, as it does in the above-mentioned Verse, the meaning of being the best. It is said that, of all Arab tribes, the Quraish are *Wasat* in terms of their lineage and homeland; this means that they have the best lineage and homeland. Similarly, 'Asr prayer is known as the *Al-Wustaa* prayer (*Al-Wustaa* comes from the word *Wasat*). And so 'Asr is the best of prayers. Commenting on the above-mentioned Verse, ibn Katheer said, "It is as if Allah ﷻ is saying: We have turned you towards the *Qiblah* of Ibraaheem, and We have chosen you for it, in order to make you the best of nations, so that you can be witnesses over all nations on the Day of Resurrection. For indeed, everyone will acknowledge your superiority (on that Day)."^[1]

^[1] Refer to *Tafseer Ibn Katheer*, to the explanation of this Verse.

Allah ﷻ said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ ﴿١٤٣﴾﴾

“Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. ‘And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind.’” (Qur’an 2: 143)

This Verse mentions that the command to face Jerusalem in prayer was a test for people; similarly, the command to face Makkah was a test as well. On the one hand the Quraish were accustomed to facing Makkah, and on the other hand, the Jews were accustomed to facing Jerusalem. Both when the command was given to face Jerusalem and when the command was given to face Makkah, the people were being tested, so that those who blindly followed their fathers as well as those who were proud and arrogant could be distinguished from those who followed the Prophet ﷺ. In the end, therefore, what really mattered was obedience to Allah ﷻ and His Messenger ﷺ. Those who wholeheartedly obeyed the Prophet’s command to change directions – whether it was to Jerusalem or to Makkah – showed themselves to be true believers. ibn ‘Umar ﷺ said, “While the people were performing the morning prayer in *Masjid*

Qubaa, a man came and said, 'A part of the Qur'an has indeed been revealed to the Prophet ﷺ; he ﷺ has indeed been commanded to face the Ka'bah, so turn towards it yourselves.' They then (in the middle of their prayer) turned around and faced the Ka'bah."^[1]

At the end of the above-mentioned Verse, Allah ﷻ said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ ﴿١٤٣﴾﴾

"Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. 'And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind.'" (Qur'an 2: 143)

At the beginning of Verse 142, Allah ﷻ exposed the crime of those who refused to obey the Prophet ﷺ. At the end of Verse 143, Allah ﷻ not only praised those who did obey the Prophet ﷺ, but also commended them for the concern and care they showed for their Muslim brothers. For when the command was given for Muslims to face the Ka'bah, some of the Prophet's Companions ﷺ felt sorrow for those of their brothers who had previously died, while the Muslims were still facing Jerusalem. They feared that their worship might not be accepted. And so this Verse was then

^[1] Refer to *Tafseer Ibn Katheer* (1/337).

revealed, explaining that there was no need to feel sad, for their prayers had been accepted. ibn 'Abbas ؓ said, "When the Prophet ﷺ was instructed to face the Ka'bah, they (i.e., His Companions ؓ) said, 'O Messenger of Allah, what about our brothers who died while they were still facing Jerusalem.' Allah ﷻ then revealed the Verse:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٤٣﴾﴾

"Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. 'And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind.'"
(Qur'an 2: 143)^[1]

Sayyid Qutub (may Allah have mercy on him) said about this Verse, "This had the effect of peace and tranquility being poured into the hearts of Muslims, and their hearts then became filled with contentment, confidence, and certainty."^[2]

Then Allah ﷻ said in the next four Verses:

^[1] Refer to *Sunan At-Tirmidhee* (5/208), *Hadeeth* number: 2964. Imam At-Tirmidhee (may Allah have mercy on him) said about the *Hadeeth*, "This *Hadeeth* is *Hasan Saheeh*."

^[2] Refer to *Fee Dhilaal Al-Qur'an* (2/131-133).

﴿قَدْ زَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا
الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ
آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا
بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ
الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ
مِنَ الْمُتَمَرِّينَ ﴿١٤٧﴾ وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّئُهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ
بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾﴾

“Verily, We have seen the turning of your (Muhammad’s) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Haraam (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka’bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do. And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other’s Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zaalimoon (polytheists, wrong-doers, etc.). Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad ﷺ or the Ka’bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it – [i.e., the qualities of Muhammad ﷺ, which are written in the

Taurat (Torah) and the Injeel (Gospel)]. (This is) the truth from your Lord. So be you not one of the those who doubt. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things.” (Qur’an 2: 144-148)

The Messenger of Allah ﷺ ardently desired to turn in prayer towards the *Qiblah* of his father (i.e., great-grandfather) Ibraaheem ؑ. After all, the Prophet’s link to Ibraaheem ﷺ was very strong: Ibraaheem ؑ was his great-grandfather; the Prophet ﷺ was the answer to Ibraaheem’s prayers; and both of them were the flag-bearers of *Tawheed* (i.e., of the message of Islamic Monotheism) in their respective eras.

For other reasons as well the Prophet ﷺ wanted the *Qiblah* to change from Jerusalem to Makkah. Both Jews and Christians faced Jerusalem in their prayers; both groups had distorted, changed, and corrupted the revealed books that were sent down to their Prophets ؑ. And so the Prophet ﷺ wanted to be different and distinct from them, which is why in so many aspects of the religion, Muslims are commanded to be different from Jews, Christians, and other polytheists. In that vein, the Prophet ﷺ wanted a different *Qiblah*, and what better *Qiblah* can there be than the one that was built by Ibraaheem ؑ – the first house of worship constructed for mankind.

The changing of the *Qiblah* had many far-reaching implications – of political, military, religious, and historical significance. As for the political impact the changing of the *Qiblah* had, it made the Arabian Peninsula the center of the soon to be growing Islamic civilization. Militarily speaking, the changing of the *Qiblah* signified that sooner or later – about eight years later, as it so happened – Muslims would conquer Makkah and polytheism would be uprooted from it. As for its religious significance, the changing of the *Qiblah* distinguished purely monotheistic Muslims from adherents of other faiths, who were polytheists in practice, regardless of however much they claimed to be

otherwise. And finally, the historical significance of the changing of the *Qiblah* was that it inextricably linked the Prophet ﷺ to his great-grandfather, Ibraaheem ؑ.

In the following four Verses, Allah ﷻ said:

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ﴾ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ إِلَّا لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَيَّنِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَادْكُرُونِي أذكُرْكُمْ وَأشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾ ﴿

“And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haraam (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them no, but fear Me! – And so that I may complete My Blessings on you and that you may be guided. Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur’an) and sanctifying you, and teaching you the Book (the Qur’an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know. Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” (Qur’an 2: 149-152)

The blessing of the new *Qiblah* was great indeed; in these Verses, Allah ﷻ juxtaposed the mention of that blessing with a reminder

to Muslims about other great blessings, most prominent among which is that Allah ﷻ has "sent among you a Messenger (Muhammad ﷺ) of your own." Allah ﷻ blessed Muslims with a merciful guide who knew how to cure diseases that afflicted the hearts of men.

Not only was the Prophet ﷺ a guide and leader, he ﷺ also recited:

﴿يَتْلُوا عَلَيْكُمْ آيَاتِنَا﴾

"Reciting to you Our Verses (the Qur'an)."

The very basis of the Prophet's guidance is the Book of Allah ﷻ, and the Companions ؓ were especially blessed to be alive when its Chapters and Verses were freshly being revealed to the Prophet ﷺ.

The blessings did not stop there, for Allah ﷻ then reminded Muslims that the Prophet ﷺ:

﴿وَيُزَكِّيكُمْ﴾

"Sanctifies them."

Through his character and example, the Prophet ﷺ taught Muslims how to apply the teachings of the Qur'an and how to purify their souls. Allah ﷻ said about the Prophet ﷺ:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾﴾

"And verily, you (O Muhammad ﷺ) are on an exalted standard of character." (Qur'an 68: 4).

And 'Aishah ؓ said about him ﷺ, "The character of the Prophet of Allah ﷻ was (nothing other than) the Qur'an." The Companions ؓ heard the Qur'an being recited on the tongue of the Prophet ﷺ, and then it was as if they saw the Qur'an walking on earth, embodied in the character of the Prophet ﷺ.

The Prophet ﷺ recited Allah's Verses to Muslims, he ﷺ sanctified and purified them, and he ﷺ also taught:

﴿وَعَلَّمَكُمْ الْكِتَابَ وَالْحِكْمَةَ﴾

“You the Book (the Qur’an) and the Hikmah (i.e., Sunnah, Islamic laws and Fiqh – jurisprudence).”

Beyond guiding his Companions ﷺ and purifying their souls, the Prophet ﷺ explained the Qur’an to them, clarifying its rulings, expanding on its general legislations, and correcting incorrect interpretations – if the need ever arose.

And then finally, Allah ﷻ summarized the great blessing that was the sending of the Prophet ﷺ, saying:

﴿وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

“And teaching you that which you used not to know.”

Prior to the advent of Islam, what were the Arabs of the Arabian Peninsula? They were ignorant; they were steeped in senseless wars; and they led meaningless lives. Then, through the mercy and blessings of Allah ﷻ, they became the best of mankind; they were given a purpose in life, which was to worship Allah ﷻ. They abandoned a life of selfishness and of fulfilling base desires, and they embraced a meaningful life, one in which they purified their souls and built a nation that is the best of all nations. Allah ﷻ said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾﴾

“You [true believers in Islamic Monotheism), and real followers of Prophet Muhammad ﷺ and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Ma’ruf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Faasiqoon (disobedient to Allah and rebellious against Allah’s command).” (Qur’an 3: 110)

And Allah ﷻ said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾﴾

“Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and His Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. ‘And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind.” (Qur’an 2: 143)

At the end of the above-mentioned Verses, Allah ﷻ said:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾

“Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” (Qur’an 2: 152)

The changing of the Qiblah, the sending of a Messenger ﷺ, the guidance and teachings that Messenger ﷺ came with – all of these blessings require from the believer that he remember Allah ﷻ day and night and that he be grateful and thankful to Him for all of His countless blessings, the greatest of which was bringing him out of the darkness of disbelief and into the light of Islam.

A word-by-word study of these Verses should have a profoundly positive effect on the development of a Muslim’s character, which it in fact did regarding the Prophet’s Companions ﷺ. Through the

above-mentioned Verses, the Companions ﷺ gained a better perspective of how they should act and be as Muslims. In other Verses, as we will see (*In Sha Allah*) in the following section, they learned more about their neighbours from the People of the Book – their nature, their inner reality, and their actions. Allah ﷻ said:

﴿وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ
 الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ
 وَلَا نَصِيرٍ ﴿١٢٠﴾﴾

“Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion. Say: “Verily, the Guidance of Allah (i.e., Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e., the Qur’an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.”
 (Qur’an 2: 120)

8- A Description of the Jews in the Noble Qur’an

The characteristics of the Jews are not surprising or unexpected, for they are the characteristics of any human being who forsakes the true religion of Islam. Upon arriving in Al-Madeenah, the Prophet ﷺ signed a detailed agreement with the Jews, one that made clear their relationship to one another as well as their mutual obligations. Things should have gone smoothly between them from that moment onward, but the Jews did not live up to their end of the agreement. They became angry, bitter, and jealous, and so they strove day and night to undermine the peace and tranquility that pervaded the city of the Messenger of Allah ﷺ.

Deception, not benefiting from knowledge, arrogance, associating partners with Allah ﷻ in worship, waging war against Allah’s Prophets, distorting and corrupting divinely revealed books – these are some of the qualities and actions of the Jews which we learn about from the Noble Qur’an and the *Sunnah* of the Prophet

ﷻ. Of the various characteristics of the Jews, we will briefly discuss those that are mentioned in the Noble Qur'an.

1) Associating partners with Allah ﷻ in worship

All of the Prophets ﷺ that were sent to the Children of Israel invited their people to the worship of Allah ﷻ, to pure Islamic Monotheism. But the Jews distorted those teachings, to the point that they became polytheistic in their worship, for they claimed and believed that Allah ﷻ had a son, and they 'took their rabbis and their monks to be their lords besides Allah.' Allah ﷻ pointed to both manifestations of their polytheism in the following two Verses:

﴿وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِيُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَالَهُمْ اللَّهُ أَنْفٌ يُؤْفَكُونَ ﴿٣٠﴾ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾﴾

"And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth! They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (Qur'an 9: 30, 31)

Furthermore, they worshipped idols; and as if that was not enough, they made the graves of their Prophets ﷺ into *Masjids*

(places of worship). The Prophet ﷺ said, "May Allah fight the Jews: they turned the graves of their Prophets into *Masjids*."^[1]

2) Showing Opposition to Prophets and Righteous People

Jews treated their rabbis and righteous leaders in a very self-contradictory manner: On the one hand, they worshipped them, by obeying them even when what they said was contrary to Allah's command; and on the other hand, they were constantly fighting against their Prophets ﷺ and learned ones, not even stopping short of killing them - for example, they killed Zakariyyah ﷺ and Yahyah ﷺ. Allah ﷻ informed us about that and about other matters concerning them in the following Verse:

﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ
الْأَرْضُ مِنْ بَقْلِهَا وَقِشَآئِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلِهَا ۗ قَالَ آتَيْنَاكَ الْأَذَىٰ هُوَ
أَذَىٰ بِالَّذِي هُوَ خَيْرٌ أَلْهَبُوا مِضْرًا ۚ إِنَّ لَكُمْ مِمَّا سَأَلْتُمُوهُ وَعَصَيْتُمْ عَنْهُ
الذَّلَّةَ وَالْمَسْكَنَةَ وَبَاءُوا بِغَضَبِ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

"And (remember) when you said, "O Moosa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Foom (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is worse? Go you down to any town and you shall find what you want! And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah. That was because they used to disbelieve the Ayaat (proofs, evidences, Verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e., commit crimes and sins)." (Qur'an 2: 61)

^[1] Saheeh Bukhaaree, the Book of Prayer, chapter "Taking the Graves of Prophets as *Masjids*"; Hadeeth number: 437.

3) Hiding Knowledge and Distorting Facts

Hiding knowledge and distorting facts –from the days of old, these are two fixed characteristics of Jews. Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, “It was said to the Children of Israel: ‘And enter the gate in prostration (or bowing with humility) and say: Forgive us.’ They then distorted and changed (what was asked of them): They entered, creeping on their buttocks, and saying, ‘Habba Fee Sha’rah [i.e., instead of saying, ‘Hitta (forgive us),’ they said, ‘Habba Fee Sha’rah (literally: a grain in barley). What matters is that they distorted and changed what they were commanded to say].’”^[1]

One of the main things that rabbis and learned Jews tried to hide was knowledge about the Prophethood of Muhammad ﷺ, for, through revelation, they had a clear description of him ﷺ. Ibn ‘Abbas ؓ related that Raafai’ ibn Haarithah, Sallaam ibn Mishkam, Maalik ibn As-Sayyif, and Raafai’ ibn Huraimalah went to the Prophet ﷺ and said, “O Muhammad, do you not claim that you are upon the faith and religion of Ibraaheem ؑ, that you believe in the Torah that is with us, and that you bear witness that it has truly come from Allah ﷻ?” The Messenger of Allah ﷺ said, “Yes, but you have invented (matters and ascribed them to the Torah) and have rejected what is in it, in terms of the covenants in it that Allah ﷻ has taken of you. And you have kept secret from it that which you have been commanded to make clear to people. And so I absolve myself from that which you have invented (and distorted).” They said, “But as for us, we shall act in accordance to what we have in our hands (i.e., the Torah), for we are indeed upon guidance and the truth. We will neither believe in you nor follow you.” Allah ﷻ then revealed the following Verse about them.^[2]

^[1] *Saheeh Bukhaaree*, the Book of Prophets, chapter “And Enter the Gate in Prostration (Or Bowing with Humility) and say: Forgive Us”; *Hadeeth* number: 437.

^[2] Refer to *Seerah Ibn Hishaam* (1/562) and *Tafseer At-Tabaree* (6/200). The narrators of this *Hadeeth* are all trustworthy.

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ
إِلَيْكُمْ مِنْ رَبِّكُمْ وَلِيُزِيدَكُمْ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا
فَلَا تَأْسَ عَلَى الْكَافِرِينَ ﴿٦٨﴾﴾

“Say (O Muhammad ﷺ): “O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur’an).” Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in may of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.” (Qur’an 5: 68)

4) Internal Division

At first blush, given the rancor that all Jews showed the Prophet ﷺ, it may have seemed that they were united. But nothing was further from the truth; in fact, this does not apply only to the Prophet’s time. They have always been divided among themselves, a reality that Allah ﷻ described in His saying:

﴿لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ
شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾﴾

“They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that is because they are a people who understand not.” (Qur’an 59: 14)

5) The Giving and Taking of Bribes

An undeniable characteristic of Jews is that they are willing to resort to any means that will help them achieve their goals, even if those means involve practices – such as taking bribes and eating unlawful food – that are contrary to the teachings of their religion.

Allah ﷻ said:

﴿سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ
أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم
بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾﴾

“(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.”
(Qur’an 5: 42)

6) Hypocrisy

When Islam gained a firm foothold in Al-Madeenah, some Jewish leaders pretended to enter into the fold of Islam, when in reality they only wanted to sow dissension from within the ranks of Muslims. Allah ﷻ said:

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ
إِنَّمَا فَخِئْصَةٌ مِّسْتَهْزِئُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾﴾

“And when they meet those who believe, they say: “We believe,” but when they are alone with their Shayaatin (devils – polytheists, hypocrites, etc.), they say: “Truly, we are with you; verily, we were but mocking. Allah mocks at them and gives them increase in their wrong-doing to wander blindly.”
(Qur’an 2: 14,15)

7) Blending in with their Environment

Regardless of the evils that were rampant in society, Jews did not speak out against them, but instead blended into their environment. Because they tried to appease evil people among themselves and abstained from forbidding one another from evil, Allah ﷻ cursed them in His Noble Book, saying:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾﴾

“Those among the Children of Israel who disbelieved were cursed by the tongue of Daawood (David) and ‘Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.” (Qur’an 5: 78, 79)

8) Not Benefiting from Knowledge

In the form of a comparison, Allah ﷻ described how the Jews had knowledge with them but did not apply it:

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾﴾

“The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e., to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayaat (proofs, evidences, Verses, signs, revelations, etc.) of Allah. And Allah guides not the people who are Zaalimoon (polytheists, wrongdoers, disbelievers, etc.).” (Qur’an 62: 5)

9) Hatred and Malice

Entrenched in the souls of Jews is a deep hatred for anyone who is not Jewish. They even hate anything that is non-Jewish, particular if it has any connection with or link to the Prophet ﷺ; for example,

they openly showed their hatred when the *Qiblah* changed and when alcohol became prohibited. 'Abdullah ibn Mas'ood ؓ said, "When the Verse that forbade alcohol was revealed, the Jews said, 'Did not your brothers who died used to drink it?'"^[1] Allah ﷻ then revealed the following Verse:

﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا
وَوَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ﴾ (٩٣)

"Those who believe and do righteous deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection). And Allah loves the good-doers." (Qur'an 5: 93)

10) Jealousy

The Jews were jealous of the Prophet ﷺ for having been chosen by Allah ﷻ to be the Seal of all Prophets ﷺ. They thought and hoped that the awaited Prophet ﷺ - whom they knew because he was vividly described in the Torah - would be one of them, so that they could rally around him and use him to defeat their enemies. When they realized that the awaited Prophet ﷺ was not one of them, they were in a state of shock, and their jealousy began to grow; they became jealous of both the Prophet ﷺ and his Companions ؓ. Allah ﷻ said:

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
⑤ مِنَ الْجِنَّةِ وَالنَّاسِ﴾ ⑥

"And from the evil of the witchcrafts when they blow in the

^[1] Refer to *Al-Mustadrak* by Al-Haakim, the Book of Drinks (4/143, 144). Al-Haakim said, "Its chain is authentic," and Adh-Dhahabee concurred.

knots, and from the evil of the envier when he envies." (Qur'an 113: 4, 5)

When, out of their jealousy and rancor, the Jews put a magic spell on him, the Prophet ﷺ would ward off their spell by reciting the last two Chapters of the Qur'an - Soorah Al-Falaq and An-Naas. Allah ﷻ said:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقَّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾﴾

"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad ﷺ is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things." (Qur'an 2: 109)

11) Arrogance and Pride

From the very beginning, the Jews were an arrogant people, thinking that they were superior to the people of all other nations and that they were the chosen people of Allah. Paradise, they believed, was exclusively their right and destination. Allah ﷻ said:

﴿وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾﴾

"And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." (Qur'an 2: 111)

On many occasions, they flaunted their imagined superiority to the Prophet ﷺ. For example, ibn 'Abbaas ؓ said, "No'maan ibn Adaa, Bahree ibn 'Amr and Sha's ibn 'Adee went to the

Messenger of Allah ﷺ and spoke to him, and the Messenger of Allah ﷺ spoke to them, inviting them unto Allah ﷻ and warning them about His Wrath. They said, 'What are you frightening us about, O Muhammad? We are the children of Allah and His beloved ones (which is similar to the saying of the Christians).'" Allah ﷻ then revealed these Verses about them:

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُوَ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿٧﴾﴾

"And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all)." (Qur'an 5: 18)

12) Miserliness

Also from the very beginning, Jews were known for their miserliness and for their refusal to spend their wealth for noble causes. During the Prophet's lifetime, they tried to infect others with their diseased outlook on spending wealth, for they would go to certain men from the *Ansaar* and say to them, "Do not spend your wealth (for good causes), for indeed, we fear that in spending it all of you will become poor. So do not be hasty in spending, for you do not know at what cost you spend (your wealth)."^[1] Allah ﷻ then revealed these Verses about them:

﴿الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٧﴾﴾

^[1] Refer to *Diraasaat Fis-Seerah*, pg. 151.

“Those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.”
(Qur’an 4: 37)

“And hide what Allah has bestowed upon them” refers to those passages of the Torah that confirm the Prophethood of Muhammad ﷺ. And in another Verse, Allah ﷻ said:

﴿وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَاَنْفَقُوا مِمَّا رَزَقَهُمُ اللّٰهُ وَكَانَ
اللّٰهُ بِهِمْ عَلِيْمًا ﴿٣٩﴾﴾

“And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance? And Allah is Ever All-Knower of them.”
(Qur’an 4: 39)

13) Intransigence

To be stubborn is to be inflexible, yet it is hoped that a stubborn person, upon being shown incontrovertible evidence, will eventually accept the truth. Someone who is intransigent, on the other hand, is a person who is irreconcilable: No matter how clear the truth becomes to him, he refuses to accept it. And as such, the Jews were intransigent, for they themselves knew the Prophet ﷺ when they saw him for the first time better than they knew their own children, for a detailed description of him ﷺ was given in the Torah. Allah ﷻ said:

﴿وَلِيْنَ اَتَيْتَ الَّذِيْنَ اٰتَوْا الْكِتٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوْا قِبْلَتَكَ وَمَا اَنْتَ بِتٰبِعٍ
قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتٰبِعٍ قِبْلَةَ بَعْضٍ وَلِيْنَ اَتَّبَعْتَ اَهْوَاءَهُمْ مِنْۢ بَعْدِ
مَا جَاءَكَ مِنَ الْعِلْمِ اِنَّكَ اِذَا لَمِنَ الظّٰلِمِيْنَ ﴿٤٥﴾﴾

“And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah

(prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zaalimoon (polytheists, wrongdoers, etc.)." (Qur'an 2: 145)

Part of the meaning of this Verse is: O Muhammad, even if you present to them one-hundred proofs, they will still not believe. And so the following Verse certainly applies to them:

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾ (١١)

"Say: "Behold all that is in the heavens and the earth," but neither Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not." (Qur'an 10: 101)

Did The Jews Abide By The Terms Of The Agreement They Made With The Prophet ﷺ?

The terms of the agreement that the Prophet ﷺ made with the Jews of Al-Madeenah represented a major part of the hitherto discussed constitution. Under the terms of the constitution, Jews were guaranteed a free and noble life under the banner of the newly-formed Islamic country. They had the right to worship as they pleased, and they enjoyed not only prosperity and freedom, but also safety, for if anyone attacked them, Muslims were morally and legally bound to defend them.

But none of this consoled or pleased the Jews; they did not live up to the terms of the agreement, at first showing envy and minor rebelliousness and eventually attempting to kill the Prophet ﷺ and support invading armies against their Muslim neighbours. And so in the end, each of the three Jewish tribes of Al-Madeenah was soon punished for its betrayal and treachery - which we will study in more detail in later chapters, *In Sha Allah*. In the

following Verse, Allah ﷻ pointed to how Jews are when it comes to fulfilling their covenants:

﴿الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَاهِدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ﴾
 ﴿٥٦﴾

“They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah.” (Qur’an 8: 56)

5

“And If Allah Did Not Check One Set Of People By Means Of Another, The Earth Would Indeed Be Full Of Mischief”

The Universal Law Of Checking One Set Of People By Means Of Another

We have hitherto discussed in this book some of the universal laws of Allah ﷻ - constant laws by which Allah ﷻ rules and governs all that exists. According to the dictates of one such law, no nation is allowed to wreak havoc on earth and remain in power indefinitely; instead, Allah ﷻ always sends another nation to keep the first in check. Allah ﷻ said:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ
وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾﴾

“And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the ‘Alamin (mankind, jinns and all that exists).”
(Qur’an 2: 251)

And in another Verse, Allah ﷻ said:

﴿الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بغيرِ حَقِّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا
دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾﴾

يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

“Those who have been expelled from their homes unjustly only because they said : “Our Lord is Allah.” – For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.” (Qur’an 22: 40)

If a Muslim is to live in harmony with this law, he must not allow falsehood to reign supreme on earth; rather, he must struggle against falsehood and put evildoers in check, which is why, when the command to fight was revealed, the Prophet ﷺ immediately began to prepare his Companions ﷺ to take on the Quraish.

It is interesting to note that the above-mentioned Verse from *Soorah Al-Baqarah* is preceded by an example of the age-old struggle between truth and falsehood. That example involved the war that took place between Taaloot along with his believing soldiers and Jaaloot along with his followers. Allah ﷻ ended the Verse by saying:

﴿وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾

“But Allah is full of Bounty to the ‘Alamin (mankind, jinns and all that exists).”

Allah thus made it clear that warding off corruption by means of putting nations in check is a blessing that comprehensively benefits all people. And in the second Verse – from *Soorah Al-Hajj* – after first announcing that He ﷻ protects his obedient slaves and gives them permission to fight their enemies, Allah ﷻ ends the Verse by establishing an important principle:

﴿وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

“Verily, Allah will help those who help His (Cause). Truly,

Allah is All-Strong, All-Mighty."

The Prophet's Companions ﷺ understood this law, knowing fully well that in order to destroy falsehood and those who promote falsehood, a nation, endowed with good leadership and correct morals, must rise up to the challenge. In short, the above-mentioned universal law of keeping nations in check required the legislation of fighting – the legislation of *Jihaad*, which will remain obligatory upon Muslims until the Day of Resurrection.

Like many other duties in Islam, fighting was legislated in stages. The first stage did not even involve fighting; it was a stage during which Muslims, who for the most part lived in Makkah, were simply required to be wary of the enemy – and not to fight back. When certain Muslims asked the Prophet ﷺ permission to fight during that stage, he ﷺ responded, "Be patient, for indeed, I have not been commanded to fight."^[1]

In the second stage, Muslims were given permission to fight, though fighting was not made obligatory upon them. Allah ﷻ said:

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾

"Permission to fight is given to those (i.e., believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory." (Qur'an 22: 39)

In the third stage, it became obligatory upon Muslims to fight those who fought them. Allah ﷻ said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾﴾

"And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors." (Qur'an 2: 190)

^[1] Refer to *Tafseer Al-Aaloosee* (6/108).

And finally, in stage four, it became obligatory upon Muslims to fight the polytheists collectively. Allah ﷻ said:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (36)

“And fight against the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqoon (the pious).” (Qur’an 9: 36)

When it came to fighting, this gradual progress of legislation was needed considering the situation of the newly-formed Islamic country. Muslims needed time to train, to increase in numbers, and to acquire more and better military equipment. At first, Muslims were given the option of standing up to the Quraish, a tribe that had constantly persecuted Muslims for many years and that had just usurped a great deal of wealth that emigrating Muslims had left behind in Makkah. Fighting was a choice and not an obligation; the obligation to fight came later on, when Islam grew stronger in Al-Madeenah, and its enemies grew fiercer abroad.

Another reason why Muslims were at first given a choice to fight is that they were challenging the Quraish outside of Makkah – by attempting to overtake the Makkan trading caravan that was headed by Abu Sufyaan. But when Muslims were threatened within their own city (Al-Madeenah), they were no longer given a choice, but were instead required to fight, in accordance with the terms of the Second Pledge of Al-‘Aqabah, in which the *Ansaar* pledged to defend Islam and the Prophet ﷺ.

As soon as the command to fight was revealed, the Prophet ﷺ began to prepare his Companions ﷺ, training them in the various arts of war. He ﷺ even fully participated with them not just in training but in actual battles as well. And he ﷺ made it clear that fighting for the cause of Islam is one of the best and noblest acts of worship a person can perform. In short, the Prophet ﷺ applied the following saying of Allah ﷻ:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ
 عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا
 مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.” (Qur’an 8: 60)

In developing strong Muslim fighters, the Prophet ﷺ relied on mainly two methods: First, the giving of spiritual guidance and incentive; and second, actual, physical training.

1) Spiritual Guidance and giving the Incentive to Fight

The Prophet ﷺ strove to raise the morale of his Companions ﷺ, promising them that, if they fought sincerely for the sake of Allah ﷻ, they would achieve one of two ends: Victory or Paradise (through martyrdom). From that time onward, Muslims have entered into battle knowing that, if they do what is Islamically required of them, they will achieve one of those two noble ends. And so, in order to achieve those ends, the Prophet’s Companions ﷺ spent all of their energy and employed all of their skill whenever they entered into battle. Encouraging his Companions ﷺ to perform *Jihaad*, the Prophet ﷺ once said, “By the One Who has my soul in His Hand, had it not been for some men who are believers and whose souls are not content to stay behind from me (when I go out to do battle), and had it not been for the fact that I cannot find anything (i.e., any riding animal) upon which to carry them, I would not have remained behind from any (military) unit that goes out in the Way of Allah. And by the One Who has my soul in His Hand, I indeed hope that I am killed in the way of Allah and am then brought back to life, and that I am then again killed (in the way of Allah) and am then

brought back to life, and that I am then again killed (in the way of Allah) and am then brought back to life, and that I am then again killed (in the way of Allah).”^[1] And according to another narration, the Prophet ﷺ said, “No one enters Paradise and then loves to return to the world, not having anything that is his on earth, except for the martyr: He wishes to return to the world so that he can be killed (in the way of Allah) ten times, because of what he sees in terms of (the) honour (that is bestowed upon the martyr).”^[2]

2) Physical Training

Thrusting with a spear, striking with a sword, shooting with a bow and arrow, and riding on a horse – these are some of the skills of war that the Prophet ﷺ encouraged his Companions ﷺ to learn. It is related that the Messenger of Allah ﷺ said, “Whoever learns archery and then abandons it is not from us [or he ﷺ said, ‘then he has indeed disobeyed (my command).’].”^[3] Here, the Prophet ﷺ reminds all Muslims, even older men (for they are prone to forgetting what they had previously learned), that they must not only train, but also maintain the skills they learn through training – in terms of being active and being able to hit a target. On one occasion, the Prophet ﷺ said, “And make ready against them all you can of power: Lo! Verily, power is archery (firing arrows). Lo! Verily, power is archery.”^[4]

Muslims are commanded to spiritually and physically prepare for battle, and to take all necessary precautions before they fight. Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا خُدُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ۗ﴾ (٧)

[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *Siyar*, chapter “Hoping for Martyrdom”; *Hadeeth* number: 2797.

[2] *Saheeh Bukhaaree*, the Book of *Jihaad* and *Siyar*, chapter “The Mujaahid Wishes to Return to this World”; *Hadeeth* number: 2817.

[3] *Saheeh Muslim* (1919).

[4] *Saheeh Muslim* (1919).

“O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.” (Qur’an 4: 71)

Based on this Verse and the above-mentioned Verse from *Soorah Al-Anfaal* (Qur’an 8: 60), it becomes clear that Muslims are commanded to take all necessary precautions against their enemies and to make all necessary preparations for war. What is interesting here is that Allah ﷻ gave a general command to prepare for war and to take precautions, without going into specific examples or situations. This is because times change, weapons change, and the situation of the enemy – the enemy’s strength and numbers – constantly changes.

Jihaad for the Prophet’s Companions ﷺ was a process through which they purified their souls. In battle, they had to sacrifice their lives, but they knew that, if their souls were not purified and if their intentions were not sincere, they would be punished rather than rewarded for their feats on the battlefield. The Prophet ﷺ said, “Verily, the first person against whom Judgment will be passed on the Day of Resurrection is a man who had been martyred. He will be brought (forward), and He (i.e., Allah ﷻ) will tell him about His blessings (upon him), and he will acknowledge them. He ﷻ will say, ‘Then what did you do for them (i.e., to show thankfulness for them)?’ He will say, ‘I fought for You until I became martyred.’ He (i.e., Allah ﷻ) will say, ‘You have lied; instead you fought so that it could be said: (what) a brave person. That has indeed been said [about you (and so that is your reward)].’ Then instructions will be given regarding him, and he will be dragged on his face until he is thrown into the Hellfire. And (also among the first to be judged is) a man who learned knowledge, taught it, and recited the Qur’an. He will be brought (forward), and He (i.e., Allah ﷻ) will inform him about His blessings (which He had bestowed upon him), and he will acknowledge them. He will say, ‘Then what did you do for them?’ The man will say, ‘I learned knowledge and taught it, and I recited the Qur’an for You.’ He (i.e., Allah ﷻ) will say, ‘You have lied; instead you learned knowledge so that it could be said: (He

is) a scholar. And you recited the Qur'an so that it could be said: (He is) a *Qaari* (reciter), and (all of) that has been said.' Then instructions will be given regarding him, and he will be dragged upon his face until he is thrown into the Hellfire. And (also among the first to be judged is) a man, whom Allah was generous towards, having given him from every single kind of wealth. He will be brought forward, and He (Allah) will inform him about His blessings (which He had bestowed upon him), and he will acknowledge them. He (i.e., Allah) will say, 'Then what did you do for them?' He will say, 'I did not leave any cause which You love that (people) should spend on it, except that I spent (my wealth) on it for You.' He (i.e., Allah) will say, 'You have lied, but instead you did that so that it could be said: (He is) generous! And that has indeed been said (of you).' Instructions will then be given regarding him, and he will be dragged on his face until he is thrown into the Hellfire."^[1]

For the reasons mentioned in this *Hadeeth*, the Companions ﷺ strove to perform *Jihaad* for the sake of Allah ﷻ, hoping for His reward and fearing His punishment. When they spoke, they spoke for Allah; and when they spent their wealth or fought in the cause of Allah ﷻ, they did so seeking Allah's Pleasure. Therefore, by fighting in the way of Allah ﷻ, the Companions ﷺ reaped the fruit of purifying their souls, not just in terms of their intentions, but in the following respects as well:

a) Freeing the Self from Attachment to this Life

As much as anything else, purification of the soul involves freeing the soul from attachment to this life, so that it instead becomes attached to the life of the Hereafter. What better practically achieves this aim than *Jihaad*, in the performance of which one knows that death is a strong possibility? Through fighting in the way of Allah, one abstains from looking back at this world, instead being preoccupied with looking forward to the Hereafter and to Paradise.

^[1] *Saheeh Muslim* (1905).

The Mujaahid (one who fights in the way of Allah) sells his soul to Allah ﷻ, seeking thereby His Pleasure. It is Allah ﷻ Who grants life, and then He ﷻ honours the Mujaahid by buying what He ﷻ blessed him with in the first place. Allah ﷻ said:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِيَعِّكُمْ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾﴾
 الْحَمِيدُونَ السَّخِيحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾﴾

“Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (The believers whose lives Allah has purchased are) those who repent to Allah (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allah’s Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma’roof (i.e., Islamic Monotheism and all what Islam has ordained) and forbid (people) from Al-Munkar (i.e., disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers.”
 (Qur’an 9: 111, 112)

b) Practically training one’s Soul to make Sacrifices

Based on what they learned from the Prophet ﷺ, the Companions ﷺ believed with certainty that Paradise is surrounded by that which

one dislikes – i.e., duties that are difficult to perform. Paradise is not achieved through giving one's body comfort and rest; to the contrary, one must accustom one's body and soul to hardship and deprivation, so that it becomes strong enough to pass the many tests of this life. And from the Noble Qur'an, the Companions ﷺ learned that Allah ﷻ, according to His infinite Wisdom, decreed that human beings are put to trial in this life, so that those who believe and shine and strive and make sacrifices can be distinguished from those of lesser mettle. Allah ﷻ said:

﴿إِن يَمَسَّكُمْ فَرَحٌ فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيَمَحَّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نٰظِرُونَ ﴿١٤٣﴾﴾

“If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zaalimoon (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Saabireen (the patient ones etc.)? You did indeed wish for death (Ash-Shahadah – martyrdom) before you met it. Now you have seen it openly with your own eyes.”
(Qur'an 3: 140-143)

c) With *Jihaad* comes honour

Striving in the way of Allah ﷻ – the Companions ﷺ both knew and believed – enables a Muslim to strengthen his soul and increase his degree of honour. Allah ﷻ clarified to them in the

Noble Qur'an that the believer is honourable and that he derives his honour from his faith in Allah ﷻ and his adherence to Islam.

Allah ﷻ said:

﴿ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنَهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴾ (٨)

"They (hypocrites) say: "If we return to Al-Madeenah, indeed the more honourable (Abdullah bin Ubai bin Salool, the chief of hypocrites at Al-Madeenah) will expel therefrom the meaner (i.e. Allah's Messenger ﷺ)." But honour, power and glory belong to Allah, His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not." (Qur'an 63: 8)

But as soon as a Muslim forsakes his religion and *Jihaad* and becomes preoccupied with the world, he loses his honour and ends up debasing his own self. The Prophet ﷺ said, "If you trade in *Al-'Eenah* (*Al-'Eenah* refers to when a man buys merchandise for someone else and then buys it from him for a lesser price), if you take to the tails of cows (i.e., if you use livestock to till and irrigate your land, becoming very much preoccupied in that endeavour), if you are satisfied with planting, and if you forsake *Jihaad*, Allah will set humiliation upon you, and He will not remove it until you return to your religion."^[1] It is feared that if a person makes the world the limit of his knowledge, his main concern, and his main preoccupation for which he works, without doing anything else or thinking about anything else, then the following saying of Allah ﷻ applies to him:

﴿ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴾ (٧) أُولَئِكَ مَا لَهُمْ نَارٌ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

"Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those

^[1] Abu Daawood, the Book of Transactions, chapter "The Prohibition of *Al-'Eenah*"; Hadeeth number: 3462. And it is an authentic Hadeeth.

who are heedless of Our Ayaat (proofs, evidences, Verses, lessons, signs, revelations, etc.), those, their abode will be the Fire, because of what they used to earn." (Qur'an 10: 7, 8)

And the Prophet ﷺ said, "Whoever dies without fighting (in the way of Allah) and without saying to his soul that he intends to do so, dies upon one of the branches of hypocrisy."^[1] The Prophet's Companions ﷺ performed *Jihaad* in all of its forms, which is why they were given the glad tidings that are mentioned in the following Verse:

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e., Allah's religion – Islamic Monotheism). And verily, Allah is with the Muhsinoon (good-doers)." (Qur'an 29: 69)

Some Of The Goals Of Performing *Jihaad* In The Way Of Allah ﷺ

1) Protecting the Freedom to Believe in Islam

Allah ﷻ said:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ
أَنْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِن تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ
مَوْلَانَكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٤٠﴾﴾

"And fight them until there is no more Fitnah (disbelief and polytheism: i.e., worshipping others besides Allah) and the religion (worship) will all be for Allah Alone (in the whole of the world). But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do. And if they turn away, then know that Allah is your Maula (Patron, Lord,

^[1] Saheeh Muslim (1910).

Protector and Supporter, etc.), (what) an Excellent Maula, and (what) an Excellent Helper!" (Qur'an 8: 39, 40)

Sayyid Qutub wrote in *Fee Dhilaal-al-Qur'an*:

"There is another duty that is required of Muslims: It is to destroy any power or enemy that stands in the way of the *Da'wah* (the propagation of Islam), that takes away from people the freedom to spread Islam, that threatens people's freedom to embrace the Islamic creed, and that puts people to trial in that way. Muslims must continue to fight until no worldly power puts Muslims to test in their faith. This in no way means that people should be forced to have faith; rather, it means Allah's religion reigns supreme on earth, so that if a person wants to enter into the fold of Islam, he should have no reason to fear doing so, and he should not fear that any power on earth will prevent him from embracing Allah's religion or from spreading it. Within the limits of these general principles, *Jihaad* was legislated in Islam. Therefore, *Jihaad* is a struggle for beliefs, a fight to stop those who want to besiege Islam."^[1]

2) Protecting Places of Worship and Religious Symbols

Allah ﷻ said:

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أذِنَ لِلَّذِينَ
يُقْتُلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ
صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ
﴿٤٠﴾ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْا
الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾﴾

"Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah [those who disobey Allah but

^[1] *Fee Dhilaal-al-Qur'an* (1/187).

obey Shaitaan (Satan)]. Permission to fight is given to those (i.e., believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said : "Our Lord is Allah." – For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salaat [i.e., to perform the five compulsory congregational Salaat (prayers) (the males in mosques)], to pay the Zakaat and they enjoin Ma'roof (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e., disbelief, polytheism, and all that Islam has forbidden) [i.e., they make the Qur'an as the law of their country in all the spheres of all life]. And with Allah rests the end of (all) matters (of creatures)." (Qur'an 22: 38-41)

Commenting on Allah's saying, "For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down," An-Nasafee (may Allah have mercy on him) said, "This means: Had not Allah ﷻ made Muslims victorious over the disbelievers through a struggle on their part, the polytheists would have subjugated the adherents of different religions and destroyed their houses of worship. The monasteries and churches of Christians would not have been spared; synagogues would have been leveled to the ground; and *Masjids* would also have been destroyed. Or the polytheists would have come out victorious over the Muslims and over those who were under their protection – the Jews. And they would have destroyed the houses of worship of both Islam and Judaism."

3) Overcoming Corruption and Injustice on Earth

Allah ﷻ said:

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَقَاتِلْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ
اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا
يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ
وَلَٰكِنَّ اللَّهُ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا
عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾﴾

“And when they advanced to meet Jaaloot (Goliath) and his forces, they invoked: “Our Lord! Pour forth on us patience and make us victorious over the disbelieving people.” So they routed them by Allah’s Leave and Daawood (David) killed Jaaloot (Goliath), and his forces, they invoked: “Our Lord! Pour forth on us patience and make us victorious over the disbelieving people.” So they routed them by Allah’s Leave and Daawood (David) killed Jaaloot (Goliath), and Allah gave him [Daawood (David)] the kingdom [after the death of Taaloot (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the ‘Alamin (mankind, jinns, and all that exists). These are the Verses of Allah, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allah).” (Qur’an 2: 250-252)

In his Tafseer (explanation) of Allah’s saying:

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ﴾

“And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief,”

ibn Katheer (may Allah have mercy on him) said, “Had not Allah

checked one set of people by means of another, as He ﷺ had defended the Children of Israel with the fighting of Taaloot and the bravery of Daawood, they (the people of a given time or given nation) would have been destroyed (by the mischief-spreading party or nation).”^[1]

The author of *Al-Kashshaaf* said that the above-mentioned Verse means: “Were it not that Allah checks one set of people by means of another the evil-doers would always come out victorious, the earth would become corrupted, and its growth and prosperity would come to a grinding halt.”^[2]

And Shaikh ‘Abdur-Rahmaan As-Sa’dee said in his *Tafseer*, “Indeed, this Verse contains many lessons for the Islamic nation; among them are the merits, benefits, and fruits of *Jihaad* in the way of Allah; the lesson that *Jihaad* is the only means to preserve one’s religion, one’s country, one’s body, and one’s wealth; the moral that, even if life becomes difficult for the Mujaahid (one who fights in the way of Allah), his end destination is good and blessed; and the lesson that those who abstain from *Jihaad*, even if they find short-term comfort now, will later pay the price with an interminable period of fatigue.”^[3]

4) Testing, Training, and Improving the Spiritual Mettle of Believers

Allah ﷻ said:

﴿فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَأْ
بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنْتَصَرَ مِنْهُمْ وَلَٰكِن
لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ۗ ﴿٤﴾ سَيِّدِيهِمْ
وَيُضِلُّهُم بِأَنفُسِهِمْ ۗ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۗ ﴿٦﴾﴾

^[1] *Tafseer Ibn Katheer* (1/262).

^[2] *Tafseer Al-Khashshaaf*(1/382) and *Tafseer Abu As-Sa’ood* (1/245).

^[3] *Tafseer As-Sa’dee* (1/309).

“So, when you meet (in fighting – Jihaad in Allah’s Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihaad against the disbelievers till they embrace Islam (i.e., are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allah’s Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost, He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e., they will know their places in Paradise more than they used to know their houses in the world).” (Qur’an 47: 4-6)

In regard to Allah’s saying, “But (He lets you fight), in order to test you, some with others,” ibn Katheer commented in his *Tafseer*: “This means: Allah ﷻ has legislated *Jihaad* and fighting your enemies in order to test you and to test your mettle.” Similarly in *Soorah Aal-‘Imraan*, Allah ﷻ mentioned the wisdom behind the legislation of *Jihaad*, saying:

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ
الصَّابِرِينَ﴾ (١٤٢)

“Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are *As-Saabireen* (the patient ones etc.)?” (Qur’an 3: 142)

A test though it may be, and as unappealing as it may be, fighting in the way of Allah ﷻ is a blessing for believers; it is in their own best interests. Allah ﷻ said:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ

لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

“Jihaad (holy fighting in Allah’s Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.” (Qur’an 2: 216)

Through *Jihaad*, Allah ﷻ tests believers and trains them. In regard to *Jihaad* being a test, believers are asked to sacrifice that which is dearest to all people – their very lives and souls. As for the training the believers undergo through *Jihaad*, they are constantly required to remove all worldly desires and ambitions from their souls, for their sole concern is to raise the Word of Allah ﷻ above all else. With this single-minded attitude, the *Mujaahid* purifies his soul from all forms of impurities and deficiencies – such as extravagant lust, jealousy, pride, etc. With each battle and with each foray, the *Mujaahid* becomes nobler in character.

5) Threatening the Polytheists and Foiling Their Evil Plots

Allah ﷻ said:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ ۚ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾﴾

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.” (Qur’an 8: 60)

He ﷻ also said:

﴿قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصَرِّكُمْ عَلَيْهِمْ وَيَشْفِئَ

صُدُّورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبَ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

“Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breast of a believing people, and remove the anger of their (believers’) hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.” (Qur’an 9: 14, 15)

And He ﷺ also said:

﴿فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكَمَ
وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾﴾

“You killed them not, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower. This (is the fact) and surely, Allah weakens the deceitful plots of the disbelievers.” (Qur’an 8: 17, 18)

6) Exposing the Hypocrites

Allah ﷻ said:

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظْلِمَكُمْ عَلَىٰ الْعَيِّبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ
فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾﴾

“Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward.” (Qur’an 3: 179)

“Commenting on this Verse, ibn Katheer said, “There must be some ordeal through which Allah brings out (the goodness of) his obedient slave and exposes His enemy; and through which the patient believer is distinguished from the evildoing hypocrite. This refers to the Day of Uhud, during which Allah tested the believers. Their faith, patience, forbearance, steadfastness, and obedience to Allah and to His Messenger ﷺ – these qualities became manifest in them on that Day. Meanwhile, the veil covering the reality of the hypocrites was lifted, so that their opposition, their escaping from *Jihaad*, and their disloyalty to Allah and to His Messenger ﷺ all became manifest.

7) Establishing Allah’s Rule on Earth

To be sure, one of the goals of *Jihaad* is to establish Allah’s rule on earth. Allah ﷻ said:

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ حَصِيمًا ﴿١٥﴾ ﴾

“Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur’an) in truth that you might judge between men by that which Allah has shown you (i.e., has taught you through Divine Inspiration), so be not a pleader for the treacherous.” (Qur’an 4: 105)

8) Defending against enemy Aggression

In Islam, one of the goals of *Jihaad* is to defend against enemy aggression or attack, which can take on various forms, among which are the following:

a) For disbelievers to attack and persecute, within their own lands, Muslims who live among them

This is especially difficult for Muslims if they are not able to move to another country in which they can safely and freely practice their religion. When such an instance of oppression occurs, it is incumbent upon the Islamic country of that era to gather an army

to attack the polytheists that are persecuting their Muslim brothers. Allah ﷻ said:

﴿فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾
وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ
يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾﴾

“Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whosoever fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward. And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: “Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.” (Qur’an 4: 74, 75)

Commenting on this Verse, Imam Al-Qurtubee (may Allah have mercy on him) said, “This is an exhortation to perform *Jihaad*, which involves saving weak (Muslims) from the hands of disbelievers and polytheists, those who inflict upon them harsh torture and punishment, in order to tempt them away from Islam. Allah ﷻ made *Jihaad* obligatory to raise His Word (above all else), to grant victory to His religion (and its adherents), and to save those among his believing slaves who are weak (and unable to defend themselves), either with arms or with wealth.”^[1]

b) For disbelievers to leave their homeland and attack Muslims in their lands

Allah ﷻ said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا

^[1] *Tafseer Al-Qurtubee (5/279).*

يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقْبَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن
قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ ﴿١٩١﴾ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

“And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihaad, but it was supplemented by another (9 : 36)]. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Haraam (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. But if they cease, then Allah is Oft-Forgiving, Most Merciful.” (Qur’an 2: 190-192)

Islamic jurists agree that if disbelievers attack the lands of Muslims, Muslims must perform *Jihaad* and defend their lands, for whenever disbelievers win battles and become occupiers, they inflict great punishment upon the occupied Muslims and change the laws of the land from Islamic Law to whatever man-made laws it is that they follow. ibn Qudaamah (may Allah have mercy on him) said, “*Jihaad* is obligatory in three situations, the second of which occurs when disbelievers attack a given country. The citizens of that country must fight them and drive them out of their lands.”^[1]

Some scholars from the *Hanafee Madhhab* have said, “If it is feared that any given place will be attacked by the enemy, the *Imam* (i.e., the leader of the Muslims) or the inhabitants of that place must protect it. If they are not able to withstand the enemy, it becomes incumbent upon those that are closest to them (such as those who live in a neighbouring land) to help them until there are sufficient numbers (or sufficient weaponry) to resist the enemy.”^[2]

[1] Refer to *Al-Mughnee* (9/279).

[2] Refer to *Haashiyah Ibn 'Aabideen* (4/124).

c) For the enemy to oppress its own disbelieving citizens

Verily, Allah ﷻ has forbidden His slaves from wrongdoing and oppression; all people have the right to justice. If Muslims do not help the oppressed and weak, though they are able to do so, they are committing a sin, since they have been commanded to perform *Jihaad* in order to uphold the truth, vanquish falsehood, spread justice, and bring an end to oppression. Only if they do those things can they achieve success. When Allah ﷻ praised Muslims for being the best of nations, He ﷻ explained that they deserve that praise because they enjoin good and forbid evil – and spreading justice is a part of enjoining good and forbidding evil. Allah ﷻ said:

﴿ كَذَابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
وَاللَّهُ شَدِيدُ الْعِقَابِ ۝۱۱ ﴾

“Like the behaviour of the people of Fir’aun (Pharaoh) and those before them; they denied Our Ayaat (proofs, evidences, Verses, lessons, sings, revelations, etc.). So Allah seized (destroyed) them for their sins. And Allah is Severe in punishment.”
(Qur’an 3: 11)

And He ﷻ also said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَتَانُ قَوْمٍ عَلَيْكُمْ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝۸ ﴾

“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.” (Qur’an 5: 8)

And it is a part of justice to save a disbeliever from injustice and oppression. A Muslim hates a disbeliever for his disbelief, but at the same time he is commanded to act justly with him. As-

Sarakhsee (may Allah have mercy on him) said, "If one of the (disbelieving) kings of war demands exemption and requests that he be left to rule in his kingdom as he wishes - and his wishes involve killing, plundering, or any other form of oppression that is not acceptable in a Muslim country - then his demands must not be met, for acknowledging the right to oppression when one has the ability to resist it, is *Haraam* (forbidden)."

d) For disbelievers to prevent Muslims from spreading the message of Islam

It is incumbent upon Muslims to spread the message of Islam to all of mankind. Allah ﷻ said:

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾﴾

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (Qur'an 3: 104)

The enemies of Allah ﷻ of every era try their utmost to prevent Muslims from conveying the message of Islam to non-Muslims. Allah ﷻ commanded Muslims to fight such people, saying:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ① وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ② ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ③ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَأْتٍ بَعْدُ وَإِمَّا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ④ ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَآنصَرْنَا مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ④﴾

“Those who disbelieve (in the Oneness of Allah, and in the message of Prophet Muhammad ﷺ), and hinder (men) from the Path of Allah (Islamic Monotheism), He will render their deeds vain. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad ﷺ), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth their parables for mankind. So when you meet (in fight – Jihaad in Allah’s Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihaad against the disbelievers till they embrace Islam (i.e., are saved from the punishment in the Hellfire) or at least come under your protection], but if it had been Allah’s Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.” (Qur’an 47: 1-4)

From what I have mentioned hitherto, it becomes clear that there are many noble goals and benefits to *Jihaad*, benefits that extend even to non-Muslims. *Jihaad* was perhaps one of the most important results of the Prophet’s migration and one of the most important of pillars upon which the Prophet ﷺ established an Islamic country.

A country without a strong army is a country whose days are limited; the enemy will not fear that country and will attack it at its earliest convenience. On the other hand, if a country has a strong army, the enemy will think many times before attacking it or even before imposing their will upon its citizens. So in short, the presence of a strong army in a country ensures the safety of its citizens.

The Most Important Military Missions That Preceded The Battle Of Badr

As soon as the Muslims, under the leadership of the Prophet ﷺ, achieved a sense of stability in Al-Madeenah, they had to prepare for a long and hard struggle against both the Quraish and other enemies. The leaders of the Quraish were not satisfied with persecuting Muslims within Makkah; they also didn't want Muslims to establish a presence and to become strong outside of Makkah. Quraish's leaders feared that if Islam spread throughout Arabia, it would mean an end to their rule in Makkah, an end to the tribal system of law that dominated Arabia, an end to their religion and to the customs of their forefathers. In short, they knew that, if Islam gained a strong foothold in Al-Madeenah, somewhere down the road Muslims would set their sights on Makkah. We have hitherto discussed the many attempts the Quraish made to prevent the Prophet ﷺ from even reaching Al-Madeenah, and as soon as he ﷺ arrived there, they made it amply clear that they were as much the enemies of those who harboured the Prophet ﷺ - the native inhabitants of Al-Madeenah - as they were enemies of the Prophet ﷺ himself.

One incident that clearly establishes their attitude towards Al-Madeenah's inhabitants involves Sa'd ibn Mu'aadh ؓ, one of the leaders of the *Ansaar*. Prior to the advent of Islam, Sa'd ibn Mu'aadh ؓ was a friend of Umayyah ibn Khalaf, one of Makkah's chieftains. Whenever Umayyah visited Al-Madeenah, he stayed there as a guest of Sa'd ؓ, and vice-versa. Their cordial friendship continued until the early days of Islam. For when the Messenger of Allah ﷺ arrived in Al-Madeenah, Sa'd ؓ set out towards Makkah, with the intention to perform 'Umrah (the lesser pilgrimage); once he arrived there, he stayed in the house of Umayyah ibn Khalaf. Sa'd ؓ said to Umayyah, "See if you can find a time when (the *Masjid*) is empty, so that I might perhaps make circuits around the House (i.e., the Ka'bah)." Umayyah took him out during the middle of the day, and they

were met on the way by Abu Jahl, who said, "O Abu Safwaan (i.e., Umayyah), who is this with you?" He said, "This is Sa'd." Abu Jahl said to Sa'd ﷺ, "How is it that I see you walking around Makkah in safety, when you have granted refuge to those that have changed their religion! You claim that you will support and help them. Lo! By Allah, had it not been for the fact that you are with Abu Safwaan, you would not have safely returned to your family." Raising his voice, Sa'd ﷺ responded, "By Allah, if you prevent me from this (from performing pilgrimage here in Makkah), I will prevent you from that which you will find even more severe upon you than that: Your road through Al-Madeenah (i.e., I will prevent you from passing through Al-Madeenah on your way to doing business in Ash-Sham)"^[1]

According to the narration of Al-Baihaqee, Sa'd ﷺ responded to Abu Jahl's threat with the following words: "By Allah, if you prevent me from performing circuits around the Ka'bah, I will cut off your trade (routes) to Ash-Sham (Syria and surrounding regions)." ^[2]

This narration proves that Abu Jahl considered Sa'd ibn Mu'aadh ﷺ to be an enemy of the Quraish, for he made it amply clear that had he not arrived in Makkah under the protection of a Makkan chieftain, he would have been killed. Abu Jahl was announcing a policy shift regarding how Makkah's chieftains treated the people of Al-Madeenah; for prior to the establishment of a Muslim country in Al-Madeenah, no native of Al-Madeenah needed a guarantee of protection in order to enter Makkah. Quite the opposite, the leaders of the Quraish loathed even the idea of there being any hostility between them and the people of Al-Madeenah, since they depended on cordial relations with them in order to safely traverse their lands on their way to doing business in Ash-Sham, which they relied on for their livelihood. In fact, the leaders of the Quraish were known to have said, "By Allah, we do not

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Prophet ﷺ Mentioned Who was Going to Die in Al-Badr"; *Hadeeth* number: 3950.

^[2] Refer to *Dalaail An-Nabuwwah* by Al-Baihaqee (3/25).

detest fighting any Arab people as much as we detest (the idea of) fighting you (i.e., the people of Al-Madeenah)."^[1] This story also proves that, until Abu Jahl showed open hostility to the people of Al-Madeenah, Makkan trading caravans would travel safely through Al-Madeenah on their way to Ash-Sham. The newly-formed Muslim country made no attempts to stop them from passing through, which means that they didn't initially treat them as enemies, overtake any of their caravans, or place any economic embargo upon them. Therefore, it was the leaders of the Quraish who first declared war on the people of Al-Madeenah, and not the other way around. They treated Muslims as enemies of war, forbidding them entry into Makkah, unless they entered under the protection of a Makkan chieftain.

But that was not the only incident which proves that the Quraish were the first to declare war. On another occasion, but still only shortly after the Prophet ﷺ arrived in Al-Madeenah, the Quraish tried to incite a civil war in Al-Madeenah. 'Abdur-Rahmaan ibn Ka'ab ibn Maalik related from one of the Prophet's Companions ؓ that the disbelievers of the Quraish wrote a letter to 'Abdullah ibn Ubai and other members of the Aus and Khazraj tribes that still worshipped idols. This occurred when ibn Ubai and others like him still professed their polytheistic beliefs, for a short while later those among this group that didn't sincerely embrace Islam, professed to embrace Islam while still harbouring disbelief in their hearts; hence they became known as "the Hypocrites." In their letter, which was sent prior to the Battle of Badr, Quraish's leaders wrote the following message: "You have indeed granted refuge to our companion (i.e., the Prophet ﷺ), and we indeed swear by Allah that you will fight him and expel him (from Al-Madeenah) or we will all come to you (with a large army), until we fight those among you who fight, and take captive (as slaves) your women."

'Abdullah ibn Ubai and his fellow polytheists then gathered all the men they could find in order to fight the Prophet ﷺ. When

^[1] Refer to *As-Seerah Ibn Hishaam (Ar-Raud Al-Anf, 2/192)*.

news of their intentions reached the Prophet ﷺ, he ﷺ went to them and said, "Quraish's threat has had a profound effect upon you, but (know this): what they have planned for you (in terms of them coming to fight you) is not greater than the plotting that you are doing against your own selves (i.e., by fighting Muslims, among whom are your own relatives), for you want to fight your children and your brothers!" When they heard this from the Prophet ﷺ, they dispersed, abandoning the idea of fighting the Prophet ﷺ and his Companions ﷺ.

Here is a wonderful example of what a great leader and teacher the Prophet ﷺ was, in terms of how he was able to bring an end to an incipient rebellion in its very early stages. He ﷺ reached with his words the very depths of their hearts, for he ﷺ was appealing to that which they valued most: tribal and familial loyalty. He ﷺ wanted to make them understand the shame involved in the internecine fighting that they wanted to instigate. After the Quraish declared war – both in speech and in action – on the Islamic country of Al-Madeenah, and after they stole all of the wealth that Makkah's Muslims left behind once they migrated to Al-Madeenah, Allah ﷻ permitted Muslims to fight. It was only natural, considering the open hostility that the Quraish showed, for Muslims to do what was necessary to both ensure the stability of Al-Madeenah and to take decisive action against the Quraish. What followed, then, were a number of small-scale military missions and battles that preceded the Battle of Badr; some of the more important of them are as follows:

1) The Battle of Al-Abwaa

The first military expedition that the Prophet ﷺ organized was the Battle of Al-Abwaa, which is also known as the Battle of Waddaan. Both Al-Abwaa and Waddaan are names of places that are separated from one another by six or eight miles of land. Although this military expedition is referred to as a battle, no actual fighting took place. Instead, a peace treaty was agreed upon between the Muslims and the people of Banu Darnrah (who

are from the tribe of Kinaanah). This battle – or expedition – took place in Safar, the year 2 H, and two-hundred Muslims, some of them riding and others walking, participated in the expedition.

2) The Unit of ‘Ubaidah ibn Al-Haarith ﷺ

The first military banner that the Prophet ﷺ ever handed out was the one he ﷺ gave to ‘Ubaidah ﷺ prior to this particular mission. The unit consisted of sixty men from the *Muhaajiroon*; meanwhile, Quraish’s unit consisted of 200 men, some of whom were on horses and the rest were on foot, and Abu Sufyaan ibn Harb was their leader. It wasn’t really a full scale battle that occurred, but only a number of skirmishes beside the water source of the Raabigh valley. During one of the skirmishes, Sa’d ibn Abee Waqqaas ﷺ fired an arrow, which is memorable because it was the first arrow that was ever fired for the cause of Islam. These skirmishes took place after the Prophet ﷺ had returned from Al-Abwaa.

3) The Unit of Hamzah ibn ‘Abdul-Muttalib ﷺ

ibn Ishaq related that, after the Battle of Al-Abwaa, the Prophet ﷺ sent Hamzah ibn ‘Abdul-Muttalib ﷺ to the seashore, from the direction of Al-‘Ees (the name of a place that is situation between Yanbo’ and Al-Marwah from the direction of the Red Sea). Hamzah’s unit consisted of 30 *Muhaajiroon* riders. When they reached the coast, they faced Abu Jahl ibn Hishaam and an army that was comprised of three-hundred riders from the Quraish. A battle most probably would have ensued, but Majdee ibn ‘Amr Al-Juhanee mediated between the two groups, making peace between them. Both groups then withdrew from one another without any fighting having taken place.

4) The Buwaat Expedition

The Buwaat expedition took place in the month of Rabee’ul-Awwal, in the year 2 H. The Messenger of Allah ﷺ had set out with 200 of his Companions ﷺ, with the intention of overtaking a caravan that belonged to the Quraish and that was headed by

Umayyah ibn Khalaf. Umayyah had with him 100 men and 2500 camels; the Muslims did not find Quraish's caravan, and so, without incident, they returned to Al-Madeenah.

5) The Al-'Ushairah Expedition

Before setting out for this expedition, the Prophet ﷺ appointed Abu Salamah ibn 'Abdul-Asad ؓ to act as governor of Al-Madeenah in his absence. The main outcome of this expedition was not a battle, but a peace pact that was made with the Banu Mudlij Tribe and their allies from the Banu Damrah tribe. As soon as the pact was settled upon, the Muslims, without further incident, returned to Al-Madeenah.

6) The Unit of Sa'd ibn Abee Waqqaas ؓ

After the Al-'Ushairah Expedition was concluded, the Prophet ﷺ sent Sa'd ibn Abee Waqqaas ؓ on a mission to the land of Al-Hijaz. Sa'd ؓ had with him eight groups of men from the *Muhaajiroon*. They traveled until they reached a place called Kharraar, which is situated near Al-Juhfah, but without any incident occurring, they returned safely back to Al-Madeenah.

7) The first Expedition of Badr

The Prophet ﷺ set out with a number of his Companions ؓ because a man named Kurz ibn Jaabir Al-Faihree raided grazing livestock that belonged to the inhabitants of Al-Madeenah and stole some camels and other livestock cattle. The Prophet ﷺ pursued Kurz until he ؓ reached the valley of Safwaan, which is situated beside Badr; however, Kurz managed to escape his pursuers, and so the Messenger of Allah ﷺ and his Companions ؓ then returned to Al-Madeenah.

8) The Expedition of 'Abdullah ibn Jahsh Al-Asdee ؓ to Nakhlah

At the end of Rajab, the Prophet ﷺ sent eight groups of *Muhaajiroon* men, with 'Abdullah ibn Jahsh ؓ as their leader, to

the Nakhlah valley, which is situated south of Makkah. The Prophet ﷺ instructed them to bring back news about Quraish's movements, but they did even more than that. Seeing the opportunity to overcome a trading caravan that belonged to the Quraish, they did so, killing its leader, 'Amr ibn Al-Hadramee, seizing its merchandise as war booty, and taking two of its men as captives: 'Uthmaan ibn 'Abdullah and Al-Hakam ibn Kaisaan. They then returned with their two captives to Al-Madeenah; the problem was that neither 'Abdullah ibn Jahsh ؓ nor the men who were with him had realized that they attacked the caravan on the first day of one of the four inviolable months, months during which fighting was prohibited. And so the Prophet ﷺ did not make a decision as to what he ﷺ should do with the spoils they came back with, until Allah ﷻ revealed the following Verse:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ
 اللَّهِ وَكُفْرًا بِهِ، وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ
 وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَرَالُونَ يُقْبِلُونَكَ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ
 إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ
 حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿٢١٧﴾

"They ask you concerning fighting in the Sacred Months (i.e., 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haraam (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you Until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (Qur'an 2: 217)

When this Verse was revealed, the Prophet ﷺ kept both the spoils and the captives. It was an expedition that was marked by three firsts: it was the first time that Muslims gained spoils of war, the first time that a man was killed by a Muslim during fighting, and the first time that Muslims captured prisoners of war.

Lessons And Morals And Other Issues Of Interest

1) When was *Jihaad* Legislated?

Shaikh Dr. Muhammad Abu Shohbah is of the view that *Jihaad* was legislated in the beginning of the second year of the Islamic calendar. He said that the reason why the legislation of *Jihaad* occurred in the second year following the Prophet's migration is that, during the first year of the Prophet's stay in Al-Madeenah, Muslims were busy organizing the affairs of the their newly-formed country – such as building the Prophet's *Masjid*, finding means of earning sustenance, establishing bonds of brotherhood, making a peace pact with their Jewish neighbours, and so on.^[1] Dr. Saaleh As-Shaamee, another present-day historian, differs, maintaining that permission to engage in *Jihaad* was given during the end of the first year, and not the beginning of the second year, of the Islamic calendar.^[2]

2) The Difference between a Unit (or mission; in Arabic, *Sariyyah*) and an Expedition (in Arabic, a *Ghazwah*)

For the most part, authors of *Seerah* books and historians distinguish between two kinds of military expeditions during the Prophet's lifetime, calling them by different names. If the Prophet ﷺ himself went out with his Companions ﷺ to meet the enemy, regardless of whether fighting occurred in the end or not, they referred to that occurrence as an expedition (a *Ghazwah*). But if the Prophet ﷺ sent a group of Muslims to overtake the enemy, or to gather information about them, historians refer to that

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (1/75, 76).

^[2] Refer to *Ma'een As-Seerah* (pg. 175).

group as a unit (*Sariyyah*), regardless of whether or not they ended up engaging in fighting. For the most part, such units consisted of small numbers of men with limited goals for their mission. Throughout the Madanee period of his biography, which spans approximately ten years of his life, the Messenger of Allah ﷺ sent out about thirty-eight units on missions. And as for expeditions, the Messenger of Allah ﷺ led a total of twenty-seven of them.

3) The Carrying out of a Census in Al-Madeenah, and the Influence it had on Sending out Military Units

In the first year of the Islamic calendar, immediately after bonds of brotherhood were established between the *Ansaar* and the *Muhaajiroon*, the Prophet ﷺ ordered some of his Companions ﷺ to conduct a census. The purpose of the census was not to enumerate the general population of Al-Madeenah, but instead to enumerate Al-Madeenah's Muslim population. According to one account, the Prophet ﷺ said, "Write for me (the names of) those people who have pronounced their (entry into the fold of) Islam." Of the total number of Muslims, fifteen-hundred of them were men who could fight.^[1] Muslims began to say to one another in astonishment, "How can we be afraid when we have with us fifteen-hundred (fighters)?" They said this because, prior to the taking of the census, they went to sleep with their weapons lying beside them, fearing for their lives; also, the Messenger of Allah ﷺ, wanting to protect them from treachery or a surprise attack, forbade them from going out at night alone. Immediately after the census was conducted, Muslims grew more confident about their strength relative to that of the Quraish and other tribes, and the Prophet ﷺ began to send out units and to go out himself on expeditions. The census was yet another step in the process of establishing a new and strong country.^[2]

^[1] Refer to *Al-Wathaa'iq As-Siyaasiyyah* by Humaidullah (pg. 65).

^[2] Refer to *Ar-Raud Al-Anf* (5/43).

4) Protecting the Prophet ﷺ

Several of the Prophet's Companions ﷺ would personally stand guard in order to protect the Prophet ﷺ. The Mother of the Believers, 'Aishah ﷺ, said, "One night, the Prophet ﷺ was not able to sleep, and so he ﷺ said, 'Would that a righteous man from my companions guarded me tonight.' The sound of weapons (clinging) was suddenly heard, and the Prophet ﷺ said, 'Who is this?' '(It is) Sa'd, O Messenger of Allah, I have come to stand guard over you.' The Prophet ﷺ then slept until we heard the sound of his snoring."^[1] This occurred prior to the Battle of Badr.^[2] Based on the *Hadeeth* of 'Aishah ﷺ, it becomes clear that one should be cautious when caution is called for and that people should protect their leader when they fear for his life; the *Hadeeth* also points to the virtue of Sa'd ibn Abee Waqqaas ﷺ. Also, it is important to understand that the Prophet ﷺ placed his complete trust upon Allah ﷻ and that he ﷺ said what he ﷺ said first to take the precaution that is a part of the teachings of Islam, and second to establish a precedent for leaders and followers of ensuing generations.^[3]

5) The Wording of the Peace Treaty that was Enacted with the Banu Damrah Tribe

The wording of the peace treaty between the Muslims and the Banu Damrah Tribe was as follows:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This is a letter from Muhammad, the Messenger of Allah, to Banu (Banu means, 'the children of') Damrah ibn Bakr ibn 'Abd-Manaat ibn Kinaanah, informing them that they are safe in terms of both their wealth and their lives; that they have help (from us) against

^[1] *Saheeh Bukhaaree*, the Book of Hoping for Something, chapter, "The Prophet's Saying, 'Would that Such and Such (Happened)'" ; *Hadeethu* number: 7231.

^[2] Refer to *Tafseer Al-Qurtubee* (6/230).

^[3] Refer to *Wilaayatus-Shurta Fil-Islam* by Dr. 'Umar Muhammad Al-Humaidanee, pg. 63.

those who desire (to attack) them, unless they fight against the religion of Allah, and as long as the sea moistens wool (an expression, meaning, this agreement is a lasting one); and that, if the Prophet ﷺ calls upon them to help (the Muslims against the enemy), they will answer his call.”^[1]

During the expedition of Al-Abwaa, the Prophet ﷺ took advantage of a golden opportunity by forming a military alliance with the leader of the Banu Damrah tribe. The geographical location of the Banu Damrah tribe made them of great strategic importance to the Prophet ﷺ in regard to his conflict with the Quraish, which is why he ﷺ took from them a guarantee of neutrality should a battle erupt between the inhabitants of Al-Madeenah and the inhabitants of Makkah. For up until the Battle of Badr, the Prophet’s strategy was to send small groups of *Muhaajiroon* men to overtake – or at least frighten – caravans that belonged to the Quraish, and those small groups were not travelling under the protection of an army. Therefore, it was comforting for those groups to know that they needed worry only about the Quraish, and not about neighbouring tribes, such as the Banu Damrah tribe and their allies.

The need to form an alliance was mutual: The Banu Damrah tribe and their allies lived close to Al-Madeenah, and so since it was the nearest big city to them, they relied on its marketplace for their sustenance. They too, therefore, found it in their best interests to form an alliance with the newly-formed Islamic country.

The alliance between the Muslims of Al-Madeenah and the Banu Damrah tribe has continued to have political implications ever since the lifetime of the Prophet ﷺ. Those implications are that prevailing political circumstances might make it desirable, and sometimes necessary, to form military or economic alliances with a foreign non-Muslim country. Thus the forming of such political alliances has its basis in the teachings of the *Shariah* (i.e., in Islamic law). Such alliances must be formed in order to remove harm, to

^[1] *Al-Wathaa'iq As-Siyaasiyyah* by Muhammad Humaidullah (pg. 220), number: 159.

provide some mutual benefit, or to fulfill a known Islamic goal. Muslims must have a say in such alliances, which means that they must have a say in their matters and not be like the citizens of a colony that is obedient to some imperial power.

A basic principle in Islam is that one should 'neither harm (others) nor reciprocate harm (done to him).' Based on this principle - which is supported by many *Ahadeeth* and Verses of the Qur'an - an alliance with a foreign power might be necessary in order to remove some kind of harm. It must be remembered, however, that a Muslim leader may form an alliance with a foreign power only if it is in the best interests not of himself as an individual, nor of his family or of the upper classes, but of the Islamic country and its citizens that he governs. In an alliance between a Muslim and non-Muslim country, Muslims might be called upon to defend their non-Muslim allies against another non-Muslim army or country, and that is permissible; similarly, Muslims may call upon their non-Muslim allies for help, asking them to provide soldiers or weaponry for an impending battle; such non-Muslim soldiers will then fight under the banner of the Islamic country of the time. Furthermore, it is important to note that the Prophet ﷺ stipulated that the Banu Damrah tribe abstain from fighting the religion of Allah ﷻ, for only in that case could they expect to receive help from Muslims if they came under attack from their enemies. The alliance between the Muslims and Banu Damrah should not be taken lightly, for it was an important step in ensuring the security of Al-Madeenah and its Muslim inhabitants.

6) "And I am Indeed the First Man to have Fired an Arrow in the Way of Allah"

The mission that 'Ubaidah ibn Al-Haarith ؓ led was the first ever in which Muslims and polytheists faced each other in battle. The battle took shape in the form of skirmishes, during which some arrows were fired. By shooting an arrow towards the polytheists of the Quraish, Sa'd ibn Abee Waqqaas ؓ became the first Arab to shoot an arrow in the way of Allah ﷻ. The battle did not last long,

for both the Muslims and the polytheists quickly withdrew from the place of battle. The withdrawal of the Muslims was well-organized; Muslims withdrew while Sa'd ﷺ stood firm, shooting arrows in order to prevent the enemy from advancing and not moving from his spot in spite of the volley of arrows that were being fired at him.

During the battle, 'Utbah ibn Ghazwaan ﷺ and Al-Miqdaad ibn Al-Aswad ﷺ fled from the polytheists to the military unit of 'Ubaidah ibn Al-Haarith ﷺ. Both men ﷺ had embraced Islam earlier, and so they fled towards the Muslims on that day probably because it was the first opportunity that presented itself for them to escape from the Quraish.

In regard to this mission and to all of the military missions prior to the Battle of Badr, it is important to note that the Prophet ﷺ was sending men from the *Muhaajiroon* only. For in accordance with the terms of the Second Pledge of Al-'Aqabah, the *Ansaar* were required to defend and protect the Prophet ﷺ, and military missions outside of Al-Madeenah did not involve protecting the Prophet ﷺ. So perhaps the Prophet ﷺ felt that the time was not ripe to ask of the *Ansaar* that they participate in military missions, when that was not what they had originally promised to do. This policy ended during the days prior to the Battle of Badr, when prominent members of the *Ansaar* announced on behalf of all members of the *Ansaar* that they were willing to sacrifice their lives even if the Prophet ﷺ asked them to fight their way through the lands of many Arab tribes until they reached a far off place; they said this not in the form of an exaggeration, but in order to express their complete obedience to Allah ﷻ and His Messenger ﷺ.

7) The Peace Treaty that was enacted between the Muslims and the Juhainah Tribe

During the year that followed the Prophet's arrival in Al-Madeenah, a peace treaty was agreed upon between the Muslims and the Juhainah tribe. What is most interesting about this treaty is that the Juhainah tribe had already signed a peace

treaty with the Quraish, which proves that it is permission, in Islam, for Muslims to make peace with the allies of their enemies, thus ensuring the neutrality of those allies.

The peace treaty proved useful when the military unit of Hamzah ibn 'Abdul-Muttalib ﷺ, which consisted of just thirty men, faced a much larger force – a Makkah trading caravan that was headed by Abu Jahl and that consisted of three-hundred men. The two opposing forces met at Al-'Ees, an land over which the Juhainah tribe held sway. Both the polytheists and Muslims lined up for battle, but just as the battle was about to begin in earnest, Majdee ibn 'Amr, one of the leaders of the Juhainah tribe, stepped in and tried to make peace between both groups – a smart move on the part of Majdee, since his tribe was allied to both the Muslims of Al-Madeenah and the polytheists of Makkah. Majdee succeeded as a peacemaker and without any fighting having taken place, both groups returned to their native lands.

This incident is yet another example of the Prophet's wisdom as a leader: He ﷺ first made peace treaties with neighbouring tribes and only then did he ﷺ send out military units, thus safeguarding the lives of the Muslims who were sent out on missions. In regard to the incident in question, the Prophet ﷺ first made peace with the Juhainah tribe and then sent his Companions ﷺ into territory over which the Juhainah held power. We also learn from this incident that it is permissible for Muslims to withdraw from a battle if an ally mediates between them and their enemy, so long as doing so does not involve any negative repercussions for Muslims.

Although the Quraish did not suffer any direct losses in fighting Hamzah ﷺ and his unit, Hamzah's mission did have negative repercussions for the Quraish. Quraish's leaders now became terrified at the prospect of travelling through Arabia with their precious trading caravans, for their eyes were now opened to a grave danger that threatened their wealth as well as their status in Arabia. Upon returning to Makkah with his caravan, Abu Jahl said to the other leaders of the Quraish, "O people of Quraish,

Muhammad ﷺ has indeed settled down in Yathrib (i.e., Al-Madeenah), and he has sent out his advance guards. All that he wants now is to get something from you (in terms of spoils of war), so beware of passing by his route and of even approaching him, for he is indeed like a fierce lion. He is very angry with you, for you have driven him out just as *Qirdaan* (small parasites) are driven away from the hooves of camels. By Allah, he indeed has with him magicians: I have never seen him ﷺ or one of his Companions ﷺ except that I have also seen devils alongside them. And you indeed know about the enmity of the children of Qailah (i.e., the Aus and Khazraj tribes of Al-Madeenah, both of which are descendants of a woman named Qailah). And so he (i.e., the Prophet ﷺ) is an enemy who has sought the help of (other) enemies.”^[1]

8) The Unit of ‘Abdullah ibn Jahsh ﷺ

When the Prophet ﷺ sent this unit on its mission, he handed a letter to the unit’s leader, ordering him not to read the contents of the letter until he had traveled with his men for two days. On this occasion as on many other occasions, the Prophet ﷺ relied on secrecy in matters that pertained to war. It was important to keep the unit’s purpose and intended direction a secret in order to protect the members of the unit, for at the time Al-Madeenah was still inhabited by many Jews and polytheists. It was feared, or rather it was expected, that if one of them learned of the mission’s objective, he would immediately send news of that mission to the people of Makkah. Secrecy was so important to the mission that not even the members of the unit knew what the mission entailed; only after two days passed, when ‘Abdullah ibn Jahsh ﷺ read the contents of the Prophet’s letter, did they realize what they were supposed to do. Here, one should appreciate the effect of the Prophet’s training: they listened and obeyed, travelling through enemy territory still not knowing the purpose of their mission, a reality that attests to their strong faith and, as long as they were serving the cause of Islam, their lack of concern for their own safety.

^[1] Refer to *Seerah Ibn Hishaam* (1/218,219).

Not knowing that it was the first day of one of the four inviolable months, 'Abdullah ibn Jahsh ﷺ and his men attacked the Makkan caravan and killed a man. The Quraish tried to take advantage of the situation by launching a vicious slander campaign against the Muslims. Some of the remnants of Ibraaheem's religion remained a part of Makkan society, and one such remnant was the belief that four months in particular were inviolable - months during which, among other things, fighting was prohibited. So based on the actions of a few individual Muslims, the leaders of the Quraish slandered the Muslims to other Arabs, trying to depict the Muslims as people who did not value what was sacred. The Quraish would say among themselves and especially to others: "Muhammad ﷺ and his companions ﷺ have deemed lawful the inviolable month, shedding blood, taking wealth, and capturing prisoners during it."^[1]

At first the Quraish succeeded in their slander campaign, not only gaining the ear of other Arab tribes, but also managing to influence affairs within Al-Madeenah itself. Muslims argued among themselves and blamed the members of 'Abdullah ibn Jahsh's unit for instigating fighting during an inviolable month. The Jews of Al-Madeenah fanned the flames of the ordeal, saying, "Indeed, war will certainly occur between the Muslims and the Quraish; nay, between the Muslims and all Arabs, as a reward for violating the sanctity of an inviolable month." That the Jews began to utter such words reveals the deep hatred they harboured towards Islam and Muslims. Just when the members of 'Abdullah ibn Jahsh's unit thought that they had become spiritually destroyed as a result of what they had perpetrated, Allah ﷻ revealed Verses that conclusively refuted the claims of the Quraish, who used talk about the inviolable months as a shield to cover their own crimes. Allah ﷻ made it clear that fighting during an inviolable month is a great transgression, but that, with Allah ﷻ, the crimes of the Quraish were even greater transgressions - such as preventing people from embracing and practicing Islam, disbelieving in Allah ﷻ,

^[1] Refer to *Sunan Al-Baihaqee* (9/59), which took this narration from *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 100).

preventing Muslims access to the Ka'bah, driving out Muslims from Makkah, and putting people to trial in their religion. To put people to trial in their faith is certainly a greater crime than fighting during one of the inviolable months. The leaders of the Quraish feigned to forget about the above-mentioned crimes that they had perpetrated, or, perhaps even worse, they didn't consider them to be crimes in the first place. In making an outcry against fighting during the inviolable months, the Quraish's only goals were to dissuade people from entering the fold of Islam and to incite the tribes of Arabia to make war against the Muslims of Al-Madeenah.

At first, even the Messenger of Allah ﷺ was troubled by the actions of 'Abdullah ibn Jahsh ؓ and the men of his unit, and he ﷺ blamed them for what they did. Then when Allah ﷻ revealed the above-mentioned Verse from *Soorah Al-Baqarah*, Quraish's claims were refuted, and Allah ﷻ made it clear that, because of their great crimes, they had no right to claim that their rights had been violated.

After 'Abdullah ibn Jahsh's unit returned to Al-Madeenah, the Prophet ﷺ set an important precedent regarding how a leader should care for the safety of his followers. Two men from the unit, Sa'd ibn Abee Waqqaas ؓ and 'Utbah ibn Ghazwaan ؓ, did not return with the others, for they were busy searching for a stray camel. Then when the Quraish came seeking to ransom the freedom of the two captives, the Prophet ﷺ refused, saying, "I fear that you have attacked Sa'd ibn Maalik (i.e., Sa'd ibn Abee Waqqaas ؓ) and 'Utbah ibn Ghazwaan ؓ." The Prophet ﷺ refused to free the two prisoners, regardless of how much ransom money was being offered, until Sa'd ؓ and 'Utbah ؓ returned safely to Al-Madeenah. It was only then that the two prisoners were ransomed and regained their freedom. As for one of the prisoners, Al-Hakam ibn Kaisaan ؓ, he embraced Islam and remained in Al-Madeenah, settling there alongside his fellow Muslims. But the other prisoner, 'Uthmaan ibn 'Abdullah ibn Al-Mugheerah, remained a disbeliever. In regard to this story, we

learn an important lesson: A leader must have concern for the safety of his followers, especially when they place themselves in the way of danger for the cause of Islam. The compassion that the Prophet ﷺ showed for his followers fourteen centuries ago has become a part of modern-day military doctrine, for it is an established fact that, when a soldier knows that his leader cares about his safety and well-being, he will not hesitate to sacrifice everything he has to offer in order to further the cause for which he is fighting. Consider the effect that the Prophet's leadership had on 'Abdullah ibn Jahsh ؓ, for no sooner did he read the contents of the Prophet's letter, which detailed the dangerous nature of the mission, than he ؓ said to his men, "Whosoever among you wants and desires martyrdom, then let him proceed forward. And whosoever hates for that to occur (to him), then let him return (to Al-Madeenah). As for me, I am proceeding forward as per the command of the Messenger of Allah ﷺ."^[1] And of course, all of his men followed his lead with a similar degree of passion and enthusiasm.

9) Among the Goals of the Military Units

When one engages in an in-depth study of the Prophet's military missions and expeditions prior to the Battle of Badr, one finds that the goals behind them were as varied as they were important. One goal was to increase the level of awareness, both within and outside of Al-Madeenah, about the plight of the *Muhaajiroon*, who had been made to suffer a great deal at the hands of the Quraish, and who continued to suffer since the Quraish seized all of the wealth that they had left behind in Makkah. Another important goal was to harm the Quraish economically and to regain some of the wealth that they had seized from the *Muhaajiroon*. Yet other goals were to weaken the Quraish militarily, to train the Companions ؓ in the various forms of warfare, to gain information about Quraish's activities, to test the strength of the Quraish – and, important but often overlooked, to instill fear and

^[1] Refer to *Seerah ibn Hishaam* (2/602); it is a narration of Ibn Ishaq from 'Urwah.

terror into the hearts of enemies that lived inside of or near Al-Madeenah. The military missions and expeditions of the Prophet ﷺ achieved all of the above-mentioned goals.

One of those goals, as I have just mentioned, was to instill fear and terror into the hearts of enemies that lived inside of or near Al-Madeenah. In this regard, the success rate and frequency and sheer boldness of the missions signaled to Islam's enemies the strength and abilities of the Muslims, who, only having established a country a year before, were now engaging in military skirmishes with one of Arabia's most powerful tribes – the Quraish. Hence neither the Jews of Al-Madeenah nor neighbouring tribes dared to even think about attacking the Prophet ﷺ and his Companions ﷺ. Even if, only after the sending of a few units, Islam's enemies abandoned the idea of attacking Al-Madeenah, the Muslims still did not rest; in fact, whenever a unit returned or an expedition ended, the Prophet ﷺ would quickly send out another unit or leave himself for another expedition. Goals were achieved simultaneously, for the sending out of many units had the effect of continually weakening the Quraish economically and making them fear sending caravans northward towards Ash-Sham (Syria and surrounding regions), since, in order to do so, they had to travel past Al-Madeenah. Consequently, the Quraish had to send more guards to protect their caravans, which had the effect of raising the prices of their goods – not to mention the terror that afflicted both the men guarding the caravans and the owners of the merchandise who feared losing their wealth.

In relation to people and tribes that lived in between Makkah and Al-Madeenah, the Prophet's military missions and expeditions achieved two important ends: First, the Prophet ﷺ gained the support, or at least the neutrality, of certain Arab tribes; and second, the Bedouins of Arabia became less of a threat to the Muslims of Al-Madeenah. The Messenger of Allah ﷺ agreed to peace treaties with the Juhainah tribe and its allies, as well as with other tribes in the region. It was important to do so because all tribes in the region were natural allies of the Quraish, with whom

they shared a common religion, and with whom they had allied themselves for years – the alliance of the tribes in Arabia with the Quraish is referred to in the Qur'an as "Al-Eelaaf (refer to the Noble Qur'an, 106: 1-4)," based upon which the Quraish traveled in safety on their way to doing business in Yemen to the south and Ash-Sham to the north. After certain tribes agreed to make peace with the Messenger of Allah ﷺ, the Muslims became the ruling power in the region that surrounded Al-Madeenah, and the trading caravans of the Quraish were more threatened than ever before.

Through the missions and expeditions of the Prophet ﷺ, the Bedouins were held in check. Prior to the advent of Islam, Bedouins posed a major threat to trading caravans in the region. Wherever Bedouins held sway, passing caravans had to pay a tribute tax to them if they wanted to pass through safely. The Muslims refused to pay any such tax. In response, a Bedouin named Kurz Al-Faihree raided Muslim territory and stole livestock animals that belonged to the Muslims of Al-Madeenah. Kurz was then taught an important lesson when the Messenger of Allah ﷺ pursued him all the way to Safwaan, which is situated near Badr, approximately 150 kilometers from Al-Madeenah. The authors of *Seerah* books refer to this pursuit as the Smaller Battle of Badr. The Prophet's pursuit of Kurz all the way to Safwaan served as an important lesson for other Bedouins as well, who would thereafter not dare to even think about raiding Muslim territory, even if that territory was outside of Al-Madeenah. Muslims not only refused to pay tribute tax to Bedouins, but also forced them to retreat when they passed through their land and even entered into peace agreements with them, thus saving themselves from their harm.

The military missions and expeditions of the Prophet ﷺ, which continued throughout his lifetime, had an impact on later conquests. The constant sending of military units made Al-Madeenah resemble a beehive, with its inhabitants never tiring of their duties. Even while the above-mentioned goals were being achieved, Muslims were also being trained and prepared for future

conquests, which the Prophet ﷺ promised them on many occasions. When one goes through the list of Companions ﷺ that were sent by the Prophet ﷺ on missions, one finds that they are the very Companions ﷺ who later on played a major role in the many conquests that took place in the first century of Islam. For example, the leader of the conquest of Ash-Sham (Syria and surrounding regions) was Abu 'Ubaidah ibn Al-Jarraah ﷺ; Sa'd ibn Abee Waqqaas ﷺ led Muslims to victory in Al-Qaadisiyyah and in other battles as well; Khaalid ibn Al-Waleed ﷺ led Muslims to victory over the Romans at Al-Yarmook; 'Amr ibn Al-'Aas ﷺ led the Muslim army to victory in Egypt and Libya; and the list goes on and on. Although both Khaalid ﷺ and 'Amr ﷺ embraced Islam in the latter stages of the Prophet's lifetime, the Prophet ﷺ appointed them to lead some important missions.

In fact, one can correctly say that the Companions ﷺ were being trained twenty-four hours a day, seven days a week. Their daily schedule would begin early with the *Fajr* prayer, which they would perform in the *Masjid* with their leader, the Prophet ﷺ, who exhorted them to pray both on time and with the congregation in the *Masjid*. The Prophet ﷺ informed his Companions ﷺ that praying *Fajr* on time was the key to an active and productive day. He ﷺ said, "When one of you sleeps, the *Shaitaan* (the Devil) ties on the back of his head three knots, and he strikes the place of each knot (saying): 'Upon you is a long night, so sleep.' If he wakes up and remembers Allah, one of the knots becomes untied. If he then performs ablution, another knot becomes untied. And if he then prays, all of his knots (i.e., the third and last one) become untied: He is then energetic and in a happy state (of mind); otherwise, he becomes sad, troubled, and lazy."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Tahajjud*, chapter "The *Shaitaan* Ties (Knots) Over the Back of One's Head if One Does not Pray at Night (i.e., the *Fajr* prayer)"; *Hadeeth* number: 1142. It is also related in *Saheeh Muslim*, the Book of the Traveler's prayer and Its Shortening, chapter "What is Related Regarding Who Sleeps the Entire Night Until the Morning"; *Hadeeth* number: 776.

After *Fajr* prayer, each of the Prophet's Companions ﷺ would then betake himself to his work and to his other affairs, pausing throughout the day to perform the other four daily prayers. After they performed the 'Eesha prayer, they would sleep throughout the first and second thirds of the night. With one-third of the night remaining, most of them would get up to perform late-night voluntary prayers (*Salaatut-Tahajjud*), the performance of which filled their hearts with spiritual nourishment.

These daily activities they would always perform; additionally, they would serve the needs of their Islamic country whenever they were called upon to do so. They constantly trained for war; even their leisure sports had behind them the purpose of training them for battle. Hence they practiced riding horses, racing, and shooting arrows. The Prophet ﷺ not only encouraged them to do all of the above, but also participated in the training himself. And perhaps more so than any other art of war, the Prophet ﷺ encouraged his Companions ﷺ to practice archery. 'Uqbah ﷺ related that the Messenger of Allah ﷺ said, "For a single arrow, Allah ﷻ admits three people into Paradise: The one who made it, hoping to achieve reward (from Allah ﷻ) for doing so; the one who hands it (to the archer who fires it); and the one who fires it. So shoot (arrows) and ride (horses), but for you to shoot (arrows) is more beloved to me than for you to ride (horses). And there are only three (lawful) games: For a man to train his horse; for (a man) to play with his wife; and (for a man to) fire arrows from his bow. And when one is taught firing (or archery) but then abandons it, it is a blessing that he has denied."^[1] It is of course because the Companions ﷺ followed the Prophet's guidance in these and all of their affairs that they, despite their small numbers and humbleness, were granted victories and conquests far to the east and to the west.

As circumstances changed, the goals of the Prophet's military units

^[1] Related by Ahmad and Al-Haakim, and the latter said about the *Hadeeth*, "It is authentic." And Adh-Dhahabee concurred with *Al-Haakim's* ruling of the *Hadeeth*. Refer to *Fathul-Rabbaanee* (13/129) and to *Al-Mustadrak* (2/104).

and expeditions likewise changed. At first, the main purpose of the missions was to gather information; later on, units were sent not just to gather information about the Quraish, but also to overtake their trading caravans, a practice that continued until the Battle of Badr. After this first major and decisive battle, the Muslims increased in strength, and consequently their military missions became more daring. Some units were dispatched to kill specific people who were trying to inflict a great deal of harm upon Muslims; examples of targets were Ka'ab ibn Al-Ashraf, Al-'Asmaa bint Marwaan, and Abu 'Afk. Ka'ab was killed because of his crimes, but also because the Muslims wanted to discourage the Jews from concocting future plots against Islam. The Muslims killed Al-'Asmaa and Abu 'Afk partly because of their crimes and partly in order to discourage the polytheists and hypocrites of Al-Madeenah from harming Muslims.

Later on, when the Muslims suffered a setback on the Day of Uhud, Bedouins underestimated the Prophet's Companions ﷺ, thinking that they could raid Al-Madeenah. They were so confident that Muslims had become weak after the Battle of Uhud that they attacked Muslim reconnaissance units outside of Al-Madeenah, as occurred at Ar-Rajee' and at the Well of Ma'oonah. The Prophet ﷺ then changed his strategy, sending military units not to overtake caravans of the Quraish but to deal with the rash and brazen Bedouins that had attacked Muslims. With quick and decisive strokes, the Prophet ﷺ attacked Bedouin groups before they could gather together and plan an attack on Al-Madeenah.

Until the end of his lifetime, the Prophet ﷺ adapted the purpose of military missions to the changing circumstances of the Muslim nation. After the Conquest of Makkah, the Prophet ﷺ wanted to remove all remnants of polytheism and idol-worship from the Arabian Peninsula, and so he ﷺ sent military units from Makkah to destroy idols throughout Arabia, the most famous of which were Al-'Uzzaa, Manaat, Al-Laat, Suwaa', and Dhil-Khalasah. Islam then spread very rapidly throughout Arabia, and people

began to embrace Islam in throngs. That is how matters stood when the Prophet ﷺ died. But his Companions ؓ were well-trained, and they continued from where he ﷺ left off, spreading the message of Islam to all inhabited parts of the earth, and fighting against any enemy that stood in the way of the propagation of Islam.

Muslim and non-Muslim historians alike have always been amazed at the speed with which Islam spread during the first century of the Islamic calendar. What most surprises unbiased non-Muslim historians is the mercy that the Prophet ﷺ instilled into his Companions ؓ in general and the leaders of his military campaigns in particular. The Prophet ﷺ taught principles of just warfare that his Companions ؓ applied throughout their many conquests. One example of the Prophet's just warfare is related in a narration from Anas ؓ, who said that, when the Messenger of Allah ﷺ would send an army (to do battle), he ﷺ would say, "Go forth in the name of Allah. Do not kill decrepit, old men; young children, or women. Do not secretly (and wrongly) take (from the spoils of war), but instead gather together your spoils (of war). Rectify and make well your affairs, and do well (by one another), for indeed, Allah loves the good-doers."^[1] And Abu Moosa ؓ related that, when the Messenger of Allah ﷺ would send one of his Companions ؓ on a mission, he ﷺ would say, "Give glad tidings (to people), and do not alienate or repel (them). Make matters easy, and do not make matters difficult."^[2]

[1] 'Aun Al-Ma'bood, *Sharh Sunan Abu Daawood* (7/274).

[2] *Saheeh Muslim*, the Book of *Jihaad and Siyar*, chapter "The Order to Make Matters Easy and to Abstain from Alienating and Repelling (People)" *Hadeeth* number: 1732.

6

The Moral And Spiritual Training Of the Prophet's Companions ﷺ Continued In Al-Madeenah

Among the earliest Verses of the Qur'an to be revealed in the Madanee period of the Prophet's biography were the first Verses of *Soorah Al-Baqarah*, which discussed the qualities of the believers, the disbelievers, and the hypocrites – and even the People of the Book: Jews and Christians. More emphasis was placed on describing the Jews than describing the Christians, since it was the Jews who, from the day the Prophet ﷺ arrived in Al-Madeenah, strove hardest to oppose and attack Islam and Muslims. In fact, *Soorah Al-Baqarah* contains a long and detailed description of the nature of Jews.

Since the scope of the Prophet's *Da'wah* widened significantly after he ﷺ arrived in Al-Madeenah, verses of the Qur'an – such as those from *Soorah Al-Baqarah* – directed the call to embrace Islam to all people (hence the phrasing: "O mankind!"). For example, Allah ﷻ said:

﴿يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الشَّجَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾

“O mankind! Worship your Lord (Allah), Who created you and

those who were before you so that you may become Al-Muttaqoon (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." (Qur'an 2: 21, 22)

Madanee Verses of the Qur'an warned Muslims not to take on the characteristics of the hypocrites, stressing the grave danger that the hypocrites posed to Muslim society in Al-Madeenah. Of course, only after the Prophet ﷺ migrated to Al-Madeenah did hypocrisy become a problem for Muslims. This is because people become hypocrites only when they hate someone but can't overpower him or are too cowardly to attempt to do so, and so they dissemble, and they flatter, outwardly showing camaraderie but inwardly harbouring malice. That malice then takes shape in the form of evil and secretive plotting. While still in Makkah, Muslims were weak; no one feared them, and so there was no need to pretend to be one of them. Thus the Quraish openly and shamelessly persecuted the Prophet ﷺ and his Companions ﷺ. But once Islam established a strong presence in Al-Madeenah, disbelievers in Al-Madeenah could not openly show opposition to Islam, and they knew that they could wreak more havoc and cause more mischief by pretending to be Muslims than they could if they joined their fellow polytheists in Makkah. For this reason, they stayed in Al-Madeenah and plotted with the Jews of Al-Madeenah and the polytheists from abroad against Islam.

The hypocrites were so vile and dangerous that there is hardly a long or medium-sized Madanee Chapter of the Qur'an that does not make some mention of them and of their nefarious activities. This indicates – since the Qur'an was being revealed to the Prophet ﷺ until shortly before his death – that the hypocrites continued to thrive in Al-Madeenah almost throughout the entire Madanee period of the Prophet's biography, though they did begin to weaken about five years after the Prophet's migration. Although Madanee Verses of the Qur'an dealt with new themes,

they still continued to discuss the same themes that were discussed in Makkan Verses of the Qur'an - such as the greatness of Allah, the reality of life in this world, the bliss of Paradise, and the punishment of the Hellfire.

If a country is to flourish, it must harness the power of knowledge, which is why, once Islam found a stable homeland in Al-Madeenah, the Prophet ﷺ stressed, perhaps more so than before, the importance and value of knowledge. The Noble Qur'an also did the same, explaining that knowledge is the antithesis of disbelief. Allah ﷻ said:

﴿أَمَّنْ هُوَ قَنْتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾﴾

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e., get a lesson from Allah's Signs and Verses)." (Qur'an 39: 9)

Of all worldly things, the one thing that Allah ﷻ ordered the Prophet ﷺ to ask for more of was knowledge. Allah ﷻ said:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾﴾

"And say: "My Lord! Increase me in knowledge." (Qur'an 20: 114)

And knowledge was the first quality with which Allah ﷻ distinguished Adam ﷺ. Allah ﷻ said:

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾﴾

"And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." (Qur'an 2: 31)

The teachings of Islam are vast, ranging from topics such as manners to the details of Islamic legislation. Within a short number of years, the Prophet ﷺ had to teach his Companions about all such matters, and he ﷺ had to make sure that they understood those teachings, applied them, and memorized them so that they could then teach them to the following generation.

In teaching the Companions the vast knowledge he ﷺ had with him, the Prophet ﷺ relied on important educational techniques to make sure that they learned, understood, and remembered what he ﷺ taught them. Some of the educational techniques and principles he ﷺ relied on – both in the Makkan and Madanee phases of his biography – are as follows:

1) Repetition

When a good instructor has something important to say, he repeats it, making it easier for his students to learn, understand, assimilate, and memorize the knowledge he is imparting to them. Now, everything the Prophet ﷺ said was important, and so on many occasions, he ﷺ would repeat what he ﷺ said to his Companions. Anas ibn Maalik reported that when the Prophet ﷺ would say something, he ﷺ would repeat it three times, so that his words could be understood. And when he ﷺ came to a group of people, he ﷺ would extend greetings of peace to them three times.^[1]

2) Speaking Clearly and Deliberately

The Prophet ﷺ would not rush his speech; rather, he ﷺ would talk slowly and deliberately, clearly enunciating each word and pausing ever so slightly between one word and the next, so as to distinguish one from the other. The Prophet ﷺ spoke in this manner because every religious instruction he gave – and not just the Qur'an – was revelation, which his Companions needed to accurately memorize, so that they could then convey his sayings

^[1] *Saheeh Bukhaaree*, the Book of Knowledge, chapter "When One Repeats One's Speech Three Times, So As To Be Understood"; *Hadeeth* number: 95.

to the following generation. In fact, the Prophet ﷺ spoke so clearly and chose his words so carefully that, if a person wanted to, he could count his words when he ﷺ spoke.^[1] ‘Urwah ibn Az-Zubair (may Allah have mercy on him) related that ‘Aishah ؓ once said, “Are you not amazed at Abu Fulaan (here, she was referring to Abu Hurairah ؓ)? He came, sat down beside my apartment, and related (*Hadeeth*) from the Messenger of Allah ﷺ, intending for me to hear that (from him). But I was performing voluntary prayers (at the time), and he stood up (to leave) before I finished my voluntary prayer. Had I caught up to him, I would have reproached him (for speaking in such a rush, for quickly relating one *Hadeeth* after another, for not speaking more slowly, so as to make learning easier for the listener, etc.). Verily, the Messenger of Allah ﷺ would not rush his speech as you (people) do!”^[2]

3) Moderation, and Choosing an Appropriate Time and place to Teach

In every regard, the Prophet ﷺ was moderate in his teaching. He ﷺ would choose an appropriate time to teach his Companions ؓ, so, for example, he ﷺ would not gather them together at a time when he knew they would not be able to concentrate and focus on his words. And then when he ﷺ did speak, he ﷺ spoke for a moderate length of time, fearing that his Companions ؓ would become bored, and knowing that their understanding and memory would become impaired if he spoke beyond reasonable limits. ibn Mas’ood ؓ said, “The Prophet ﷺ would carefully choose the day to advise us (i.e., he ﷺ would not do so every day; instead, he ﷺ would choose the appropriate time and place to speak), fearing that we would become bored.”^[3]

[1] Refer to *Saheeh Bukhaaree* (3567).

[2] *Saheeh Bukhaaree*, the Book of Merits, chapter “The Description of the Prophet ﷺ”; *Hadeeth* number: 3568.

[3] *Saheeh Bukhaaree* (68).

4) Saying a Proverb or Illustrating by Example

A good teacher, regardless of the subject he is teaching, tries to relate what he is teaching to something concerning which his students have knowledge. A comparison or parable or example helps the student assimilate new knowledge, because a theoretical or figurative concept then takes on a practical and literal form. The Qur'an is replete with parables and illustrations, and in some Verses, Allah ﷻ even mentioned the wisdom behind mentioning them in His Book. Allah ﷻ said:

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾﴾

"And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.)." (Qur'an 29: 43)

And Allah ﷻ said in another Verse:

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾﴾

"Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect." (Qur'an 59: 21)

The Prophet ﷺ followed the same methodology in his sayings, a fact that 'Abdullah ibn 'Umar ؓ underscored when he ؓ said, "I memorized one thousand parables (examples, illustrations, etc.) from the Messenger of Allah ﷺ."^[1] In fact, many books have been written concerning the parables and examples that are found in the sayings of the Prophet ﷺ; one of the first such books to be written was *Amthaal Al-Hadeeth*, by Qaadee Abu Muhammad Al-Hasan ibn 'Abdur-Rahmaan ibn Khallaad Ar-Raamhurmuzee, who died in the year 360 H.

^[1] Refer to *Manaahij Wa-Adaab As-Sahaabah* (pg. 65).

5) Asking questions

A good teacher frequently asks his students questions, to test their knowledge, to grab their attention, to give them pause to think about an issue, to invigorate their minds, and to achieve various other instructional aims, among the most important of which is to establish a mental line of communication between himself and his students. For these reasons, the Prophet ﷺ would often, when teaching his Companions ﷺ, ask them questions, which, beyond what we have already discussed, further enabled them to understand and memorize his teachings.

At times, the Prophet ﷺ would ask a question simply to engage the attention of his Companions ﷺ, to make them desirous of knowing the answer to his question. Such questions would often take the form of, "Shall I not tell (you about)," or some similar phrase. For example, Abu Hurairah ﷺ reported that the Prophet ﷺ once said, "Shall I not guide you to that with which Allah erases sins and raises (people) in rankings?" The Companions ﷺ said, "Yes, O Messenger of Allah." He ﷺ said, "Performing ablution (*Wudoo*) well and completely when circumstances are difficult (such as performing *Wudoo* with cold water, when necessary), taking many steps to the *Masjids*, and waiting for prayer after (the completion of the previous) prayer. That (you should know) is *Ar-Ribaat* (confining the soul in order to perform legitimate acts of worship)."^[1]

Other times, the Prophet ﷺ would ask them about something regarding which he ﷺ knew they had no knowledge, intending to stimulate their minds and attract their attention to the topic at hand. A clear instance of this is when the Messenger of Allah ﷺ, as is related by Abu Hurairah ﷺ, said to his Companions ﷺ, "Do you know who the broke one is?" They ﷺ said, "The broke one among us is he who has neither dirham nor (worldly) possession." The Prophet ﷺ said, "Verily, the broke one from

^[1] *Saheeh Muslim*, the Book of Purification, chapter "The Virtue of Performing Ablution Well and Completely in Difficult Situations"; *Hadeeth* number: 251.

my nation is he who will come on the Day of Resurrection with prayer, fasting, and *Zakaat* (i.e., he prayed in the world, fasted, and gave *Zakaat*); but he will also come, having cursed this one, slandered this one, (wrongly) eaten from the wealth of this one, spilled the blood of this one, and struck this one. This one (i.e., one of the above) will be given from his good deeds (as repayment for the wrong he did to him), and this one will also be given from his good deeds. If his good deeds run out before payment is made for what he owes, he will take from their (i.e., from the people he wronged) bad deeds. They will be thrown and heaped upon him, and then he will be cast into the Hellfire."^[1]

And on yet other occasions, the Prophet ﷺ would ask a question for which he ﷺ expected an answer, and then if the Companion ﷺ he ﷺ asked answered it correctly, he ﷺ would commend him and thus encourage others to learn. An instance of this is related in a narration by Ubai ibn Ka'ab ﷺ, who said, "The Messenger of Allah ﷺ said, 'O Abul-Mundhir (i.e., Ubai ﷺ), do you know which Verse that you have with you from the Book of Allah is greatest?' I said, 'Allah and His Messenger know best.' He ﷺ said, 'O Abul-Mundhir, do you know which Verse you have with you from Allah's Book is greatest.' I said, 'Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. (Qur'an 2: 255).' He ﷺ struck me on my chest and said, 'By Allah! Abul-Mundhir, may knowledge be salutary to you!'"^[2] Such recognition, as any student knows, instills confidence into one's soul and encourages one to work harder and seek out more knowledge.

^[1] *Saheeh Muslim*, the Book of Righteousness, Joining Ties of Relation, and Manners; chapter "The Prohibition of *Adh-Dhulm* (Wrongdoing, Injustice, etc.); *Hadeeth* number: 2581.

^[2] *Saheeh Muslim*, the Book of the Traveler's Prayer, and Its Being Shortened, chapter "The Superiority of *Soorah Al-Kahf* and of the Throne Verse" *Hadeeth* number: 810.

6) Bringing Students to the Point where their Attention is Aroused

Used sparingly and for important truths, one of the most beautiful of ways to impart knowledge is to first discuss a topic that engages the attention of a student, and then, when he is focused, to surprise him with an important and related truth. One of the best examples of this style of teaching is found in a *Hadeeth* that is related by Jaabir ibn 'Abdullah ؓ. Jaabir ؓ related that, one day, the Messenger of Allah ﷺ passed by the marketplace, entering from an *'Aaliyah* (one of the highlands of Al-Madeenah), and the people were standing to his side. He ﷺ passed by a dead baby goat whose ears were small. The Prophet ﷺ picked it up and took hold of its ear. He ﷺ then said, "Who among you would love to have this for a dirham?" Surprised, they answered, "We would not want to have it for any price. And what would we do with it?" The Prophet ﷺ said, "Would you love to have it?" They ؓ said, "By Allah, even if it were alive, it would be (considered) defective, for it has small ears? Then what can it be worth when it is dead?" The Prophet ﷺ said, "Then by Allah, the world is more insignificant to Allah than this (dead baby goat) is to you."^[1]

7) Using Visual Aids

Sometimes visual aids can help a student relate to and focus on the concept that he is learning; after all, to engage two senses, both sight and hearing, is certainly more conducive to learning than engaging only one - either sight or hearing. In this regard, the Prophet ﷺ resorted to various methods when he ﷺ was teaching his Companions ؓ; the following are some of those methods:

a) Speaking while moving his hand:

On one occasion, for example, the Prophet ﷺ interlocked his hands to make clear the relationship between a believer and his brother. Abu Moosa Al-Ash'aree ؓ related that the Prophet ﷺ

^[1] *Saheeh Bukhaaree*, the Book of Al-Mazaalim (Wrongs and Injustices), chapter "Aiding the One Who is Wronged"; *Hadeeth* number: 2446.

said, "One believer and another are (together) like a building: Parts of it strengthen its other parts." He ﷺ then interlocked his fingers together."^[1]

b) Explaining along with the use of a drawing:

'Abdullah ibn Mas'ood ؓ related that the Messenger of Allah ﷺ drew a line (in the ground) with his hand. He ﷺ then said, "This is the Straight Path of Allah." Next, he ﷺ drew lines to its right and to its left, after which he ﷺ said, "These are paths - [Yazeed said, 'Divided (or irregular),]. Upon each one of these paths is a devil, inviting (people) to take it." The Prophet ﷺ then recited this Verse:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

"And verily, this (i.e., Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (the pious)." (Qur'an 6: 153)

c) Displaying the items that are the topic of discussion:

Abu Taalib ؓ related that the Prophet of Allah ﷺ took silk, placing it in his right hand, and gold, placing it in his left hand, and said, "Verily, these two (things) are prohibited for the male (members) of my nation."^[2] One narration of this *Hadeeth* contains the following addition: "And lawful for the female ones (of my nation)."^[3]

^[1] *Saheeh Bukhaaree*, the Book of Wrongs and Injustices, chapter "Helping the One Who is Wronged"; *Hadeeth* number: 2446.

^[2] *Abu Daawood*, the Book of Attire, chapter "Regarding Silk and Women"; *Hadeeth* number: 4057. And Al-Albaanee declared it to be authentic in *Saheeh Sunan Abu Daawood*.

^[3] *Saheeh Sunan An-Nasaaee* by Al-Albaanee, who declared it to be authentic. Its number in *Saheeh Sunan An-Nasaaee* is: 5163.

d) Standing in front of students and physically doing what they need to learn

This, for example, is what the Prophet ﷺ did when he ﷺ wanted to teach his Companions ﷺ how to pray. He ﷺ rose to the pulpit and prayed so that everyone could see him. Sahl ibn Sa'd As-Sa'idee ﷺ said, "I (once) saw the Messenger of Allah ﷺ stand up on the pulpit, facing the Qiblah. He ﷺ said, 'Allahuakbar (Allah is the Greatest, i.e., he ﷺ began to pray).' The people stood up behind him. He ﷺ recited (parts of the Qur'an) and went down into the bowing position; the people went down into the bowing position behind him. He ﷺ then raised his head and walked backwards (still facing the Qiblah; he ﷺ did this so that he could perform prostration on the ground). He ﷺ performed prostration on the ground, after which he ﷺ returned to the pulpit. Then he recited (parts of the Qur'an), went down into the bowing position, raised his head, walked backwards (back onto the ground), and then performed prostration on the ground. When he was finished (his prayer), he ﷺ came before the people and said, 'O people, I did this only so that you could follow me and learn my prayer.'"^[1]

8) Making Students Feel Comfortable and Creating a Rapport with Them

Especially when a topic is sensitive, a teacher must make his students feel comfortable and at ease. In this regard, the Prophet ﷺ would sometimes precede his instruction with a kindly phrase, as he ﷺ did when he ﷺ taught his Companions ﷺ the manners of going to the washroom. He ﷺ said, "Indeed, I am for you the status of a father: I teach you (what you need to learn). So if one of you has to defecate, let him not face the Qiblah nor turn his back to it. And let him not clean himself with his right hand."^[2]

^[1] *Saheeh Bukhaaree*, the Book of Prayer, chapter "Praying on Rooftops, Pulpits, and (Propped-Up) Wood"; *Hadeeth* number: 377.

^[2] *Abu Daawood*, the Book of Purification, chapter "It Being Disliked to Face the Qiblah When One Is Reliving Oneself" (1/3); *Hadeeth* number: 8. And in *Saheeh Sunan Abu Daawood*, Al-Albaanee declared it to be authentic.

Beyond these teaching techniques the Prophet ﷺ relied on when instructing his Companions ﷺ in general, he ﷺ relied on equally salutary techniques and manners when he ﷺ instructed individuals or groups among them, having seen something from them that required either encouragement or correction. Among those techniques and manners are the following:

a) Praising Someone who does Well at Something

When a teacher praises his students for doing well, they feel a sense of rapport with their teacher and they become motivated to work even harder than before. This is the case with the average teacher and student of this world; then how much more poignant and effective such praise must have been when it came from the mouth of the Messenger of Allah ﷺ. Imagine, then, the encouragement Abu Moosa Al-Ash'aree ﷺ must have felt when, one day, the Messenger of Allah ﷺ said to him, "Would that you had seen me when I was attentively listening to your recitation (of the Qur'an) last night. You have indeed been given a flute from the flutes of Daawood's (David's) family."^[1]

b) Showing Mercy to Someone Who Makes a Mistake and not Speaking Harshly to Him

The Prophet ﷺ would take people's situation into consideration, excusing them if they were ignorant and correcting their mistakes with an air of kindness and forbearance. To be sure, one is instinctively likely to admit one's mistake when the one who points it out does so in a kind and sincere manner. Mu'aawiyah ibn Al-Hakam As-Sulamee ﷺ remembered a mistake he once made and the kindness that was then shown to him by the teacher of mankind, the Prophet ﷺ. Mu'aawiyah ﷺ said: "As I was praying with the Messenger of Allah ﷺ, one of the men present sneezed, and so I said, 'May Allah have mercy on you! The people directed their gazes at me, and I said, 'Alas for the bereavement

^[1] *Saheeh Muslim*, the Book of the Traveler's Prayer and Its Shortening, chapter "It Being Recommended to Make Beautiful One's Voice When Reciting the Qur'an"; *Hadeeth* number: 793.

my mother has suffered (an expression of grief not to be taken literally)! What is your problem that makes you look at me (so)!’ They began to strike their hands over their legs, and when I saw that they were trying to silence me, I became quiet. Then when the Messenger of Allah ﷺ completed his Prayer – and may my father and mother be held ransom for him, for I have never seen, either before or after him, one who was better at teaching than he ﷺ was – he ﷺ did not, by Allah, scold me, nor did he strike me, nor did he curse me. He ﷺ (simply) said, ‘Indeed, no speech of men is appropriate for this prayer; (prayer) is only *At-Tasbeeh* (glorification of Allah), *At-Takbeer* (magnifying Allah, by saying, ‘*Allahuakbar*,’ Allah is the Greatest), and recitation of the Qur’an.’”^[1]

c) When Addressing People, Not Mentioning a Person by Name, But Simply Mentioning the Wrong He Did

No one likes to be singled out for a mistake they made; the embarrassment is often too much to bear and can even have the effect of turning one away from the truth. When the Prophet ﷺ found out about a person who sinned or made a mistake, and when he ﷺ then wanted to warn the general Muslim population not to perpetrate that same sin, he ﷺ would refer to the sin, without exposing the person who perpetrated it. This occurred on more than one occasion; for example, when the Prophet ﷺ appointed ‘Abdullah ibn Al-Lutbiyyah ؓ with the task of collecting *Zakaat* money from the Banu Sulaim tribe, ‘Abdullah ؓ did what was asked of him, but he ؓ also accepted personal gifts at the same time. When he ؓ finished collecting the money, the Messenger of Allah ﷺ went to him in order to take account of the money he received. Singling out the *Zakaat* money, ‘Abdullah ؓ said, “This is your wealth,” and then putting aside a gift he received, he ؓ said, “And this is a gift (that was given to me).” The Messenger of Allah ﷺ said, “If you are truthful, should you

^[1] *Saheeh Muslim*, the Book of *Masjids* and Places of Prayer, chapter “It Being Prohibited to Speak During Prayer and the Abrogation of Its Permissibility”; *Hadeeth* number: 537.

not have sat down in the house of your mother and father, waiting until your gift came to you?" For, if he had been at home and someone voluntarily came and gave him a gift, the situation would not have been considered suspicious. But since he ﷺ went out to do a task on behalf of the Muslim leadership, he ﷺ should not have accepted gifts. After advising 'Abdullah personally, the Prophet ﷺ went out to deliver a sermon to the people. He ﷺ first praised and extolled Allah ﷻ, after which he ﷺ said, "As for what follows: Verily, I appoint one of you to do a job that Allah ﷻ has charged me with the duty of completing; he then comes to me and says, 'This is your wealth, and this is a gift that was presented to me; Should he not have sat in the house of his father and mother until his gift came to him. By Allah, no one among you takes something without a right to do so, except that he will meet Allah on the Day of Resurrection, carrying it (with him). And I indeed know one among you who will meet Allah, carrying a camel that has a *Rughaa* (the sound of a camel), or a cow that has a *Khuwaar* (the mooing sound of a cow), or a sheep that *Tai'ar* (i.e., that makes the sound of a sheep)." He ﷺ then raised his hand until the whiteness of his armpits could be seen, and he ﷺ said, "O Allah, have I conveyed. My eye has seen, and my ear has heard."^[1]

d) Showing Anger when Anger is called for

Certain situations call for anger; the good teacher is one who recognizes those situations. A specific kind of person might realize his mistake only when he sees that his teacher is serious and angry; a specific mistake might be so vile that a teacher needs to show anger in order to make his student understand the seriousness of his mistake; on these and similar occasions, a teacher or guide must keep his anger focused, showing only that amount of anger that is appropriate and necessary, and not transgressing the bounds of moderation.

In this regard, a good example of a story that involves 'Umar ibn

^[1] *Saheeh Bukhaaree*, the Book of Artifices, chapter "The Artifice of a Worker, so that He can Receive a Gift"; *Hadeeth* number: 6979.

Al-Khattaab ؓ, who one day brought a copy of the Torah to the Prophet ﷺ, so that he ؓ could read it to him. Had not the Prophet ﷺ shown an appropriate degree of anger, people would not have appreciated from the following narration the seriousness of referring to previously revealed books for guidance. Jaabir ibn 'Abdullah ؓ related that, when 'Umar ibn Al-Khattaab ؓ took a copy of the Torah to the Messenger of Allah ﷺ, he ؓ said, "O Messenger of Allah, this is a copy of the Torah." The Prophet ﷺ remained silent, not answering 'Umar ؓ, who proceeded to read from it, while the Prophet's face took on an expression of anger. Abu Bakr ؓ, who was with the Prophet ﷺ at the time, said to 'Umar ؓ, "May many mothers be bereaved of you! Do you not see the face of the Messenger of Allah?" 'Umar ؓ looked at the face of the Messenger of Allah ﷺ and, realizing the mistake he ؓ made, said, "I seek refuge with Allah from the anger of Allah and the anger of His Messenger. We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Prophet." The Prophet ﷺ then said, "By the One Who has the soul of Muhammad in His Hand, had Moosa appeared before you, and had you followed him and abandoned me, you would have indeed strayed from the Straight Path. And had he been alive and lived through the period of my Prophethood, he would have followed me."^[1]

On another occasion, the Prophet ﷺ became angry when some Muslims were causing hardships for other Muslims. What happened was that some *Imams* were prolonging the prayer to the degree that certain people - especially the old and the weak - suffered, even after the Prophet ﷺ had prohibited people from doing that. Abu Mas'ood Al-Ansaaree ؓ related that a man once said to the Prophet ﷺ, "I show up late for prayer^[2] because of

^[1] *Mujma' Az-Zawaaid* (1/173-174). There are other narrations that attest to and strengthen this *Hadeeth*. Al-Albaanee mentioned it in *Irwa' Al-Ghaleel* (6/34) and declared it to be strong (in terms of its authenticity).

^[2] This is one of a few interpretations of what he ؓ said; refer to the explanation of this *Hadeeth* in *Fathul-Baaree*.

how much so and so prolongs (the prayer) when he is leading us (in prayer).” Abu Mas’ood ؓ later said when relating this *Hadeeth*, “Verily, since that day I never saw the Prophet ﷺ give a sermon with as much anger. He ﷺ said, ‘O people, indeed you repel others (by going to extremes, by causing hardships for others, etc.), so whosoever leads people in prayer, let him make it lighter (by shortening its length), for indeed, among you are the sick, the weak, and the ones who have needs to which they must attend.’”^[1]

On yet another occasion, the Prophet ﷺ displayed anger because he ﷺ wanted his Companions ؓ to understand that the argument they were engaged in had caused the members of previous nations to become destroyed. ‘Abdullah ibn Al-‘Aas ؓ said, “The Messenger of Allah ﷺ (once) went out to his Companions ؓ, who were arguing with one another about Divine Preordainment. He ﷺ looked so angry that it looked as if a grain of pomegranate was scooped into (or out of) his face (i.e., his face turned red from anger). He ﷺ said, ‘Is this what you were commanded to do? Or is this what you were created to do? Are you striking out some Verses of the Qur’an with others (i.e., with an incorrect understanding)? Because of this nations before you were destroyed.’”^[2]

And on yet another occasion, the Prophet ﷺ became angry when some of his Companions ؓ insisted on going to extremes instead of following his just guidance, thinking that what they were doing was better than what he ﷺ commanded them to do. ‘Aishah ؓ said, “When the Messenger of Allah ﷺ commanded them (i.e., the people), he ﷺ commanded them to do those deeds that they were capable of performing. They (i.e., some people) said, ‘Our situation is not like yours, O Messenger of Allah: Allah has

^[1] *Saheeh Bukhaaree*, the Book of Knowledge, chapter “When He ﷺ Would, if He ﷺ Saw that Which He ﷺ Disliked, Show Anger While Giving a Sermon or Teaching”; *Hadeeth* number: 90.

^[2] Refer to the Introduction of *Ibn Maajah*, to the chapter “About Divine Preordainment (1/33)”; *Hadeeth* number: 85. And Al-Albaanee declared it to be authentic in *Saheeh Sunan Ibn Maajah* (69-84).

indeed forgiven your past and future sins (they were saying that they needed to outdo the Prophet ﷺ in the amount of worship they performed).’ He ﷺ became angry, to the degree that anger could easily be discerned in his face. He ﷺ then said, ‘Verily, I fear Allah the most among you, and among you I am best acquainted with Allah (i.e., so follow my guidance and obey my commands, without going into excess).’^[1]

On the above-mentioned and similar occasions, the Prophet ﷺ became angry, not on personal grounds or because of an affront to his character, but on religious grounds and for the sake of Allah ﷻ. His goal was always to guide his Companions ﷺ and raise them to a higher level of understanding and piety. Any Muslim leader or *Imam* must sometimes display annoyance and anger in order to make people aware of the gravity of certain sins. But again, anger must be resorted to sparingly – for the appropriate situations, places, times, and people.

e) Taking Advantage of a Situation to Teach a Related Moral or Lesson

The Prophet ﷺ was always alert and observant. If he ﷺ saw a situation from which a related moral or lesson could be inferred, he ﷺ immediately pointed it out to his Companions ﷺ. For example, ‘Umar ibn Al-Khattaab ﷺ related that a group of prisoners were brought to the Prophet ﷺ; among them was a woman who, upon seeing a baby among the prisoners, went to it, picked it up, attached it to her chest, and breastfed it. Seeing the love she showed for her child, the Prophet ﷺ said to his Companions ﷺ, “Do you suppose that she would throw her child into the Hellfire?” They said, “No, not if she is able to avoid doing so.” He ﷺ said, “Indeed, Allah is more merciful to His slaves than she is to her child.”^[2]

^[1] *Saheeh Bukhaaree*, the Book of *Eemaan*, chapter “The Prophet’s Saying, ‘Among You I am Best Acquainted with Allah’”; *Hadeeth* number: 20.

^[2] *Saheeh Bukhaaree*, the Book of *Manners*, chapter “Kissing a Child, Hugging a Child, and Showing Mercy to a Child”; *Hadeeth* number: 5999.

The Manners Of The Companions ﷺ When They Were Listening To The Prophet ﷺ

Just as the Prophet ﷺ was the ideal teacher, the Companions ﷺ were ideal students. Here are some of the manners they showed when they were listening to the Prophet's advices or sermons.

1) Listening carefully and Attentively

When the Prophet ﷺ would address them, the Companions ﷺ would not fiddle with pebbles on the ground; they would not talk to one another; their attention would not stray; instead, they listened carefully and attentively to what he ﷺ said. 'Alee ibn Abee Taalib ؓ is related to have said, "When he ﷺ spoke, his listeners would become silent (with their heads bowed), as if birds were perched on their heads. Only when he ﷺ stopped talking did they then begin to talk."^[1]

Ash-Shaikh 'Abdul-Fattaah Abu Ghuddah (may Allah have mercy on him) explained the origins of the expression, 'As if birds were perched on their heads': "The origin of this expression relates to when a crow lands on the head of a camel, taking out from it its lice (to eat); when this happens, the camel does not move, so that the crow does not become startled (and fly away), leaving behind in the camel's head lice that give it pain. From this situation originated the expression 'As if birds were perched on their heads.'"^[2] Whatever the origins of the expression may be, the fact remains that it points, in the above-mentioned saying, to the complete serenity, concentration, and attentiveness of the Companions ﷺ whenever they would listen to a speech or sermon of the Prophet ﷺ.

2) Avoiding cutting People off in the Middle of their Speech

Regardless of whether the Prophet ﷺ was speaking or one of his Companions ﷺ was asking him a question, anyone else who

^[1] *Ash-Shamaail Al-Muhammadiyah* by At-Tirmidhee, chapter "What is Related Regarding the Character of the Messenger of Allah ﷺ"; *Hadeeth* number: 335.

^[2] Refer to *Ar-Rasool Al-Mu'allim Wa-Asaaleebihi Fit-Ta'leem* (pg. 30).

wanted to speak would first wait until the speaker finished what he had to say. This is of course contrary to what is the norm in our times, when students cut one another off, and even – manners have reached such a low point – students interrupt their teacher when he is speaking.

Everyone in a learning atmosphere – whether in the classroom, the *Masjid*, or elsewhere – has a right to order and discipline, so as to facilitate and enhance the learning experience for everyone. In the above-mentioned narration, Abu Taalib ؓ also said: “They would not quarrel with one another to speak in his presence. When someone was speaking in his presence, everyone paid attention to him until he was finished speaking. And they would speak in order, with the first person speaking (without the others cutting him off, and then the next person speaking without the others cutting him off, and so on).”

3) Asking Intelligent questions so as to Avoid Confusion and Misunderstanding

Not all questions, as we shall shortly see (*In Sha Allah*), are good or appropriate; but some questions are beneficial, especially when a student asks in order to understand a given concept or topic. And then when a student asks for clarification concerning a given issue, he should ask humbly, blaming his own lack of understanding, and not criticizing his teacher for being unclear. It was with such humble attitudes that the Companions ؓ asked the Prophet ﷺ questions. For example, Hafsa ؓ related that the Prophet ﷺ said, “Verily, I hope that no one – *In Sha Allah* (If Allah wills) enters the Hellfire from those who witnessed (i.e., participated in) Badr and Al-Hudaibiyyah.” Hafsa ؓ asked, “O Messenger of Allah, did not Allah say:

﴿وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾﴾

“There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.”
(Qur’an 19: 71)

The Prophet ﷺ responded: 'Did you not hear Him say:

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا ۗ﴾ (٧٢)

"Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zaalimoon (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell)." (Qur'an 19: 72)^[1]

Another good example is found in a *Hadeeth* that is related by Jaabir ibn 'Abdullah ؓ from 'Abdullah ibn Unais ؓ – the *Hadeeth* which prompted the former, when he heard about it, to travel to the latter in order to learn it. Unais ؓ said, "I heard the Messenger of Allah ﷺ say, 'Allah will resurrect the slaves (i.e., His slaves) – or he ﷺ said, 'the people' – naked, uncircumcised, *Buhman*.' We asked, 'What is *Buhman*.' He ﷺ said, '(It means that) they will have nothing with them. Then He will call them with a voice that someone who is far away will hear just as clearly as will someone who is nearby: I am the King, I am *Ad-Dayyaan* (the One Who rewards and holds people to account. It is not proper for anyone from the People of Paradise to enter Paradise, nor is it proper for anyone from the People of the Hellfire to enter the Hellfire, while he has a wrong that was done to him, until I enable him to gain reprisal from the one (who wronged him) – even for (something as small as) a slap.' We said, 'How will that be when we will go to Allah uncircumcised and *Buhman* (i.e., we will not have anything, so if that is the case, how can repayment be made or reprisal be taken).' He ﷺ said, 'With good and bad deeds (i.e., good deeds taken from the wrongdoer and given to his victim, and if his good deeds run out, his victim's bad deeds will be heaped up onto him).' And he ﷺ recited (this Verse):

﴿الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ﴾ (٧)

^[1] *Ibn Maajah*, the Book of *Az-Zuhd*, chapter "The Mentioning of Resurrection (2/ 1431); *Hadeeth* number: 4281. Al-Albaanee declared it to be authentic in *Saheeh Sunan Ibn Maajah* (3474-4357).

“This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allah is Swift in reckoning.” (Qur’an 40: 17)

4) Revising knowledge

If the Companions ﷺ heard something from the Prophet ﷺ, they did not deem it sufficient to only pay attention to his words and ask questions when they didn’t understand something. What he ﷺ said was too important for them to stop there; they continued to reflect on what he ﷺ taught them after they parted company from him, and they revised what he ﷺ said among themselves, in order to further cement his words in their minds, so that they could apply his sayings and convey them to the following generation of Muslims. Anas ibn Maalik ﷺ said, “When we used to be with the Prophet ﷺ, we would listen to a *Hadeeth* from him. Then, when we stood (to leave), we would (go and) revise (what he ﷺ said) among ourselves, until we memorized it (i.e., memorized what they heard from him).”^[1] Even after the death of the Prophet ﷺ, the Companions ﷺ would gather together to revise what they had learned from him. A man from the next generation (the *Taabi’oon*), Abu Nadrah Al-Mundhir ibn Maalik ibn Qit’ah (may Allah have mercy on him), said, “When the Companions of the Messenger of Allah ﷺ gathered together, they would revise knowledge (together), and they would recite its chapters (i.e., the chapters of the Qur’an).”^[2]

5) Asking with the Intention of Learning knowledge and Applying it

Sadly, these days many people ask questions for various dubious reasons: To show their intelligence, to confound their teacher or

^[1] Related by Al-Khateeb in *Al-Jaamai’* (1/363-364); one of the narrators of the *Hadeeth*, however, is Yazeed Ar-Raqaashee, who has been ruled a weak narrator.

^[2] Related by Al-Khateeb in *Al-Jaamai’* (2/86); *Hadeeth* number: 1229; As-Sam’aanee related it as well, in *Adab Al-Imlaa Wal-Istimlaa* (pg. 48).

Shaikh, to stir discord among Muslims, and so on. The Companions رضي الله عنهم, on the other hand, asked questions for two main reasons: To learn knowledge and to apply it.

They knew, after all, that the Prophet صلى الله عليه وسلم disliked trivial questions and warned people not to ask too many questions – a fault of a person who dwells on trivial matters and not on core, essential knowledge. Sahl ibn Sa'd As-Sai'dee رضي الله عنه said, "The Messenger of Allah صلى الله عليه وسلم disliked questions and found fault with them." This of course does not mean that the Prophet صلى الله عليه وسلم disliked all questions. What it means is that he صلى الله عليه وسلم disliked unnecessary questions or questions that involved exposing the faults of Muslims. The scholars explained the above-mentioned narration, saying, "As for questions that are needed and that pertain to religious matters, they were asked (on many occasions by the Prophet's Companions رضي الله عنهم), and there is nothing that is disliked about them (i.e., about those questions)."^[1]

6) Not Asking about the Hidden meanings of Unclear Matters (To show off one's Intelligence, To incite doubt, etc.)

Allah تعالى said:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾﴾

"It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of AL-Hakam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which

^[1] Refer to *Sharh An-Nawawee* (3/741), to the Ash-Shai'b Edition.

is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding." (Qur'an 3: 7)

'Aishah رضي الله عنها related that the Messenger of Allah صلى الله عليه وسلم recited the above-mentioned Verse and said, "And if you see those who follow that which is not entirely clear, then they are the ones that Allah named (in this Verse), so be wary of them."^[1]

7) Not Asking about that Which Allah ﷻ and His Messenger ﷺ have not Spoken about

To be sure, this ruling has implications for all Muslims, in the sense that they should stick to basic principles and not delve into secondary matters that, if they ask about them, will only make matters more difficult for themselves. Nonetheless, it seems that this issue pertains more specifically to the Prophet's Companions رضي الله عنهم, since, if they had asked a question concerning which Allah ﷻ and His Messenger ﷺ had not given a specific ruling (command or prohibition), the Prophet ﷺ was still alive and the Qur'an was still being revealed, and so a ruling would have then been revealed because of their question. This would have created unnecessary hardship, for silence on a particular matter was a mercy from Allah ﷻ. Pushing the matter would have resulted in the command to do something that Allah ﷻ had not previously made obligatory, or the prohibition of doing something that Allah ﷻ had not previously made prohibited. Such a question, therefore, would have resulted in making matters difficult not just for the questioner, but for all Muslims – since both commands and prohibitions in the *Shariah* apply to all Muslims. Allah ﷻ said:

^[1] *Saheeh Bukhaaree*, the Book of *Tafseer*, the Chapter of *Aal-'Imraan*; *Hadeeth* number: 4547.

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدِّ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْءَانُ بُدِّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾﴾

“O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. Before you, a community asked such questions, then on that account they became disbelievers.” (Qur’an 5: 101, 102)

And Sa’d ibn Abee Waqqaas ؓ related that the Messenger of Allah ﷺ said, “Verily, among Muslims the one who committed the greatest crime is the one who asked about something that was not prohibited, but then it became prohibited because of his questioning.”^[1]

8) Looking for a Suitable Moment to ask a Question

The Companions ؓ looked for the right moment to ask a question; one way they did that was to take advantage of the time when the Prophet ﷺ was alone – particularly after *Fajr* prayer. Abu Moosa Al-Ash’aree ؓ said, “When the Prophet ﷺ finished performing *Fajr* prayer, we would turn towards him. Some of us would ask him about the Qur’an; others among us would ask him about obligatory acts of worship; and yet others among us would ask him about dreams (i.e., the interpretation thereof).”^[2]

^[1] *Saheeh Bukhaaree*, the Book of Adherence to the Book (i.e., the Qur’an) and the *Sunnah*, chapter “What is Disliked in Terms of Asking Too Many Questions”; *Hadeeth* number: 7279. Muslim related it as well, in the Book of Revering the Prophet ﷺ and Avoiding Asking Him Too Many Questions; *Hadeeth* number: 2358.

^[2] Al-Haithamee said in *Mujma’ Az-Zawaaid* (1/159), “At-Tabaraanee related it in *Al-Kabeer*. One of its narrators is Muhammad ibn ‘Umar Ar-Roomee, whom Abu Daawood and Abu Zur’ah declared to be weak, and Ibn Hibbaan declared to be trustworthy.”

9) Benefiting from other people's questions

At times, so as to not harass the Prophet ﷺ with question, the Companions ﷺ would like it when a Bedouin, especially an intelligent Bedouin, came and asked good questions. Meanwhile, the Companions ﷺ would be saved from having to ask too many questions, all the while benefiting from the answers the Prophet ﷺ would give to the Bedouin who came to him. Anas ibn Maalik ﷺ said, "It would happen that the Prophet ﷺ would forbid us from asking about a given manner, and we would then really like it when an intelligent man from the desert came and asked him (about it), while we listened (to both the question and its answer). A man from the desert (once) came and said, 'O Muhammad, your messenger came to us, claiming that Allah has indeed sent you.' The Prophet ﷺ said, 'He has spoken the truth.'"[1]

[1] *Saheeh Muslim*, the Book of *Eemaan*, chapter "Asking About the Pillars of Islam"; *Hadeeth* number: 12.

Important Events And Legislations

Tackling The Economic Crisis

Partly because of a constant flow of new immigrants in Al-Madeenah, Al-Madeenah's inhabitants had to bear a great economic burden – at least until the situation settled down and the new immigrants became able to contribute to the economic welfare of society. This did not take long, for as we have discussed earlier, the *Muhaajiroon* began working and earning a living very quickly. But during the brief period of adjustment, the Prophet ﷺ took certain steps to strengthen Al-Madeenah's economy and to help the poor; some of those steps – such as establishing bonds of brotherhood between the *Muhaajiroon* and the *Ansaar* and building *As-Suffah*, a place in the *Masjid* where poor Muslims would sleep – we have discussed in a previous chapter.

The Prophet ﷺ realized that he ﷺ had to take another step when he saw that the reins of economic power in Al-Madeenah were in the hands of the Jews, who owned the primary marketplace of Al-Madeenah and the most wealth, who dictated the price of goods, and who, basically, had a monopoly of the market in Al-Madeenah. Taking advantage of the needs of people, they raised prices whenever they felt the desire to do so. The Muslims, therefore, needed to build their own marketplace, to compete with the one owned by the Jews, and to achieve other ends as well: The Prophet ﷺ came with a set of just business laws, which

included the prohibition of usury, of cheating people of their money, of unfair business practices, and so on. He ﷺ would have had a difficult time implementing those new economic principles in a marketplace that was owned and run by Jews, a people who had their own set of rules - or lack thereof - when it came to conducting business. This was another reason why the Prophet ﷺ wanted to establish a Muslim marketplace, one wherein the just laws of Islam would be applied.

And so the project to build a new marketplace began; for its location, the Prophet ﷺ chose a spot West of His *Masjid*. The Prophet ﷺ drew a line in the ground with his foot, indicating where the marketplace would be built, and he ﷺ said, "This is your marketplace: Let it continue to remain here, and let no fee be established (upon anyone who wants to sell merchandise in it)."^[1]

The Messenger of Allah ﷺ didn't only order for the construction of a marketplace; he ﷺ then oversaw its activities, established its rules, and purified it from many unjust trade practices that were common during pre-Islamic times and that involved cheating, deception, and fraudulent practices. At the same time as he ﷺ established rules to ensure fair trading practices, he ﷺ stressed the concept of free trade, in that everyone - regardless of their background - should have the equal right to own property and to buy and sell it.

For a Muslim, everything he does in life is an act of worship; buying and selling are no exceptions. And so the Prophet ﷺ established manners and rules that pertain to trading and that result in a Muslim being rewarded if he applies and follows them. Also, while he ﷺ oversaw trade in the marketplace, the Prophet ﷺ removed any evil that he ﷺ saw and promoted all practices that were fair and just. And his instructions were followed to the letter, for, as Allah ﷻ said:

^[1] *Ibn Maajah*, the Book of Business Transactions, chapter "Marketplaces" (2/751).

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤﴾

“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.” (Qur’an: 53: 3, 4)

Manners That Pertain To The Marketplace

- 1) It is *Sunnah* for a person who enters a marketplace to first remember Allah ﷻ by praising him. The Prophet ﷺ said, “Whoever enters the marketplace and says, ‘None has the right to be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise; He gives life and causes death, and He is living and does not die; In His Hand is all good and He is over all things Omnipotent,’ Allah writes for him one-thousand good deeds, erases from him one thousand bad deeds, raises him one thousand degrees (or rankings), and builds for him a house in Paradise.”^[1] The Prophet ﷺ mentioned the marketplace specifically because it is, for the most part, a place wherein people are heedless of the remembrance of Allah and occupied in business; it is a place over which the *Shaitaan* (the Devil) holds sway and in which his minions wreak havoc. In the marketplace, men cheat other men, men live out their obsession to gather and hoard wealth, women walk around dressed indecently – not to mention the many other evils that take place in the marketplace. That being the case and that being the environment of marketplaces, if a person enters the marketplace and remembers Allah ﷻ, he is truly deserving of the above-mentioned rewards.
- 2) It is disliked for one who enters the marketplace to argue and enter into disputes with others. In one description of the Prophet ﷺ it is mentioned that “He is neither rude nor harsh;

^[1] *Sunan At-Tirmidhee*, the Books of Supplications, chapter “What One Should Say Upon Entering the Marketplace” (5/155, 156). Al-Mundhree said in *At-Targheeb*, “Its chain is connected and good, and its narrators are trustworthy and precise (in their memorization of narrations).”

he does not argue and raise his voice in the marketplace; he does not reciprocate an evil deed with another evil deed; instead, he pardons and forgives.”^[1] In and of itself, arguing is bad; it becomes worse in the marketplace, where people gather and of course become disturbed by loud arguments.

- 3) Cleanliness is always called for, but particularly in the marketplace where dirt and filth and foul odors affect not just one person, but all members of society. The Prophet ﷺ exhorted Muslims to be clean particularly in public places - such as the marketplace - saying, “Beware of *Al-La’aanain* (here, this word refers to those deeds that bring curses upon a person and that make people curse him; it might also mean, ‘those that are cursed’; hence the *Hadeeth* means: Beware of two matters that bring curses upon a person or of two people who are cursed).” The Companions ﷺ asked, “And what are *Al-La’aanaan* (same word, with different vowels at the end to signify a different grammatical role of the word in the sentence), O Messenger of Allah?” He ﷺ said, “The one who relieves himself in the pathways of people or in places they use for shade.”^[2]
- 4) If one enters the marketplace with a weapon, one should handle it very carefully, so as to avoid hurting others with it. It is related in an authentic narration that the Prophet ﷺ said, “If one of you should go through our *Masjid* or our marketplace, and he has with him a *Nabl* (a special Arabian arrow), let him hold on to its tip in order to avoid hurting a Muslim in the least.”^[3]
- 5) And of course, a Muslim must fulfill all of the contracts he signs, promises he makes, and deals he agrees to. Allah ﷻ said:

^[1] *Saheeh Bukhaaree*, the Book of Business Transactions, chapter “It Being Disliked to Argue in the Marketplace”; *Hadeeth* number: 2125.

^[2] *Saheeh Muslim*, the Book of Purification, chapter “The Prohibition of Relieving Oneself in Pathways and in Shades”; *Hadeeth* number: 269.

^[3] *Saheeh Bukhaaree*, the Book of Trials, chapter “The Prophet’s Saying: ‘Whoever Carries Weapons Against Us Is Not From Us’”; *Hadeeth* number: 7075.

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾^(٩١)

“And fulfill the Covenant of Allah (Bai’ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do.” (Qur’an 16: 91)

- 6) A Muslim should be kind, forgiving, forbearing, and generous in his business dealings. The Prophet ﷺ said, “May Allah have mercy on a slave (of His) who is generous and good-hearted when he buys, generous and good-hearted when he sells, generous and good-hearted when he asks to be paid (what is owed to him).”^[1]
- 7) When conducting business – whether as a seller or buyer – a Muslim should be clear and open, and not in the least secretive, especially concerning defects in merchandise. The Prophet ﷺ said, “The truthful, trustworthy businessman will be – according to the wording of one narration ‘on the Day of Resurrection’ – with the Prophets, the Truthful Ones, and the Martyrs.”^[2]
- 8) It is obligatory for the Muslim to avoid taking false oaths. The Prophet ﷺ said, “Swearing (taking an oath) promotes the sale of merchandise but rids it of profit (in the narration of Bukhaaree: ‘but does away with blessing’).”^[3] The Prophet ﷺ said in another *Hadeeth*, “Beware of swearing frequently when doing business, for it first promotes the sale (of merchandise) but it then erases and destroys (blessings).”^[4] So it is

^[1] *Muwattah Al-Imam Maalik*, chapter “All-Inclusive (Study of) Business Transactions” (2/685).

^[2] *Sunan At-Tirmidhee*, the Book of Business Transactions (2/341, 342).

^[3] *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter “The Prohibition of Taking an Oath When Doing Business”; *Hadeeth* numbers: 1606, 1607.

^[4] *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter “The Prohibition of Taking an Oath When Doing Business”; *Hadeeth* numbers: 1606, 1607.

paradoxically true that a businessman who takes oaths both promotes the sale of his merchandise and destroys the blessings of his finances – which will make him ultimately lose more than he had gained through the sale of his merchandise. Allah ﷻ might decree for him to lose his wealth in a number of ways: either through theft, fire, drowning, robbery, and the myriad of other ways in which one can lose one's wealth.

The above-mentioned rules and manners certainly played an important role in drawing people to the marketplace of the Muslims, since everyone felt safe and assured that they would not be cheated, duped, or wronged when they did business there. Muslims were thus able to take control of Al-Madeenah, taking away from Jews that which they did best and valued most – business. For Muslims, good business practices became a part of their religion, so that a businessman had to have knowledge about just Islamic business practices. Highlighting this point, 'Umar ؓ said, "Let only those who have an understanding of the religion (i.e., of Islam) sell (merchandise) in our marketplace."

The Qur'an contains in it many Verses that discuss lawful and unlawful trading practices; for example, Allah ﷻ warned Muslims about an especially insidious form of cheating: rigging scales for one's benefit. In buying and selling, people relied – and they still do – on measurement: weight or volume. What some people would do is manipulate a scale so that, if they were selling something, they would give less of it than they were supposed to give. Allah ﷻ said:

﴿اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ﴾

﴿١٧﴾

"It is Allah Who has sent down the Book (the Qur'an) in truth, and the Balance (i.e., to act justly). And what can make you know that perhaps the Hour is close at hand?" (Qur'an 42: 17)

In another Chapter of the Qur'an, Allah ﷻ said:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ
فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿١٥٢﴾﴾

“And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember.”
(Qur’an 6: 152)

He ﷺ also said:

﴿وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٣٥﴾﴾

“And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.” (Qur’an 17: 35)

Allah ﷻ issued a severe warning to those who manipulate balances and scales for their own benefit, saying:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝٢ وَإِذَا كَالُوهُمْ أَوْ
وَزَنُوهُمْ يُخْسِرُونَ ۝٣ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥﴾

“Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)]. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to men, give less than due. Think they not that they will be resurrected (for reckoning). On a Great Day.” (Qur’an 83: 1-5)

In fact, cheating in measurements and weights was one of the reasons why the People of Shu'aib were destroyed. Their ending is described in this Verse:

﴿كَانَ لَوْ يَغْنَوُا فِيهَا إِلَّا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾﴾

"As if they had never lived there! So away with Madyan (Midian)! As away with Thamood! (All these nations were destroyed)." (Qur'an 11: 95)

Knowing this Verse and hearing of the story of Shu'aib's people, the Companions ﷺ grasped the importance of being just and fair when they bought and sold goods in the marketplace. In all matters, they knew, deviance from Allah's religion leads to complete and utter destruction.

We have studied how, in the early stages of the Madanee era of the Prophet's biography, Islam dealt with the economic crisis that Muslims were experiencing. But that does not mean that legislations concerning worship (and other issues) ceased to be revealed; to the contrary, obligatory acts of worship were legislated during the first two years following the Prophet's arrival in Al-Madeenah. Among those acts of worship were *Zakaat* (obligatory charity), *Zakaat-Al-Fitr* (*Zakaat* that is paid before 'Eid prayer after Ramadan), and fasting.

Some New Legislation

1) The Legislation of Fasting

During the second year of the Islamic calendar, in the month of Sha'baan, Allah ﷻ made fasting obligatory for Muslims, as He ﷻ had done for the people of previous nations; fasting also became one of the pillars of Islam. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾﴾

"O you who believe! Observing As-Saum (the fasting) is

prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious).” (Qur’an 2: 183)

Not only is Ramadan a month of fasting for Muslims, it is also the best of months, since it is the month during which the Qur’an was revealed. Allah ﷻ said:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

“The month of Ramadan in which was revealed the Qur’an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e., to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.” (Qur’an 2: 185)

The first of the two above-mentioned Verses clarifies the great fruit that is reaped by those who fast – At-Taqwa (piety, righteousness, fear of Allah ﷻ, etc.):

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

“That you may become Al-Muttaqoon.”

For a Muslim, fasting – whether it is the fasting of Ramadan or of

any other month – is a period of training, during which one purifies one’s soul, removes from it defects that tarnish it, and adorns oneself with noble characteristics.

Because fasting is so important to the upkeep and purification of a person’s soul, the Prophet ﷺ exhorted people to fast not just during Ramadan, but during other months as well – although only Ramadan fasts are obligatory. Therefore, whenever a Muslim feels that his faith has weakened or that his heart has hardened, he can help himself to rectify those defects by fasting. And then, of course, there are the tremendous rewards for fasting that Muslims should try to achieve; the Prophet ﷺ said, “Whoever fasts a day in the way of Allah (i.e., for the sake of Allah ﷻ) Allah will separate his face from the Hellfire by a distance of seventy autumns.”^[1]

2) The Legislations of *Zakaat Al-Fitr*

In the same year that fasting was legislated for the month of Ramadan, Allah ﷻ legislated a special form of charity – *Zakaat Al-Fitr*, which is paid out once a year, and which is obligatory for (or on behalf of, since the head of the family pays for his children) all Muslims: free men and slaves, men and women, the young and the old. *Zakaat Al-Fitr* must be paid at the end of Ramadan or at least before ‘Eid prayer. The wisdom behind the legislation of *Zakaat Al-Fitr* is patent; ‘Abdullah ibn ‘Abbaas ؓ said, “The Messenger of Allah ﷺ made *Zakaat Al-Fitr* obligatory, so that it can be purification for the faster from useless chatter and false speech, and so that the poor can eat. Whoever pays it before prayer (i.e., before ‘Eid prayer), then it is *Zakaat* (obligatory charity) that is accepted. And whoever pays it after prayer (i.e., after ‘Eid prayer), then it is voluntary charity like other forms of voluntary charity.”^[2] From this narration, it is clear that the

[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *Siyar*, chapter “The Superiority of Fasting in the Way of Allah”; *Hadeeth* number: 2840.

[2] *Abu Daawood*, the Book of *Zakaat*, chapter *Zakaat Al-Fitr*; *Hadeeth* number: 1609. Al-Albaanee declared it to be authentic in *Saheeh Abu Daawood*, with the same *Hadeeth* reference number.

wisdom behind the legislation of *Zakaat Al-Fitr* revolves around two issues:

- a) When people fast in Ramadan, they are supposed to abstain not only from food and drink and sexual intercourse during the day, but also from all forms of falsehood and sins during both the day and the night. That being the case, people are still ever so prone to sinning, and Ramadan is no exception. Some people will speak falsehood, which most people do not avoid. *Zakaat Al-Fitr* was legislated to purify people from such mistakes, which they commit while they are fasting.
- b) *'Eid* is a celebration for all Muslims; the happiness of that day should pervade all ranks of society. So on that day, the poor are saved from the humiliation of begging and asking people for help, which is the reason why food and not money is given and why only the poor are allowed to take from the proceeds of *Zakaat Al-Fitr*. Also, this wisdom is apparent when we consider how little the amount of food is that a person has to give: a small measurement of food from any of the staple foods that are found in the country one lives in.

3) *'Eid Prayer*

Also in the same year, the Prophet ﷺ led the people in *'Eid* prayer. He ﷺ went out with the people to the designated place of prayer, and all the while people were declaring the Oneness of Allah ﷻ, magnifying Him (by saying, "*Allahuakbar*," Allah is the Greatest), and glorifying Him - thus showing thankfulness to Him for the many blessings He ﷻ bestowed upon them.

4) The Legislation of *Zakaat*

In the second year of the Islamic calendar, Allah ﷻ revealed the legislation of *Zakaat*, which is, of course, one of the pillars of Islam. It was made obligatory after Ramadan: First fasting was legislated, then *Zakaat Al-Fitr*, and then *Zakaat*.

It is important to note that *Zakaat* was first legislated during the Makkan phase of the Prophet's biography, but as with other

Islamic duties and laws, it was legislated in stages. During the Makkan era of the Prophet's biography, *Zakaat* was ordered in a general way, without guidelines and rules to govern its payment. The rich simply gave to the poor: They were not forced to pay *Zakaat*; instead they gave it from a sense of faith and a feeling of Islamic brotherhood towards their fellow believers.

Makkan Verses of the Qur'an encouraged Muslims to help the poor and the needy, sometimes directly and other times through the mention of a story or parable. In *Soorah Al-Mudatthir*, one of the first chapters of the Qur'an to be revealed, Allah ﷻ describes one of the events of the Hereafter, when the believers will ask the evildoers why they are being punished. One of the reasons they will mention is that they did not fulfill the rights of the poor and the needy, leaving them to go hungry and turning their backs on them when they knew that they needed help. Allah ﷻ said:

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۖ (٣٨) إِلَّا أَصْحَابَ الْيَمِينِ (٣٩) فِي جَنَّاتٍ يَسَاءَلُونَ (٤٠) عَنِ الْمُجْرِمِينَ (٤١) مَا سَلَكَكُمْ فِي سَقَرٍ (٤٢) قَالُوا لَوْ نَكُنَّ مِنَ الْمُصَلِّينَ (٤٣) وَلَوْ نَكُنَّ نَظِيمًا (٤٤) وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ (٤٥) وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ (٤٦) ﴾

"Every person is a pledge for what he has earned, except those on the Right, (i.e., the pious true believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, about Al-Mujrimoon (polytheists, criminals, disbelievers, etc.), (and they will say to them): "What has caused you to enter Hell?" They will say: "We were not of those who used to offer their Salaat (prayers). Nor we used to feed the Al-Miskeen (the poor); and we used to talk of falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense." (Qur'an: 74: 38-46)

Allah ﷻ also related the story of the People of the Garden, who agreed among themselves to harvest their fruits during the night, in order to deprive the poor, who would customarily take some fruits for themselves on the day of harvest. For their greed and avarice, the People of the Garden were made to suffer immediate

punishment in this life. Allah ﷻ said:

﴿فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِبُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾ فَنَادَوْا مُصْبِحِينَ ﴿٢١﴾ أَنِ اغْدُوا عَلَيَّ حَرْثِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ فَأَنْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلَتْهَا آلْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾ وَغَدُوا عَلَيَّ حَرِدٍ قَدِيرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَيَّ بَعْضٍ يَتَلَوَّمُونَ ﴿٣٠﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾ عَسَىٰ رَبَّنَا أَن يُبَدِّلَنَا حَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾﴾

“Then there passed by on the (garden something (fire) from your Lord at night and burnt it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke, saying: “Go to your tilth in the morning, if you would pluck the fruits.” So they departed, conversing in secret low tones (saying): “No Miskeen (poor man) shall enter upon you into it today.” And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: “Verily, we have gone astray,” (Then they said): “Nay! Indeed we are deprived of (the fruits)!” The best among them said: “Did I not tell you: why do you not say: In Sha Allah (if Allah will.)” they said: “Glory to Our Lord! Verily, we have been Zaalimoon (wrongdoers, etc.). Then they turned, one against another, in blaming. They said: “Woe to us! Verily, we were Taghun (transgressors and disobedient, etc.). We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter). Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.” (Qur’an 68: 19-33)

Makkan Verses of the Qur’an did not stop short at simply

encouraging Muslims to help the poor; rather, they further made it clear that a believer is responsible both to help the poor and to encourage others to help the poor. Allah ﷻ said about the one who is of the People of the Left (evildoers):

﴿ خَذُوهُ فَعْلُوهُ ۝ ٣٠ ثُمَّ الْجَحِيمَ صَلُّوهُ ۝ ٣١ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝ ٣٢ ﴾

“(It will be said): “Seize him and fetter him, Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!” (Qur’an 69: 30-32)

And why will he be punished so severely? Allah ﷻ mentions the reasons in the next two Verses:

﴿ إِنَّكُمْ كَانُمْ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝ ٣٣ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝ ٣٤ ﴾

“Verily, he used not to believe in Allah, the Most Great, and urged not on the feeding of Al-Miskeen (the poor).” (Qur’an 69: 33, 34)

It was Verses like these that caused the hearts of the Companions ﷺ to quiver with fear and that made, for example, Abu Ad-Dardaa ﷺ say to his wife, “O Umm Ad-Dardaa! Verily Allah ﷻ has a chain that, from the day He ﷻ created the Hellfire until now, continues to boil in pots of Fire; and it will continue to do so until the day it is placed around the necks of people. Allah ﷻ has indeed saved us from half of it through us having faith in Allah, the Almighty; and so encourage people to give food to the poor, O mother of Ad-Dardaa (in order to further gain protection from that punishment).”^[1]

As for Madanee Verses of the Qur’an, they were revealed after the Muslims became a strong and unified group, which had its own land, and which enjoyed autonomous rule. And so legislations took on a new shape, one that was appropriate to the new situation of Muslims. After having been general in their

^[1] Al-Amwaal (pg. 35) and Fiqhuz-Zakaat (1/70).

implications, legislations became more specific, with detailed rules and guidelines to govern their application. Certain deeds that were only encouraged in Makkah became obligatory in Al-Madeenah. And much legislation, after having been left to the consciences of individual Muslims, became enforced by the Muslim leadership and government. All of the above-mentioned changes applied to the payment of *Zakaat*. During the Madanee era of the Prophet's biography, the kind of wealth one had to have had in order for *Zakaat* to be obligatory upon him, was specified; the conditions based upon which *Zakaat* became obligatory upon an individual, were clarified; how much *Zakaat* each person had to give was specified; and how *Zakaat* money was supposed to be spent was also clarified. And in Al-Madeenah, the Messenger of Allah ﷺ made it clear that *Zakaat* is one of the five pillars of Islam. When Muslims applied this pillar of Islam - for considering the desperate conditions of many poor Muslims today, it is obvious that many Muslims do not apply this pillar - both the individual (the giver and recipient of *Zakaat*) and society reaped many great benefits.

Some of the Benefits of *Zakaat* and Some of the Effects that Giving *Zakaat* have on the Individual and Society

a) Protection from Miserliness and Covetousness

Allah ﷻ said:

﴿وَالَّذِينَ نَبَّؤُوا الدَّارَ وَالْآيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And those who, before them, had homes (in Al-Madeenah) and had adopted the faith, - love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them

(emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

b) Increasing One's Wealth

Allah ﷻ said:

﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾﴾

"Say: "Truly, my Lord enlarges the provision for whom He will of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (Qur'an 34: 39)

And Allah ﷻ said:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾﴾

"And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e., disbelievers), verily! My Punishment is indeed severe." (Qur'an 14: 7)

And Allah ﷻ said in yet another Verse:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾﴾

"Allah will destroy Riba (usury) and will give increase for Sadaqaat (deeds of charity, alms, etc.). And Allah likes not the disbelievers, sinners." (Qur'an 2: 276)

The Prophet ﷺ said, "Charity does not decrease from (a person's) wealth."^[1] He ﷺ said in another Hadeeth, "Every day that

^[1] Saheeh Muslim, the Book of Piety and Joining Ties of Relations, chapter "It Being Recommended to Forgive and to Be Humble; Hadeeth number: 2588.

(Allah's) slaves wake up to, two angels descend, and one of them says, 'O Allah, give to the one who spends (charity) that which replaces (what he spent).' And the other says, 'O Allah, give ruin (i.e., inflict ruin or loss) to the one who holds back (his wealth, without giving it for charity).'"^[1] And so by giving charity, a Muslim not only protects himself from the vile characteristic of miserliness, but also stands to gain both spiritually (through an increase in faith) and financially (through an increase in wealth).

c) Achieving Safety and Peace Both in this World and in the Hereafter

Allah ﷻ says:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾﴾

"Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve."
(Qur'an 2: 274)

d) Bringing the Rich and Poor closer Together

When all of the rich members of society pay *Zakaat* (and voluntary charity), a sense of peace pervades society, with the individuals of society knowing, that together, they are like a single body. The Prophet ﷺ said, "The example of the believers in their mutual love, mercy, and compassion is the example of a single body: If a part (or limb) of it becomes sick, the rest of the (parts of the) body call to one another (to share in the sickness) with sleeplessness and fever."^[2]

In the early generations of Islam, when everyone who was supposed to pay *Zakaat* actually did pay it and when *Zakaat* funds were given to worthy recipients and causes, Muslims lived in peace and comfort. Consider, for example, the caliphate of 'Umar

^[1] *Saheeh Bukhaaree*, the Book of *Zakaat*; *Hadeeth* number: 1442.

^[2] *Saheeh Muslim* (2586).

ibn 'Abdul-'Azeez (may Allah be pleased with him), which did not even last for three years, but which was an era of great prosperity. People gave charity, and so everyone prospered, to the degree that people couldn't find anyone that would accept charity from them. Wanting to give charity, they were then left with no choice but to purchase slaves and to then free them for the sake of Allah ﷻ. Not even the rich nations of today – a day and age during which wealth has greatly increased – can claim to have gotten rid of poverty in their lands. In fact, even in the richest countries one finds numerous poor people who are forced to live in the streets. That prosperity for all was achieved 14 centuries ago, when the means of gaining wealth was not nearly as easy as it is today, points to the greatness of Islam and to the mercy and compassion of its teachings.

5) His Marriage to 'Aishah ﷺ

The contract of the Messenger of Allah's marriage to 'Aishah ﷺ was finalized when the latter was six years old, when Khadeejah ﷺ had already died. The Prophet ﷺ then consummated the marriage in Al-Madeenah, when 'Aishah ﷺ was nine years old, in the month of Shawwaal, during the first year of the Islamic calendar.

Many great events took place throughout the Prophet's life – the building and governing of a new country, many fierce battles, the spread of Islam throughout Arabia, and so on. But such events did not stand in the way of or hinder the married lives of the Messenger of Allah ﷺ and his Companions ﷺ; to the contrary, people married in abundance, not forgetting about their sexual needs and the need to propagate the human race, just as people do not forget to eat or drink. This is because Islam is a religion that is in harmony with the innate nature of man and with the reality of man's needs. In fact, marriage was an important component of establishing a Muslim society.

When the Messenger of Allah ﷺ consummated his marriage to 'Aishah ﷺ, he ﷺ was in his fifty-fourth year. When that age is

mentioned, some of the things that come to a person's mind are feebleness, helplessness – and a personality that is 'old.' To be sure, the passing of years is, in general, a yardstick by which we measure a person's age; but the true yardstick measures the level of a person's energy, vitality, and activeness; and his ability to act. We see the truth of this principle everyday, such as when we see a person who is thirty years old, but whose hair has turned white, whose shoulders droop, who looks wan and enervated, and who, based on these and others signs – looks like he is in his fifties. Then we see another man who, though he is fifty-years old, has the energy and vigor and looks of a thirty-year old.

In this regard, the Prophet ﷺ was truly unique: Although he ﷺ was in his fifties, he looked as if he were in the prime of his youth – in terms of his energy, determination, manliness, and activeness. There are various proofs from his life that establish this fact:

a) When the Messenger of Allah ﷺ was presenting himself to various tribes while still in Al-Madeenah, he ﷺ passed by the tribe of Banu 'Aamir ibn Sa'sa'ah. One of their men, Baiharah ibn Firaas, said, "By Allah, were I to take this young man from the Quraish, I would be able to use him to eat up (i.e., defeat in battle) all of the Arabs."^[1] We notice the following from this saying of Buhairah:

He described the Prophet ﷺ using the words 'young man,' which is probably what he imagined the Prophet ﷺ to be based on his looks, his vigor, and his energy.

His saying, "I would be able to use him to eat up (i.e., defeat in battle) all of the Arabs," describes what he noticed from the personality of the Messenger ﷺ, in terms of his determination and vigor, which not all of the Arabs united together could withstand. This was Buhairah's assessment of the Prophet ﷺ, who was fifty years old at the time.

b) When the Messenger of Allah ﷺ was migrating to Al-

^[1] Refer to *Seerah Ibn Hishaam* (1/424).

Madeenah, yet another person commented on his youthfulness. Bukhaaree related in his *Saheeh* compilation that Anas ؓ said, "When the Prophet of Allah ﷺ approached Al-Madeenah, he had Abu Bakr ؓ riding behind him (on his mount). And Abu Bakr ؓ was a well-known old man, while the Prophet of Allah ﷺ was a young man who was not well-known. A man would meet Abu Bakr ؓ and say, 'O Abu Bakr, who is this man that is with you?' He would say, 'This man guides me to the way.' One would think that he literally meant the way (the pathways or roads), but what he really meant was the path to goodness."^[1] This was an interesting comment on the part of Anas ؓ, for he ؓ describes the Prophet ﷺ as being young and Abu Bakr ؓ as being old, even though the former was older than the latter. Clearly, therefore, Abu Bakr ؓ looked his real age, for he ؓ was in fact an old man; meanwhile, the Prophet ﷺ looked young, for the signs of agedness did not appear on his face or in his demeanour.

We can therefore correctly conclude that the difference in age between the Prophet ﷺ and 'Aishah ؓ was not as great as it might seem at first blush. Young as he ﷺ was in terms of his vigor, the Prophet ﷺ would run races against 'Aishah ؓ; of the two races that are related in the books of *Hadeeth*, 'Aishah ؓ won the first race, and the Prophet ﷺ won the second one, which took place some time after the first one. Upon winning it, the Prophet ﷺ said, "This one for that one (i.e., we are even, since we have both won one race each)."^[2] Similar examples from the Prophet's life, which point to his energy and vigor, are many indeed.

The Prophet ﷺ married 'Aishah ؓ in the early part of the Madanee period of his biography – the period that was filled with the revelation of Islamic legislations and laws. Now, to be sure, the average individual spends a great percentage of his life at

^[1] *Saheeh Bukhaaree*, the Book of the *Ansaar's* Merits, chapter 'The Migration of the Prophet ﷺ and His Companions ؓ to Al-Madeenah'; *Hadeeth* number: 3911.

^[2] Related by Ahmad, Abu Daawood, An-Nasaaee, and Ibn Maajah, with an authentic chain.

home, in the company of his family. That being the case, it was necessary for someone to relate news about the Prophet's private, family life, so that the community at large could learn about how they are supposed behave with their families. Since the Companions ؓ of course could not observe the Prophet ﷺ as he ﷺ was interacting with his wives, it was the job of 'Aishah ؓ in particular and of the Prophet's other wives in general to convey news about his personal life to the Muslim population at large. It was personal in that only his wives witnessed his interaction with them within their homes, but at the same token it was public in that Muslims are commanded to follow the example of the Prophet ﷺ in all aspects of their lives – including their personal, family lives. With intelligence and understanding, 'Aishah ؓ was able to fulfill her role in this regard. When one takes a passing look at the books of *Hadeeth* and *Seerah*, one gains a true appreciation of the important role that 'Aishah ؓ played in preserving and disseminating Islamic knowledge. One factor that helped her to teach Muslims about the life of the Prophet ﷺ is that Allah ﷻ decreed for her ؓ to remain alive for about fifty years after the death of the Messenger of Allah ﷺ. During that period of time, she ؓ strove to convey to people the knowledge that she ؓ had memorized from the Messenger of Allah ﷺ. May Allah be pleased with her and with all of the Prophet's wives – the Mothers of the Believers.



The Greater Battle Of Badr



1

The Period That Preceded The Battle

News reached the Muslims about a very large Makkan trading caravan that was headed northwards towards Ash-Sham (Syria and surrounding regions) and that was travelling with a large quantity of wealth and merchandise. The caravan was headed by Abu Sufyaan and was guarded by thirty-four men. Seeing an opportunity of getting back at least part of what the Quraish had stolen from the Muslims, the Prophet ﷺ sent a man named Basbas ibn 'Amr^[1] ؓ to gather information about the caravan^[2]. When Basbas returned with sure news of the caravan, the Messenger of Allah ﷺ exhorted his Companions ؓ to accompany him in order to go out and overtake the caravan. He ﷺ said to them, "This is the caravan of the Quraish (coming), and in it is their wealth, so go out to it, and perhaps Allah ﷻ will grant it to you as booty."^[3] The Prophet ﷺ then left Al-Madeenah on the twelfth of Ramadan, in the year 2 H.

When the Prophet ﷺ left Al-Madeenah, he had no intention of fighting a battle; after all, even if skirmishes were going to occur,

^[1] In the narration of Muslim, his name is recorded as "Busaisah" (1901). In his commentary of this *Hadeeth*, An-Nawawee said, "In all copies (of the compilation), his name is written thus; however, it is known that his name is recorded as being 'Basbas' in the books of *Seerah*. It is entirely plausible that one of the two names is his actual name and that the other is his nickname."

^[2] *Saheeh Muslim* (1901).

^[3] *Seerah Ibn Hishaam* (2/61), with an authentic chain that goes back to Ibn 'Abbaas ؓ.

those skirmishes could hardly be called a battle since the Prophet ﷺ had with him more than three-hundred men, while the caravan was guarded by only thirty-four men – men who would certainly surrender when they realized that they were outnumbered more than nine-to-one.

The Muslims of Al-Madeenah and the polytheists of Makkah were in a state of war, and in war both the wealth and blood of enemies are lawful, but even more so in this instance, since the Muslims knew that the wealth that the *Qurashee* men were carrying with them towards Ash-Sham was wealth that belonged to *Muhaajiroon* Muslims. As I mentioned earlier on in this work, when the Muslims of Makkah left to migrate to Al-Madeenah, they left, for the most part, in a hurry, afraid of being captured by the Quraish, returned to Makkah, and then tortured for trying to escape. And so the vast majority of them left their wealth behind in Makkah, and even if some of them took part of their wealth with them, they could not take along their properties and houses. What the Quraish then did was truly vile and reprehensible: they wrongly seized all of the wealth that the Muslims left behind, claiming it for themselves. So it was not just a matter of war – which it partly was – but it was also a matter of getting back some of the wealth that was unjustly taken away from the *Muhaajiroon*. When he ﷺ set out for Badr, the Messenger of Allah ﷺ charged 'Abdullah ibn Umm Maktoom with the duty of leading Muslims in prayer in Al-Madeenah during his absence. Later on during the expedition, when he ﷺ had reached Ar-Rauhaa, the Prophet ﷺ sent Abu Lubaabah ؓ back to Al-Madeenah, appointing him as its temporary governor.^[1] The Prophet ﷺ also sent two of his Companions ؓ ahead to act as scouts and to bring back news about the caravan; they went and later returned, informing the Prophet ﷺ about what they saw.^[2]

As for the Prophet's army, even authentic sources differ slightly over the number of Companions ؓ that accompanied the Prophet

^[1] *Al-Bidaayah Wan-Nihaayah* (3/260) and the *Al-Mustadrik of Al-Haakim* (3/632).

^[2] *At-Tabaqaat* by Ibn Sa'd, with an authentic chain (2/42).

ﷺ on his expedition to Badr. Bukhaaree mentioned that they were three hundred and *Bid'a'* (*Bid'a'* means any number from three to ten, so it is a word used to express an approximation) men;^[1] Muslim was more explicit, saying that they were three-hundred and nineteen men.^[2] Meanwhile, other sources mentioned the names of three-hundred and forty Companions ﷺ that participated in the Battle of Badr.^[3]

The Muslim contingent that was headed for Badr in no way represented the full military potential of Al-Madeenah. Many Muslims remained behind in Al-Madeenah, since the purpose of the expedition was only to confront and overtake the Makkan trading caravan that was headed by Abu Sufyaan. The Muslims did not know that the expedition was going to end in a full-scale battle against the army of the Quraish, which consisted of one-thousand fighters, two-hundred horses that rode alongside their camels, and even female singers that accompanied the soldiers in order to give them encouragement and to sing songs in which they satirized the Prophet ﷺ and his Companions ﷺ. Meanwhile, the Muslims had with them only two horses and only seventy camels, a shortage that made it necessary for them to take turns riding the camels on their way to Badr.

Some Events That Took Place On The Way To Badr

1) Al-Baraa ibn 'Aazib ﷺ and ibn 'Umar ﷺ were sent back because they were too young to fight

On their way to reaching Abu Sufyaan's trading caravan, the Muslims made camp at Buyoot As-Suqyaa, which is situated just outside of Al-Madeenah. There the Prophet ﷺ examined the men

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Number of Companions ﷺ that Went to Badr"; *Hadeeth* numbers: 3957 and 3958.

[2] *Saheeh Muslim*, the Book of *Jihaad* and *Siyar*, chapter 'Help from the Angels During the Battle of Badr, and the Permissibility of Taking Booty'; *Hadeeth* number: 1763.

[3] *Al-Bidaayah Wan-Nihaayah* (3/314), *At-Tabaqaat*, and Khaleefah ibn Khayyaat.

who had come out with him, and he ﷺ ordered sent back those among them who were not capable of fighting if the need arose to fight the members of Quraish's caravan. On these grounds, the Prophet ﷺ sent back Al-Baraa ibn 'Aazib ؓ and 'Abdullah ibn 'Umar ؓ, who were both too young to fight. They had originally left with the Muslim contingent with the sincere intention of fighting alongside their Muslim brothers.

2) “Return, for I will not take help from a polytheist”

'Aishah ؓ said, “The Messenger of Allah ﷺ set out just before Badr, and when he ﷺ reached Harratul-Wabrah, he ﷺ was met by a man who was well-known for his bravery and courage. The Companions ؓ of the Messenger of Allah ﷺ were extremely pleased when they saw him. When the man came upon him, he said to the Messenger of Allah ﷺ, ‘I have come to follow you and to gain spoils alongside you.’ The Messenger of Allah ﷺ asked, ‘You believe in Allah and His Messenger?’ The man said, ‘No,’ to which the Prophet ﷺ replied, ‘So return, for I will not take help from a polytheist.’ The Prophet ﷺ continued on his way, until we reached Ash-Shajarah, when the man came upon him (again) and said words similar to the ones he spoke the first time. The Prophet ﷺ also gave a response similar to the one he ﷺ gave the first time. The man returned but then again caught up with the Prophet ﷺ at Al-Baidaa. The Prophet ﷺ repeated the question he asked the first time: ‘You believe in Allah and His Messenger?’ The man said, ‘Yes.’ And so the Messenger of Allah ﷺ said, ‘Then proceed forward (with us).’”^[1]

3) The Prophet ﷺ shared in the hardships of his Companions ؓ

Ibn Mas'ood ؓ said, “On the Day of Badr, we were three for each camel (i.e., for every camel, three men had to take turns riding it). Abu Lubaabah ؓ and 'Alee ibn Abee Taalib ؓ were the (riding)

^[1] *Saheeh Muslim, the Book of Jihaad and Siyar, chapter “It Being Disliked to Take Help from a Disbeliever in Battle”; Hadeeth number: 1817.*

Companions of the Messenger of Allah ﷺ. They said (to him), 'Let us walk, so that you can ride.' He ﷺ answered, 'You both are not stronger than me, nor am I in less need of reward (from Allah ﷻ) than you both are.'"^[1]

The Decision In Makkah To Confront The Muslims At Badr

News reached Abu Sufyaan about the departure of the Prophet ﷺ and his Companions from Al-Madeenah and their intention to overtake his caravan. He took two immediate steps to ward off danger: First, he changed course, no longer travelling through the middle of the desert, but along the pathways of the seashore; second, he sent Damdam ibn 'Amr Al-Ghafaaree to the Quraish, to alert them to the imminent danger that threatened his life and the lives of his companions and, more to the point, their wealth. Abu Sufyaan remained vigilant and careful, gathering as much news about the movements of the Muslims as he possibly could. The task of gathering intelligence he entrusted to no one; rather, he himself went to Badr to ask if anyone had been there. The people that were there answered, "No, except for two men." Those two men were the advance scouts of the Prophet ﷺ. Abu Sufyaan asked to be shown where the two men had stopped with their riding camels, and when he was shown the spot, he picked up pieces of dung from the ground and crushed them, finding the pits of dates scattered throughout the dung. He then said, "This, by Allah, is the feed of Yathrib (i.e., of Al-Madeenah)." He said this because no where else in Arabia were dates grown in such abundance that people fed them to their livestock animals. And in this manner, Abu Sufyaan came to know about the movements of his enemy and about their advance scouts. As a result, he came to realize the true imminence of the threat to his caravan and the dire necessity to both flee from the area and to send for help from the people of Makkah.

^[1] Refer to *Al-Musnad* (1/411) (3901). Shaikh Ahmad Shaakir (may Allah have mercy on him) declared this narration to be authentic.

When the leaders of the Quraish learned of the events that were taking place near Badr, they became furious, for never before in Arabia had anyone dared to pose a threat to their caravans. They knew, therefore, that if the Muslims were to succeed in overtaking their caravan, the status of the Quraish within Arabia would certainly suffer a sharp blow. Therefore, they set out towards Badr, taking with them all of the military resources – men, weapons, horses, camels – that they had at their disposal.

What made the situation of Abu Sufyaan all the more dramatic in the eyes of the Quraish was the manner in which Damdam ibn ‘Amr Al-Ghafaaree came to them. Before entering Makkah, Damdam cut off the nose of his camel, ripped his shirt from both the front and the back [and smeared blood over himself (it seems as if this is intended implicitly by the narration, and Allah knows best)]. He entered Makkah and called out as loudly as he was able to, “O people of the Quraish, the caravan, the caravan! Your wealth that is with Abu Sufyaan! Muhammad and his Companions are trying to overtake it, and I do not think that you can reach there (on time). Help! Help!”^[1]

When Abu Sufyaan reached Al-Juhfah and finally became certain that he had escaped from the Muslims and that his caravan was safe, he sent word of the good news to the Quraish. In his message, he asked them to return to Makkah. When his message reached them, Quraish’s leaders became sharply divided over the matter, with most of them insisting that they continue on course towards Badr, in order to teach the Muslims a lesson and to ensure future safe passage for their trading caravans. They also wanted to make an impression upon other tribes: That they were strong, determined, and powerful enough to take on any enemy within the Arabian Peninsula. The Banu Zuhrah clansmen were the sole dissenters, being of the view that they should return to Makkah. Banu ‘Adee, it should be noted, did not come out with the Quraish in the first place. And so while the children of Zuhrah returned to Makkah, the majority of Quraish’s forces continued to march towards Badr.

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (2/221).

The Prophet ﷺ Consults His Companions ﷺ

Upon being told that Quraish's caravan had escaped and was beyond his reach and that the leaders of Makkah were bent on fighting him and his Companions ﷺ, the Messenger of Allah ﷺ took counsel from his Companions ﷺ. Since the Muslims had not left Al-Madeenah to fight a war, and since they had consequently not made adequate preparations for war, some Companions ﷺ expressed their discomfort with the idea of fighting the Quraish. They tried to convince the Prophet ﷺ to accept their view, and their situation, as well as the general situation of the Muslims, is described in the following Verses of the Qur'an:

﴿ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكْرَهُونَ
 ⑤ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ①
 وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوكَةِ
 تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ⑦
 لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ⑧ ﴾

“As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth, and verily, a party among the believers disliked it; Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e., either the army or the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e., in the Battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it.” (Qur'an 8: 5-8)

The leaders of the *Muhaajiroon*, however, agreed that they should proceed forward to meet the enemy. And in this regard, Al-Miqdaad ibn Al-Aswad ﷺ displayed an extraordinary degree of

steadfastness. ‘Abdullah ibn Mas’ood ؓ said, “I witnessed something from Al-Miqdaad ibn Al-Aswad that made me more desirous of being his companion than of having anything else in comparison (here, exaggeration is used to emphasize the significance of Al-Miqdaad’s positive attitude and contribution to the tense situation). He went to the Prophet ﷺ as he was supplicating against the polytheists, and he ؓ said, ‘We do not say as the people of Moosa said: Go, you and your Lord, and both of you fight. Rather, we will fight from your right, from your left, from before you and behind you.’ I then saw that his words pleased the Prophet ﷺ and made his face glow (with happiness).”^[1]

After this occurred, the Messenger of Allah ﷺ said, “Give me your counsel, O people.” With these words, it was as if the Prophet ﷺ was asking for counsel from the *Ansaar*, for the *Muhaajiroon* had already expressed their view in the matter. Also, the *Ansaar* represented the majority of the military contingent, and they were not, based on the apparent terms of the Second Pledge of Al-‘Aqabah obligated to protect the Messenger of Allah ﷺ outside of Al-Madeenah. The bearer of the *Ansaar*’s banner, Sa’d ibn Mu’aad ؓ, realized that the Prophet ﷺ wanted to hear from the *Ansaar*, and so he said, “By Allah, it is as if you want us (to speak our minds), O Messenger of Allah?” The Prophet ﷺ said, “Yes.” Sa’d ؓ said, “We have indeed had faith in you and believed in you. We have bore witness to the fact that what you have come with is the truth. And based upon that, we have given you our covenants and pledges to listen and obey. So go forward, O Messenger of Allah, to that which you have intended, for we are with you. And by the One Who has sent you with the truth, were you to cross this sea, we would have crossed it with you, and not a single man among us would have remained behind. And we do not dislike for you to meet the enemy with us tomorrow. Indeed, we are patient in war and true when we meet (our enemy) in battle. Perhaps Allah will show you from us that

^[1] *Saheeh Bukhaaree* (3952).

which will be the delight of your eye. So travel onward, upon the blessing of Allah.”^[1] To be sure, these words of Sa’d ؓ had the twofold effect of encouraging the Messenger of Allah ﷺ and motivating the Companions ؓ to fight. Also, in this instance, as in many other instances, the Prophet ﷺ showed the importance of mutual consultation in all matters in general, and in matters that pertain to war in particular.

Advancing Towards The Enemy And Gathering Intelligence About Them

After witnessing the sincerity and high level of obedience of his Companions ؓ, the Prophet ﷺ gave the white banner of his army to Mus’ab ibn ‘Umair ؓ and the two black banners to Sa’d ibn Mu’aadh ؓ and ‘Alee ibn Abee Taalib ؓ respectively. And he ﷺ placed Qais ibn Abee Sa’sa’ah ؓ at the back of his army.

The Prophet ﷺ set out with Abu Bakr ؓ, seeking to gather intelligence about the Quraish. As they were patrolling the area, they came across an old Arab man. The Messenger of Allah ﷺ asked him about Quraish’s army, about Muhammad ﷺ and his Companions ؓ, and about the news he heard concerning both groups. The old man said, “I will not tell you until you first tell me who you are from?” The Messenger of Allah ﷺ said, “When you inform us (about what I asked), we will inform you (about what you asked).” The old man said, “So is it a trade (of information), this for that?” The Prophet ﷺ said, “Yes.” The old man said, “It has indeed reached me that Muhammad ﷺ and his Companions ؓ have left (Al-Madeenah) on such and such day. And if the one who informed me about that was truthful, then they are today in such and such place,” which in fact is where the Muslim army was on that day. “And it has reached me that the Quraish have left (Makkah) on such and such day. And if the one who informed me thereof was truthful, then today they are in such and such

^[1] Related by *Ibn Hishaam* with this wording in “*Isteethaaq Ar-Rasool Min-Amril-Ansaar*.” This *Hadeeth*, with a similar wording, is related in *Saheeh Muslim* (1779).

place," which in fact was where the army of the polytheists was on that day. The old man then said, "I have informed you about what you wanted to know, so now you tell me who are you from?" The Messenger of Allah ﷺ simply replied, "We are from water," after which he ﷺ and Abu Bakr ؓ forthwith left the old man, who remained where he was, confused, saying to himself, "From the water of Iraq?"^[1]

On that very same night, the Messenger of Allah ﷺ sent a group of Companions ؓ - among whom were 'Alee ibn Abee Taalib ؓ, Az-Zubair ibn Al-'Awaam ؓ, and Sa'd ibn Abee Waqqaas ؓ - to the wells of Badr, instructing them to gather information about Quraish's army. There the unit of Muslims found two young men who were collecting water for the army of the polytheists. The members of the unit apprehended the two young men and took them back to the Messenger of Allah ﷺ, who ﷺ said to them, "Inform me about the army of the Quraish." They said, "They are, indeed, behind this hill, which you see at Al-'Udwatul-Quswaa" The Prophet ﷺ asked them, "How many are they?" They answered, "They are many." He ﷺ asked, "How many are they in number?" They answered, "We do not know." The Prophet ﷺ asked, "How many (camels) do they slaughter every day (to feed their army)?" They said, "One day, nine, and one day, ten." The Messenger of Allah ﷺ said, "They number somewhere between nine-hundred and one-thousand (men)," after which he ﷺ said, "Who do they have with them from Quraish's nobles?" They then mentioned 'Utbah and Shaibah, the two sons of Rabe'ah; Abu Jahl; 'Umayyah ibn Khalaf, and a number of other nobles from the Quraish. The Messenger of Allah ﷺ then approached his Companions ؓ and said, "Here is Makkah, tossing out to you its most precious members."^[2]

At the same time as the Prophet ﷺ was eager to learn more about

^[1] Refer to *Seerah Ibn Hishaam* (2/228).

^[2] *As-Seerah Ibn Hishaam*, chapter "The Messenger ﷺ and Abu Bakr ؓ Gather Intelligence About the Quraish." This *Hadeeth* is related with a similar wording in *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter "The Battle of Badr"; *Hadeeth* number: 1779.

the enemy, he ﷺ was careful to keep information about his own army and its whereabouts a secret. The principle of secrecy during war is pointed to in the following Verse:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ، وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾﴾

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitaan (Satan), save a few of you.” (Qur’an 4: 83)

Not just in the Battle of Badr, but in all battles, the Messenger of Allah ﷺ adhered to the principle of secrecy, so as to avoid having sensitive information fall into the hands of the enemy. Ka’ab ibn Maalik ؓ said, “Whenever the Messenger of Allah ﷺ intended to go out on a military expedition, he ﷺ disguised his true intentions with the ostensible display of doing something else (or heading towards somewhere else).”^[1] Regarding the Battle of Badr in particular, the Prophet’s adherence to secrecy can be discerned from a number of his actions:

- 1) Upon meeting the old man, the Prophet ﷺ asked him about Muhammad ﷺ and his army, and about the Quraish and their army, so as to not give away his identity.
- 2) When he ﷺ answered the old man, the Prophet ﷺ at once spoke the truth and avoided giving away his identity, saying, “We are from water.” Then without giving the old man the opportunity to ask him to explain his answer, the Prophet ﷺ left him immediately.
- 3) On the day of Badr – as is related by ‘Aishah ؓ – the Prophet ﷺ

^[1] Saheeh Bukhaaree (2947 and 2948).

ordered for the bells on their camels' necks to be cut off.^[1]

- 4) When he ﷺ was leaving for Badr, the Prophet ﷺ gave no indication of the direction towards which he ﷺ was heading; he ﷺ simply said, "Indeed, we have something to pursue, so whosoever has his mount present (and available for riding), then let him ride with us."^[2]

The Counsel Of Al-Hubaab Ibn Al-Mundhir ؓ At Badr

Once he had gathered sufficient information about the enemy, the Prophet ﷺ led his Companions ؓ to a quick march towards Badr, with the intention of beating the Quraish to Badr, thus preventing them from taking control of its wells. Upon arriving at Badr – and the Muslims did manage to arrive there prior to the arrival of the polytheists – the Prophet ﷺ made camp at the nearest source of water to them, which was the furthest source of water from the Quraish. Here, Al-Hubaab ibn Al-Mundhir ؓ stood up and said, "O Messenger of Allah, concerning this particular spot (where we are making camp), is it a spot concerning which Allah sent down revelation to you, so that we may not advance from it or go behind it? Or is it (i.e., the choosing of this spot to make camp) based on opinion, warfare, and strategy?" The Prophet ﷺ answered, "Rather, it is (based on) opinion, warfare, and strategy (and not on revelation)." Al-Hubaab ؓ said, "O Messenger of Allah, then indeed, this is not the (right) place. Rise with the people, O Messenger of Allah, until we reach the water (i.e., the well) that is closest to the people (i.e., to the army of the polytheists); there we should make camp and destroy all of the wells that are behind it. Then we should build a basin over it (over that well) and fill it with water. Then we will fight the people (the enemy), and we will drink

^[1] Refer to *Marwiyyaat Ghazwatu Badr* by Ahmad Muhammad Baawazeer (pg. 100); also refer to *Al-Musnad* (6/150), to *Hadeeth* number: 25166.

^[2] *Saheeh Muslim*, the Book of Leadership, chapter "Confirmation of Paradise Being Achieved by the Martyr"; *Hadeeth* number: 1901.

(water), and they will not drink (water).” The Prophet ﷺ approved of Al-Hubaab’s counsel and led his army to the well that was nearest to the enemy. There they made camp and built basins; also, as per the counsel of Al-Hubaab ؓ, they destroyed all other wells. In this story, a wonderful precedent is set for Muslims of all generations, for during the Prophet’s lifetime, anyone, regardless of his ranking or status, was able to give his opinion, even regarding the most dangerous of situations. The Prophet ﷺ trained his Companions ؓ to feel free to express their views, which enabled him to benefit not merely from the minds of a few counselors or strategists but from the minds of many intelligent and rightly-guided people. At times, good counsel came not from the most prominent of Companions ؓ, but from those Companions ؓ who were lesser known; regardless of their standing, they expressed their views and found an attentive ear in the Prophet ﷺ.

But even though the Companions ؓ realized that they were free to express their views, they knew their places, they showed good manners, and they did not overstep the boundaries of what is fitting for a Muslim to say. Here we have Al-Hubaab ؓ ready to suggest the strategically best place to make camp, but waiting first to make sure that the choosing of the original spot did not occur through revelation. For had Allah ﷻ commanded the Prophet ﷺ and Muslims to make camp at the first spot, Al-Hubaab ؓ and the rest of the Companions ؓ knew that, regardless of what seemed best to them, their job was simply to obey the command of Allah ﷻ and thus reap the fruits of obedience to Allah ﷻ and His Messenger ﷺ. So the Companions ؓ knew that they had the freedom to express their views, so long as their views did not run contrary to the commands of Allah ﷻ and His Messenger ﷺ. In short, the Companions ؓ, trained by the best teacher mankind has ever seen, knew when and how to speak to their leader ﷺ. And thus the leader-follower relationship was completely harmonious, with the leader – the Prophet ﷺ – benefiting from the ideas and counsels of his followers and with them knowing the right time and situation to express their views.

A Qur'anic Description Of The Departure Of The Polytheists From Makkah

Allah ﷻ said:

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِشَاءَ النَّاسِ وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ (٤٧)

“And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah, and Allah is Muhitun (encircling and thoroughly comprehending) all that they do.” (Qur’an 8: 47)

In this Verse, Allah ﷻ forbade Muslims from resembling those polytheists who left Makkah and who possessed three vile characteristics. The first was that they were boastful (*Bataran*); the second was that they didn't act sincerely, but instead acted to show off to others; and the third was that they hindered men from the Path of Allah, which meant that they hindered men from embracing Allah's religion and from practicing it. From the perspective of the language of this Verse, Imam Ar-Raazee mentioned an interesting point: When Allah ﷻ referred to the arrogance of the polytheists and their desire to show off to others, He ﷻ used nouns, which indicates that, by their very nature, they had always been arrogant, self-conceited, and boastful. Then Allah ﷻ used a verb to describe how they hindered people from the Path of Allah, which indicates that it had not always been a part of their nature, but was something new that manifested itself with the advent of the Messenger of Allah's Prophethood. For, 'so-and-so is arrogant' means that arrogance is a part of his nature, but 'so-and-so is acting arrogantly' refers to how he is acting at that moment and not to a characteristic that is deeply ingrained in his character. And Allah ﷻ knows best.^[1]

In his explanation of the above-mentioned Verse, Imam Al-Qurtubee said, “When Abu Jahl and his companions left for Badr in order to give support to their caravan, they took along with

^[1] Refer to *Tafseer Ar-Raazee* (15/173).

them female singers and wind instruments. Then, when they reached Al-Juhfah, a man named Khufaaf Al-Kinaanee – who was a friend of Abu Jahl – sent gifts to him (to Abu Jahl) in the hands of one of his sons, sending the message, ‘If you want, I will provide you with men (to fight alongside you).’ Abu Jahl said (in his return message), ‘If we are going to fight Allah, as Muhammad claims, then by Allah, we have neither strength nor power to overcome Allah. But if we are fighting people, then by Allah, we have the strength to overcome people. By Allah, we will not return from fighting against Muhammad until we pass through Badr, where we will drink alcohol and have female singers play instruments for us. For indeed, Badr is one of the holiday spots of Arabs and one of their marketplaces; we want, therefore, that they should hear about our having come out (from Makkah), and that they should consequently fear us until the end of time.’ (As Abu Jahl said,) they did in fact pass through Badr, but the events that took place there, in terms of their destruction, occurred (instead of what Abu Jahl had predicted would take place).”

The Attitude Of Polytheists When They Arrived At Badr

Allah ﷻ said about the polytheists:

﴿إِن تَسْتَفِئِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِن تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِن تَعُودُوا نَعُدْ لَكُمْ وَإِن تَعُودُوا نَعُدْ لَكُمْ وَإِن تَعُودُوا نَعُدْ لَكُمْ﴾
 ﴿١٩﴾

“(O disbelievers) if you ask for judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers.” (Qur’an 8: 19)

Imam Ahmad related from ‘Abdullah ibn Tha’labah that Abu Jahl said the following words about the Prophet ﷺ when he arrived at Badr: “O Allah, here is the one who breaks ties of family relationship more so than anyone else among us. And he has come with that which was not known before (i.e., Islam), so

destroy him this morning." The narrator then said, "And that was the judgment that was asked for (and that was referred to in the above-mentioned Verse)." In the above-mentioned Verse, the word judgment is used to translate *Al-Fath*, but *Al-Fath* literally means victory. Therefore, Abu Jahl was invoking Allah ﷻ to grant him victory over the Muslims. Allah ﷻ said, "Now has victory ('the judgment,' according to the above-mentioned translation from the Noble Qur'an) come to you." Allah ﷻ said these words to mock and ridicule the polytheists, since it was destruction and not victory that was meted out to them on the Day of Badr.

Minus the presence of the Banu Zuhrah clan, the Quraish finally made their way to Badr; nonetheless, they were still plagued by internal dissent, which Abu Jahl strove hard to crush. Ibn 'Abbaas ؓ related that when the Muslims made camp and the polytheists approached them, the Messenger of Allah ﷺ looked at 'Utbah ibn Rabee'ah, who was sitting on a red camel. The Prophet ﷺ said, "If there is one person among the people (i.e., among the enemy) who has any goodness with him, then he is the owner of the red camel. If they obey him, they will follow the right course of action." 'Uthbah, meanwhile, said to his fellow polytheists, "O people, obey me regarding this group (i.e., the Prophet ﷺ and his Companions ؓ). For indeed, if you do that (which you intent to do), the ramifications of your actions will continue to remain in your hearts. Each person (among you) will be looking (when he looks within himself) at the killer of his brother and the killer of his father. And so return (to your homes in Makkah)." Abu Jahl then said, "By Allah, he became swollen with cowardice when he saw Muhammad and his Companions. But Muhammad and his Companions will be nothing more the slaughter meat if we are to meet them (in battle)." 'Utbah retorted, "We will come to know who the coward is who corrupts his people. Lo! By Allah, I see a people who will strike you hard indeed! Do you not see that it is as if their heads are snakes and their faces are swords!"^[1]

^[1] Refer to *Mujma' Az-Zawaa'id* (6/76), the author of which said, "Related by Al-Bazaar and its narrators are all trustworthy."

'Utbah was not the only one who was averse to fighting the Muslims; Hakeem ibn Hizaam ؓ, who embraced Islam at a later date, was among the ranks of the polytheists on the Day of Badr. He recounted later on in his life, "We left until we reached the Al-'Udwah that Allah ﷻ mentioned (in His Book). I went to 'Utbah ibn Rabee'ah and said, 'O Abul-Waleed, Do you want to walk away with the entire honour of this day and keep it (i.e., honour and distinction) for the rest of your life?' He asked, 'What should I do?' I said, 'Indeed, all that you want from Muhammad is (revenge for the) the blood of Ibn Al-Hadramee, who is your ally. So pay his blood money and go back with the people.'" Hakeem was here referring to 'Amr ibn Al-Hadramee, who was killed by Waaqid ibn 'Abdullah ؓ, a member of 'Abdullah ibn Jahsh's unit, the very unit that instigated fighting during an inviolable month. 'Utbah said, "You make that happen, and I will pay his blood money. So go to Ibn Al-Handhaliyyah (i.e., Abu Jahl) and say to him, '(If 'Utbah pays the blood money) will you go back with those who are with you and refrain from fighting your cousin.'" Hakeem went to Abu Jahl, in whose company a number of people were gathered, among whom was 'Aamir ibn Al-Hadramee, brother of the said 'Amr ibn Al-Hadramee. Hakeem tried to convince 'Aamir and Abu Jahl to accept the blood money and to return to Makkah, but to no avail. Abu Jahl outright rejected the offer, saying in a derogatory manner, "Was not he (i.e., 'Utbah) able to find a messenger other than you?" 'Utbah ibn Rabee'ah saw no need to fight the Prophet ﷺ. He felt that if Muhammad ﷺ was truthful regarding what he said and if he became powerful in Arabia, the Quraish would benefit greatly from his rule since he was one of them and was honourable enough to forget past wrongs. His kingdom, 'Utbah felt, would be their kingdom, and his honour would be their honour. And, 'Utbah felt, if he was not truthful, then he would not increase in strength and power and the matter would end there. In spite of the sound worldly logic based upon which 'Utbah argued his case, the arrogance of Abu Jahl - the same arrogance that governs the thinking of disbelieving tyrants of all times - prompted him to fight the truth, come what may as a result.

Another dissenter, albeit a less outspoken one, was 'Umair ibn Wahb Al-Jumahee, who the leaders of the Quraish had sent out to appraise the ability of the Muslim army. 'Umair rode around the Muslim army and then returned to the Quraish and said, "Three-hundred men, slightly more or slightly less. But give me time, so that I can see if they have reinforcements or if they are preparing an ambush." He then rode deep into the valley, finding no additional forces that the Quraish had to contend with. When he returned to the leaders of the Quraish, 'Umair said, "I found nothing. Nonetheless, O people of the Quraish I saw camels carrying death (figuratively referring to the fierceness and strength of the Muslims). They are men who have neither refuge nor defense except through their swords. By Allah, I do indeed believe that no man among them will be killed until he kills a man among you. So if they manage to kill from you a number of men that is equal to the number of men they have with them, what good will there be in life after that? So consider what you are doing?"

Yet another chieftain of the Quraish who did not want to fight was Umayyah ibn Khalaf, who had resisted leaving Makkah in the first place, fearing death at the hands of the Muslims. Once again, Abu Jahl was quick to act, going to Umayyah and saying, "O Abu Safwaan, when people see that you have remained behind - you who are the chief of this valley - they will stay behind with you." Abu Jahl continued to coax and cajole him until he finally yielded and instructed his wife, despite her protestations, to prepare his gear for battle. She said, "O Abu Safwaan, have you forgotten what your brother from Yathrib (i.e., Al-Madeenah) said?" Here, she was referring Sa'd ibn Mu'aadh ؓ, who had informed Umayyah that he heard the Prophet ﷺ say that the Muslims would kill him in battle.^[1] Umayyah, however, felt that he had no choice: He had to fight in order to preserve his honour. According to another narration, Abu Jahl sent 'Uqbah ibn Abee Mu'ait to Umayyah in order to convince him to fight. 'Uqbah took a censer that people would use to perfume

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Prophet ﷺ Mentioned the Names of Those Who Would Die at Badr"; *Hadeeth* number: 3950.

themselves with, and he said to Umayyah, "Here, apply some perfume to your body, for indeed, you are one of our women!" 'Uqbah of course said this to humiliate Umayyah, who replied, "May Allah distance you, as well as that which you came with, from all that is good!" Having said this, Umayyah made his preparations and departed with the Makkan army.

Based on the above-mentioned and similar examples, it becomes clear that, while the Muslims were eager to do battle, the polytheists were plagued by a very low level of morale. Outwardly, they had it all: camels, horses, weapons, men; but inwardly, they were afflicted with constant doubt and fear.

Certain members of the Banu Haashim clan saw dreams that had the effect of further weakening the morale of the Quraish. For example, 'Aatikah bint 'Abdul-Muttalib saw a dream in which a man threw a rock from on top of Mount Abu Qubais in Makkah. The rock crumbled into pieces that entered into every house of the Quraish, which of course was interpreted to mean that death was soon going to afflict all of Quraish's families. Another member of the Banu 'Abdul-Muttalib clan, Juhaim ibn As-Salt ibn Al-Muttalib ibn 'Abd-Manaaf, saw an equally disturbing dream on the night during which the army of the Quraish stopped at Al-Johfah. In it, he saw a man on a horse approach until he stopped, and he also had with him a camel that belonged to him. The man said, "Utbah ibn Rabee'ah, Shaibah ibn Rabee'ah, Abul-Hakam ibn Hishaam (i.e., Abu Jahl), Umayyah ibn Khalaf, so-and-so, and so-and-so - have all been killed." The man in the dream went on to mention a number of men from the Quraish who were then killed on the Day of Badr. Juhaim said, "I then saw the man strike the neck of his camel and throw it (the camel's head) into (our) army encampment. Every single tent in the encampment was sprayed with some of its blood." When Abu Jahl heard about Juhaim's dream, he mockingly said, "This is yet another prophet from the children of 'Abdul-Muttalib. Tomorrow, you will indeed come to know, if we meet (the enemy), who it is that will be killed."^[1]

^[1] *Seerah Ibn Hishaam.*

A Qur'anic Description Of The Positions Of Both Forces On The Battlefield

Allah ﷻ said:

﴿إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ
مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِأَخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا
كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْنِنَا وَيَحْيَىٰ مَن حَيَّ عَن بَيْنِنَا
وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾﴾

“(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to live (i.e., believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower.” (Qur’an 8: 42)

The Muslims were on the near side of the valley, on the side that was nearest to Al-Madeenah; there the ground was so soft that people’s feet sank into it as they walked. The disbelievers positioned themselves on the farther side of the valley, the side that was farthest from Al-Madeenah. There the land was firm. And as for Abu Sufyaan’s caravan, it was ‘on the ground lower than you,’ which means that it was near the seashore.

Allah ﷻ said that they met so “that Allah might accomplish a matter already ordained (in His Knowledge),” a matter which involved bestowing honour upon His religion and its adherents. And Allah ﷻ said, “Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met that Allah might accomplish a matter already ordained (in His Knowledge).” Here, Allah ﷻ is referring to his profoundly wise and unstoppable planning. Had both parties agreed among themselves to meet at Badr to fight, they would have failed to

meet. On the one hand, some Muslims were averse to fighting at first because of their small numbers, their limited preparations, and their initial goal – to simply overtake Abu Sufyaan’s caravan. And on the other hand, most members of the Quraish were also averse to fighting, for their sole purpose of leaving Makkah was to save their trading caravan. Once they achieved that goal they wanted to return, since they were in awe of the Messenger of Allah ﷺ and dreaded the thought of fighting him. To be sure, they inwardly felt that Allah ﷻ would help the Prophet ﷺ and not them. That they harboured those feelings is highly plausible considering the fact that most of them disbelieved out of arrogance, intransigence, and haughtiness, and not because they truly doubted the truthfulness of the Prophet ﷺ. But despite all of that, Allah ﷻ decreed that they should meet at Badr to fight – “that Allah might accomplish a matter already ordained (in His Knowledge),” a matter that involved the humiliation of the Quraish and victory for the Muslims.

The Prophet ﷺ And The Muslims On The Battlefield

Erecting A Structure That Would Act As A Command Post For The Muslim Leadership

Once the Muslims stationed themselves at the well that was nearest to the disbelievers, Sa'd ibn Mu'ad ؓ suggested building a structure for the Prophet ﷺ, one that would serve as his military headquarters, and one from which he would be at a safe distance from the enemy. It was, after all, the first major battle for the Muslims, and given that they were ostensibly outnumbered and outmatched, Sa'd ؓ felt that they should prepare for all possible contingencies. For even if the Muslims were going to lose the battle, the Prophet ﷺ had many followers in Al-Madeenah who would continue to follow his cause. Sa'd ؓ said to the Messenger of Allah ﷺ, "O Prophet of Allah, shall we not build for you a structure, in which you can remain; there we will make your riding animals ready (to leave, if necessary). Then we will meet our enemy, and if Allah honours us and grants us victory over our enemy, then that is what we love to occur. But if it is the other possible outcome (i.e., defeat), you can sit on your riding animals (you and those who are with you), and you can withdraw to those who are behind us (in Al-Madeenah). For many people have remained behind (from this expedition), O Messenger of Allah, and we do not love you more than they do. Had they known that

you would enter into battle, they would not have remained behind. Through them (if we face defeat), Allah will protect you. They will be sincere to you, and they will fight with you." Having heard Sa'd's noble words, the Prophet ﷺ praised him and supplicated to Allah ﷻ for him. The Muslims then built the said structure for the Messenger of Allah ﷺ on a hill that overlooked the battlefield. Abu Bakr ؓ stayed with the Prophet ﷺ in the structure, and, led by Sa'd ibn Mu'aadh ؓ, a group of young men from the *Ansaar* stood guard outside of the structure.

A number of points were taken into consideration when the headquarters were being built. First, the Muslims built the headquarters on a hill that overlooked the battlefield, since it is important for a military commander to have a good view of the battlefield, so that he can then be able to make wise decisions when he is organizing his troops. Second, it was realized that it was not sufficient to simply build the headquarters; it had to be defended as well, which is why a number of men from the *Ansaar* were appointed to defend it. And third, the Companions ؓ strove to defend and protect the life of their leader, who, even if they died, could continue to further the cause of Islam with the help of those Companions ؓ who had remained behind in Al-Madeenah.

How Allah ﷻ Blessed The Muslims Prior To The Commencement Of The Battle

Allah ﷻ bestowed upon the Muslims two particular blessings prior to the Battle of Badr: First, He ﷻ covered them "with a slumber as a security from Him," and second, "He caused water (rain) to descend" on them from the sky. Allah ﷻ said:

﴿ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمْنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ، وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴾

﴿ ۱۱ ﴾

“(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to

clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitaan (Satan), and to strengthen your hearts, and make your feet firm thereby." (Qur'an 8: 11)

In his commentary of this Verse, Al-Qurtubee said, "The said slumber occurred on the night before the battle. It is truly amazing that they all slept in peace when they knew about the grave danger they were about to face (in the morning)." Describing that night, 'Alee ؓ said, "On the day of Badr, we had only one horseman, Al-Miqdaad, who was riding on a spotted horse. Nonetheless (i.e., despite the fact that we had only one horse, and they had two-hundred, and despite the fact that they greatly outnumbered us), I saw that everyone among us was (peacefully) sleeping, with the exception of the Messenger of Allah ﷺ, who was under a tree, praying and crying until the morning." Through that peaceful slumber, two wonderful things were achieved: First, all of the Muslims were well-rested for the fighting that was going to take place on the following day. And second, Allah ﷻ removed terror and fear from their hearts, for as it is said: Safety induces sleep, while fear causes sleeplessness.^[1]

As for the second of the two above-mentioned blessings, Allah ﷻ sent down rain upon the believers during a season when rain would not normally descend. Imam Ar-Raazee said, "Through the experiences of many, it is known that a believer feels disgusted by himself when he is in a major state of impurity, and he becomes afflicted with anxiety if he does not find the opportunity to take a shower. It is no wonder, therefore, that Allah ﷻ counted enabling them to purify themselves as one of His blessings."^[2]

In regard to Allah's saying:

﴿وَيُذْهِبَ عَنْكُمُ الرِّجْزَ الشَّيْطَانِ﴾

"And to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitaan (Satan),"

^[1] Refer to *Tafseer Al-Qurtubee* (7/337).

^[2] Refer to *Tafseer Al-Fakhr Ar-Raazee* (15/133).

Ibn Jareer related that Ibn 'Abbaas ؓ said, "The Prophet ﷺ stopped (to make camp), and between the Muslims and the water there was a great deal of gathered sand. And the Muslims became overwhelmed by a sense of weakness. The *Shaitaan* (the Devil) cast frustration into their hearts and whispered the following (in their midst): 'You claim that you are the close, obedient slaves of Allah and that His Messenger is in your midst, yet the polytheists have overcome you when it comes to water, and you have to pray in a state of major impurity.' Allah ﷻ then sent down a great deal of rain upon the Muslims, who drank (from it) and purified themselves. And that is how Allah ﷻ removed from them the '*Rijz* (whispering, evil-suggestions, etc.) of *Shaitaan* (Satan).' Furthermore, when rain fell on it, the sand (underneath the feet of the Muslims) became firm; both the Muslims and their animals then walked across that land (with ease) on their way to meeting the enemy."^[1]

Even today, the land of Badr is characterized by sand that is so soft that it is almost like quicksand, which makes it difficult to walk over it; also, a great deal of dust shoots up in the air when many feet strike the ground. So when rain descended prior to the Battle of Badr, the sand on the ground held together, making it easy for people walk over it, and also preventing dust from being raised. And all of the above were from the blessings that Allah ﷻ bestowed upon His believing slaves.^[2]

The Prophet's Strategy

During the Battle of Badr, the Prophet ﷺ came up with ways of fighting that were previously unknown to Arabs, the most important of those ways being to fight in rows. Allah ﷻ pointed to that strategy in the following Verse:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنِينَ مَرَصُورًا﴾

﴿٤﴾

^[1] Refer to *Tafseer At-Tabaree*.

^[2] Refer to *Hadeeth Al-Qur'an 'An Ghazawaat-ur-Rasool* ﷺ (1/91).

“Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.” (Qur’an 61: 4)

This strategy involved lining up fighters in rows, just as they are lined up for prayer. The first row comprised of people who had spears, whose initial task was to discourage any attacks from horsemen; and the other rows consisted of archers. Lining up to fight in rows – which was unknown among Arabs – had a number of positive consequences for the Muslims. First, it instilled awe into the hearts of the enemies, who had never before seen such an organized army. Second, it instilled fear into the heart of the enemies, who sensed the danger that the new strategy posed to them. And third, it allowed the Prophet ﷺ to have at his disposal reserve fighters in the rear, who could be used at the strategically appropriate moment.

In what way was the strategy of fighting in rows new to Arabs? Well, prior to the Battle of Badr, Arabs fought battles using the strategy of ‘attack and retreat.’ An army would attack its enemy with all of the men and strength it had at its disposal. They, both horsemen and foot-soldiers, would continue to attack until the enemy repelled them or until they felt weakened by the enemy’s counterattack, at which point they would retreat in order to reorganize. Once reorganized, they would continue to attack and retreat until they were handed either victory or defeat.

There is a clear difference between this form of fighting and lining up in rows. The first row of Muslims had spears to ward off an attack from the enemy’s horsemen; meanwhile, the other rows shot arrows at the attacking enemy as they advanced. Then, when the enemy retreated after having first attacked, the Muslims rows would not rush upon them as they had done upon the Muslims; instead, they marched forward slowly, firing arrows as they advanced and always remaining under the control of their leader.

When the disbelievers would launch an attack, they would use up all of their forces to defeat their enemy with a single blow; but if things went bad for them, they had to retreat. Conversely, the Muslims, who attacked in rows, always had reserve forces in the

rear, forces that could be used for special occasions, such as defending one wing of the army that had become especially weakened as a result of a concentrated attack. Also, lined up in rows, the Muslims were like a long wall that was hard to break. In short, the Prophet's strategy was much sounder than the one employed by the Quraish.

Without having studied in any military academy, the Prophet ﷺ displayed exceptional military prowess throughout his lifetime. At times, the Prophet ﷺ came up with groundbreaking strategies himself, and at other times, he ﷺ benefited from the suggestions of his Companions ﷺ - such as when Al-Hubaab ﷺ suggested making camp closer to the enemy, and when, during the Battle of the Confederates, Salmaan ﷺ suggested digging trenches so as to prevent the enemy from entering Al-Madeenah. On many an occasion, the Prophet ﷺ employed strategies and tactics that had never before been employed by Arabs on the battlefield; as a true and exemplary leader, the Prophet ﷺ was willing to implement new ideas, as long as he ﷺ was convinced that they were sound and that they could be used to give his army an advantage.

What better proof do we have of the soundness of the Prophet's strategy than the fact that the Muslims quickly defeated their enemy, even though they were outnumbered three to one?

The Story Of Sawwaad Ibn Ghaziyyah ﷺ

Before the battle commenced in earnest, the Prophet ﷺ supervised his Companions ﷺ as they straightened their rows, and he had in his hand an arrow that had no feather. As the Prophet ﷺ was walking through the rows, he ﷺ saw a man named Sawwaad ibn Ghaziyyah ﷺ, who was not lined up properly in his row. The Prophet ﷺ poked him in his stomach and said, "Be straight (with the others), O Sawwaad," to which Sawwaad ﷺ replied, "O Messenger of Allah, you have hurt me. Allah has indeed sent you with the truth and with justice, so let me exact retribution (by allowing me to strike you back)." The Messenger of Allah ﷺ laid bare his stomach and said, "Get even

(with me).” But instead of poking the Messenger of Allah ﷺ in the stomach, Sawwaad ؓ embraced him and kissed his stomach. The Prophet ﷺ asked, “What made you do this, O Sawwaad?” He ؓ replied, “O Messenger of Allah, you see what is about to happen. During my last meeting with you, I wanted my skin to touch your skin.” The Messenger of Allah ﷺ then supplicated to Allah ﷻ for Sawwaad ؓ, thus indicating that he ﷺ was pleased with him.

From the story of Sawwaad ؓ, we can derive many lessons and morals, among which are the importance of being organized in Islam; the pure justice of Islam, for the Messenger of Allah ﷺ allowed Sawwaad ؓ to get even with him (What other leader would ever do that?); the high degree to which the Companions ؓ loved the Prophet ﷺ; the sincerity of the Companions ؓ, in terms of how they were preoccupied with thoughts of death and martyrdom; and the fact that the Prophet’s body is blessed, which is why Sawwaad ؓ was so eager to touch it.

The Prophet ﷺ Exhorts His Companions ؓ To Fight

The Prophet ﷺ taught his Companions ؓ to be resolute and determined in their affairs; his example, words, and actions filled their hearts with a sincere desire to carry out brave feats on the battlefield, a desire that they then translated into action.

When the Prophet ﷺ exhorted his Companions ؓ to fight bravely for the sake of Allah ﷻ, he ﷺ relied primarily on two methods: First, to instill hope into the Companions’ hearts by reminding them of the rewards reaped by those who struggle for the cause of Islam; and second, to instill fear into their hearts by warning them about how grave a sin it is to flee from the battlefield. In terms of how the Prophet ﷺ urged his Companions ؓ to fight, he ﷺ was obeying Allah’s command that is mentioned in the following two Verses of the Qur’an:

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ
صَدْرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ

﴿ ٦٥ ﴾ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

“O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.” (Qur’an 8: 65)

﴿ فَفَقِنِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴾ ﴿ ٨٤ ﴾

“Then fight (O Muhammad ﷺ) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing.” (Qur’an 4: 84)

During the Battle of Badr, the Messenger of Allah ﷺ said in an inspirational speech to his Companions: “Stand up (to go up) to Paradise, whose width is (equal in size to) the heavens and the earth.” Amazed at the Prophet’s words, ‘Umair ibn Al-Humaam Al-Ansaaree ؓ exclaimed, “O Messenger of Allah, a Garden (i.e., Paradise) whose width is (equal in size to) the heavens and the earth!” The Prophet ﷺ said, “Yes.” ‘Umair ؓ said, “Bakhin, Bakhin,” an expression used to indicate one’s utter amazement concerning a matter. The Messenger of Allah ﷺ asked, “What made you say, ‘Bakhin, Bakhin?’” ‘Umair ؓ said, “No, by Allah, O Messenger of Allah, I only said it, hoping to be one of its people (i.e., dwellers).” The Prophet ﷺ said, “Then you are indeed one of its people.” ‘Umair ؓ then removed some dates from his quiver and began to eat them; he paused and then said, “If I stay alive until I finish eating these dates, then it is truly a long life.” Having said that, he cast away the dates he had with him and rushed to face the enemy and continued to fight them until he achieved martyrdom.^[1]

[1] Refer to *Sifat-us-Safwah* (1/488) and to *Zaad Al-Ma’aad* (3/182).

Whereas fighters from the Quraish were overwhelmed by fear and doubt, the Muslims enjoyed a high level of morale, which was surely boosted even higher when the Prophet ﷺ gave them glad tidings of the death of many of Quraish's noblemen. The Prophet ﷺ walked around the battlefield, pointed to the places where various noblemen would be killed; and of course, they died exactly where the Prophet ﷺ said they would die. Also, before the battle, the Prophet ﷺ gave his Companions ﷺ glad tidings of victory; for example, he ﷺ said, "Rejoice, Abu Bakr." And standing before his Companions ﷺ, the Prophet ﷺ said, "By the One Who has the soul of Muhammad in His Hand, as for any man that fights them today and is killed, having been patient, having desired reward (from Allah ﷻ), having advanced forward and not turned his back, Allah will admit him into Paradise."^[1]

The Prophet's Supplication

Allah ﷻ said:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ
مُرْدِفِينَ ﴿٩﴾﴾

"(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." (Qur'an 8: 9)

When he organized his Companions ﷺ into rows, the Prophet ﷺ issued certain commands to them and urged them to fight. He ﷺ then returned to the structure that had been built for him, and with him was Abu Bakr ﷺ, as well as Sa'd ibn Mu'aadh ﷺ, who stood at the door of the structure, standing guard with his sword unsheathed.

The Prophet ﷺ then turned with his heart to Allah ﷻ, supplicating to Him and invoking Him ﷻ to deliver the help

^[1] Refer to *Seerah Ibn Hishaam* (1/239).

that He had promised. The Prophet ﷺ said in his supplication, "O Allah, carry out for me that which You have promised me. O Allah, bring forth that which You have promised me. O Allah, if you destroy this group from the people of Islam, you will not be worshipped on earth." The Prophet ﷺ continued to invoke his Lord, facing the *Qiblah*, and with his hands extended, until his robe fell down from his shoulders. Abu Bakr ؓ went to him, took his robe, and placed it back on his shoulders; he then embraced the Prophet ﷺ from behind and said, "O Prophet of Allah, you have sufficiently invoked your Lord (regarding this matter), for He will indeed carry out for you that which He has promised you."^[1] Allah ﷻ then revealed the Verse: "(Remember) when you sought help of your Lord and He answered you." According to the narration of Bukhaaree, the Prophet ﷺ was invoking Allah ﷻ for help, when Abu Bakr ؓ took him by the hand and said, "That is sufficient for you." The Prophet ﷺ then went out, saying:

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝٥٠﴾

"They multitude will be put to flight, and they will show their backs." (Qur'an 54: 45)

Ibn Ishaq related that the Prophet ﷺ said, "O Allah, here is the Quraish, which has advanced with its arrogance, self-conceit, and pride; they show their enmity to You, and they disbelieve in Your Messenger. O Allah, so grant (me) the victory you have promised me. O Allah, destroy them in the morning."^[2]

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ﴾

And you (Muhammad ﷺ) threw not when you did throw, but Allah threw." (Qur'an 8: 17)

Having invoked his Lord ﷻ for help, the Prophet ﷺ left the

^[1] *Saheeh Muslim*, the Book of *As-Siyar*, chapter "Help from the Angels During the Battle of Badr, and the Permissibility of Taking Spoils"; *Hadeeth* number: 1763.

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (3/267).

structure that was built for him, took a handful of dirt, and threw it towards the polytheists, all the while saying, "May their faces turn ugly!" Allah ﷻ then made the dirt and pebbles reach the eyes of every single polytheist, so that each one of them, no matter what he was busy with, was distracted and harmed by what had been thrown at him, which is why Allah ﷻ said:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى﴾

And you (Muhammad ﷺ) threw not when you did throw, but Allah threw." (Qur'an 8: 17)

What this means is that, although the Prophet ﷺ threw the dirt and pebbles, they would not have reached the polytheists simply through his having thrown them; instead, it was Allah ﷻ who made the dirt and pebbles reach the eyes of the polytheists.

The Battle Begins In Earnest

The Battle of Badr was preceded by three duels, which began when 'Utbah ibn Rabe'e'ah and his brother and son, Shaibah and Al-Waleed respectively, came forward from the ranks of the polytheist army and called out, demanding that three Muslims come out and face them in a duel. Three members of the *Ansaar* went out to meet them, but the Messenger of Allah ﷺ called them back, instead wanting his family members and relatives to go out to fight the duels. And so he ﷺ said, "Stand up, O 'Ubaidha ibn Al-Haarith. Stand up, O Hamzah. And stand up, O 'Alee." Hamzah's opponent was Shaibah, whom Hamzah ﷺ defeated and killed with little difficulty. 'Alee ﷺ was pitted against Al-Waleed; 'Alee ﷺ too was quickly able to dispose of and kill his opponent. The last duel was fought between 'Ubaidah ibn Al-Haarith ﷺ and 'Utbah. Each of the two fighters struck his opponent with a sharp blow, after which Hamzah ﷺ and 'Alee ﷺ pounced on 'Utbah and killed him. They then carried 'Ubaidah ﷺ back to the Messenger of Allah ﷺ. But it was too late for 'Ubaidah ﷺ: His wounds were too severe, and he died shortly thereafter, achieving martyrdom in the first major battle between the polytheists and the Muslims. Regarding the six men who fought the above-mentioned duels, Allah ﷻ said:

﴿هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

②٠ وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ②١ كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
 فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ②٢ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
 وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ②٣ وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى
 صِرَاطٍ الْحَمِيدِ ②٤ ﴿

“These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: “Taste the torment of burning!” Truly, Allah will admit those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. And they are guided (in this world) unto goodly speech (i.e., La ilaha ill-Allah, Alhamdu lillah, recitation of the Qur’an, etc.) and they are guided to the Path of Him (i.e., Allah’s religion of Islamic Monotheism), Who is Worthy of all praises.” (Qur’an 22: 19-24)

When the polytheists witnessed the death of their three compatriots, they bristled with anger, and like a single body, they launched an attack against their enemy. The Muslims remained steadfast, adhering to their strategy, standing firmly in their rows. They took on a defensive stance, firing arrows at the oncoming polytheists, and waiting for their approach. Their slogan that day was, “One, One,” alluding to the oneness of Allah ﷻ.

The Prophet ﷺ soon ordered them to launch a counterattack, inspiring them with promises of Paradise for those among them who fought patiently, seeking their reward from Allah ﷻ. The

Muslims became more energetic and eager to fight when they heard the Prophet ﷺ recite:

﴿سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝٤٥﴾

“Their multitude will be put to flight, and they will show their backs.” (Qur’an 54: 45)

Imagine, then, the mindset of the Muslims when they saw the Messenger of Allah ﷺ put on his armour and race ahead of them, so that no Muslim was closer than he was to the polytheists. And all the while, he ﷺ recited:

﴿سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝٤٥﴾

“Their multitude will be put to flight, and they will show their backs.” (Qur’an 54: 45)

On the night before the battle took place, the Prophet ﷺ saw a dream; in it, he ﷺ saw that the polytheists were few in number. Upon waking up, he ﷺ related his dream to his Companions ﷺ, and they rejoiced, knowing that the dream had a very good meaning. Allah ﷻ said:

﴿إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا قَلْبًا لَفِشَلْتُمْ
وَلَنْتَرَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝٤٣﴾

“(And remember) when Allah showed them to you as few in your (i.e., Muhammad’s ﷺ) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). Certainly, He is the All-Knower of what is in the breasts.”
(Qur’an 8: 43)

This Verse means: The Prophet ﷺ saw the polytheists as being few in number; he then related that to his Companions ﷺ, which had the effect of making them firm and steadfast on the battlefield. Commenting on this Verse, Mujaahid said, “Had the Prophet ﷺ seen them as being many in his dream, his

Companions ﷺ would have failed, recoiling in dread and not wanting to fight. And they would have 'disputed in making a decision': Should they face their enemy or not? 'But Allah saved (them)' from failure and from internal disputes, showing the enemy to be few in number not only to the Prophet ﷺ in his dream, but also to the Companions ﷺ on the battlefield. Allah ﷻ said:

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيُّتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضَى اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾﴾

"And (remember) when you met (the army of disbelievers on the Day of the Battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision)." (Qur'an 8: 44)

That the Companions ﷺ saw the polytheists as being few in number confirmed the truthfulness of the Prophet's dream. Recounting the events that took place on the Day of Badr, 'Abdullah ibn Mas'ood ﷺ said, "I asked a man who was beside me, 'Do you think that there are seventy of them?' The man responded, 'I think that there are one-hundred of them.' We later captured one of them and asked him, 'How many were you?' He said, 'One-thousand.'" But Allah ﷻ also made the Muslims appear to be few in number in the eyes of the polytheists: "And He made you appear as few in their eyes." Seeing the Muslims, a man from the polytheists said, "They are nothing more than slaughter-meat."

But the illusion of facing a small number of opponents had opposite effects on both the Muslims and the polytheists. Being the weaker party (in terms of numbers and equipment) and the one more likely to lose, the Muslims rejoiced inwardly when they saw – or when they thought they saw – so few polytheists; that helped instill into them energy and a positive attitude, and it certainly helped to remove fear from their hearts. It was certainly

a great blessing from Allah ﷻ that the Muslims saw the polytheists as being few in number. In regard to how the polytheists saw the Muslims as being few in number, it was not a blessing for them, but a trap: They raced forward to fight in a foolhardy manner, without taking the precautions that they should have taken. By the time they rushed into battle and realized that the Muslims were not few but many, it was too late for them; they became terrified and afraid, which accounted for one of the reasons why they fared so poorly in the battle.

Allah ﷻ Sends Angels To Help The Muslims

Based on both Verses of the Qur'an and authentic sayings of the Prophet ﷺ, it is an established fact that Allah ﷻ cast terror into the hearts of the polytheists on the Day of Badr. Allah ﷻ said:

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلَتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾﴾

“(Remember) when your Lord inspired the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.” (Qur'an 8: 12)

And He ﷻ also said:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١١٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ ءَأَلْفٍ مِنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١١٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمِدَّكُمْ رَبُّكُمْ بِخَمْسَةِ ءَأَلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١١٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِينَ قُلُوبِكُمْ بِعَوْمَا النَّصْرُ إِلَّا مِّنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١١٦﴾﴾

“And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much (abstain from all kinds

of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained that you may be grateful. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?" "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise." (Qur'an 3: 123-126)

Bukhaaree, Muslim, Ahmad ibn Hanbal (may Allah have mercy on them) and others related a number of authentic *Ahaadeeth* that point to the participation of the Angels during the Battle of Badr. For example, Ibn 'Abbaas ؓ said, "On that day, while a man from the Muslims was racing after a man from the polytheists who was in front of him, he heard the sound of a whip above him, and the sound of a horsemen saying, 'Advance, Haizoom (Haizoom is the name of a horse that an Angel rides upon).' He looked at the polytheist in front of him, who suddenly (and with no apparent cause) fell down on his back. He looked at him and saw that his nose had been struck, and that his face had been torn, as if he had been struck with a whip. All of that (in terms of his head) turned green. The *Ansaaree* man came and told the Messenger of Allah ﷺ about what had happened. The Prophet ﷺ said, 'You have spoken the truth: That (which you saw) was help from the third heaven.'"^[1]

And there is another narration from Ibn 'Abbaas ؓ, in which he ؓ said, "Verily, the Prophet ﷺ said on the day of Badr, 'Here is Jibreel, taking hold of his horse's head; and upon him is an instrument of war.'"^[2] In another narration, 'Alee ibn Abee Taalib ؓ said, "A short man from the *Ansaar* brought Al-'Abbaas

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *Siyar*, chapter "Help from the Angels During the Battle of Badr"; *Hadeeth* number: 1763.

^[2] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Angels Witness Badr"; *Hadeeth* number: 3995.

ibn 'Abdul-Muttalib as a prisoner. Al-'Abbaas sad, 'O Messenger of Allah, verily, this person did not capture me; rather, a man with a receding hairline captured me; he had one of the handsomest faces (I have ever seen), and he was riding upon a spotted horse, yet I do not now see him among the people.' The *Ansaaree* man said, 'I was the one who captured him, O Messenger of Allah,' to which the Prophet ﷺ replied, 'Keep quiet, for Allah helped you with a noble angel.'"^[1] And according to yet another *Hadeeth*, Abu Daawood Al-Maazinee said, "Verily, I was chasing a man from the polytheists in order to strike him, when suddenly his head fell down before my sword reached him. And I knew that it was someone other than me who had killed him."^[2]

The angels did many things to help ensure the victory of the Muslims: They gave them glad tidings of victory; they helped make their hearts firm; they made their presence known so that the Muslims would know that they were sent to help them, and some of the angels actually participated in the fighting.

One might be tempted to ask, "What is the wisdom behind the angels lending some help, when a single one of them, such as Jibreel ﷺ, was able, with the help of Allah, to destroy the disbelievers with a single stroke. Professor 'Abdul-Kareem Zaidan put forward an answer that I will now summarize.

Based on one of the universal laws by which Allah ﷻ governs this world, the people who follow the truth must fight - in every century and era - the people of falsehood. Victory is handed out also based on universal laws - the stronger win, those who have better strategy win, those who are more determined win, and so on. Nonetheless, if believers obey Allah ﷻ and do what is required of them on the battlefield, they achieve help from Allah ﷻ, help that comes in many forms. But the help they receive does not come in the form of the complete destruction of their enemy,

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah*, pg. 247; and Ahmad related the *Hadeeth* in the *Musnad* of 'Alee ibn Abee Taalib ؓ.

^[2] Refer to *Saheeh As-Seerah An-Nabawiyah*, pg. 247; and Ahmad related it in the *Musnad* of the *Ansaar*, from the *Hadeeth* of Abu Daawood Al-Maazinee ؓ.

whereby they do not have to make any effort on their own part. To the contrary, the help that comes is useful only when believers do their part to overcome their enemy: They must fight, strive, struggle, and face countless dangers, all the while placing their complete trust upon Allah ﷻ. Once they take all of the practical steps that are needed to achieve victory over their enemy, Allah ﷻ gives them an extra edge over their enemy by sending some form of help – as occurred during Badr with the sending of the angels. But believers cannot be lazy, weak, unprepared and then expect Allah ﷻ to send Jibreel ﷺ to strike the disbelievers with a single blow and destroy them.^[1] Allah ﷻ said:

﴿قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۖ وَيُذْهِبَ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

“Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers’) hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.” (Qur’an 9: 14, 15)

The participation of the angels during the Battle of Badr at once inspired hope into the hearts of the believers and filled the hearts of the polytheists with terror. On that Day, as opposed to other occasions, the believers were actually able to hear, if not see, the angels – such as when one Companion heard an angel say, ‘Advance, O Haizoom’ – and even if they did not see the angels, they did see heads falling to the ground without any apparent cause. And it is related that some of the polytheists actually felt the presence of the angels; the polytheists knew that they were there, but not how many they were or to what degree they were going to participate in the battle. That of course left the disbelievers in a state of suspense and terror. To be sure, such divine help – sometimes

^[1] Refer to *Al-Mustafaad Min Qisas Al-Qur’an* (2/131, 132).

help from angels and sometimes some other form of help – accompanied the Prophet ﷺ during all of his battles.

The Muslims Defeat The Polytheists, And The Messenger Of Allah ﷺ Talks To The People Of Al-Qaleeb (i.e., The Well)

The Battle of Badr ended in a clear victory for the Muslims; they killed seventy polytheists and took seventy of them as prisoners. What made the victory especially poignant was the fact that most of those who were killed or captured were from the leaders and noblemen of the Quraish. As for the Muslims, fourteen of them were martyred, six from the *Muhaajiroon* and eight from the *Ansaar*. Upon the completion of the battle, the Prophet ﷺ instructed 'Abdullah ibn Rawaahah ؓ and Zaid ibn Haarithah ؓ to return to Al-Madeenah, in order to convey to its inhabitants the good news, in terms of how Allah ﷻ granted a clear victory to the Muslims over the polytheists.

As for the Prophet ﷺ, he stayed at Badr for three days, a practice that was not specific to the Battle of Badr, for Anas ibn Maalik ؓ related that Abu Talhah ؓ said, "Verily, when the Prophet of Allah ﷻ would come out victorious over a people, he ﷺ would stay at the place (of battle) for three nights."^[1]

There are many reasons why the Prophet ﷺ would remain at a battleground for three days after the conclusion of battle. First, the Prophet ﷺ probably wanted to make sure that the battle was truly over; this might have involved chasing fleeing enemy fighters, to make sure they were going home, and rounding up prisoners.

Second, the Prophet ﷺ and his Companions ؓ of course had to bury their dead, for Muslim martyrs would be buried on the battlefield; in that particular instance, none of the martyrs was buried outside of Badr.^[2]

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Killing of Abu Jahl"; *Hadeeth* number: 3976.

^[2] Refer to *Mausoo'ah Nadratan-Na'eem* (1/291).

Third, it often took time to gather and organize the spoils of war; someone had to be appointed to take charge of the spoils and to make sure that they were properly distributed to those who deserved them. The spoils of Badr were entrusted to 'Abdullah ibn Ka'ab Al-Ansaaree ؓ, a member of the Banu Maazin clan.

Fourth, after having won a battle, the Prophet ﷺ wanted to give his Companions ؓ a chance to enjoy some well-deserved rest; the wounded would be bandaged and treated, and the soldiers would rest and discuss among themselves the victory that Allah ﷻ blessed them with. The events of the battle, the strategies of each army, the brave actions and sacrifices of specific soldiers – these and similar topics would also be discussed. In short, before heading back to Al-Madeenah, the Prophet ﷺ granted his Companions ؓ a few days rest, giving them the opportunity to contemplate the events of the battle that they had just finished fighting.

And finally, time was needed to gather the corpses of the enemy, to try and identify them, to dispose of them, and to deal with those among the enemy who were not dead, but simply wounded. After the conclusion of the Battle of Badr, the Prophet ﷺ instructed his Companions ؓ to throw the filthy corpses of the polytheists into one of the wells of Badr. Once the corpses had been thrown in, the Prophet ﷺ stood over the edge of the well. It is related that he ﷺ first stood over the corpses and said, "You were indeed evil relatives of your Prophet: You disbelieved in me, while the people (i.e., those outside of the Quraish) believed in me; you forsook me, when the people helped me; you expelled me (from Makkah), when the people granted me refuge (in Al-Madeenah)."^[1]

After the corpses were thrown into the well, the Prophet ﷺ stood over them and said, "O 'Utbah ibn Rabee'ah, O Shaibah ibn Rabee'ah, O Umayyah ibn Khalaf, O Abu Jahl ibn Hishaam, O so-and-so, O so-and-so, have you found that what your Lord promised you is true, for indeed, I have found that what my Lord

^[1] *Zaad Al-Ma'aad* (3/182).

promised me is indeed true." 'Umar ibn Al-Khattaab ؓ said, "O Messenger of Allah, why do you address a people who have already begun to decay?" The Prophet ﷺ said, "By the One Who has the soul of Muhammad in His Hand, you do not hear more clearly that which I say to them (than they do); the only difference is that they are not able to give me any answer."^[1] Qataadah said, "Allah gave them life so that they could hear what the Prophet ﷺ said (to them), which had the effect of censuring, humiliating, and punishing them, all of which resulted in their being overwhelmed by sorrow, grief, and regret."^[2]

That the Prophet ﷺ called out to the corpses of Quraish's leaders signaled an important reality: They were entering a new phase of life, the life of the *Barzakh*, which is the life one lives from the time one dies in this world until one is resurrected in the Hereafter. As such, they were able to hear the speech of the living, though they were neither able to speak nor respond. Belief in the life of the *Barzakh* is one of the tenets of Islam. Authentic *Ahaadeeth* confirm the truths that believers enjoy a blissful existence in their graves and that the disbelievers are punished in their graves. One day, the Prophet ﷺ passed by two graves and said, "Verily, they are both being punished, but they are not being punished regarding something great (according to one interpretation: they didn't consider what they were doing to be great or grave)." The Prophet ﷺ then said that one of them was being punished because he would slander people and sow dissension among them, and that the other was being punished because, when he would urinate, he wouldn't properly purify himself afterwards.^[3] And in the Noble Qur'an, Allah ﷻ confirmed the

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Death of Abu Jahl"; *Hadeeth* number: 3976. Muslim related it as well, in the Book of Paradise: Its Description, Its Bliss, and Its Inhabitants; *Hadeeth* numbers: 2873 and 2874. Also refer to *Seerah Ibn Hishaam*.

^[2] *Saheeh Bukhaaree* (3976); also, refer to *Al-Asaas Fis-Sunnah Wa-Fiqhiha*, *As-Seerah An-Nabawiyah* by Sa'eed Hawaa (1/479).

^[3] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* by Dr. Muhammad Fauzee Fadlullah (pg. 64).

reality of the punishment of the grave when He ﷺ mentioned the punishment that is meted out to the people of Fir'aun on a daily basis. Allah ﷻ said:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾

“The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!” (Qur'an 40: 46)

As for the martyrs, Allah ﷻ confirms in the following Verse that, after they are martyred, they are not really dead, but instead move on to a different phase of life:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.” (Qur'an 3: 169)

4

Some Interesting Events That Took Place During The Battle Of Badr

The Death Of Many Of Makkah's Chieftains

1) The Death of Abu Jahl ibn Hishaam Al-Makhzomee

'Abdur-Rahmaan ibn 'Auf ؓ said, "While I was standing in (my) row on the Day of Badr, I looked to my right and to my left, and saw that I was with two youths from the *Ansaar*. One of them poked me and said, 'O uncle, do you know Abu Jahl?' I answered, 'Yes, and what, my nephew, do you want with him?' He said, 'I was told that he cursed the Messenger of Allah ﷺ. By the One Who has my soul in His Hand, if I see him, I will not part from him until the quicker to die between us (passes on to the next life).' I was amazed at what he (i.e., at what so young a man) said, but then the other youth poked me and spoke similar words. Only a short while passed by before I saw Abu Jahl riding about through the people. I said (to them), 'Lo! Indeed, here is your man that you asked me about.' They raced towards him with their swords, with each one of them trying to get to him first; then they both struck him and killed him (i.e., delivered lethal blows, for Abu Jahl died not immediately, but shortly thereafter). They then went to the Messenger of Allah ﷺ and informed him about what had happened, and he ﷺ asked, 'Which one of you killed him?' Each one of them said, 'I killed him.' The Prophet ﷺ asked, 'Did you

wipe your swords (yet)?' They both said, 'No,' at which point the Prophet ﷺ looked at their swords. He ﷺ then said, 'Both of you killed him, and his things (his armour, his sword, etc.) go to Mu'aadh ibn 'Amr ibn Al-Jamooḥ.' The two young men were Mu'aadh ibn 'Afraa ؓ and Mu'aadh ibn 'Amr ibn Al-Jamooḥ ؓ."^[1] The Prophet ﷺ awarded Mu'aadh ibn 'Amr ibn Al-Jamooḥ ؓ Abu Jahl's things because he is the one who delivered the lethal blow even though Mu'aadh ibn 'Afraa ؓ got in a blow himself; the principle is, therefore, that even if many people deliver blows to a person from the enemy, it is the one who delivers the lethal blow that deserves that person's things - his armour, his weapons, any wealth he is carrying with him, and so on. The Prophet ﷺ said, "Both of you killed him," in order to appease and console Mu'aadh ibn 'Afraa ؓ, who, after all, did take part in the killing of Abu Jahl. In the end, it made no difference that Mu'aadh ibn 'Afraa ؓ was not awarded the said spoils, for he was soon martyred during the very same battle. As for Mu'aadh ibn 'Amr ibn Al-Jamooḥ ؓ, he lived on until the caliphate of 'Uthmaan ؓ.

According to another narration, Anas ؓ related that the Messenger of Allah ﷺ said on the Day of Badr, "Who will go and see what happened to Abu Jahl?" Ibn Mas'ood ؓ went out, and by the time he found Abu Jahl, the latter had already been attacked by the two children of 'Afraa. In fact, by the time 'Abdullah ibn Mas'ood ؓ reached him, Abu Jahl was practically still and was on the verge of dying. Taking the tyrant by his beard, Ibn Mas'ood ؓ said, "You are Abu Jahl?" Ibn Mas'ood ؓ knew Abu Jahl very well, for it was Abu Jahl who persecuted and tortured him a great deal when the Muslims were still in Makkah; perhaps Ibn Mas'ood ؓ asked this question because Abu Jahl's face was covered in blood, thus rendering him unrecognizable. With his characteristic haughtiness, Abu Jahl said, "And is anyone better than a man who is killed by his own people?"

^[1] *Saheeh Bukhaaree* (3988) and *Saheeh Muslim* (1752).

'Abdullah ibn Mas'ood ﷺ recounted what happened when he ﷺ found Abu Jahl on the battlefield. He ﷺ related that, when he saw Abu Jahl lying down on the ground, he said to him, "O enemy of Allah, Allah has indeed humiliated you!" Abu Jahl replied, "And how has He humiliated me? Is there anyone that is better than the one who is killed by his own people?" Ibn Mas'ood ﷺ had his sword with him and used it to strike Abu Jahl on his hand; Abu Jahl's sword, which was still in his hand, fell down. Ibn Mas'ood ﷺ took Abu Jahl's sword - which was a sword of high quality - and removed Abu Jahl's helmet from his head. He ﷺ then delivered a blow to his neck and returned to the Prophet ﷺ to inform him about what had happened. Upon hearing the news, the Prophet ﷺ exclaimed, "Allah, none has the right to be worshipped but Him," enunciating the phrase in the form of a question, as if to ask, "Did Abu Jahl really die?" Answering in the affirmative, 'Abdullah ibn Mas'ood ﷺ said, "Allah, none has the right to be worshipped but Him." They went out together, and Ibn Mas'ood ﷺ showed the Prophet ﷺ Abu Jahl's corpse. When he ﷺ stood over Abu Jahl, the Prophet ﷺ said, "This is the Fir'aun of this nation."^[1]

From the first narration, we see just how much the people of the *Ansaar* loved the Prophet ﷺ. Two young men, who probably had no experience on the battlefield, raced out to meet a skilled veteran on the battlefield and a Makkan chieftain, primarily, as they explained, because they heard that that chieftain had cursed the Prophet ﷺ. They were willing to sacrifice their lives in order to take revenge from Abu Jahl for what he said about the Prophet ﷺ. The second and third narrations, which describe Abu Jahl's last moments with 'Abdullah ibn Mas'ood ﷺ, depict a wonderful and sweet irony. For Abu Jahl was the cruelest persecutor and torturer of weak Muslims in Makkah. A fitting death in his mind would involve being killed by a man of at least equal stature. But that did not happen: First, he was killed by two youths who probably had

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah*, pg. 242; Also, refer to *Seerah ibn Hishaam*, section: "The Killing of Abu Jahl."

no experience in battle, and then he was humiliated and trodden upon by one of the very same weak Muslims that he used to torture – ‘Abdullah ibn Mas’ood ؓ. When ‘Abdullah ؓ mounted Abu Jahl’s chest in order to strike him in his neck, Abu Jahl, according to Ibn Ishaq’s narration, said, “Indeed, you have mounted something (that is too) high (considering your standing), O small shepherd of sheep,” for ‘Abdullah ؓ used to work as a shepherd. Not even in the end, when he was suffering a bitter humiliation, did Abu Jahl cast off his arrogance and pride. After the two *Ansaaree* youths delivered deadly blows to him, Abu Jahl was kept alive, so that he could see with his own eyes his own shame and humiliation and utter feebleness. One of the same men that Abu Jahl constantly tortured in Makkah mounted his chest, walked over him with his feet, pulled at his beard, took away his sword – and to boot, further enraged him by informing him about the defeat of his people. Abu Jahl, who was to this nation what Fir’aun was to the people of Moosa ؑ, died a pitiful and shameful death, and Allah ﷻ blessed one of his past victims – ‘Abdullah ibn Mas’ood ؓ – to witness it and even to expedite it by striking him in the neck.

2) The Death of Umayyah ibn Khalaf

There are at least two narrations that speak of Umayyah ibn Khalaf’s death. According to one narration, ‘Abdur-Rahmaan ibn ‘Auf ؓ said: “Umayyah ibn Khalaf was a friend of mine in Makkah. When he would meet me in Makkah, he would say, “O ‘Abd-‘Amr (‘Abdur-Rahmaan’s name prior to Islam; ‘Abd-‘Amr means, ‘the slave of ‘Amr,’ whereas ‘Abdur-Rahmaan means, ‘The slave of the Most-Merciful,’ Allah ﷻ), have you turned away from the name that your father named you with?’ I would say, ‘Yes.’ He would then say, ‘Indeed, I do not know *Ar-Rahmaan* (the Most-Merciful; he rejected the name because he was a polytheist), so let us agree between us upon a name that I can call you by. As for you, you do not respond to me when I call you by your first name (i.e., ‘Abd-‘Amr). And as for me, I will not call you by that

which I do not know!’ When he would call out to me, saying, ‘O ‘Abd-‘Amr,’ I would not answer him, and so I said to him, ‘O Abu ‘Alee (Umayyah’s *Kunya*, which means, ‘father of ‘Alee’), choose another name (by which you can call me) that you wish.’ He said, ‘You are ‘Abdul-Ilah (i.e., Slave of the God, which ‘Abdur-Rahmaan considered acceptable since he was the slave of the One true God, Allah ﷻ).’ I said, ‘Yes (that is okay, you can call me by that name).’ Thereafter, whenever I would pass by him, he would say, ‘O “Abdul-Ilah,’ and I would answer him and speak to him, a cordiality that remained between us until the Day of Badr. That day I passed by him, while he was standing alongside his son, ‘Alee – ‘Alee ibn Umayyah – holding him by his hand. I had some armour with me, which I had taken as booty. I was carrying the armour, and when he saw me, Umayyah said, to me, ‘O ‘Abd-Amr,’ to which I gave no response. He then said, ‘O ‘Abdul-Ilah,’ to which I responded, ‘Yes.’ He said, ‘Will you take me (as a prisoner).’” Umayyah felt safer as a prisoner with ‘Abdur-Rahmaan than as a fighter on the battlefield, for there were those, such as Bilaal ؓ, whom he had brutally tortured in Makkah, and who would have loved to meet him in battle. Also, it must be remembered that Umayyah had been averse to leaving Makkah in the first place; he was terrified at the prospect of fighting the Prophet ﷺ and his Companions ؓ.

‘Abdur-Rahmaan ؓ went on to say, “And so I cast off from my hands the armour, and I took Umayyah by his hand and his son by his hand. Meanwhile, Umayyah was saying, ‘I have never seen a day like this one. Do you not need any milk?’ I then left, walking with them.” Ibn Hishaam said, “What Umayyah meant by his reference to milk is this: ‘Whoever takes me as a prisoner (as opposed to killing me), I will ransom my freedom from him with camels that give forth a great quantity of milk.’”^[1]

According to another narration, which is related in *Saheeh*

^[1] *Seerah Ibn Hishaam* (1/631), and its chain is authentic. Ibn Ishaq explicitly said that he heard the narration (from the narrator that came before him in the chain).

Bukhaaree, 'Abdur-Rahmaan ibn 'Auf ؓ said, "I wrote a letter to Umayyah ibn Khalaf, asking him to protect for me my wealth and family in Makkah, in return for me protecting his wealth and family in Al-Madeenah. When I mentioned *Ar-Rahmaan* (the Most Merciful, Allah ﷻ; he mentioned it because his name, after the advent of Islam, became 'Abdur-Rahmaan, the Slave of the Most Merciful), he said (i.e., he wrote back), 'I do not know *Ar-Rahmaan*, so write to me, mentioning the name you used to go by in the days of ignorance (i.e., so that I know that it is you writing me, and no one else).' I then wrote to him, mentioning the name, 'Abd-'Amr (i.e., my name from the days of ignorance, so that he would know that it was me who was writing him). Then, on the Day of Badr, I went to the mountain to protect him (as per our agreement), while the people were sleeping. Bilaal saw him and left until he stood over a group of people from the *Ansaar*." It is important to note that Umayyah was the one who would torture Bilaal ؓ, taking him out to the hot sands of the desert, baking him in the sun and resorting to other brutal tactics in order to inflict severe pain upon him.

'Abdur-Rahmaan went on to say, "Bilaal ؓ said (to the gathered members of the *Ansaar*), 'Umayyah ibn Khalaf! I will not be saved if Umayyah is saved!' Accompanied by a group of men from the *Ansaar*, Bilaal set out in order to pursue us. When I feared that they would catch up to us, I left for them Umayyah's son, who could at least keep them preoccupied (while we escaped). When they came upon him, they killed him, refusing to give up the chase. Finally, when they caught up to us, I said to Umayyah, 'Kneel down,' at which point he immediately knelt down. I jumped over him in order to protect him, but they stabbed him with swords from below me until they killed him, and one of them even struck me with his sword on my leg." 'Abdur-Rahmaan would later show people the scars that were left on his foot.^[1]

[1] *Saheeh Bukhaaree*, the Book of Representation, chapter "If a Muslim asks an Enemy to Represent Him in the Enemy Lands - or in the Lands of Islam - Then That is Permissible"; *Hadeeth* number: 2301.

We Should Take Note Of The following From The Above-Mentioned Narrations

- 1) Seeing Umayyah at Badr had a tremendous impact on Bilaal ؓ and surely rekindled many bad memories, so much so that Bilaal ؓ exclaimed, "I will not be saved if he is saved (from death today)!" His reaction should not surprise us, considering the brutal torture that Umayyah subjected him to in Makkah, a topic that we have covered in a previous chapter. In the Hereafter, one of the rewards that Allah ﷻ will bestow upon the believers is allowing them to laugh at those who mocked and ridiculed them for believing in this world. Bilaal ؓ was given that reward early on in this world, and he ؓ was able to reach closure in regard to his relationship with his previous owner. Allah ﷻ said:

﴿قَتَلُوهُمْ يَْعَذِّبُهُمُ اللهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيَسْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۝۱۴ وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللهُ عَلَى مَنْ
يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝۱۵﴾

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Qur'an 9: 14, 15)

- 2) Umayyah ibn Khalaf's death should serve as a lesson to tyrants of all eras and centuries. A tyrant, by his very nature, is deceived into thinking that he is untouchable and that he can oppress people with impunity. But nothing is further from the truth; this life is short, and the tyrant, who certainly will face accountability in the Hereafter, very often - as in the case of Umayyah ibn Khalaf - is handed an early punishment in this life. Allah ﷻ said:

﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ الْوَارِثِينَ ۝۵﴾

“And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors.” (Qur’an 28: 5)

- 3) ‘Abdur-Rahmaan ibn ‘Auf ؓ later said, “May Allah have mercy on Bilaal; my armour is gone, and he made me suffer the loss of my two prisoners.”^[1] Even though ‘Abdur-Rahmaan lost the spoils he had taken as well as the prisoners that would have given him many camels to ransom their freedom, and even though Bilaal ؓ was the main reason for those losses, ‘Abdur-Rahmaan ؓ invoked Allah ﷻ to have mercy on Bilaal ؓ, deeming the brotherly bonds that existed between them to be more important than worldly losses.
- 4) Some members of the *Ansaar* showed just how much they loved their *Muhaajiroon* brothers when they, without hesitation, accompanied Bilaal ؓ and helped him kill his former owner and tormentor.
- 5) Some years after the Battle of Badr took place, Umayyah’s wife, Umm Safwan ibn Umayyah, who by that time had embraced Islam, saw Al-Hubaab ibn Al-Mundhir ؓ in Makkah. Someone pointed out Al-Hubaab ؓ to her, informing her that he had cut the leg of her son, ‘Alee, on the Day of Badr. Speaking about her own son, she ؓ said, “Do not mention to us those who were killed upon disbelief! Allah indeed humiliated ‘Alee ؓ with a blow from Al-Hubaab ibn Al-Mundhir. And Allah honoured Al-Hubaab by allowing him to deliver a blow to ‘Alee. ‘Alee was upon Islam when he left from here (i.e., from Makkah), but he died upon something else (i.e., not upon Islam).”^[2] Her attitude attests to the strength of her faith; she ؓ understood that her loyalty was based purely on religion. She started to love Muslims, even those of them that were not from her tribe, and to hate disbelievers, even those of them that were from her children. In the above-mentioned narration, Umm Safwaan

^[1] Refer to *Seerah ibn Hishaam* (2/244).

^[2] *At-Taareekh Al-Islaamee* by Al-Humaidee (4/154).

said, "Alee was upon Islam when he left from here (i.e., from Makkah, but he died upon something else (i.e., not upon Islam)." What she ﷺ mean is that 'Alee ibn Umayyah was among those who were known for their Islam in Makkah. He, and other Muslims like him, were forced to leave with the polytheists on the Day of Badr. When the two armies faced each other, 'Alee and others like him were put to trial in their faith when they saw so few Muslims and imagined their imminent destruction. They said, "These people (the Muslims) have been deceived by their religion." And so Allah ﷻ revealed the following Verse about them:

﴿إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاهُ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾﴾

"When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise." (Qur'an 8: 49)

3) The Death of 'Ubaidah ibn Sa'eed ibn Al-'Aas at the hands of Az-Zubair ﷺ

Az-Zubair ibn Al-'Awwaam ﷺ said, "On the Day of Badr, I met 'Ubaidah ibn Sa'eed ibn Al-'Aas (on the battlefield). He was covered completely in armour, so that only his eyes could be seen. His *Kunya* (a kind of name) was Abu Dhaat Al-Karish. He said, 'I am Abu Dhaat Al-Kharis,' after which I attacked him with an 'Anazah (a weapon that resembles a staff); I stabbed him in his eye, and he died." Hishaam said, "I was informed that Az-Zubair said (about Sa'eed ibn Al-'Aas), 'I placed my leg over him and stretched myself (in order to pry off his armour). With a great deal of difficulty and effort, I pulled it (i.e., his armour) off, and in the process its sides became bent.'"^[1]

^[1] Refer to *Taareekh Al-Islaamee* by Al-Humaidee (4/154).

'Urwah later recounted, "The Messenger of Allah ﷺ asked Az-Zubair ؓ for it (for 'Ubaidah's armour), and so he gave it to him. Then, when the Messenger of Allah ﷺ died, Zubair ؓ took it (back). Then Abu Bakr ؓ requested to have it, and so Az-Zubair gave it to him. When Abu Bakr ؓ died, 'Umar ؓ asked Az-Zubair ؓ for it, and he gave it to him. Then when 'Umar ؓ died, Az-Zubair ؓ took it (again). After that, 'Uthmaan ؓ asked him for it, and he gave it to him. Then when 'Uthmaan ؓ was killed, it fell into the hands of 'Alee's family. 'Abdullah ibn Az-Zubair ؓ then requested to have it, and it remained with him until he was killed."^[1]

The above-mentioned story indicates to us just how skilled Az-Zubair ؓ was on the battlefield. 'Ubaidah was wreaking havoc on the battlefield; no one was able to take him down, for, being completely covered in armour, he was vulnerable only in the small hole he allowed to remain uncovered so that he could see what was going on around him. Even if someone came near enough to deliver a number of blows, those blows would have little effect on 'Ubaidah, who meanwhile had ample time to attack his opponent. Seeing the danger that 'Ubaidah was posing to the Muslim army, Az-Zubair ؓ took up the challenge to face him all alone, even though, considering 'Ubaidah's armour, a concerted attack from two or more people would probably have been a fairer match-up. First through the blessings and guidance of Allah ﷻ, and then through his own skill, Az-Zubair ؓ delivered a precise thrust through 'Ubaidah's eye and back through his skull. Having put an end to such a dangerous threat, Az-Zubair ؓ was truly one of the heroes of Badr.

4) The Death of Al-Aswad Al-Makhzomee

Ibn Ishaq related the following incident in his *Seerah* compilation. A man named Al-Aswad Al-Makhzomee, who

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter 'Abu Zaid Died Without Leaving Behind a Successor, and He was Among Those Who Participated in Badr'; *Hadeeth* number: 3998.

was known for his wickedness and vile character, said prior to the Battle of Badr, "I make a covenant with Allah that I will indeed drink from their basin, destroy it, or die in the effort." As he made a dash for the basin, Hamzah ibn 'Abdul-Muttalib ؓ raced to stop him. When the two of them met, Hamzah ؓ delivered a strong blow with his sword, and Al-Aswad's foot and leg fell off from halfway up his leg. Landing flat on his back, he still had not reached the basin. With blood spraying from his leg, he tried to crawl to the basin in an effort to dive into it, wanting desperately to live up to his covenant. Hamzah ؓ, however, caught up to him and killed him.^[1]

When he was in the custody of 'Abdur-Rahmaan ibn 'Auf ؓ, Umayyah ibn Khalaf asked about the man who wore the feather of an ostrich on his chest. 'Abdur-Rahmaan ؓ answered, "He is Hamzah ibn 'Abdul-Muttalib ؓ." Umayyah said, "He has indeed inflicted a great deal of damage upon us."^[2] This was testimony coming from one of Quraish's leaders, which indicates just how much Hamzah ؓ stood out, in terms of his brave and valiant feats on the battlefield. Al-Aswad was the first polytheist to die on that day, and what a bitter lesson it must have been for his compatriots from the Quraish.

Some Of The Martyrs And Heroes Of Badr

1) Haarithah ibn Suraaqah ؓ

Anas ؓ said, "Only a young lad at the time, Haarithah ؓ was killed on the Day of Badr. His mother afterwards went to the Prophet ﷺ and said, 'O Messenger of Allah, you indeed know how much Haarithah means to me; if he is in Paradise, I will be patient and await my reward (from Allah). But if it is the other outcome (i.e., if he is in the Hellfire), then you will now see what I will do!' The Prophet ﷺ said, 'Woe unto you! Have you lost your

^[1] Refer to *Seerah Ibn Hishaam* (2/237).

^[2] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (4/151) and to *Seerah Ibn Hishaam* (to the section: The Killing of Umayyah ibn Khalaf).

senses! Is it only one Garden (in Paradise)? Rather, it is many Gardens (in Paradise). And indeed, he is in *Jannatul-Firdaus* (The best part of Paradise).''^[1]

2) 'Auf ibn Al-Haarith ؓ

According to a narration that is related by Ibn Ishaq, 'Auf ibn Al-Haarith ؓ - who was also known as Ibn 'Afraa ؓ - said on the Day of Badr, "O Messenger of Allah, what can a slave (of Allah) do to make the Lord (Allah ﷻ) laugh?" The Prophet ﷺ said, "For him to plunge his hand into the enemy (i.e., for him to attack the enemy), while he is not wearing armour." 'Auf ؓ removed the armour he was wearing, cast it off, took his sword, and fought hard against the enemy, continuing to do so until he was killed.^[2]

In the newly formed Muslim country of Al-Madeenah, Muslims no longer cared about the trifling concerns of this world; only a few years earlier, they desired that women should speak of their bravery, that the chief of their tribe should be pleased with them, and that poets should compose Verses to extol their qualities. But with the advent of Islam, they forgot about such matters, caring only about achieving the pleasure of Allah ﷻ and Paradise.

4) Sa'd ibn Khaithamah ؓ and his Father ؓ

Al-Haafiz Ibn Hajar (may Allah have mercy on him) gave an account of the following story in *Al-Isaabah*. When the Muslims were preparing to leave for Badr, Sa'd ibn Khaithamah ؓ and his father were faced with a dilemma: Only one of them could leave with the Prophet ﷺ, since one of them had to stay behind to take care of their family. And so they drew lots; Sa'd's lot was drawn, and so he ؓ was going to leave with the Prophet ﷺ, but his father said to him, "O my son, give me preference this day (and let me go out in your place)." Sa'd ؓ said, "O my father, had it been for

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Superiority of Those Who Participated in Badr"; *Hadeeth* number: 3982.

^[2] Refer to *Saheeh As-Seerah An-Nabawiyah* (Pg. 245); also, refer to *Al-Isaabah* by Ibn Hajar, in the biography of 'Auf ibn Al-Haarith; number: 6107.

something other than Paradise, I would have done so.” Sa’d ؓ went out to Badr and was martyred there, and not long thereafter, he was joined by his father, who was martyred on the Day of Uhud.^[1] This story depicts the high level of faith that permeated the houses of the Prophet’s Companions ؓ, to the degree that they, including fathers and sons – competed with one another for the opportunity to fight in the way of Allah ﷻ. Although Sa’d ؓ was extremely respectful and dutiful to his father, his desire for Paradise outweighed his father’s wishes; nonetheless, he answered in the politest manner possible, considering the circumstances, saying, “O my father, had it been for something other than Paradise, I would have done so.”

5) The Prophet’s Supplication for Abu Hudhaifah ibn ‘Utbah ibn Rabee’ah ؓ

While discussing the dead polytheists that were thrown into a well on the Day of Badr, ‘Aishah ؓ said, “When the Prophet ﷺ gave the command, they were dragged (towards the well). Displeasure could clearly be seen on Abu Hudhaifah ibn ‘Utbah’s face as his father (‘Utbah) was being dragged towards the well. The Messenger of Allah ﷺ (seeing his expression) said, ‘O Abu Hudhaifah, by Allah, it is as if it hurts you to see what is happening to your father?’ Abu Hudhaifah ؓ responded, ‘O Messenger of Allah, I did not have doubts about Allah and His Messenger; rather, it is only that he was forbearing, intelligent, and perceptive, all of which made me hope that he wouldn’t die until Allah – ‘Azza Wa Jall (the Possessor of might and majesty) – first guided him to Islam. Then when I saw that he missed out on that (on guidance), it had a profound effect on me, and it saddened me.’ The Messenger of Allah ﷺ then supplicated for the well-being of Abu Hudhaifah ؓ.”^[2]

^[1] *Al-Isaabah* (2/23, 24); *Hadeeth* number: 3118.

^[2] Related by Al-Haakim (3/224), who said, “It is authentic and fulfills the conditions of Imam Muslim,” and Adh-Dhahabee concurred with Al-Haakim’s appraisal of the *Hadeeth*.

Perhaps more than anything else, this *Hadeeth* makes it clear to us that faith (*Eemaan*) does not destroy human emotions; rather, what faith (*Eemaan*) does is to refine and cultivate human emotions, transforming them from blind loyalty to faithfulness that it is in harmony with the teachings of Islam. When Abu Hudhaifah ؓ saw his father among the fallen fighters of the Quraish, and when he ؓ saw him being dragged and thrown into a well, he became sad in honour of his tender feelings for his father. Nonetheless, his faith remained strong, and his grief did not go beyond him feeling sad that his father did not die as a Muslim. And as a reward for Abu Hudhaifah's noble feelings, the Prophet ﷺ supplicated for him.

6) 'Umair ibn Abee Waqqaas ؓ

As the Prophet ﷺ was heading towards Badr, the members of his army were presented to him. Sa'd ؓ later recounted, "I saw that my brother, 'Umair ibn Abee Waqqaas ؓ, was hiding just before the Messenger of Allah ﷺ inspected our ranks.' I said to him, 'My brother, what is the matter with you?' He ؓ said, 'I fear that the Messenger of Allah ﷺ will see me and, considering me to be too young, will send me back. And I truly want to go out, for perhaps Allah will grant me martyrdom.'"^[1] The Prophet ﷺ did in fact end up seeing 'Umair ؓ, and just as the latter had feared, the Prophet ﷺ considered him to be too young and consequently ordered him to return to Al-Madeenah. 'Umair ؓ began to cry, fearing the prospect of not being able to fight for the cause of Islam; seeing his condition, the Prophet ﷺ granted him permission to continue onwards with his army. Allah ﷻ fulfilled 'Umair's wishes, for 'Umair ؓ fought bravely and was martyred during the Battle of Badr.

^[1] *As-Seerah An-Nabawiyah* by Abu Faaris (pg. 317); *Sifat-us-Safwah* (1/294); *Al-Mustadrak* (3/188); and *Al-Isaabah* (3/35).

5

Disagreement Concerning The Spoils And The Prisoners

Disagreement Concerning The Spoils

'Ubaadah ibn As-Saamit ؓ said, "We went out with the Prophet ﷺ, and I participated alongside him in (the Battle of) Badr. The two opposing forces met, and Allah ﷻ handed defeat to the enemy. Some of us pursued the fleeing enemy, defeating and killing (those they were able to catch up with). Others kept themselves busy in the encampment of the enemy, gathering and collecting (whatever the enemy left behind). And yet others stood guard over the Messenger of Allah ﷺ, so as to prevent the enemy from coming unexpectedly upon him. Each of the three groups remained busy in their respective tasks until the evening, when everyone gathered together. Those who collected the spoils said, 'We were the ones who gathered and collected it, so no one else can have a share of it.' Those who went out in pursuit of the enemy said, 'You are not more worthy of the spoils than we are. We forced the enemy to flee and to leave behind their things; we were the ones who defeated them.' And those who had stood guard over the Prophet ﷺ said, 'You are not more worthy of the spoils than we are: We stood guard over the Messenger of Allah ﷺ, fearing that the enemy would attack him unexpectedly. And so we were busy with him.' The following was then revealed:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِن كُنْتُمْ مُؤْمِنِينَ ۗ﴾^①

“They ask you (O Muhammad ﷺ) about the spoils of war. Say: “The spoils are for Allah and the Messenger.” So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad ﷺ), if you are believers.” (Qur’an 8: 1)

The Messenger of Allah ﷺ then quickly distributed the spoils among the Muslims.”^[1] According to another narration, when ‘Ubaadah ibn As-Saamit ؓ was asked about the Chapter *Al-Anfaal*, he ؓ responded, “It was revealed about us, about the people of Badr. We disagreed about the spoils, showing bad manners in the process, and so Allah seized the spoils from our hands, instead giving them to the Messenger of Allah ﷺ, who divided the spoils among us equally.”^[2]

Allah ﷻ immortalized the events of the Battle of Badr in *Soorah Al-Anfaal*, a chapter of the Qur’an that speaks at length about the causes, events, and results of Badr. The chapter begins with a ruling about the spoils, following up that ruling with three important commands: The commands to fear Allah, to resolve disagreements among believers, and to obey Allah ﷻ and His Messenger ﷺ. These are all commands that are vital to *Jihaad*. *Jihaad* that is void of *Taqwaa* (the fear of Allah ﷻ) is no *Jihaad* at all; next, *Jihaad* requires members of the Muslim army to be united; and then, as a group, the army must follow a correct course of action, which involves obedience to Allah ﷻ and His Messenger ﷺ.

In the Verses that followed, Allah ﷻ gave a detailed description of true believers. He ﷻ said:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِن كُنْتُمْ مُؤْمِنِينَ ۗ ① إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ

^[1] *Musnad Imam Ahmad* (5/324) and *Tafseer Ibn Katheer* (2/283).

^[2] *Musnad Imam Ahmad* (4/322); *Hadeeth* number: 22747.

إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ
هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

“They ask you (O Muhammad ﷺ) about the spoils of war. Say :
“The spoils are for Allah and the Messenger.” So fear Allah and
adjust all matters of difference among you, and obey Allah and
His Messenger (Muhammad ﷺ), if you are believers. The
believers are only those who, when Allah is mentioned, feel a fear
in their hearts and when His Verses (this Qur’an) are recited unto
them, they (i.e., the Verses) increase their faith; and they put
their trust in their Lord (Alone); who perform As-Salaat (Iqamat-
as-Salaat) and spend out of that We have provided them. It is they
who are the believers in truth. For them are grades of dignity with
their Lord, and Forgiveness and a generous provision
(Paradise).” (Qur’an 8: 1-4)

This description can be summarized in point form as follows.
Believers are those who:

- ◆ Fear Allah ﷻ when they hear the mention of Allah ﷻ.
- ◆ Increase in faith when they hear the Qur’an being recited to them.
- ◆ Place their complete trust in Allah alone.
- ◆ Establish prayer, performing it on time as well as correctly performing ablution and all other aspects of prayer, such as the bowing position, prostration, recitation of the Qur’an, and so on.
- ◆ Spend their wealth on good and noble causes.

In regard to the first few Verses of Soorah Al-Anfaal, Muhammad Al-Ameen Al-Misree interestingly points out that they contain no mention of the deeds of the Muslims on the battlefield of Badr. Instead, the believers are indirectly reproached in the chapter, first being told about the qualities of true believers, and then

being informed about their attitude prior to, during, and after the Battle of Badr. The Verses contained no direct reproach, but simply the mention of what actually happened, which actually had a more stinging effect than a direct reproach. Allah ﷻ said:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾

“They ask you (O Muhammad ﷺ) about the spoils of war,”

which is as if to say: They should not have asked that question. In Verse number five of *Soorah Al-Anfaal*, Allah ﷻ said:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكْرَهُونَ﴾

﴿٥﴾

“As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth, and verily, a party among the believers disliked it.” (Qur’an 8:5)

And in Verse number seven, Allah ﷻ said, “You wished that the one not armed (the caravan) should be yours,” words that clearly depict an internal weakness on the part of some believers. So even though the Muslims won the Battle of Badr, the aforementioned Verses drove all feelings of pride and arrogance from their souls. They were informed that, as far as at least some of them went, they still had some ways to go before they achieved the level of faith that was expected of them.

In discussing *Al-Anfaal*, it is interesting to note that Allah ﷻ opens the chapter with a mention of the spoils of Badr and then later on in the chapter recounts the events of the battle itself, as well as the events that preceded the battle. It is a reoccurring feature of the Qur’an that, when Allah ﷻ mentions stories and events, He ﷻ does not always discuss them in chronological order.

Coming back to the topic of the spoils, Allah ﷻ says in the first Verse of *Soorah Al-Anfaal*: “And obey Allah and His Messenger (Muhammad ﷺ).” The first command the Companions ﷺ were expected to obey had to do with the distribution of the spoils. No longer were the spoils in the control of individual fighters, as

those who had gathered the spoils supposed them to be; rather, full control over the spoils was with Allah ﷻ and His Messenger ﷺ. The believers simply had to submit to and be pleased with the distribution decreed by Allah ﷻ, and they were also required to make peace among themselves, which highlights an important truth: More important than defeating the enemy was making peace among the believers and uniting them upon the truth.

The Companions ﷺ, feeling remorse for their display of ill manners and eagerness for worldly gain, obeyed Allah's command and waited humbly and submissively for His decree regarding the spoils. Allah ﷻ then revealed a Verse that described how the spoils were to be distributed. He ﷻ said:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

“And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, Al-Masaakeen (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of criterion (between right and wrong), the Day when the two forces met (the Battle of Badr) – And Allah is able to do all things.” (Qur’an 8: 41)

This Verse makes it clear that four-fifths of the spoils were to be distributed among the Companions ﷺ, and from the mercy of Allah ﷻ, even the last one-fifth, which was allotted for Allah ﷻ and His Messenger ﷺ, was to be distributed among them, to those among them that are mentioned in the above-mentioned Verse.

Through the revelation of Verses from *Soorah Al-Anfaal*, the Companions ﷺ were purified from feelings of greed and avarice. Then, when they emptied their hearts of greed, avarice, and worldly desires, leaving room only for sincerity to Allah ﷻ, Allah ﷻ bestowed victory upon them and gave them more than they

had initially expected and desired. ‘Abdullah ibn ‘Amr ؓ said, “The Messenger of Allah ﷺ left on the Day of Badr in the company of three-hundred and fifteen men from his Companions ؓ. When he ﷺ reached Badr, the Prophet ﷺ said, ‘O Allah, they are indeed hungry, so make them full. O Allah, indeed they are barefooted, so provide them with (mounts) to ride upon. O Allah, they are indeed naked, so attire them in clothing.’ Allah ﷻ then granted him victory on the Day of Badr, so that when they returned, every single man among them was sated, was dressed, and was returning in the possession of one or two camels.”^[1]

The Prophet ﷺ justly gave a share of the spoils not just to those who directly participated in Badr, but also to those who remained behind only because the Prophet ﷺ appointed them with a specific task to fulfill. They were equated, in terms of their reward and their share of the spoils, with those who directly participated in the fighting on the Day of Badr. The Prophet ﷺ took into consideration the reasons that prevented them from fighting, since Allah ﷻ does not place upon a person’s shoulder a burden that is greater than he can bear. Allah ﷻ said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرَامًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾﴾

“Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon

^[1] Sunan Abu Daawood (5/525); Al-Albaanee declared the Hadeeth to be Hasan (acceptable) in Saheeh Abu Daawood; Hadeeth number: 2747.

us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people..” (Qur’an 2: 286)

In accordance with the implications of this Verse, the Prophet ﷺ exempted some of his Companions ؓ from having to participate in the Battle of Badr because their situations required them to remain behind in Al-Madeenah to take care of their families. For example, the Prophet ﷺ exempted ‘Uthmaan ibn ‘Affaan ؓ from going out to Badr because his wife, Ruqayyah ؓ, was sick and needed someone to take care of her. Bukhaaree related in his *Saheeh* compilation that ‘Abdullah ibn ‘Umar ؓ said, “As for ‘Uthmaan’s absence from Badr, he had under him (as a wife) the daughter of the Messenger of Allah ﷺ, and she was sick at the time. The Messenger of Allah ﷺ said to him, ‘Verily, you have the reward of a man who participated in Badr and his share (in the spoils).’”^[1]

Similarly, the Prophet ﷺ ordered Abu Umaamah ؓ to stay behind in Al-Madeenah and to take care of his mother, who was sick and who needed him to take care of her. Abu Umaamah ؓ recounted how, when the Messenger of Allah ﷺ informed his Companions ؓ about his imminent departure towards Al-Madeenah, he ؓ made a firm resolve to go out with him; however, his uncle (his mother’s brother), Abu Burdah ibn Nayyaar ؓ said to him, “Stay and watch over your mother, O son of my sister.” Abu Umaamah ؓ responded, “Rather, you stay and watch over your sister.” They both mentioned their disagreement to the Prophet ﷺ, who ordered Abu Umaamah ؓ to stay behind and take care of his mother. As a result of the Prophet’s decision in the matter, Abu Burdah ؓ left with the Muslim army. By the time the Battle of Badr was concluded and the Prophet ﷺ returned to Al-Madeenah, Abu Umaamah’s mother ؓ had died. And so upon his arrival, the Prophet ﷺ

^[1] *Saheeh Bukhaaree*, the Book of the Companions’ Virtues, chapter, ‘The Merits of ‘Uthmaan ibn ‘Affaan ؓ’; *Hadeeth* number: 3699.

performed her funeral prayer.^[1] That the Prophet ﷺ, as a military leader, took into consideration the particular circumstances of each Companion ﷺ helped foster a relationship of compassion between him ﷺ and his Companions ﷺ.

Some of the Companions ﷺ who were assigned specific duties and were therefore prevented from participating in the Battle of Badr, or who were injured on the way to Badr and were consequently sent back, are listed as follows:

1) Abu Lubaabah ﷺ: The Prophet ﷺ appointed him to govern Al-Madeenah during his absence.

2) 'Aasim ibn 'Adee ﷺ: The Prophet ﷺ sent him on a special mission on behalf of the people of Al-'Aaliyah in Al-Madeenah.

3) Al-Haarith ibn Haatib ﷺ: The Prophet ﷺ sent him on a mission to the Banu 'Amr ibn 'Auf clan.

4) Al-Haarith ibn As-Simmah ﷺ: He ﷺ fell down on the way to Badr, broke a bone, and, being unfit to fight, was sent back to Al-Madeenah.

5) Khawwaat ibn Jubair ﷺ: On the way to Badr, he ﷺ was somehow struck by a stone. As a result of his injury, he ﷺ too was sent back to Al-Madeenah.

The Prophet ﷺ also took martyrs into consideration when he ﷺ distributed the spoils. Those who gave their lives for the cause of Islam were honoured and certainly not overlooked. Their share of the spoils went to their families. Over fourteen centuries ago, most of the world was engulfed in darkness; men fought for their countries and, if they died on the battlefield, were soon forgotten. That, in fact, has been the case throughout most centuries; only in recent times has it become common for families of a fallen soldier to be given some form of compensation. Over fourteen centuries ago, the Prophet ﷺ did just that, taking care of families that lost a relative in battle.

^[1] Refer to At-Tabaraanee in *Al-Kabeer*; all of the narrators of this *Hadeeth* are trustworthy. Also, refer to *Mujma' Az-Zawaa'id* (3/31).

The Prisoners

Ibn 'Abbaas ؓ said, "When they captured the prisoners (during the Battle of Badr), the Messenger of Allah ﷺ said to Abu Bakr ؓ and 'Umar ؓ, 'What do you think should be done to these prisoners?' Abu Bakr ؓ said, 'O Prophet of Allah, they are cousins and fellow clansmen; I therefore feel that you should take ransom money from them, and as a result (of the wealth we get) we will have strength over the disbelievers. And perhaps Allah will guide them to Islam.' The Messenger of Allah ﷺ then asked ('Umar ؓ) do you think, O son of Al-Khattaab?' He ؓ said, 'No, O Messenger of Allah, I disagree with Abu Bakr. Instead, I think that you should give us authority over them, so that we can strike them in their necks. Therefore, you should give authority to 'Alee over 'Aqeel ('Alee's brother) so that he can strike him in his neck. Similarly, give me authority over so-and-so (he mentioned one of his own relatives), so that I can strike him in his neck. For indeed, these are the leaders and chieftains of disbelief.'" 'Umar ؓ later recounted, "The Messenger of Allah ﷺ inclined not towards what I said, but towards what Abu Bakr ؓ said. On the following day, I came and saw the Messenger of Allah ﷺ and Abu Bakr ؓ, both of whom were sitting down and crying. I said, 'O Messenger of Allah, tell me about what makes you and your companion cry? If I am able to cry, I will cry as well. And if I do not find tears (flowing from my eyes), I will feign to cry because I see the two of you crying (i.e., I will cry out of camaraderie and brotherhood).' The Messenger of Allah ﷺ said, 'I am crying because of what your companions suggested to me, in terms of them taking ransom (from the prisoners).' Allah 'Azza Wa Jall (the Possessor of might and majesty) then revealed, 'It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land,' until His saying, 'So enjoy what you have gotten of booty in war, lawful and good.' And so Allah made the spoils of war lawful for them."^[1]

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter, "Help From the Angels During the Battle of Badr, and the Permissibility of Taking Spoils"; *Hadeeth* number: 1763.

In another narration, ‘Abdullah ibn Mas’ood ؓ said, “On the Day of Badr, the Messenger of Allah ﷺ said, ‘What do you say about these prisoners?’ Abu Bakr ؓ said, ‘O Messenger of Allah, they are your people and your relatives. Give them time: Perhaps Allah will forgive (and guide) them.’ ‘Umar ؓ said, ‘O Messenger of Allah, they expelled you and disbelieved in you, so strike their necks.’ ‘Abdullah ibn Rawaahah ؓ opined, ‘O Messenger of Allah, look for a valley that contains much firewood; make them enter it; and then ignite a fire upon them.’ (In response to what he said,) Al-‘Abbaas (the Prophet’s uncle and one of the prisoners) said, ‘You have cut off ties of family relations.’ The Messenger of Allah ﷺ entered (his home, perhaps), without having said anything in return to them. The people began to (speculate and) say, ‘He will take the opinion of Abu Bakr ؓ.’ Others said, ‘He will take the opinion of ‘Umar ؓ,’ and yet others said, ‘He will take the opinion of ‘Abdullah ibn Rawaahah.’ The Messenger of Allah ﷺ then came out to them and said, ‘Verily, Allah softens the insides of some men’s hearts until they become softer than milk. And indeed, Allah hardens the insides of some men’s hearts until they become harder than stone. And verily, your example, O Abu Bakr, is that of Ibraaheem ؑ when he said:

﴿فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ﴾ (٣٦)

‘But whoso follows me, he verily is of me. And whoso disobeyes me, – still You are indeed Oft-Forgiving, Most Merciful.’
(Qur’an 14: 36)

And your example, O Abu Bakr, is that of ‘Eesa ؑ when he said:

﴿إِنْ تَعَذَّبْتُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ (١١٨)

“If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.”
(Qur’an 5: 118)

And indeed, your example, O ‘Umar, is like the example of Nooh ؑ when he said:

﴿ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴾ (٢٦)

“My Lord! Leave not one of the disbelievers on the earth.”
(Qur’an 71: 26)

And indeed, your example, O ‘Umar, is the example of Moosa ؑ when he said:

﴿ رَبَّنَا أَطْمَسْ عَلَى أَمْوَالِهِمْ وَأَشَدَّدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ
الْأَلِيمَ ﴾ (٨٨)

“Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”
(Qur’an 10: 88)

The Prophet ﷺ then said, “Verily, you people are poor, so do not release a single one of them from captivity unless ransom is paid or (his) neck is struck (with a sword) (i.e., either make them pay ransom or kill them, but do not let them go for nothing).” ‘Abdullah ibn Mas’ood ؓ said, “O Messenger of Allah, except for Suhail ibn Baidaa, for indeed, I heard him mention Islam (i.e., I heard him embrace Islam).” ‘Abdullah ibn Mas’ood ؓ later recounted what happened next: “He remained silent, and on no other day was I more afraid of a stone falling down upon me from the sky than I was on that day (i.e., fearing that I spoke out of turn), until he ﷺ said (in confirmation of what I had said), ‘Except for Suhail ibn Baidaa.’”^[1] Allah ﷻ then revealed the Verses:

﴿ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾ (٢٧) لَوْلَا كِتَابٌ مِّنَ اللَّهِ
سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴾ (٢٨)

“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among

^[1] Musnad Imam Ahmad (1/383); Hadeeth number: 3632. It is also related in Tafseer Ibn Katheer (2/325).

his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a sever torment would have touched you for what you took.” (Qur’an 8: 67, 68)

This Verse establishes an important principle that must be followed by any fledgling country: It must not display softness or show signs of weakness; otherwise, its enemy will not fear it, and will soon desire to attack it.

When the Muslims began to capture and gather together their prisoners, Sa’d ibn Mu’aadh ؓ disapproved of what he ؓ saw. When the Messenger of Allah ﷺ saw the angry expression on Sa’d’s face, he ﷺ said, “O Sa’d, by Allah, it is as if you dislike what the people are doing,” to which Sa’d ؓ replied, “By Allah, indeed, that is so, O Messenger of Allah! This is the first defeat that Allah ﷻ has handed down to the people of polytheism, so for us to slaughter (each man) would have been more beloved to me than for us to keep them alive (so that they can come back and attack us another day).”^[1]

Considering the crimes perpetrated by Quraish’s leaders – in terms of how they tortured, persecuted, and even killed Muslims in Makkah – the Prophet ﷺ was very lenient and merciful in his dealings with his prisoners. A number of them he freed when they paid ransom money; others he freed out of pure mercy, without taking anything from them in the process; and yet others he freed, stipulating that they first teach ten Muslims how to read and write.

The Messenger Of Allah ﷺ Honours The Memory Of Al-Mut’im Ibn ‘Adee

Al-Mut’im ibn ‘Adee was one of Quraish’s leaders who died prior to the Battle of Badr. He lived his life as a polytheist, and he died as a polytheist. Nonetheless, through his noble disposition, he did two important things to help the cause of Islam. First, when the

^[1] Refer to *At-Tarbiyyah Al-Jihaadiyyah* by Al-Ghadbaan (1/141).

Prophet ﷺ returned from At-Taaif, he entered Makkah under the protection of Al-Mut'ib, who, along with his sons, escorted the Prophet ﷺ to the Ka'bah, where he announced that, since the Prophet ﷺ was under his protection, no one had the right to harm him in the least. And second, Al-Mut'im played an active and important role in bringing about an end to the infamous three-year siege of the Muslims, a siege that caused great hardship for the Prophet ﷺ, his Companions ﷺ, and the members of the Banu Haashim clan.

Showing characteristic faithfulness, and reminding others that he ﷺ did not forget the aforementioned noble deeds of Mut'im, the Prophet ﷺ said about the prisoners of Badr, "Had Mut'im ibn 'Adee been alive, and had he spoken to me on behalf of these foul (creatures), I would have freed them for him."^[1]

The Executions Of 'Uqbah Ibn Abee Mu'ait And An-Nadr Ibn Al-Haarith

If the Prophet ﷺ showed faithfulness to Al-Mut'im, if he ﷺ showed kindness to some prisoners by freeing them, and if he ﷺ allowed others to gain their freedom by paying ransom money or by teaching Muslims how to read and write, the Prophet ﷺ had to be severe with a few polytheists in particular – those who had shown great enmity to Islam and who were going to pose a great danger to Islam if they were going to be set free. I am here referring to 'Uqbah ibn Abee Mu'ait and An-Nadr ibn Al-Haarith, two of the greatest enemies of Islam. Left alive, they were going to continue, as they had done in the past, to wage war against Islam with all of the resources they had at their disposal. Considering their potential danger, and the vulnerability of the newly-formed Muslim country, it was not wise to set them free, which is why the Prophet ﷺ ordered for their executions when he ﷺ reached As-

^[1] *Abu Daawood*, the Book of *Jihaad*, chapter "Showing Kindness to a Prisoner"; *Hadeeth* number: 2689. The chain of the *Hadeeth* is authentic; and Bukhaaree related it as well (4024).

Safraa on his way back to Al-Madeenah. When he heard about his impending execution, 'Uqbah ibn Abee Mu'ait said, "Woe upon me! O people of Quraish, why am I chosen to be killed out of all prisoners who are here?" The Messenger of Allah ﷺ responded, "Because of your enmity towards Allah and His Messenger." He said, "O Muhammad, for you to show kindness to me is better. Treat me like any other man from my people. If you kill them (i.e., the rest of the prisoners), then kill me. If you show kindness to them (by freeing them), then show kindness to me (by freeing me). And if you take ransom money from them, I will be like one of them (in that I will pay ransom money to purchase my freedom). O Muhammad, who will look after my children?" The Prophet ﷺ said, "The Fire (i.e., concern yourself with the Hellfire, which has been prepared for you; as for your children, Allah will take care of them). Bring him forward, O 'Aasim, and strike his neck."^[1] 'Aasim ؓ moved him forward and struck his neck.

As for An-Nadr ibn Al-Haarith, he was certainly one of most vile and devilish members of the Quraish. He originally came from Al-Heerah, where he learned of stories that were told in the courts of kings. When the Messenger of Allah ﷺ would sit in a gathering, speak about Allah, and warn his audience about the punishment that was meted out to the peoples of previous nations, he ؓ would no sooner leave the gathering than An-Nadr would sit in his place and say, "By Allah, O people of the Quraish, I have better things to say than he does. Gather around me, and I will tell you that which is better than what he said." He would then tell them stories about the kings of Persia, Rustum and Isnifdiyaar, after which he would say, "Then what makes Muhammad's speech better than mine?"^[2]

This tyrant from the Quraish claimed that what he said was better than what Allah ﷻ was revealing to the Prophet ﷺ. Because of this and other heinous crimes – which involved the persecution of

^[1] Refer to *Mujma' Az-Zawaa'id* (6/89), the author of which said, "At-Tabaraanee related it in *Al-Kabeer*, and its narrators are trustworthy."

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/439, 440).

Muslims - An-Nadr needed to be dealt with in a manner that was appropriate to his situation, which is why he was not treated like the other prisoners. Instead, the Prophet ﷺ ordered for him to be executed, and as per the Prophet's command, 'Alee ibn Abee Taalib ؓ carried out the execution.

With the deaths of the two aforementioned tyrants, the Muslims learned that, in the case of certain oppressors and wrongdoers, sternness and not leniency is called for. No peace can be made with certain tyrants, for no sooner does one lower one's guard than those tyrants attack him with ruthless and treacherous malice. And it was for this reason that 'Uqbah and An-Nadr were executed.

More Than Humane Treatment Of The Prisoners

Today, the nations of the world struggle to agree on rules that should govern the humane treatment of war prisoners. From the worst dictatorship on earth all the way up to the most so-called civilized of countries, prisoners of war are physically abused, mentally tortured, and at the very least humiliated. But how did the Prophet ﷺ treat the men he ﷺ and his Companions ؓ captured? He treated them - and keep in mind, this was over fourteen centuries ago - with an unprecedented and unparalleled level of kindness and compassion.

Upon returning to Al-Madeenah, the Prophet ﷺ distributed the prisoners among his Companions ؓ, saying to them, "Treat them well."^[1] All it took was this simple command for the Companions ؓ to act according to the implications of this Verse:

﴿ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حُبِّهِ، مَسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ ﴾

"And they give food, in spite of their love for it (or for the love of Him), to the Miskin (poor), the orphan, and the captive."
(Qur'an 76: 8)

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/307).

Mus'ab ibn 'Umair's brother, Abu 'Azeez ibn 'Umair, was one of the prisoners of Badr. He ﷺ later said, "I was one of the prisoners on the Day of Badr, and the Prophet ﷺ said (about us), 'Treat the prisoners well.' I was in the custody of a group of men from the *Ansaar*. When they would bring forward their lunch or dinner, they would eat dates and would feed me wheat (i.e., they would give me food that was of a higher quality than what they would eat), based on the exhortation of the Messenger of Allah ﷺ."^[1]

Abul-'Aas ibn Ar-Rabeee ﷺ, another former prisoner of Badr, recounted: "I was under the custody of a group of men from the *Ansaar*, and may Allah reward them well. When we would have dinner or lunch, they would give me preference by giving me bread, while they ate dates – even though they had very little bread with them, and dates were their every-day sustenance. They preferred me to their own selves to the degree that, if a piece of bread fell into the hands of one of them, he would give it over to me." Al-Waleed ibn Al-Waleed ibn Al-Mugheerah said similar words, except that he added: "And they would have us ride (on their mounts), while they walked."^[2]

Such treatment prompted many of Quraish's nobles either to embrace Islam or to at least begin to appreciate the merciful teachings of Islam, feelings that would later mature into a complete acceptance of Islam. Abu 'Azeez ﷺ, for example, embraced Islam shortly after he arrived as a prisoner in Al-Madeenah. As-Saaib ibn 'Abeed ﷺ first purchased his freedom, following up that act by entering into the fold of Islam.

Even though many of the prisoners did not embrace Islam, they at least began to appreciate its teachings. Upon returning to their families in Makkah, they began to extol the wonderful manners and character of the Prophet ﷺ, and they expressed an unreserved appreciation of Islam's merciful teachings.

^[1] *Mujma' Az-Zawaa'id* (6/86), the author of which said, "At-Tabaraanee related it in *As-Sagheer* and *Al-Kabeer*, and its chain is *Hasan* (i.e., acceptable)."

^[2] Refer to *Al-Maghaazee* by *Al-Waaqidee* (1/119).

Buying the Freedom of Al-'Abbaas ؓ, Uncle of the Prophet ﷺ

The Quraish sent money to the Prophet ﷺ in order to buy the freedom of their fellow tribesmen; each clan paid the ransom money that was required to ensure the release of its members. Al-'Abbaas ؓ, the Prophet's uncle and one of the prisoners, said, "O Messenger of Allah, I was indeed a Muslim (i.e., I came out with the army of the Quraish not as a polytheist but as a Muslim, though I told no one about my Islam)," to which the Messenger of Allah ﷺ replied, "Allah is more knowledgeable about your Islam. If it is as you say, then Allah will reward you. As for what you outwardly showed, you were against us (on the battlefield), so now purchase your own release; the release of the two sons of your two brothers (i.e., your two nephews): Naufal ibn Al-Haarith ibn 'Abdul-Muttalib and 'Aqeel ibn Abee Taalib ibn 'Abdul-Muttalib; and the release of your ally, 'Utbah ibn 'Amr, brother of Banu-Al-Haarith ibn Faihr." Al-'Abbaas said, "I do not have enough (wealth) to do that, O Messenger of Allah." The Prophet ﷺ said, "Then where is the wealth that you and Umm Al-Fadl (Al-'Abbaas's wife) buried. You did say to her, 'If I am killed during this journey of mine, then this wealth that I have buried should go to the children of Al-Fadl, to 'Abdullah, and to Qutham.'" Here, the Prophet ﷺ informed him about something that he learned of through revelation, and his words had their desired effect. Amazed at what he had just heard, Al-'Abbaas said, "By Allah, O Messenger of Allah, verily, I know that you are indeed the Messenger of Allah. No one other than me and Umm Fadl knew about that matter, so count towards my payment, O Messenger of Allah, the twenty *Ooqiyyahs* (a measurement of wealth) that was with me and that you seized (during the Battle of Badr)." The Messenger of Allah ﷺ said, "That is something that Allah ﷻ took from you and gave to us." Al-'Abbaas did as he was told: He purchased the freedom of himself, of his two nephews, and of his ally. And Allah ﷻ then revealed the following Verses about him:

﴿يَأْتِيهَا النَّبِيُّ قُلٌّ لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا
يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا
خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾﴾

“O Prophet! Say to the captives that are in your hands: “If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.” But if they intend to betray you (O Muhammad ﷺ), they have already betrayed Allah before. So he gave (you) power over them. And Allah is All-Knower, All-Wise.” (Qur’an 8: 70, 71)

Al-’Abbaas ؓ later said, “In place of the twenty *Ooqiyyahs* (of wealth), Allah gave me, after I embraced Islam, twenty slaves; and each one of them had in his hands wealth that could be used to do business; and in addition to all of that, I hope for the forgiveness of Allah (*’Azza Wa Jall*, the Possessor of might and majesty).” The general implications of the Verses’ wording, and not the reason that prompted their revelation, is what counts; or in other words, even though the aforementioned Verses were revealed about Al-’Abbaas ؓ, they applied to all prisoners.^[1]

The members of the *Ansaar* were faced with a small dilemma. Because Al-’Abbaas ؓ was the Prophet’s uncle, they didn’t want him to remain in captivity, but at the same time, they didn’t want it appear as if they were doing the Prophet ﷺ a favour by suggesting to release Al-’Abbaas ؓ. Since some of them were related to the Prophet’s clan, they said to the Prophet ﷺ, “Give us permission and let us forego taking ransom money from the son of our sister, Al-’Abbaas,” making it clear that, by freeing Al-’Abbaas ؓ, the Prophet ﷺ was doing them a favour and not the other way around. They showed the exact level of delicacy, discretion and politeness that was required considering the situation. But the Prophet ﷺ refused, saying, “By Allah, you will not decrease the amount he has

[1] *Saheeh Bukhaaree*, the Book of Battles; *Hadeeth* number: 4018.

to pay by even a single dirham (a unit of currency).”^[1] Even though the people of the *Ansaar* made it clear that, by releasing Al-‘Abbaas ﷺ without taking ransom money from him, the Prophet ﷺ was doing them a favour, the Prophet ﷺ refused, not wanting there to be any form of nepotism or favouritism in Islam. To show that Islam did not sanction nepotism, the Prophet ﷺ demanded that Al-‘Abbaas ﷺ pay more ransom money than other prisoners paid to purchase their freedom.^[2]

Having paid the ransom money that was demanded of him, Al-‘Abbaas ﷺ returned to Makkah but continued to keep secret the fact that he had embraced Islam. With amazing skill and discretion, Al-‘Abbaas ﷺ then continued for the next number of years to gather sensitive intelligence about the Quraish and convey it to the Prophet ﷺ in Al-Madeenah. His role as an intelligence agent for the Muslims ended with the conquest of Makkah; in fact, it was only a few hours before the actual conquest that he openly proclaimed himself to be a Muslim.

Abul-‘Aas ibn Ar-Rabee’, Husband of the Prophet’s Daughter, Zainab ﷺ

Al-‘Aas’s case was a complete contrast to that of Al-‘Abbaas. On the one hand, Al-‘Abbaas ﷺ was truly a Muslim, but he did not want his people to know about his Islam; and on the other hand, Abul-‘Aas was a polytheist, so it was hoped that, if he received kind treatment, he might embrace Islam. And his embracing Islam was vital to the welfare of the Prophet’s daughter, Zainab ﷺ, who of course was a Muslim but was stuck in Makkah, being as of then unable to make the pilgrimage to Al-Madeenah.

But there were other reasons as well that warranted the kind treatment of Abul-‘Aas. During the thirteen years of Prophethood that the Messenger of Allah ﷺ spent in Makkah, Al-‘Aas was

^[1] Refer to the Commentary of Al-‘Asqalaanee on *Saheeh Bukhaaree* (7/321), a commentary that is taken from *Al-Mustafaad Min Qisas Al-Qur’an* (2/135).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shuhbah (2/176).

never known to have shown even the slightest degree of opposition to Islam. He never spoke ill of the Prophet ﷺ or of his Companions ؓ. He instead kept himself preoccupied in his business affairs. And during Badr, Abul-'Aas was simply a common soldier who had no say in the affairs of Quraish's army and who was not seen to have made any effort to fight fiercely on the battlefield. When the Quraish began to send money to buy the release of their relatives, Zainab ؓ sent money to purchase the release of her husband, and along with money she sent a necklace that her mother, Khadeejah ؓ, had given to her as a gift when she got married. 'Aishah ؓ later related that, "When the people of Makkah sent money to buy the freedom of their (relatives), Zainab ؓ, the daughter of the Messenger of Allah ﷺ, sent money to buy the freedom of Abul-'Aas ibn Ar-Rabee', and along with the money she sent a necklace that belonged to her - the very same necklace that Khadeejah gave to her just before Abul-'Aas consummated his marriage to her. So when the Messenger of Allah ﷺ saw the necklace (after the Battle of Badr), he was moved greatly for her sake, and he said (to his Companions ؓ), 'If you feel it proper to release her prisoner for her and to return to her that which belongs to her, then do so.' They replied, 'Yes.' They then freed him and returned to her that which belonged to her (i.e., the money and necklace that she had sent to them)."^[1] The Prophet ﷺ, however, first took a firm pledge from Abul-'Aas that he would allow Zainab ؓ to come to Al-Madeenah. Having taken this pledge from Abul-'Aas, the Messenger of Allah ﷺ sent Zaid ibn Haarithah ؓ and a man from the *Ansaar* ؓ not to Makkah itself, because that would have been too dangerous, but to the outskirts of Makkah, saying to them, "Be at Batan Ya'jaj (a place that is situated eight miles outside of Makkah), until Zainab passes by you. Then accompany her until you bring her here."^[2]

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 261).

^[2] *Abu Daawood*, the Book of *Jihaad*, chapter "Paying Ransom Money to Free Prisoners"; *Hadeeth* number: 2692. Ash-Shaikh Al-Albaanee declared the *Hadeeth* to be *Hasan* (acceptable) in *Saheeh Sunan Abu Daawood*.

When the Prophet ﷺ saw the necklace, many memories were certainly rekindled in his mind – memories of his daughter and of his wife. Nonetheless, he ﷺ didn't order his Companions ﷺ to free Abul-'Aas without taking the ransom money, but instead asked them to do so if they wanted to, for he ﷺ did not want to take away from them their right to the ransom money. If they wanted to, they could have kept the necklace and the money. But feeling compassion and mercy himself, the Prophet ﷺ asked in a way that inspired compassion and mercy into the hearts of his Companions. He ﷺ said, "If you feel it proper to release her prisoner for her and to return to her that which belongs to her, then to so." All of this certainly had a profound influence on Abul-'Aas ﷺ and on his decision to embrace Islam.

Abu 'Uzzah 'Amr Ibn 'Abdullah Al-Jumhee

Abu 'Uzzah was a poor man who had many daughters. When he was taken captive, he pleaded his case with the Prophet ﷺ, explaining that he was poor and was therefore unable to purchase his freedom and that his daughters had no one to take care of them in Makkah. He said, "O Messenger of Allah, you indeed know that I have no wealth; I am poor and I have relatives who depend on me, so bestow upon me a favour (by freeing me without taking any ransom money from me)!" The Messenger of Allah ﷺ did as Abu 'Uzzah asked, but he ﷺ stipulated as a condition that Abu 'Uzzah never return again to fight against the Prophet ﷺ and his Companions ﷺ. Abu 'Uzzah pledged to never again fight the Prophet ﷺ and his Companions ﷺ, and he even composed verses of poetry in which he praised the Prophet ﷺ for his mercy and kindness.

Ibn Katheer related that the same Abu 'Uzzah later broke his pledge. He was deceived by the sweet words and promises of Quraish's leaders, and he returned with them to fight the Muslims again on the Day of Uhud. But again he was taken captive, and again he asked the Prophet ﷺ to bestow a favour upon him and free him. The Prophet ﷺ answered his request with the following words: "I will not let you touch (the ground of) Makkah with your

cheeks and say, 'I have deceived Muhammad twice.'" The Prophet ﷺ gave the command, and Abu 'Uzzah was executed through a blow that was delivered to his neck with a sword.

The first time around, the Prophet ﷺ was merciful and forgave Abu 'Uzzah, taking into consideration Abu 'Uzzah's poverty and difficult circumstances. In payment of the kindness that was shown to him, Abu 'Uzzah broke his pledge and played an active role in attacking the Muslims during the Battle of Uhud. The second time around severity, and not mercy, was the appropriate course of action - for Abu 'Uzzah would probably have returned a third time around had the Prophet ﷺ freed him again - and so the Prophet ﷺ ordered for his execution.

Suhail Ibn 'Amr

Mikraz ibn Hafs ibn Al-Akhyaf made the journey from Makkah to Al-Madeenah in order to negotiate the release of Suhail ibn 'Amr. The Muslims and Mikraz negotiated and then agreed on a price, but Mikraz did not have the money on him. So when the Muslims said to him, "Give us what you owe us," he responded, "Put my leg in the place of his leg (i.e., in chains), and let him go. (Then keep me with you) until he sends you his ransom money." Agreeing to what he said, they imprisoned him and released Suhail.

According to a *Mursal* narration, 'Umar ibn Al-Khattaab ؓ said to the Messenger of Allah ﷺ, "Let me pull out the front tooth of Suhail ibn 'Amr. That should deter him from speaking out against you in the future." The Messenger of Allah ﷺ said, "I will not mutilate him, for then Allah would allow me to become mutilated, even if I am a Prophet."^[1] The Messenger of Allah ﷺ then said to 'Umar ؓ, "Perhaps he will stand up to do something that will make you refrain from disparaging him."^[2] Explaining the praiseworthy deed that Suhail ؓ performed later on in his life, Ibn Katheer said, "This refers to what Suhail ؓ did when the Messenger of Allah ﷺ

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/311). Ibn Katheer said, "It is a *Mursal* (narration); nay, it is *Mo'dal*."

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (3/311).

died, and when the Arabs apostatized. Suhail ؓ stood up in Makkah and delivered a sermon to the people, during which he instilled into them firmness upon the Religion of Pure Monotheism (i.e., Islam). During that sermon, he said, 'O people of the Quraish, do not be the last of people to embrace Islam (which in fact you are) and, at the same time, the first of them to apostatize. Whoever has doubts (and apostatizes), we will strike his neck.'^[1] After the Battle of Badr ended, the Prophet ﷺ established how Muslims should treat their prisoners, refusing to give 'Umar ؓ permission to pull out Suhail's front tooth, considering that to be a form of disfigurement.

Another Form of Ransom Payment **eaching Muslims How to Read and Write**

Ibn 'Abbaas ؓ said, "On the Day of Badr, there were some prisoners who had no wealth with which they could purchase their freedom, and so the Messenger of Allah ﷺ established another form of payment for them: to teach the *Ansaar* how to write."^[2] Those prisoners then began to teach the children of the *Ansaar* how to read and write, and a prisoner gained his freedom when he taught ten members of the *Ansaar* how to read and write. It was a time when Muslims desperately needed wealth; nonetheless, the Prophet ﷺ accepted teaching as a form of payment, which attests to the high regard that Islam has for knowledge. This was not something strange or new to Islam; after all, these were the first Verses of the Qur'an to be revealed:

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③
الَّذِي عَلَّمَ بِالْقَلَمِ ④﴾

"Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen." (Qur'an 96: 1-4)

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (4/181).

^[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 261).

In fact, there are countless texts from the Qur'an and *Sunnah* that encourage Muslims to learn, that highlight the importance of knowledge, and that explain the lofty status of scholars. Today, it is a well-known fact that it is the poorer, lesser developed countries that are most plagued by illiteracy; all over the world, campaigns are launched to eradicate illiteracy and to raise the citizens of a country to a higher standard of living. Over fourteen centuries ago, the Prophet ﷺ was the first to understand the link between literacy and the well-being of a country's citizens, which is why, from the very beginning, he ﷺ strove hard to eradicate illiteracy.

The Ruling On Prisoners

How prisoners should be dealt with is a matter that is entrusted to the Muslim Imam (leader) of a given era. He can do one of four things with them, and he must make his decision based on what is in the best interests of the Muslims he governs. He may do one of the following:

- 1) Kill the prisoners: The Prophet ﷺ ordered for the executions of 'Uqbah ibn Abee Mu'ait and An-Nadr ibn Al-Haarith.
- 2) Release the prisoners without taking anything in return from them, which is what the Prophet ﷺ did for Abu 'Uzzah Al-Jumhee.
- 3) Make the prisoners purchase their freedom through the payment of ransom money. This is what occurred with Al-'Abbaas, Naufal ibn Al-Haarith, 'Aqeel ibn Abee Taalib, and other prisoners from the Quraish.
- 4) Turn them into slaves, which is what Sa'd ibn Mu'aadh ؓ ruled in the case of the Jewish tribe of Banu Quraizah. He ordered for their fighters to be killed, for their wealth to be distributed, and for their women and children to be taken as slaves.

6

The Aftermath Of The Battle Of Badr, And An Attempt Made On The Life Of The Prophet ﷺ

The Aftermath Of The Battle Of Badr

After the conclusion of the Battle of Badr, the Muslims became stronger, especially in the eyes of their enemies. If people – whether it was the Quraish or the people of a neighbouring tribe – wanted to attack Al-Madeenah or even to harm certain Muslims, they would, given the outcome of Badr, have to think about the matter one thousand times before attempting to do so.

Al-Madeenah, in particular, underwent a tremendous change. Prior to the Battle of Badr, certain native dwellers of Al-Madeenah dared to openly declare their disbelief and their enmity towards Islam. But Badr changed all of that: People who still harboured disbelief in their hearts began to openly declare their Islam in the presence of the Prophet ﷺ and his Companions ﷺ, but they inwardly harboured just as much disbelief and enmity towards Islam as they did prior to Badr. So inwardly, they remained disbelievers, while outwardly they gave the appearance of being Muslims. Such people became known as the hypocrites, about whom Allah ﷻ said:

﴿مُذَبِّحِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ وَمَن يُضَلِلِ اللَّهُ فَلَن يَجِدَ

لَهُ سَبِيلًا ﴿٤٣﴾﴾

“(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth – Islam).” (Qur’an 4: 143)

Because of the danger hypocrites posed to Muslims from within Al-Madeenah, and because of the vileness of their duplicity, Allah ﷻ discussed them at length in His Noble Book, often warning them of the severe torment that awaits them in the Hereafter. For example, Allah ﷻ said:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾﴾

“Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.” (Qur’an 4: 145)

One of the outcomes of Badr was that the Muslims, who already believed, became stronger in their faith; the events of Badr even prompted many disbelievers among the Quraish to recognize the truth and to embrace Islam. That certain Makkan chieftains realized their previous folly and embraced Islam after Badr raised the morale of weak Muslims in Makkah who still were not able to migrate to Al-Madeenah. After all of their suffering, they finally saw a ray of hope, both in terms of the victory that the Muslims achieved at Badr and in terms of the Makkan nobles that embraced Islam in Makkah.

The Battle of Badr also resulted in a complete recovery of Al-Madeenah’s economy. For approximately nineteen months, the Muslims of Al-Madeenah were suffering economically; the spoils they gained at Badr had the twofold effect of enriching them immediately and providing the momentum they needed for the future development of their economy and marketplace.

As for the Quraish, the losses they suffered on the Day of Badr – in terms of deaths, loss of power, loss of prestige in Arabia, loss of confidence, etc. – were incalculable. For one thing, they lost many of their venerable chieftains on the battlefield, the likes of Abu Jahl ibn Hishaam, Umayyah ibn Khalaf, ‘Utbah ibn Rabee’ah, and others, who were not only chieftains, but were also brave and

valiant fighters. Also, prior to the Battle of Badr, the Muslims of Al-Madeenah posed a threat exclusively to Quraish's trade route; after Badr was concluded, they began to pose a threat to the power, authority, and leadership of the Quraish within the entire Arabian Peninsula.

News of Quraish's defeat descended upon Makkah's inhabitants like lightning. At first, they were in a state of shock, refusing to believe that they could have fared so poorly against the Prophet ﷺ and his Companions ؓ. Ibn Ishaq (may Allah have mercy on him) wrote, "The first person to return to Makkah with news of Quraish's calamity was Al-Haisumaan ibn 'Abdullah Al-Khuzaa'ee. The people of Makkah said to him, 'What news do you bring?' He said, 'Utbah ibn Rabee'ah; Shaibah ibn Rabee'ah; Abul-Hakam ibn Hishaam; Umayyah ibn Khalaf; Zam'ah ibn Al-Aswad; Nubaih and Munabbah, the two sons of Al-Hajjaaj; and Abul-Bukhtaree ibn Hishaam - all of these have been killed. When he began to enumerate those of Quraish's noblemen (that were killed), Safwaan ibn Umayyah said (considering Al-Haisumaan to be insane), 'By Allah, if he is in his right mind, then ask him about me (i.e., maybe, because of his insanity, he will say that I too am dead).' The people said, 'What happened to Safwaan ibn Umayyah.' Al-Haisumaan said, 'He is right there, sitting down in *Al-Hijr* (the side of the Ka'bah). By Allah, I indeed saw his father and his brother when both of them were killed.'"^[1]

Abu Raafai' ؓ, the freed slave of the Messenger of Allah ﷺ, was in Makkah at the time. He later related the effect that Quraish's crushing loss had on Abu Lahab (may Allah curse him). Abu Raafai' ؓ said, "I was a slave of Al-'Abbaas ibn 'Abdul-Muttalib, and Islam had entered upon the members of our household. Both Umm Fadl ؓ (Al-'Abbaas's wife) and I embraced Islam; Al-'Abbaas, however, stood in awe of his people. He disliked the idea of opposing them, and so he kept his Islam a secret) from them). He was a rich man, and his wealth was distributed among

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 257); also, refer to *Seerah Ibn Hishaam* (chapter: News of Quraish's Calamity Reaches Makkah).

his people. As for Abu Lahab (the enemy of Allah), he remained behind from Badr, sending in his place Al-'Aas ibn Hishaam ibn Al-Mugheerah. When news came of the calamity suffered by Quraish's members who participated in Badr, Allah placed humiliated and shame over Abu Lahab, while we felt a sense of strength and honour within us." Abu Raafai' ﷺ went on to say, "I was a weak man, and I worked in the *Zamzam* room, carving out drinking cups. By Allah, I was sitting inside the *Zamzam* room, carving out cups, and Umm Al-Fadl was sitting down with me - we were much pleased with the news that reached us (about Badr) - when the evildoer Abu Lahab approached, dragging his legs in an evil manner. He sat down to the side of the room, and his back was facing my back. While he was sitting down, the people said, 'Here is Abu Sufyaan ibn Al-Haarith ibn 'Abdul-Muttalib, arriving (from his journey).' Abu Lahab said (to Abu Sufyaan), 'Come to me, for by my life, you have with you the news (of what happened at Badr).' Abu Sufyaan sat down beside him, and the people stood over him (eager to hear what he had to say). Abu Lahab said, 'O son of my brother, tell me what happened to our people.' He said, 'By Allah, all that happened is that we met them (on the battlefield) and bestowed upon them our shoulders, so that they killed us as they pleased, and captured us as they pleased. And by Allah, even in spite of what happened, I do not lay any blame on our people. We were with white men on spotted horses, who rode between the heavens and the earth. By Allah, they did not leave anything (from us without destroying it), and nothing could withstand them.' I lifted the side of the room (which was probably made of cloth) with my hand, and I said, 'Those, by Allah, were the angels.' Abu Lahab then raised his hand and delivered a severe blow with it to my face. I in turn jumped on him, and he responded by lifting me up and striking me on the ground. He then knelt on me and struck me - for I was a weak man. Umm Fadl ﷺ stood up to one of the pillars of the room; she took hold of the pillar and used it to deliver a sharp blow (to Abu Lahab), one that caused a fracture in his head. She then said, 'You consider him to be weak because his master (i.e.,

Al-'Abbaas) is absent?' (Since he could do nothing to retaliate) Abu Lahab stood up, turned his back to everyone, and walked away in humiliation. Seven nights later he died of an ulcer (that resulted from the blow that Umm Al-Fadl had delivered to him).''^[1]

The Battle of Badr left indelible psychological wounds on the members of the Quraish. Many of them were killed; others were imprisoned; Abu Lahab died shortly afterwards; Abu Sufyaan lost one son, and another of his sons was a prisoner of war; in fact, every single household in Makkah had reason to mourn, either due to a relative who was killed, or a relative who was taken prisoner. It is not surprising, therefore, that they made a firm resolve to get their revenge. Some of them even vowed not to take a shower until they exacted retribution from those who humiliated them and killed their leaders and noblemen. They waited for the right moment to launch an attack on the Muslims of Al-Madeenah, and that moment came on the Day of Uhud.

As for the Jews, the outcome of Badr was a worst-case scenario for them: It meant that Muslims had gained honour in Al-Madeenah, which in turn meant that the Jews were, with the passing of every day, becoming less influential in the political realm of Al-Madeenah society. They therefore resolved to do whatever was in their power to undermine the leadership of the Prophet ﷺ and to sow discord among the inhabitants of Al-Madeenah. Their intended course of action was known to the Prophet ﷺ, which is why he ﷺ was always vigilant and alert when it came to dealing with them. Had the Jews remained faithful to the agreement they had made with the Prophet ﷺ when he first arrived in Al-Madeenah, they would have enjoyed a peaceful and prosperous existence under the banner of the newly-formed Islamic country. But they chose to act treacherously, and as we will study in forthcoming chapters - *In Sha Allah* - they chose to take a path that led to their own demise and destruction.

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (2/258).

An Attempt Made On The Prophet's Life, And 'Umair Ibn Wahb ﷺ Embraces Islam

Shortly after the conclusion of the Battle of Badr, 'Umair ibn Wahb Al-Jumahee and Safwaan ibn Umayyah sat down together to one side of the Ka'bah. 'Umair was known as one of the most devilish members of the Quraish; a few years earlier, when the Prophet ﷺ was still in Makkah, 'Umair was known to have inflicted a great deal of harm upon the Prophet ﷺ and his Companions ﷺ. 'Umair's son, Wuhaib ibn 'Umair, was one of the prisoners of Badr, and his freedom had not as of then been secured through the payment of ransom money.

While they were seated together, 'Umair and Safwaan lamented the losses of fellow compatriots who had been thrown into the well of Badr. And they both agreed that there was little to live for after having lost so many relatives. Then 'Umair said, "By Allah, had it not been for the facts that I am in debt, that I cannot pay off my debt, and that I have dependents whom I feel will waste away after I die, I would have traveled to Muhammad and not stopped until I killed him. For indeed, I have reason to show them enmity: My son is a prisoner in their hands."

Safwaan, who was a wealthy man, took advantage of 'Umair's emotions and said, "Upon me is your debt: I will pay it for you. And as for your family, I will keep them with my family, and I will take care of them as long as they live." 'Umair, understanding the implications of Safwaan's offer – that Safwaan would do all of that if he killed the Prophet ﷺ – said, "Then keep my affair and yours a secret," to which Safwaan replied, "I will do so."

Safwaan then ordered for his sword to be prepared for him, and as per his instructions, it was sharpened, and poison was spread over its blade. He then embarked upon his journey to Al-Madeenah.

Days later, 'Umar ﷺ was seated among a group of Muslims, who together were discussing the Day of Badr and the honour that Allah ﷻ bestowed upon them on that day, when 'Umar ﷺ saw 'Umair ibn Wahb approaching. 'Umair, who had his sword

fastened to his clothes, made his riding animal kneel down at the door of the *Masjid*. 'Umar ؓ said, "Here is the dog, the enemy of Allah, 'Umair ibn Wahb. By Allah, he has not come except for an evil purpose"

'Umar ؓ then entered upon the Messenger of Allah ﷺ and said, "O Messenger of Allah, here is the enemy of Allah, 'Umair ibn Wahb, who has come, wearing his sword."

"Admit him into my presence," the Prophet ﷺ said. 'Umar ؓ approached 'Umair, held him around his neck by the belt of his sword, grabbed him near his neck by his garment, and dragged him (towards the door); at the same time, 'Umar ؓ said to some *Ansaaree* men who were with him, "Enter upon the Messenger of Allah ﷺ and sit down beside him; and guard over him, lest this vile creature should attempt to do him some harm. Indeed, he is not trustworthy."

Upon seeing Umar ؓ grab 'Umair ؓ and drag him inside, the Messenger of Allah ﷺ said, "Release him, O 'Umar. O 'Umair, come closer." 'Umair approached and said, "May it be a blessed morning (for you)," which was the common greeting of the polytheists. The Messenger of Allah ﷺ replied, "Allah has honoured us with a greeting that is better than your greeting, O 'Umair. It is *As-Salaam* (peace), the greeting of Paradise's dwellers."^[1]

"By Allah, O Muhammad, it is something new to me," said 'Umair.

"What made you come here, O 'Umair?" the Prophet ﷺ asked.

"I came for this prisoner (i.e., his son) who is in your hands," said 'Umair, "So act kindly towards him."

"Then why do you have a sword hanging from your neck?" the Prophet ﷺ asked.

"May Allah make ugly all the swords (of the world)! Have they helped us (the people of Makkah during the Battle of Badr) in the least?"

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 259).

“Be truthful with me,” said the Prophet ﷺ. “What made you come here?”

“I have come only for that purpose (to plead for the release of my son),” said ‘Umair.

“No, instead you and Safwaan ibn Umayyah sat down in *Al-Hijr* (one of the sides of the Ka’bah). Together, you remembered the people of the well from the Quraish. You then said, ‘Had it not been for a debt I owe and for my family that is with me, I would have went out and not stopped until I killed Muhammad.’ Safwaan ibn Umayyah then promised to bear the responsibilities of your debt and your family, stipulating that, in return for that, you kill me for him. But Allah is a barrier between you and that end (which you hope to achieve).”

No sooner did the Prophet ﷺ finish speaking, than ‘Umair said, “I bear witness that you are indeed the Messenger of Allah. O Messenger of Allah, we used to disbelieve in you and in what you came to us with in terms of information from the heavens and revelation that descended upon you. This affair (of which you now speak) is one that no one attended save Safwaan and I. Then by Allah, I indeed know that none save Allah brought news of that to you. So all praise is for Allah, Who has guided me to Islam, and Who has steered me towards it in this manner.” ‘Umair ؓ then took the testimony of Truth: I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah.

“Teach your brother about his religion,” the Prophet ﷺ instructed his Companions ؓ, “and teach him how to recite the Qur’an, and release his prisoner for him.” The Companions ؓ executed the Prophet’s commands to the letter. ‘Umair ؓ then said, “O Messenger of Allah, I used to strive hard to extinguish the light of Allah, and I used to inflict a great deal of harm upon the adherents of Allah’s religion. I would therefore love now for you to give me permission to go to Makkah, so that I can invite its dwellers unto Allah, His Messenger, and Islam; perhaps Allah will guide them; otherwise, I will harm them in their religion, just

as I used to harm your Companions in their religion.” The Prophet ﷺ gave ‘Umair ؓ permission to fulfill his wish, and ‘Umair ؓ then made the journey back to Makkah.

Around the time when ‘Umair ؓ left Al-Madeenah, Safwaan ibn Umayyah exclaimed to those who were with him, “Rejoice over a blow (to the enemy) that you will learn about in a few days and that will make you forget about the (great) blow that was delivered to us on the Day of Badr. In the days that ensued, whenever a traveler entered Makkah, Safwaan would ask him if he heard news about ‘Umair ؓ, until finally, one traveller informed Safwaan that ‘Umair ؓ had embraced Islam. Furious at what he just heard, Safwaan vowed never to speak to ‘Umair ؓ again and to never again benefit him in any way whatsoever.

Some of the Lessons and Morals We should take away from this Story

- 1) In general, the enemies of Islam don't stop at disbelieving in Islam or preventing people from embracing Islam; to the contrary, they frequently resort to brutal violence. And very often, their goal is to assassinate important Islamic figures, and when that is the case, they are willing to whatever is necessary – no matter how low it is that they have to stoop – in order to achieve their ends. Consider the case of Safwaan ibn Umayyah; he used ‘Umair's poverty and harsh circumstances to recruit him as an assassin, promising him comfort and wealth for his family in return for his life. This tactic was not exclusive to the time of the Prophet ﷺ; rather, it is always the case that the rich manipulate the poor and ignorant, promising them riches and rewards if they do their dirty work for them. The poor are often left with little choice but to become recruits in the army, even though they will have to risk their lives in the process; otherwise, they are left with little or no prospects in life. It was that choice that Safwaan presented to ‘Umair: Either die poor and remain in debt or make your family and your tribe proud, in return for which your debt will be paid and your family will be provided for.

- 2) As tensions heightened between the Quraish and the Muslims, the Companions ﷺ become more conscious of the importance of security. True, many members of the Quraish were coming to Al-Madeenah to purchase the freedom of their relatives, but when 'Umair in particular arrived, 'Umar ﷺ sensed a heightened degree of danger. 'Umair, after all, was known for his wickedness and for his cruelty in years past to the Muslims of Makkah. And he, like Abu Jahl, was very much pro-war, and so he had a big hand in leading Quraish's army to Badr. It was only after he saw the Muslims on the battlefield and consequently became terrified that he had second thoughts about fighting them. For all of the above-mentioned reasons, 'Umar ﷺ, like a good security officer, heard alarm bells ringing in his head, and he consequently took all necessary precautions to protect the Prophet ﷺ. For one thing, he took hold of the belt that held 'Umair's sword and that hung from his neck, thus effectively preventing 'Umair from having access to his sword. Furthermore, he ﷺ ordered a number of the Prophet's Companions ﷺ to enter with 'Umair and to watch over him in order to make sure that he didn't do anything to harm the Prophet ﷺ.
- 3) In dealing with non-Muslims, a Muslim should take pride in the teachings of his religion. Especially when non-Muslims are strong, Muslims might - as we do today - feel an inferiority complex, which could prompt them to imitate their non-Muslim counterparts - in the way they dress, talk, act, etc. The Prophet ﷺ set a wonderful example in this regard, showing Muslims that they should feel honour in following Islam's teachings, because they are teachings sent down from Allah ﷻ. When 'Umair gave greetings in a way that was characteristic of the people of the Quraish, the Prophet ﷺ not only told him about the greetings that Muslims gave to one another, but also told him why Muslims should feel honour in that greeting: It is the greeting that the people of Paradise will extend to one another. Similarly, Muslims should feel honour in applying all

of the teachings of Islam, knowing that what counts is pleasing not human beings but Allah ﷻ.

- 4) The Prophet ﷺ was noble indeed in his character and in his manners; 'Umair went to him in order to kill him, but then the Prophet ﷺ not only forgave him after he embraced Islam, but also freed his son without taking any ransom money in return. Making 'Umair ﷺ feel important, at ease, and a true brother of all other Muslims, the Prophet ﷺ instructed his Companions ﷺ to welcome 'Umair ﷺ, saying, "Teach your brother about his religion, teach him how to recite the Qur'an, and release his prisoner for him."
- 5) One thing we should truly appreciate from 'Umair's story is how Islam completely transformed his character, and how faith (*Eemaan*) made him willing to face and overcome all obstacles. 'Umair ﷺ could have stayed in Al-Madeenah and led a peaceful existence, but he felt that he had done much to harm Islam and that he had to atone for his past mistakes. He ﷺ therefore resolved to take the Quraish head on, to invite them to Islam, and to face the consequences of opposing their religion. The Prophet ﷺ granted him permission to fulfill his wish. 'Umair ﷺ then went to Makkah, and by the time he later returned to Al-Madeenah, many people had embraced Islam at his hands. So complete was 'Umair's transformation, and so respected was he among the Prophet's Companions ﷺ, that 'Umar ﷺ later mentioned him as being one of four people who was equal – on the battlefield and in terms of his bravery and character – to one-thousand men. May Allah be pleased with him, with 'Umar, and with all of the Prophet's Companions.

7

Some Of The Lessons And Morals We Learn From The Battle Of Badr

Victory Comes Only From Allah ﷻ

No matter what they achieve, Muslims must never become deceived into thinking that their hard work, their dedication, and their actions result in victory; rather, they must always be aware of the fact that, even though they are required to struggle and work hard, victory comes only from Allah ﷻ. Allah ﷻ said:

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبِكُمْ بِهِۦ وَمَا النَّصْرُ إِلَّا مِنۢ عِنْدِ
اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٣٦﴾﴾

“Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.” (Qur’an 3: 126)

And Allah ﷻ also said:

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِنُظْمِنَ بِهِۦ قُلُوبِكُمْ وَمَا النَّصْرُ إِلَّا مِنۢ عِنْدِ
اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾﴾

“Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Allah is All-Mighty, All-Wise.” (Qur’an 8: 10)

From these two Verses, Muslims are instructed to always depend on Allah ﷻ alone and to place their complete trust in Him alone. Victory does not come from angels or from numbers or from weapons; the road to the downfall of many nations and armies throughout history has been paved with self-deceit and the false impression of power and invulnerability.

As for the above-mentioned Verse from *Soorah Aal-'Imran*, Allah ﷻ made it clear that victory comes from Him alone, and then in the very next Verse, Allah ﷻ mentioned some of the rulings that pertain to the victory He grants:

﴿ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبُهُمْ فَيُنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ ﴾

“That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. Not for you (O Muhammad ﷺ, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zaalimoon (polytheists, disobedients, and wrongdoers, etc.).”
(Qur'an 3: 127, 128)

And as for the above-mentioned Verse from *Soorah Al-Anfaal*, Allah ﷻ makes it clear seven Verses later that the Muslims were able to defeat the polytheists on the day of Badr first and foremost because Allah ﷻ helped and guided them:

﴿ فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ﴾

“You killed them not, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.” (Qur'an 8: 17)

And then nine Verses later, Allah ﷻ ordered Muslims to always remember how weak they had been deemed and the great favour that He ﷻ then bestowed upon them on the Day of Badr:

﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ
الْأَنَاسُ فَتَأْوِنَكُمْ وَآيِدِكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ
﴿٢٦﴾

“And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things, so that you might be grateful.” (Qur’an 8: 26)

“The Day Of Criterion”

The Day of Badr was given the name, “The Day of *Al-Furqaan*,” which is roughly translated as meaning, “The Day of Criterion.” More specifically, *Al-Furqaan* refers to proof or to that which separates and distinguishes between two things – usually the things that are being separated and distinguished from one another are truth and falsehood. Allah ﷻ said:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَقَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

“And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, Al-Masaakeen (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad ﷺ), on the Day of (Al-Furqaan) criterion (between right and wrong), the Day when the two forces met (the battle of Badr) – And Allah is Able to do all things.” (Qur’an 8: 41)

Sayyid Qutub said, “As the scholars of *Tafseer* have said in general, the Battle of Badr established a clear distinction between

truth and falsehood, but the word *Furqaan* conveys a meaning that is at once more comprehensive and more profound and subtle." He then went on to explain the meanings and subtleties conveyed by the word *Al-Furqaan* in the above-mentioned Verse. In what follow, I will paraphrase – with some summarizing – his commentary, which is found in *Fee Dhilaal Al-Qur'an*.

To be sure, the Battle of Badr did establish a clear distinction between the people who followed the truth and between the people of falsehood. But it also made a distinction between the everlasting truth, which is the Oneness of Allah, His Godhood, His control over the entire universe, His planning, and between falsehood that contrary to being everlasting is ever so fleeting and weak. Yes, falsehood abounded on the earth during that era; it permeated all lands and all peoples, and it seemingly covered and buried the truth. False idols were worshipped by most people, and tyrants ruled over the people, doing with them as they pleased. That was the greater *Al-Furqaan* (Criterion, Distinguishing) that took place on the Day of Badr: The greater truth (of the Oneness of Allah, of His complete power over all things, etc.) was distinguished from falsehood, so that no one could confuse between the two.

The word *Furqaan* has another meaning as well, for the Battle of Badr established a clear distinction between two eras: the era of Islam during which Muslims had to be patient and had to gather their strength and wait for victory, and the era of strength and victory. In the eyes of all Arabs, Muslims were no longer a weak group of people to be overlooked; they were now major players in the Arabian Peninsula, and, having crushed and routed the Quraish, they truly deserved to be feared and treated with respect.

In regard to the Battle of Badr, the word *Furqaan* conveyed yet another meaning as well. Allah ﷻ said:

﴿وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقَطَّ دَائِرَ الْكَافِرِينَ ۝ ٧ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝ ٨﴾

“And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e., either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e., in the Battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it.”
(Qur’an 8: 7, 8)

A distinction was made between the theoretical acceptance of Islam and the practical application of its teachings. How so? Well, the Muslims who left for Badr did so initially only because they were hoping to overtake Abu Sufyaan’s caravan and seize its wealth. But Allah ﷻ wanted something else for them; He ﷻ wanted the caravan to escape from them, so that they could instead face in battle the army of Abu Jahl. It was not, therefore, going to simply be an outing or an excursion that would end in the easy seizure of the caravan’s wealth. Allah ﷻ said that He ﷻ decreed that for them in order to ‘cause the truth to triumph and (to) bring falsehood to nothing,’ a wording that signals a meaning of monumental importance. In the world of men, the truth does not cause itself to triumph, and falsehood does not turn to nothing by itself; rather, steps must be taken in order to ‘cause the truth to triumph,’ and in order to ‘bring falsehood to nothing.’ Therefore, it is not sufficient for one to make a theoretical distinction between truth and falsehood; the two are only distinguished – with the result of the truth being made triumphant and falsehood being turned to nothing – when the army of the truth confronts and struggles against and defeats the army of falsehood. Islam is a dynamic religion of movement and action, and not just a set of facts that are memorized and debated.

It is very important for today’s Muslims to understand all of the above-mentioned distinctions, for we live in an era of confusion, an era during which the truth is not distinguished from falsehood in the minds of many people who call themselves Muslims. Allah

ﷺ ended the above-mentioned Verse from *Soorah Al-Anfaal* by saying: "And Allah is able to do all things." The events of the Day of Badr exemplified Allah's complete power over all things; no one can argue that point: the only possible interpretation of the events that took place prior to, during, and after the Battle of Badr revolves around Allah's omnipotence – His ability to do all things, an ability that manifested itself in the defeat of the polytheists, who seemingly had a great advantage over the Muslim army.^[1]

Loyalty For The Sake Of Allah ﷺ

The events of the Battle of Badr established a clear distinction not only between truth and falsehood, but also between the people of the truth and the people of falsehood. The separation of Muslims from polytheists reached its culmination on the Day of Badr, a day during which the Companions ﷺ had to choose between opposing loyalties – loyalty to relatives and loyalty to religion. It was a day during which relatives were pitted against one another – brother against brother, father against son, etc. Loyalties were no longer based on the distinction between relatives and non-relatives, but instead on the distinction between fellow Muslims and non-Muslims.

So, for example, Abu Hudhaifah ibn 'Utbah ibn Rabe'e'ah ﷺ fought on the Muslim side, while 'Utbah, Al-Waleed, and Shaibah – his father, brother, and uncle respectively – fought on the side of the polytheists and were all killed during the duels that preceded the battle. Also, Abu Bakr As-Siddeeq ﷺ was of course with the Muslims, whereas his son, 'Abdur-Rahmaan, aligned himself with the polytheists. And Mus'ab ibn 'Umair ﷺ was the flag-bearer of the Muslim army, while his brother, Abu 'Azeez ibn 'Umair, fought in the army of the polytheists. It is interesting to note that, when Abu 'Azeez was taken captive by one of the members of the *Ansaar*, Mus'ab ﷺ said to that *Ansaaree*, "Hold on

^[1] Refer to *Fee Dhilaal Al-Qur'an* (3/1523, 1524)

to him tightly with your hand, for indeed, his mother owns a great deal of wealth," to which Abu 'Azeez responded, "My brother, this is the advice you give regarding me!" Mus'ab ؓ said, "He, and not you, is my true brother." Such was the reality of the distinction between the people of the truth and the people of falsehood. "He, and not you, is my true brother": These were not empty words; to the contrary, they represented values that became firmly ingrained in the personalities of the Prophet's Companions ؓ. For them it was faith, and not blood ties, that established a link between one person and another.

The slogan of the Muslims on the Day of Badr was "One, One," referring to the Oneness of Allah ﷻ, and announcing that their fighting was not motivated by tribalism, patriotism, nationalism, or by the desire to get revenge; instead, the only factor that prompted them to fight was faith in Allah alone.

Loyalty based on faith was a concept that governed the conduct of Muslims before, during, and after the Battle of Badr. Roughly two years before the Battle of Badr took place, when the Prophet ﷺ migrated from Makkah to Al-Madeenah, all Muslims who were able to migrate as well did so, except for those who were weak or who were oppressed and prevented from leaving Makkah. On the Day of Badr, some people of the latter group came out with the army of the Quraish - people such as 'Abdullah ibn Suhail ibn 'Amr, Al-Haarith ibn Zum'ah ibn Al-Aswad, Abu Qais ibn Al-Faakaih, Abu Qais ibn Al-Waleed ibn Al-Mugheerah, 'Alee ibn Umayyah ibn Khalaf, and Al-'Aas ibn Munabbah.

As for 'Abdullah ibn Suhail ibn 'Amr ؓ, he fled Quraish's army and joined the Prophet's army prior to the commencement of the battle. He then participated in the battle, fighting on the side of the Muslims, thus proving his true loyalty to Allah ﷻ, His Messenger ﷺ, and the believers. As for the others, they did not do the same; instead, they fought alongside the polytheists. Each one of them died during the course of the battle, which means that each one of them died under the banner of disbelief. Allah ﷻ said about them in the Noble Qur'an:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾﴾

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what condition were you?” They reply: “We were weak and oppressed on earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination!” (Qur’an 4: 97)

Ibn ‘Abbaas ؓ said, “A group of Muslims stayed in Makkah; they kept their Islam a secret. Then, on the Day of Badr, the polytheists took them out with them (to fight). After some of them died, the Muslims said (to one another), ‘These companions of ours were Muslims, and they were coerced into leaving. This (Verse) was then revealed: “Verily! As for those whom the angels take (in death)”’ They were not excused since they had the ability and the opportunity to change sides and join the camp of the Muslim army, which is exactly what ‘Abdullah ibn Suhail ؓ did. When the two armies were preparing for battle, they were not separated by a great distance, so the Muslims who were with the Quraish could have, if they wanted to, raced across the field that separated them and joined their brothers in faith.

Eemaan (faith) necessitates actions that attest to the truthfulness and sincerity of one’s faith. One of the actions it necessitates is placing its values above all else, which is why the Muslims who fought alongside the Quraish were not excused for their actions. The faith that they claimed to have was not accompanied by actions that corroborated the validity of their claim.

In contrast to them, the Prophet’s Companions ؓ established the truthfulness of their faith through actions and sacrifices. On the Day of Badr, they showed, not with words, but with actions, that

Allah's Pleasure was more beloved to them than their children, their parents, and their fellow clansmen. One should not, therefore, be surprised at Allah's praise for them in this Verse from Soorah Al-Mujaadalah:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾﴾

"You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts, and strengthened them with Rooh (proofs, light, and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful." (Qur'an 58: 22)

The Miracles That Occurred Around The Time Of And During The Battle Of Badr

That the Prophet ﷺ informed his Companions about matters that pertained to Badr and that had to do with knowledge of the unseen world – for the most part, about the future – accounts for some of the miracles that occurred at the hands of the Prophet ﷺ. Knowledge of the unseen world is specific to Allah ﷻ, a fact that He ﷻ made clear in more than one Verse of the Qur'an. For example, He ﷻ said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾﴾

“Say: “None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected.” (Qur’an 27: 65)

He ﷺ also said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾﴾

“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And he knows whatever there is in (or on) the earth and in the sea ; not a leaf falls ; but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.” (Qur’an 6: 59)

One should furthermore understand that the Prophet ﷺ did not have direct knowledge of the unseen world – the future, the past, the heavens, other beings (such as jinns and angels) that are hidden to mankind, etc. Allah ﷻ said:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾﴾

“Say (O Muhammad ﷺ): “I don’t tell you that with me are the treasures of Allah, nor (that) I know the unseen ; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration.” Say: “Are the blind and the one who sees equal? Will you not then take thought?” (Qur’an 6: 50)

Just as Allah ﷻ informed us that He ﷻ kept knowledge of the unseen exclusive to Himself, He ﷻ informed us that He ﷻ made an exception in the cases of Messengers ﷺ and Prophets ﷺ, to whom He ﷻ revealed certain matters of the unseen world, thus making that knowledge a miracle that occurs by His permission and at their hands. Such miracles attest to the truthfulness of

Prophets ﷺ and Messengers ﷺ. Allah ﷻ said:

﴿ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطَّلِعَ عَلَيْكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَن يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ ﴾

“Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is great reward.” (Qur’an 3: 179)

And Allah ﷻ also said:

﴿ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَن أَرْتَضَىٰ مِنْ رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ ﴾

“(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen).” Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.” (Qur’an 72: 26, 27)

Allah ﷻ revealed to the Prophet ﷺ much in terms of news about the unseen world, in order to establish for people the truthfulness of his Prophethood. In regards to the Battle of Badr, the following are some examples of information from the unseen world that was revealed to the Prophet ﷺ and that therefore should be enumerated as instances of miracles that occurred for him by the permission of Allah ﷻ.

1) The death of Umayyah ibn Khalaf

‘Abdullah ibn Mas’ood ﷺ said, “(Before the Battle Badr took place,) Sa’d ibn Mu’aadh ﷺ went out to perform ‘Umrah. (When he arrived in Makkah,) he stayed as a guest of Umayyah ibn

Khalaf, father of Safwaan. Similarly, whenever Umayyah travelled to Ash-Sham (Syria and surrounding regions), he would pass through Al-Madeenah and stay there as a guest of Sa'd ؓ. Umayyah said to Sa'd, 'Will you not wait until midday, when people are inattentive (of what is happening around them because they are busy napping), and go then to perform circuits around the Ka'bah?' Later, while Sa'd ؓ was making circuits around the Ka'bah, Abu Jahl appeared and said, 'Who is this person that is going around the Ka'bah?' Sa'd ؓ said, 'I am Sa'd.' Abu Jahl said, 'You are going around the Ka'bah in safety, despite the fact that you have granted refuge to Muhammad and his companions?' Sa'd ؓ said, 'Yes,' at which point a heated argument broke out between them. Umayyah said to Sa'd, 'Do not raise your voice when you speak to Abul-Hakam (i.e., Abu Jahl), for indeed, he is the chief of the inhabitants of this valley.' Sa'd ؓ said, 'By Allah, if you prevent me from making circuits around the House (i.e., the Ka'bah), I will cut off your trade (route) to Ash-Sham.' Umayyah began to hold Sa'd ؓ and say to him, 'Do not raise your voice.' Sa'd ؓ said, 'Release me from your company, for I have indeed heard Muhammad ﷺ claim that he will surely kill you.' Umayyah said, 'Me?' Sa'd ؓ said, 'Yes.' Umayyah said, 'By Allah, Muhammad does not lie when he speaks.' And having said that, Umayyah returned to his wife and said, 'Do you not know what my brother from Yathrib (i.e., Sa'd ؓ) said to me?' She asked, 'And what did he say?' He said, 'He claims to have heard Muhammad say that he will kill me.' She said, 'By Allah, Muhammad does not lie.' Then when they (the polytheists) left for Badr and the cry to go out (for Battle) was made, Umayyah's wife said (to Umayyah), 'Do you not remember what your brother from Yathrib said to you?' Umayyah resolved not to go out with Quraish's army, but Abu Jahl came to him and said, 'Verily, you are from the chiefs of this valley, so come out with us for a day or two. Umayyah went out with them for two days, and then Allah killed him (during the Battle of Badr).'^[1]

^[1] *Saheeh Bukhaaree* (3632).

2) The Ground upon which the Polytheists were Killed

Anas ibn Maalik ؓ said, "We were with 'Umar ؓ somewhere between Makkah and Al-Madeenah, and we tried to look for the crescent. I was a man who was blessed with very sharp eyesight, and so I saw it. And no one other than me claimed to have seen it. I began to say to 'Umar, 'Don't you see it,' to which he continued to respond that he didn't see it. He then said, 'I will see it when I am lying down on my bed. He then began to speak to us about the people of Badr, and he said, 'Verily, the day before (Badr), the Messenger of Allah ﷺ showed us the exact places where the people of Badr were going to die; so (for example) he would say: This is the spot where so-and-so will be killed tomorrow, *In Sha Allah* (Allah Willing).' 'Umar ؓ then said, 'And by the One Who sent him with the truth, they did not stray from the boundaries (the spots, the places) that the Messenger of Allah ﷺ specified (for them) (i.e., they died exactly where the Prophet ﷺ said they would die)."^[1]

3) Al-'Abbaas's secret stash of Wealth, and 'Umair's secret Plan to kill the Prophet ﷺ

When the Prophet ﷺ asked Al-'Abbaas to come up with enough money to purchase his freedom, the latter excused himself by saying that he simply did not have the money. The Prophet ﷺ then said to him, "Then where is the wealth that you and Umm Al-Fadl (Al-'Abbaas's wife) buried. You did say to her, 'If I am killed during this journey of mine, then this wealth that I have buried should go to the children of Al-Fadl, to 'Abdullah, and to Qutham.'" Al-'Abbaas ؓ responded, "By Allah, O Messenger of Allah, I indeed know that you are certainly the Messenger of Allah, for no one save me and Umm Al-Fadl ؓ knows about this matter (that you have now spoken of)." Similarly, when 'Umair went to Al-Madeenah claiming that he made the journey in order to secure the release of his son, the Prophet ﷺ corrected him,

^[1] *Saheeh Muslim* (2873).

reminding him of the secret meeting he had with Safwaan ibn Umayyah, a meeting during which the two men plotted to kill the Prophet ﷺ. When the Prophet ﷺ informed 'Umair about that secret meeting, the latter was amazed, knowing that the Prophet ﷺ could only have learned of what had taken place during that meeting through revelation. Realizing that he had just witnessed a miracle, 'Umair ﷺ immediately embraced Islam.

A Miracle Of Another Kind

In *Zaad Al-Ma'aad*, Ibn Al-Qayyim gave an account of one of the miracles that occurred during the Battle Badr. 'Ukkaashah ibn Maihsin ﷺ was fighting when his sword broke; the Prophet ﷺ then gave him (a piece of) wood. When 'Ukkaashah ﷺ took hold of the wood and began to swing it, it turned, right there in his hand, into a long, powerful white sword. The sword remained with him for years; he continued to fight with it until the caliphate of Abu Bakr ﷺ, when he ﷺ was martyred during the Apostate Wars.^[1] Relating yet another miracle, Rifaa'ah ibn Raafai' ﷺ said, "I was struck by an arrow on the Day of Badr, and it tore out my eye. The Messenger of Allah ﷺ spit in it and supplicated for me, and as a result, the arrow did not harm me in the least (i.e., I was cured immediately, my eye was returned to its place and became completely healed)."^[2]

In *As-Seerah An-Nabawiyyah*, Dr. Abu Shohbah made an important point in regard to the Prophet's miracles: Some Muslims are gravely mistaken when they say that there is no need to affirm physical miracles since the miracle of the Qur'an is sufficient proof of the truthfulness of the Prophet ﷺ. To be sure, the Noble Qur'an is a miracle from Allah ﷻ, but that does not mean that we should deny the other miracles that occurred

^[1] Refer to *Zaad Al-Ma'aad* (3/186); the commentator of this work wrote that Ibn Ishaq was the one who related this narration and that he mentioned no chain for it.

^[2] Refer to *Zaad Al-Ma'aad* (3/186). Scholars disagree about this narration: some of them rule that it is authentic, while others rule that it is weak.

during the lifetime of the Prophet ﷺ. In fact, we must believe in and affirm those miracles that are established in authentic *Ahadeeth* from the Prophet ﷺ, for they are miracles that, at the very least, should have the effect of increasing our faith and making us stronger believers.^[1]

The Ruling Of Taking Help From Polytheists

As the Prophet ﷺ was heading towards Badr, a polytheist saw him and his army, approached him, and asked him permission to join the army and participate in the mission it was setting out to accomplish. In return for his services, the man asked that he receive a share of the spoils. The Prophet ﷺ responded to his request by saying, "Return, for I will not take help from a polytheist."^[2] This *Hadeeth* should be understood in its proper context. First, the *Hadeeth* is important because it confirms an important principle: in many cases, it is not permissible for a Muslim to take help from a disbeliever. But there are exceptions to this principle; a Muslim may take help from a polytheist so long as certain conditions are fulfilled. What are those conditions? One of them is that it should be certain, or at least probable, that Muslims will benefit from his help. Another condition is that his help should not come at the expense of Islam's teachings and values. Yet another condition is that, if Muslims are going to get help from a disbeliever, they should be certain that they can trust him; also, he should be under the authority of a Muslim leader, which means that he should not be able to dictate terms to Muslims. Also, he should not be a cause of suspicion for Muslim individuals. And finally, there should be a real need for his help. If all of these conditions are fulfilled, it becomes permissible for a Muslim - by way of an exception - to receive help from a disbeliever; otherwise, he may not take help from him. Based on the above-mentioned principle, the Messenger of Allah ﷺ refused

^[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/178).

^[2] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter "It Being Disliked to Take the Help of a Disbeliever in a Battle"; *Hadeeth* number: 1817.

to take help from the polytheist who wanted to join the Muslim army as they were pursuing the trading caravan of the Quraish. The Muslims simply did not need him, mainly because the Muslims greatly outnumbered the men who were travelling in the trading caravan. Conversely, the Prophet ﷺ did take help, for example, from 'Abdullah ibn Uraiqit, a disbeliever who served as a guide for the Prophet ﷺ and Abu Bakr ؓ during their migration to Al-Madeenah. Similarly, since the above-mentioned conditions were fulfilled, the Prophet ﷺ accepted protection from Abu Taalib throughout the latter's lifetime, and from Al-Mut'im ibn 'Adee when he returned to Makkah from At-Taaif. To understand and correctly apply the above-mentioned principle, as well as its exceptions, requires strong faith and a profound understanding of the religion.

Hudhaifah Ibn Al-Yamaan ؓ And Usaid Ibn Al-Hudair ؓ

1) Hudhaifah ibn Al-Yamaan ؓ and his father ؓ

Both Hudhaifah ibn Al-Yamaan ؓ and his father ؓ sincerely wanted to participate in the Battle of Badr but were prevented from doing so because of a vow they were forced to make. Hudhaifah ؓ said, "The only reason why we did not participate in Badr has to do with what happened to us when we traveled (from Makkah to Al-Madeenah) with the intention of going to the Messenger of Allah ﷺ. On the way, we were captured by the Quraish. They said to us, 'Indeed, you only want to go to Muhammad.' We said, 'We do not want to go to him; rather, we only want to go to Al-Madeenah.' They made us take a covenant and a pledge to Allah that we would go to Al-Madeenah but abstain from fighting alongside Muhammad ﷺ. After we left them and reached the Messenger of Allah ﷺ, we mentioned to him what the people of the Quraish said and what we said to them. And we asked, 'What do you think (we should do)?' He ﷺ said, 'We will seek Allah's help against them and we will fulfill

the pledge (you made) with them.’ We then made our way to Al-Madeenah (instead of remaining with the Muslim army). And that is what prevented us from participating in Badr.

2) Usaid ibn Al-Hudair ؓ

When the Prophet ﷺ was returning to Al-Madeenah from Badr, he was met at Ar-Rauhaa by chieftains who congratulated him for the victory that Allah ﷻ bestowed upon him. Usaid ibn Al-Hudair ؓ said, “O Messenger of Allah, all praise is for Allah, Who made you victorious and made you well-pleased (with what just took place). By Allah, O Messenger of Allah, when I stayed behind from Badr, I didn’t think that you would meet the enemy; rather, I thought that you were going to overtake a caravan. And had I thought that you would face the enemy (in battle), I would not have remained behind,” to which the Messenger of Allah ﷺ replied, “You have spoken the truth.”^[1]

The Media War

With no 24-hour news channels – no television to begin with; with no Internet; and with no radio or newspapers, the Arabs of fourteen centuries ago used what they had available to disseminate news, to spread propaganda, to memorialize the feats of brave men, and to do the myriad of other things that are achieved through the media; what they had available were poets. The power of poetry was undeniable in the Arabian Peninsula. Illiterate and with very little to distract them – in terms of today’s distractions: television and the Internet – Arabs relied heavily on their memories; and as such, many of them developed very strong memories. Some of them were able to memorize a fairly long poem simply by hearing it once.

Therefore, if the chief of a given tribe wanted to insult the chief of another tribe, for instance, he would hire a poet to satirize that chief in a poem. If the poem was good, people would memorize it

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (3/305).

and convey it to others; travellers would meet in the pathways of the desert and share the poems they learned. And eventually, if the poem gained widespread popularity, it would become known all over Arabia; hence the power of poetry during that era. Generally, if a war took place, the winning army would have many poems written about it, to glorify its victory and the feats of its individual fighters. The losing side would also compose many poems, but most their poetry would be composed in order to eulogize and glorify the feats of their fallen soldiers.

Recognizing the good that could be achieved through poetry, the Prophet ﷺ would encourage Muslim poets to do their part to defend Muslims and to instill fear into the hearts of the enemy through their poetry. The media war of poetry began after the Prophet ﷺ migrated to Al-Madeenah; it continued before Badr and throughout the period during which the Prophet ﷺ sent out military units on specific missions; but then it erupted with fury after the Battle of Badr. Poems would travel back and forth from Makkah to Al-Madeenah with amazing speed; as soon as one group sent out a poem, the other would immediately send a reply; meanwhile, the tribes of Arabia listened to and closely followed the war of poetry that was being waged. The Muslims had on their side some highly skilled poets, such as Ka'ab ibn Maalik ؓ, 'Abdullah ibn Rawaahah ؓ, and Hassaan ؓ.

8

The Most Important Events That Took Place Between The Battles Of Badr And Uhud

As I mentioned in the previous chapter, one of the main consequences of Badr was that the status of Muslims in Arabia changed drastically. Weak polytheistic tribes felt afraid and threatened; strong polytheistic tribes feared an end to their dominance in the Arabian Peninsula. Individuals acted in disparate ways; one pattern that emerged was that more and more people, seeing the strength of Islam and the miraculous survival and victory of the Prophet ﷺ, began to enter into the fold of Islam. Where Islam was strong – Al-Madeenah – some people outwardly became Muslims because they wanted to harm Islam from within.

To be sure, a new power in a given region becomes feared by others; but it also becomes a target; others want to bring it down before it becomes too strong. Such was the situation of the fledgling Islamic nation. It became strong with the conquest of Badr, but not so strong that others did not have ambitions of bringing it down, either through warfare, or through the forming of alliances, or through the creation of internal problems – the latter being an effort that was carried out by the hypocrites. But with Allah's help first and foremost, and then with the efforts of the Prophet ﷺ and his Companions ﷺ, the plans of the polytheists to destroy Islam all ended in failure.

The Expeditions That The Prophet ﷺ Led And That Occurred After Badr And Before Uhud

1) The Water of Al-Kudr (in Najd) and the Banu Saleem Tribe

Seven nights after he ﷺ returned to Al-Madeenah after the Battle of Badr, the Prophet ﷺ led an attack on the Banu Saleem clan. He ﷺ reached the Water of Al-Kudr in a region that was inhabited by the Banu Saleem clan. Although he ﷺ planned to attack the Banu Saleem clan, no fighting actually took place. The Prophet ﷺ stayed at the Water of Al-Kudr for three nights, after which he ﷺ returned to Al-Madeenah. The reason for the attack was that a group of men from the Banu Saleem clan were gathering together and were planning to launch a surprise attack on the Muslims of Al-Madeenah, thinking that they came back from Badr victorious but greatly weakened. But in the end, it was the Prophet ﷺ who attacked them in a manner that was completely unexpected. The people of Banu Saleem raced to escape before the Muslims reached them, and they took refuge on the peaks of mountains.

Although the fighters of Banu Saleem that gathered to attack the Muslims managed to escape, they left their camels behind with a shepherd whose name was Yasaar. The Muslims seized the camels and took Yasaar back with them as a prisoner. When they reached a place called Siraar, which is situated three miles outside of Al-Madeenah, the Prophet ﷺ distributed the camels among the men who were with him. In all, there were five-hundred camels, so that each man received two camels. The Prophet ﷺ, as per the legislation that was revealed in *Soorah Al-Anfaal*, took one-fifth of the camels. The Prophet ﷺ later freed Yasaar, who had been part of the Prophet's share of the spoils.

2) The Battle of As-Saweeq

Taking a route through An-Najd, Abu Sufyaan led a party of two-hundred horsemen towards Al-Madeenah. Once they reached

there during the night, they made camp in an area that was inhabited by the Banu An-Nadeer tribe, one of the three Jewish tribes of Al-Madeenah. Banu An-Nadeer's leader, Sallaam ibn Mishkam, welcomed them, fed them, gave them drink – and more significantly, provided them with tactical information that they could use to attack the Muslims.

Abu Sufyaan's aim was not to launch an all-out attack on Al-Madeenah; he did not have enough men to achieve that end. He simply wanted to launch a surprise attack on Al-Madeenah and inflict some harm on its inhabitants. And so he attacked Al-'Uraid, one of the valleys of Al-Madeenah. He burned down some date-palm trees, after which he fled back towards Makkah. Having found out about Abu Sufyaan's vile deed, the Messenger of Allah ﷺ, along with two-hundred men from the *Muhaajiroon* and the *Ansaar*, gave chase, but they could not overtake him. Abu Sufyaan and his men rode as fast as they could, but sensing the closeness of their pursuers, they began to lighten their loads by throwing down the fine flour they carried with them for their meals. The Muslims would pass by the bags of flour and pick them up; they ended up returning with a large quantity of flour. The kind of flour they found was called *As-Saweeq*; hence the naming of the battle as 'The Battle of *As-Saweeq*.' After five days of pursuing the enemy and probably of patrolling the area to make sure everything was alright, the Messenger of Allah ﷺ returned to Al-Madeenah without having engaged in any fighting.

3) The Battle of Dhee-Amr

Through news that came to him from Muslim informants, the Prophet ﷺ learned of a secret plot that was being devised by the members of the Tha'labah and Muhaarib tribes. Led by Do'thoor ibn Al-Haarith of the Muhaarib tribe, the men of both tribes planned to launch a surprise attack on Al-Madeenah. As on many other occasions, the Prophet ﷺ decided to attack the enemy before they could attack him ﷺ and his Companions ﷺ. So

leaving 'Uthmaan ibn 'Affaan ؓ behind to govern Al-Madeenah during his absence, the Prophet ﷺ set out with an army of four-hundred and fifty men, some of whom were walking, while others were riding.

When the Muslim army reached Dhil-Qassah, they captured a man named Hubaar, who was from the Tha'labah tribe. Hubaar ؓ embraced Islam and provided the Prophet ﷺ with sensitive information about his people. And having embraced Islam, Hubaar ؓ adhered to the company of Bilaal ؓ in order to learn from him the teachings of Islam.

As for the polytheists from the Tha'labah and Muhaarib tribes, no sooner did they learn of the impending approach of the Muslim army, than they fled to nearby mountaintops. The Prophet ﷺ remained in the area of Najd for approximately one month. Without any fighting having taken place, the Prophet ﷺ then returned to Al-Madeenah.

One interesting event that took place during this expedition is that the aforementioned leader of the Muhaarib tribe, Do'thoor ibn Al-Haarith ؓ, witnessed a miracle occur at the hands of the Prophet ﷺ and, as a result, embraced Islam. The story of Do'thoor's Islam began when, one day, it rained profusely. Because of the rain and because his garments became soaked in water, the Messenger of Allah ﷺ sought refuge underneath a tree. There he spread out his garment to dry. Seeing that the Messenger of Allah ﷺ was alone and unguarded, Do'thoor came upon him with his sword and said, "O Muhammad, who will protect you from me today?" The Prophet ﷺ responded, "Allah," at which point Jibreel ؑ pushed Do'thoor's chest, causing his sword to fall to the ground; the Messenger of Allah ﷺ picked it up and said, "Who will protect you from me?" Do'thoor replied, "No one, and I bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. By Allah, I will never again gather a force against you." The Messenger of Allah ﷺ then gave him back his sword. When Do'thoor ؓ returned to his people, they sensed a

change in him, and they said to him, "Woe upon you! What is the matter with you?" He ﷺ said, "I saw a tall man who pushed my chest. I fell to the ground, knowing fully well that he was an angel. And so I bore witness that Muhammad is the Messenger of Allah. By Allah, I will never again gather a force against him." Do'thoor ﷺ then began to invite his people to Islam, and in regard to his story and the story of his people who planned to attack the Prophet ﷺ and his Companions ﷺ the following Verse was revealed:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾﴾

"O you who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let believers put their trust."
(Qur'an 5: 11)

4) The Battle of Bahraan

This battle took place in the month of Jumaadah Al-Oolah, in the year 3 H. The Prophet ﷺ set out from Al-Madeenah with 300 Muslims, and they continued travelling until they reached Bahraan, which is situated between Makkah and Al-Madeenah. The purpose of the expedition was to attack the Banu Saleem tribe, the same tribe that the Prophet ﷺ attacked just after the Battle of Badr. But again, the people of Banu Saleem fled before the Muslims reached them. The Prophet ﷺ then returned home, having spent 10 nights outside of Al-Madeenah.

It does not matter that the Muslims did not fight on this occasion or on other similar occasions; what mattered was instilling fear into the enemy and, at the very least, deterring them from attacking the Muslims in Al-Madeenah. In this regard, the Muslim leadership and individual Muslim citizens worked very

well together in terms of how the latter passed on accurate information about the enemy and how the former then acted on that information. Before neighbouring tribes could gather momentum in an effort to attack Al-Madeenah, the Prophet ﷺ and his Companions ﷺ went after them, always keeping them guessing, and ultimately preventing them from posing a threat to the Muslims in Al-Madeenah.

5) Zaid ibn Haarithah's Unit that was sent to Al-Qardah

After their shameful defeat at Badr, the polytheists of Makkah looked for other pathways to take on their way to doing business in Ash-Sham (Syria and surrounding regions). No longer was it feasible for them to travel through lands that bordered Al-Madeenah. Some of them suggested taking the Najd pathway of Iraq, and in fact, that is what they ended up doing. A number of their businessmen – among whom were Abu Sufyaan ibn Harb, Safwaan ibn Umayyah, Huwaitab ibn 'Abdul-'Uzzah – set out with silver and a large quantity of merchandise, which was valued at about one-hundred thousand dirhams.

A man named Sulait ibn An-No'maan ﷺ sent news to the Messenger of Allah ﷺ about Quraish's trading caravan. Although the caravan was taking a different route, one that was far away from Al-Madeenah, the Muslims still had a chance of overtaking it if they hurried, which is why the Prophet ﷺ sent Zaid ibn Haarithah ﷺ to lead a party of one-hundred horsemen to execute that mission. Zaid ﷺ and his men ﷺ managed to overtake the caravan at a water source called Al-Qardah, which is situated in Najd. The men of the caravan, panic-stricken and terrified, fled to save their lives, taking nothing back with them. And so the Muslims seized the caravan and all of its merchandise; they also captured the caravan's guide, Furaat ibn Hayyaan ﷺ, who then embraced Islam at the hands of the Prophet ﷺ. Zaid's unit returned to Al-Madeenah, and the Prophet ﷺ then undertook the task of distributing the spoils.

The Battle Of Banu Qainuqaa'

Most authors and compilers of *Seerah* books agree that the Battle of Banu Qainuqaa' took place after the Battle of Badr. Az-Zuhree said that it took place in the year 2 H. And Al-Waaqidee and Ibn Sa'd mentioned that it took place on a Saturday, in the middle of Shawwaal, in the year 2 H.

The reason for the battle was clear: The members of the Jewish Banu Qainuqaa' tribe did not live up to the terms of the agreement that they signed with the Prophet ﷺ when he ﷺ first arrived in Al-Madeenah. In fact, they did not even come close to fulfilling its terms; they instead strove hard day and night to destroy the Prophet ﷺ and his Companions ﷺ. According to their agreement, the Jews of Banu Qainuqaa' (as well as the Jews of the other two Jewish tribes of Al-Madeenah) could live in peace in Al-Madeenah, having complete freedom of religion, and enjoying the protection of their Muslim neighbours in the case of a foreign attack, so long as they lived under the banner of the Muslim nation, and so long as they defended the Muslims from external attacks. The terms were clear and easy to follow, but the Jews of Banu Qainuqaa' could not hold back their hatred and jealousy, jealousy that reached a peak when the Muslims defeated the polytheists in the Battle of Badr.

Rather than live in harmony with their Muslim neighbours and enjoy the safety and prosperity they ensured by signing an agreement with them, the Jews showed open enmity to the Muslims. When the situation began to get out of control, the Prophet ﷺ gathered the Jews of Banu Qainuqaa' in their marketplace, invited them to Islam, and warned them to not have happen to them what happened to the Quraish at Badr. They answered him with angry and bitter words, saying, "O Muhammad, do not become self-deceived simply because you killed a group of people from the Quraish who do not know how to fight. Indeed, if you were to fight us, you would know that we are the people (to contend with). You have never met anyone that is like us (on the battlefield)." These were words that the Prophet

ﷺ was hearing from so-called allies, people who had promised to show solidarity with the Muslims in times of war. Obviously, then, the situation became exacerbated. And Allah ﷻ then revealed about them the following Verses:

﴿قُلْ لِلَّذِينَ كَفَرُوا سُقُوطٌ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ﴿١٢﴾
 قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّذِينَ التَّقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ
 كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ
 فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾﴾

“Say (O Muhammad ﷺ) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place to rest.” There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e., the Battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand.” (Qur’an 3: 12, 13)

1) The Direct causes of the Battle

After the Battle of Badr ended, the Jews of Banu Qainuqaa’ made it clear that they had every intention of reneging on the pledges they made to the Muslims. They were waiting for any opportunity to instigate problems with the Muslims, and that opportunity came to them in the vilest of ways.

Wanting to earn some money, a woman took some merchandise with her to Banu Qainuqaa’ marketplace. She sat down to sell her goods beside a Jewish goldsmith; the Jews that were there tried to cajole her into removing her face-cover, but she refused. The goldsmith stealthily took the edge of her garment and tied it to her back. So when she stood up, her private areas became exposed. They laughed, she screamed, and a Muslim man approached to

help her. He attacked the goldsmith and killed him, which resulted in the Jews ganging up on the Muslim and killing him. The relatives of the Muslim were present and a fight broke out between them and the people of Banu Qainuqaa'.

When the Messenger of Allah ﷺ heard about what had happened, he set out with an army that consisted of men from both the *Muhaajiroon* and the *Ansaar*. This took place on a Saturday, in the middle of Shawaal, in the year 2 H. The person who carried the banner of the Muslim army on that day was Hamzah ibn 'Abdul-Muttalib ؓ. As was his usual practice when he ﷺ left Al-Madeenah, the Prophet ﷺ appointed a governor in his absence; on this particular occasion, he ﷺ appointed Abu Lubaabah ibn 'Abdul-Mundhir ؓ (whose name was Basheer ؓ) as the temporary governor of Al-Madeenah. When the Prophet ﷺ reached the Banu Qainuqaa' tribe, he ﷺ did as Allah ﷻ commanded him to do, declaring his treaty with the Jewish tribe to be null and void:

﴿وَأَمَّا تَخَافَ مِنْ قَوْمٍ خِيَانَةً فَانِذُ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ
الْخَائِبِينَ ﴿٥٨﴾﴾

"If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous." (Qur'an 8: 58)

2) The Siege that Ended the Conflict

As soon as the Jews of Banu Qainooqaa' found out that the Prophet ﷺ was marching towards them, they shut themselves up in their fortresses. The Prophet ﷺ and his Companions ؓ then surrounded them and imposed upon them a siege that lasted for fifteen nights.^[1] The siege ended when Allah ﷻ cast terror into the hearts of Banu Qainuqaa's tribesmen, which resulted in their coming to the conclusion that they had no choice but to unconditionally surrender to the Prophet ﷺ.

^[1] Refer to *Seerah Ibn Hishaam* (3/55).

The situation became quite desperate for them; they had no way of sending for reinforcements, and they could not leave their homes, so that it was as if they were all prisoners in a jail. In the end, they lost all hope of putting up a fight, which was quite ironical considering the arrogance they showed earlier, when they threatened the Prophet ﷺ, saying that he had fought a people who did not know how to fight and that if he were to fight them, they would teach him a lesson. After they surrendered, the Prophet ﷺ ordered Al-Mundhir ibn Qudaamah As-Sulamee Al-Ausee ؓ to supervise the process of having the hands of the Banu Qainuqaa tribesemen tied behind their backs.

3) Determining the fate of Banu Qainuqaa'

By the time the siege occurred, 'Abdullah ibn Ubai ibn Salool outwardly announced his entry into the fold of Islam, though he inwardly remained a disbeliever. There were others who did the same, but since he was the most vocal and active of the lot, he became known as the 'Chief of the Hypocrites,' a title by which he is identified until this day. 'Abdullah ibn Ubai was allied to the Jews of Banu Qainuqaa, which is why he made a concerted effort to help them.

When 'Abdullah ibn Ubai passed by them and saw how their hands were tied up behind their backs, he said, "Untie them," perhaps being under the delusion that, as in the pre-Islamic days of ignorance (when he was a venerated chief), his commands held weight. But Al-Mundhir ؓ, who was in charge of the prisoners, was not intimidated in the least by 'Abdullah ibn Ubai; to the contrary, he answered with a threat, saying, "Do you want to untie a people who were tied up by the Messenger of Allah ﷺ? By Allah, if any man unties them, I will strike his neck (with my sword)."^[1] 'Abdullah ibn Ubai was forced, then, to take back his command and to instead try to influence the Prophet ﷺ himself. He went to the Messenger of Allah ﷺ and said, "O Muhammad,

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (5/32, 33).

be charitable to my allies (Ibn Ubai used to be chief of the Khazraj tribe, and the Khazraj tribe was allied to Banu Qainuqaa’).” The Messenger of Allah ﷺ was slow in giving him an answer, and so Ibn Ubai again said, “O Muhammad, be charitable to my allies.” The Prophet ﷺ turned his back to him, but Ibn Ubai inserted his hand inside the pocket and armour of the Prophet ﷺ, so as to restrain him from leaving.

The Messenger of Allah ﷺ became angry until anger could clearly be discerned in his countenance, and he ﷺ said to Ibn Ubai, “Release me.” The Prophet ﷺ then said, “Woe unto you! Release me.” Ibn Ubai said, “No, by Allah, I will not release you until you act charitably towards my allies. Four hundred of them wear no armour, while three hundred of them are attired in armour; they have in the past defended me from both *Al-Ahmar* and *Al-Aswad* (literally meaning, from both red and black people, i.e., they defended me against all of my enemies). And after all of that (longstanding relationship we have), you wish to harvest them in a single morning? Verily, I am indeed a man who fears catastrophes (if I do not stand alongside my allies).” In the hope of uniting Al-Madeenah’s inhabitants and appeasing the hypocrites in order to guide them to Islam, the Messenger of Allah ﷺ said, “They are for you (i.e., we will not have them killed, and I am doing this for you).”^[1]

The Prophet ﷺ released them and then ordered them to be expelled from Al-Madeenah; also, the Messenger of Allah ﷺ and his Companions ﷺ took as spoils the wealth they had with them. Muhammad ibn Moosallamah ﷺ was placed in charge of the task of gathering their wealth and counting it.

Again, Ibn Ubai tried to talk the Prophet ﷺ out of expelling the Jews of Banu Qainuqaa’, but when he reached the Prophet’s house, he found ‘Uwaim ibn Saa’idah Al-Ansaaree Al-Ausee ﷺ at his door. ‘Uwaim ﷺ refused him entry, telling him that he could enter only after the Prophet ﷺ gave him permission to enter.

^[1] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/281).

Furious at this perceived affront, Ibn Ubai pushed 'Uwaim ؓ. 'Uwaim ؓ fought back, and during the course of the fight, Ibn Ubai's face got scratched by a wall and blood flowed freely from his face.

From the above-mentioned narrations, we should appreciate the wisdom with which the Prophet ﷺ dealt with Ibn Salool. At first, Ibn Salool was an open opponent of the Prophet ﷺ; after all, he had been chosen to become king of Al-Madeenah. And he would have been crowned for that position had not Al-Madeenah's inhabitants become Muslims and agreed upon the Prophet ﷺ as their leader. In short, Ibn Ubai was a bitter, jealous man, whose sole aim in life became to bring about the destruction of the Prophet ﷺ. But then after Badr, he, and others like him, adopted a new strategy: they claimed to be Muslims, so that they could attack Islam from within. In the above-mentioned narration, we see how the Prophet ﷺ responded positively to Ibn Ubai's request, saying to him, "They are for you," in the hope of purifying his heart, of removing all traces of enmity from his heart, and of guiding him to Islam. The Prophet ﷺ knew that, if Ibn Ubai embraced Islam, his followers would follow in his footsteps and Al-Madeenah would become a completely united country. The effort was of course noble, but guidance is in the Hands of Allah ﷻ, and Ibn Ubai remained as embittered as ever before.

In trying to appease Ibn Ubai, the Prophet ﷺ had another goal in mind as well. Many members of the *Ansaar* were new to Islam and could still possibly be influenced by Ibn Ubai, who had been, after all, a venerated leader during the pre-Islamic days of ignorance. For this reason, as well as the reasons mentioned above, the Prophet ﷺ was patient in his dealings with Ibn Ubai, for the most part taking a conciliatory stance with him. By taking a conciliatory stance with Ibn Ubai, the Prophet ﷺ at once avoided conflict with him and allowed him to himself reveal his true nature through his sayings, actions, and deeds. In the end, people did come to know Ibn Ubai for what he was; they began to

avoid him, and they felt an aversion towards him. Even the closest people to him – including his son ‘Abdullah ﷺ – realized his true and evil nature. Then, when Ibn Ubai would speak, they would ask him to remain silent; some people even wanted to kill him, as we will see later on this book, *In Sha Allah*. The only people that remained on friendly terms with Ibn Ubai were his fellow hypocrites, the Jews of Al-Madeenah, and the polytheists of Makkah and elsewhere.

4) ‘Ubaadah ibn As-Saamit ﷺ cuts of all ties from Banu Qainuqaa’

When Banu Qainuqaa’ broke the covenant they had made with the Prophet ﷺ, ‘Ubaadah ibn As-Saamit ﷺ went to the Prophet ﷺ. ‘Ubaadah ﷺ was a member of the Banu ‘Auf clan, and the Banu ‘Auf clan was allied to Banu Qainuqaa’ just as ‘Abdullah ibn Ubai was allied to them. ‘Ubaadah ﷺ said, “O Messenger of Allah, I declare my complete loyalty to Allah, His Messenger ﷺ, and the believers. And I absolve myself from any alliance or loyalty to these disbelievers.” When it was decided that Banu Qainuqaa’ had to be expelled from Al-Madeenah, the Messenger of Allah ﷺ ordered ‘Ubaadah ibn As-Saamit ﷺ to supervise the process of forcing them to leave. The people of Banu Qainuqaa’ began to say to ‘Ubaadah ﷺ, “O Abul-Waleed (i.e., ‘Ubaadah ﷺ) we are your allies?” ‘Ubaadah ﷺ said to them, “When you initiated war (against the Muslims), I went to the Messenger of Allah ﷺ and said, ‘O Messenger of Allah, before you right now, I do indeed absolve myself from them and from their alliance.’” Ibn Ubai and ‘Ubaadah ibn As-Saamit ﷺ had the exact same alliance with Banu Qainuqaa’, and so ‘Abdullah ibn Ubai said to ‘Ubaadah ﷺ, ‘You absolve yourself from being allied to your allies! That is not in your hands.’” Ubai then went on to remind ‘Ubaadah ﷺ of the many occasions on which the people of Banu Qainuqaa’ supported them. ‘Ubaadah ﷺ said, “O Abul-Hubaab (i.e., Ubai), hearts have changed (since then), and Islam has erased those covenants. Lo! By Allah, you are holding on to a thing (i.e., a

covenant with Banu Qainuqaa'), the results of which we will indeed see tomorrow."

'Ubaadah ؓ then began the process of forcing Banu Qainuqaa' to quit Al-Madeenah. They asked him for extra time to make preparations for their departure, and 'Ubaadah ؓ responded to their request by saying, "Not even an hour (extra will I give you). You have three (days), and I will not add to that, for that is the command of the Messenger of Allah ﷺ."

And so the people of Banu Qainuqaa' left Al-Madeenah in humiliation; they had to leave behind their weapons and wealth, which the Muslims claimed as spoils of war. Such was the humiliating defeat of the people of Banu Qainuqaa', despite the fact that they were stronger, braver, better-equipped, and more numerous than the members of the other two Jewish tribes of Al-Madeenah - Banu An-Nadeer and Banu Quraizah. Seeing how poorly their stronger coreligionists had fared, the members of the latter two tribes - deterred from showing enmity to say the least - remained quiet for a period of time. Terror enveloped their hearts, and they had no choice but to be patient and not rash - as had been their brothers from Banu Qainuqaa' - in showing enmity to the Prophet ﷺ and his Companions ؓ.

5) Verses that were Revealed about the Opposite Stances taken by Ibn Ubai and 'Ubaadah ibn As-Saamit ؓ

Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ ءَامَنُوا أَهْتُولَاءِ الَّذِينَ اقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَن دِينِهِ

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ
اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

“O you who believe! Take not the Jews and the Christians as Auliya (friends, protectors, helpers, etc.), they are but Auliya’ to one another. And if any amongst you take them as Auliya’, then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrongdoers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say: “Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?” All that they did has been in vain (because of their hypocrisy), and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower. Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, – those who perform As-Salaat (Iqamat-as-Salaat) and give Zakaat, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.” (Qur’an 5: 51-56)

When Banu Qainuqaa' showed open enmity towards the Prophet ﷺ and his Companions ﷺ, thus breaking their treaty with them, the Messenger of Allah ﷺ intended to kill them. 'Abdullah ibn Ubai ibn Salool stood up to defend them, since he was allied to them. 'Ubaadah ﷺ too was allied to them, but he ended his alliance with them, declaring to the Prophet ﷺ, "O Messenger of Allah, I absolve myself from my alliance and loyalty to the Jews. I am loyal only to Allah and His Messenger." 'Abdullah ibn Ubai then said, "As for me, I do not absolve myself from loyalty to the Jews. I need them, and I am a man who fears catastrophes (i.e., what if I break my alliance with them and they then become strong; they will, in that case, exact revenge upon me)."^[1] The difference between Ibn Ubai and 'Ubaadah ﷺ couldn't have been greater; the former was deeply immersed in his hypocrisy, while the latter had strong faith and was sincere. Blessed with these qualities, 'Ubaadah ﷺ gave precedence to the welfare of Islam over his own self-interests, thus becoming an example for all Muslims of later generations.

Going After Incendiary Elements

Those who incited others to fight Muslims were at least just as dangerous as those who actually did the fighting. The Messenger of Allah ﷺ went after such people and, after Badr, ordered for some of them to be killed. Some such agitators are as follows:

1) 'Asmaan bint Marwaan

'Asmaan would slander the Prophet ﷺ and incite others to fight him. Since she was a highly-regarded leader among her tribe, some people who became Muslims kept their Islam a secret. A Muslim man named 'Umair ibn 'Adee Al-Khatmeen ﷺ killed her, and fearing that he did something wrong or that he had to pay blood money, he ﷺ asked the Prophet ﷺ what he had to do in order to atone for the killing. The Prophet ﷺ comforted him and

^[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/302).

reassured him that what he had done was good, saying to him, "You have helped Allah and His Messenger, O 'Umair!"^[1] As a result of Asmaan's death, many people from the Banu Khatamah tribe embraced Islam, and those that were already Muslims openly and publicly declared their Islam, no longer fearing being denigrated or harmed because of their faith.

2) Abu 'Ifk Al-Yahoodiee

Abu 'Ifk was an old and venerated chieftain of the Banu 'Amr ibn 'Auf tribe. He too incited people to fight the Prophet ﷺ, and much of his incitement activities were centered on satirical and hate-filled poems that he composed about the Prophet ﷺ and Islam. The Messenger of Allah ﷺ asked his Companions ؓ, "Who will take care of this vile man for me?" Saalim ibn 'Umair ؓ volunteered, went to Abu 'Ifk, and killed him.^[2]

3) Ka'ab ibn Al-Ashraf

Between the battles of Badr and Uhud, the killing of Ka'ab ibn Al-Ashraf was more important than the killing of any other agitator. Ka'ab ibn Al-Ashraf was originally descended from the Banu Nabhaan clan, which is a part of the Tayyi tribe. His father killed a man during the pre-Islamic days of ignorance and, having to leave his homeland, went to and settled in Al-Madeenah and allied himself to the Jewish tribe of Banu An-Nadeer. He married a woman named 'Aqeelah bint Abul-Haqeeq, who later gave birth to Ka'ab.

Ka'ab was a poet, and with the advent of Islam, he dedicated his poetry to the fight against Islam and the Prophet ﷺ. He got especially irate when the Muslims defeated the Quraish in the Battle of Badr. Resolving to do something about the situation, Ka'ab travelled to Makkah, where he composed many poems in which he vilified and satirized the Prophet ﷺ, and in which he

^[1] *Sunan Abu Daawood* (4/528, 529).

^[2] Refer to *Nadraturun-Na'eem Fee Makaarimil-Akhlaaq-ar-Rasool Al-Kareem* (1/295).

exhorted the Quraish to exact revenge for their fighters who died on the Day of Badr. Injecting a great deal of venomous emotion into his poetry, his poems had their desired effect of moving the people of the Quraish into tears. The one consistent theme of his poems was this: The Quraish had to exact revenge for their dead, and they owed it to themselves and to their fallen fighters to completely destroy the Prophet ﷺ and his Companions ؓ.

One day, Abu Sufyaan said to Ka'ab, "I ask you by Allah, which is more beloved to Allah: our religion or the religion of Muhammad and his Companions?" Ka'ab replied, "You are on a more guided path than they are." Then, having succeeded in uniting the Quraish upon the plan of fighting the Muslims and exacting revenge on them, Ka'ab returned to Al-Madeenah, where he continued to incite people against the Prophet ﷺ. He even stooped so low as to slander pious Muslim women.

Weapons that are used on a battlefield are not always the same weapons that are used in other places and in different circumstances. And so the Prophet ﷺ used the best weapon that was available to hit back at Ka'ab, and that weapon was Hassaan ؓ, the most famous of Muslim poets.

Through revelation, the Prophet ﷺ knew exactly in whose house Ka'ab ibn Al-Ashraf was staying as a guest in Makkah; he ﷺ then passed on that information to Hassaan ؓ. So, for example, when Ka'ab stayed as a guest with Al-Muttalib ibn Abee Wadaa'ah ibn Dabeerah As-Sahmee and his wife, 'Aatikah bint Usaid ibn Abil-'Ais, the Prophet ﷺ passed on that information to Hassaan ibn Thaabit ؓ. Hassaan ؓ then composed verses which censured Al-Muttalib and 'Aatikah for hosting such a vile and despicable guest in their home. As I discussed earlier on in this work, a good, incisive poem travelled with lightning speed across Arabia through word of mouth. So when Hassaan's poem reached Makkah, 'Aatikah bint Usaid threw out Ka'ab ibn Al-Ashraf's things and said to her husband, "What do we have to do with this Jew? Do you not see what Hassaan is doing to us?" To put the situation in perspective for the people of this century, it was as if a

one-hour television special was aired in which 'Aatikah and her husband were being censured and blamed for evil activities. In short, 'Aatikah felt that shame had descended upon her household.

Having thus been evicted, Ka'ab went to stay as a guest in someone else's home. Meanwhile, back in Al-Madeenah, the Messenger of Allah ﷺ informed Hassaan ؓ about where Ka'ab was now staying. And again, Hassaan ؓ wrote scathing verses that denounced and censured those who were providing shelter to Ka'ab. When Hassaan's poem reached the inhabitants of that household, they too kicked Ka'ab out. Thereafter, whenever Ka'ab went to a new host, the same thing happened, until he had been kicked out of many houses. It was then, when the situation became unbearable for him in Makkah, that Ka'ab was forced to return to Al-Madeenah, where it would only be a matter of time before he received his just punishment. To be sure, therefore, Hassan's poems had their desired effect, in terms of bringing Ka'ab back to Al-Madeenah and within the reach of Muslims.

Ka'ab ibn Al-Ashraf perpetrated many crimes. He slandered the Prophet ﷺ, Muslims, and even innocent Muslim women in the worst of ways. Each one of these crimes, on its own, was a clear violation of the treaty that the Jews of Al-Madeenah – and Ka'ab was one of them – had signed with the Prophet ﷺ. What makes matters worse is that Ka'ab, as an individual, committed all of those crimes. He openly declared himself to be an enemy of Islam and he incited others to wage war against Islam, thus making him an enemy of war and a valid military target.

Imam Bukhaaree (may Allah have mercy on him) related a narration that details the events that led up to Ka'ab's death. Jaabir ibn 'Abdullah ؓ related that the Messenger of Allah ﷺ said, "Who will take care of Ka'ab ibn Al-Ashraf, the man who has wronged Allah and His Messenger?" Muhammad ibn Maslamah ؓ stood up and said, "O Messenger of Allah, would you love for me to kill him?" The Messenger of Allah ﷺ said, "Yes." Muhammad ibn Maslamah ؓ said, "Then give me

permission to say something," to which the Prophet ﷺ responded, "Speak." Muhammad ibn Maslamah ؓ was asking permission to say certain words to Ka'ab that he needed to say in order to execute his plan of killing him. And since the rules of war allow for deception, the Prophet ﷺ granted Muhammad ibn Maslamah ؓ to carry out his plan as he desired.

Having obtained the said permission from the Prophet ﷺ, Muhammad ibn Maslamah ؓ went to Ka'ab and said, "Indeed, this man (i.e., the Prophet ﷺ) has asked us for charity (i.e., while we go hungry), and has brought upon us a great deal of fatigue (as well as hardship and poverty)." Of course, Muhammad ibn Maslamah ؓ did not truly mean what he was saying; he ؓ was simply trying to gain the trust of Ka'ab and give him the impression that he too was against the Prophet ﷺ. He ؓ then said "And so I have come to you in order to ask you for a loan (so that we can feed ourselves)."

Ka'ab said, "And also, by Allah, you will indeed become bored by him."

"Verily, we have followed him," said Ka'ab, "And we do not wish to forsake him until we see where his matter leads him to. We wanted you to lend us a *Wasq* (of dates) or two *Wasqs* (a *Wasq* here is a measurement that is equal to approximately 240 handfuls of dates)."

Ka'ab answered, "Yes, but you have to give me some collateral."

"What do you want?" Muhammad ﷺ and the men who were with him asked.

"Give me your women as collateral," said Ka'ab.

"How can we give you our women as collateral, when you are the most handsome of all Arabs?" Muhammad ibn Maslamah ؓ said.

"Then give me your sons as collateral," said Ka'ab.

"How can we give you our sons as collateral," Muhammad ibn Maslamah ؓ said. "Each one of them will be cursed (and denigrated). It will be said about each one of them, 'He was

pledged as security for one or two *Wasqs* (i.e., he is worthy very little if that is the case)! That would bring shame upon us. Instead, we will give you weapons as collateral." They then made an appointment to make the transaction, which, for Muhammad ﷺ, was the entire purpose of this first meeting. He needed to plan for the right moment to attack Ka'ab.

And so Muhammad ibn Maslamah ﷺ returned during the night, a time that would certainly arouse suspicion in Ka'ab's household; in order to make his visit seem innocent, he brought along with him Abu Naailah ﷺ, who was Ka'ab's brother from breastfeeding (i.e., the same women breastfed both of them). When Ka'ab was leaving his fortress in order to go down and meet his guests, his wife said to him, "Where are you going at this hour?" She knew all too well that, through his active role as an agitator, Ka'ab had become an enemy of the Prophet ﷺ and the Muslims. Therefore, she did not think it wise that he should leave his fortress in the middle of the night.

"It is only Muhammad ibn Maslamah and my brother, Abu Naailah," said Ka'ab.

Not convinced and sensing danger, she said, "I hear a voice, and it is as if blood is dripping from it."

Ka'ab tried to reassure her by saying, "It is only my brother, Muhammad ibn Maslamah, and my brother from breastfeeding, Abu Naailah"

Down below, meanwhile, Muhammad had with him two men.^[1] He said (to them), "When he comes, I will take hold of his hair in order to (ostensibly) smell him (i.e., the perfume he is wearing). Then when you see that I have a firm grip on his head, come and strike him (with your swords)."

^[1] In the books of *Seerah* it is related that five men killed Ka'ab: Muhammad ibn Maslamah; Silkaan ibn Salaamah ibn Waqsh, who is the Abu Naalilah that is referred to in Bukhaaree's narration; 'Abbaad ibn Bishr ibn Waqsh, and Abu 'Abs ibn Jabr. Abu Naalilah was in front of the others; his job was to speak to Ka'ab and to not arouse his suspicions.

Ka'ab came down to them, carrying a weapon; and a sweet smell of fragrance was emanating from him. Muhammad ibn Maslamah ؓ said to him, "I have never smelled fragrance that is sweeter than the one I smell today. Do you give me permission to smell your head?" Ka'ab said yes. Then, when Muhammad ﷺ had a firm grip on Ka'ab's head, he said to his companions ؓ, "Come now!" They killed him and then went to the Prophet ﷺ and informed him about what had happened.^[1]

It is related in Ibn Hishaam's *As-Seerah An-Nabawiyyah* that, once he promised to kill Ka'ab, Muhammad ibn Maslamah ؓ spent three days without eating and drinking, consuming only enough to keep him alive. This was mentioned to the Prophet ﷺ, who summoned for Muhammad ibn Maslamah ؓ and then said to him, "Why have you forsaken food and drink?" He ؓ answered, "O Messenger of Allah, I said something to you (i.e., I promised you something), and I do not know whether I can fulfill it for you or not?" The Prophet ﷺ said, "It is only upon you to make an effort (i.e., and then the result is with Allah ﷻ)."

Then, alluding to how he would have to say evil words about Islam in order to gain the trust of Ka'ab, Muhammad ibn Maslamah ؓ said, "I will have to say (evil things)." Realizing that deception was necessary to Ka'ab's mission, the Prophet ﷺ said, "Say whatever you think is necessary (to the success of your mission)."^[2]

And it is related from the *As-Seerah An-Nabawiyyah* of Ibn Ishaq, from Ibn 'Abbaas ؓ, with a *Hasan* (acceptable) chain, that the Prophet ﷺ walked along with them (Muhammad ibn Maslamah ؓ) and his companions ؓ) until Baqee' Al-Gharqad. Then he sent them onward, saying, "Go upon the name of Allah. O Allah, help them."^[3]

^[1] This narration, which is paraphrased above, is related in *Saheeh Bukhaaree*, the Book of Battles, chapter "The Death of Ka'ab ibn Al-Ashraf"; *Hadeeth* number: 4037.

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/61).

^[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/62).

Lessons and Morals

To be sure, the story of Ka'ab ibn Al-Ashraf's death contains in it many important lessons for Muslims. First, if a non-Muslim blatantly violates a treaty that his people signed with Muslims, his punishment is death. Ka'ab's people signed a peace treaty with Muslims; in fact, it was more than a peace treaty; they pledged to show loyalty to the Prophet ﷺ, in return for gaining many benefits for themselves. Ka'ab violated that treaty in a myriad of ways: he mocked the Prophet ﷺ, he slandered innocent Muslim women, and he traveled to foreign lands in order to incite others to send an army to attack the Prophet ﷺ, to name just a few. Another important lesson from Ka'ab's story is that certain missions must be executed in secrecy in order to avoid instigating unrest and turmoil.

Also, Ka'ab's story must be understood according to its context. What I mean is that Muslims can take action similar to the action taken against Ka'ab only if they are strong, if they have their own country, and if they do not fear negative consequences for themselves or for other Muslims. Today, when Muslims are obviously weak, many Muslims in the Islamic world make the mistake of being too hasty and of rushing into armed conflicts. They use Ka'ab's story and other similar incidents to argue their point, but they are wrong. Muslims were in control of Al-Madeenah; they were strong, and they had their own country. Therefore, there was no significant risk in going after Ka'ab. Only good could have come out of killing Ka'ab; the Prophet ﷺ did not fear that killing Ka'ab would have any evil repercussions on his Companions ﷺ. But what happened when the Prophet ﷺ and his Companions ﷺ did not have a country, when they were weak and oppressed in Makkah. Did the Prophet ﷺ call upon his Companions ﷺ to go after individual leaders of the Quraish and kill them? The Prophet ﷺ certainly could have done that: With a single order to Hamzah ﷺ or 'Umar ﷺ or any other Companion ﷺ, the Prophet ﷺ could have orchestrated the assassination of Abu Jahl, Umayyah ibn Khalaf, 'Utbah, or any

other leader of the Quraish. Such action, however, would have resulted in Muslims being killed and persecuted more so than ever before, which is why the Prophet ﷺ did not order for the assassination of any Makkan chieftain. We learn from this that, in every era, Muslims must seek counsel from their learned scholars, those who can weigh the pros and cons of various strategies, and then choose the best one.

From Muhammad ibn Maslamah ؓ we should appreciate the importance the Prophet's Companions ؓ attached to fulfilling their promises. They took their promises seriously and strove hard to fulfill them. Having promised the Prophet ﷺ to kill Ka'ab ibn Al-Ashraf, Muhammad ibn Maslamah ؓ had to delay fulfilling that promise; he was having a hard time coming up with the right plan to overcome the obstacles that stood in the way of him accomplishing his mission. But Muhammad ibn Maslamah ؓ did not lose hope; instead, he focused all of his energies on the task at hand. He became so sad for having delayed fulfilling his promise that he stopped eating and drinking for three days. Now let us consider how we are today; many among us make promises on a regular basis, promises that we don't take seriously and that don't bother us in the least if we don't fulfill them. In this regard we need to remember that a sincere Muslim – such as Muhammad ibn Maslamah ؓ – would rather lose sleep and forsake rest and food than break his promise. This is yet another difference between the Prophet's Companions ؓ and the Muslims of latter-day generations.

The Prophet ﷺ said to Muhammad ibn Maslamah ؓ, "It is only upon you to make an effort." The Prophet ﷺ exhorted Muhammad ibn Maslamah ؓ to be patient, to try his best, and to then leave the results of his endeavours to Allah ﷻ. Allah ﷻ said:

﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾ (٤٩)

"This is of the news of the unseen which We reveal unto you (O Muhammad ﷺ), neither you nor your people knew them before

this. So be patient. Surely, the (good) end is for the Muttaqoon (pious).” (Qur’an 11: 49)

Enlightening as well is the Prophet’s saying, “Say what you need to say in order to successfully complete your mission.” Under normal circumstances, what Muhammad ibn Maslamah ؓ wanted to say to Ka’ab ؓ involved uttering words of disbelief. But because Muhammad ibn Maslamah ؓ did not mean those words and because he planned to utter them in order to facilitate the completion of a military mission, the Prophet ﷺ gave him permission to speak against Islam, thus explaining another hadeeth, in which the Prophet ﷺ referred to war as being deception and stratagem.

Nonetheless, the Prophet’s saying, “Say what you need to say,” raises an important question. If a military mission requires deeds that are otherwise forbidden in Islam, how far can the people who are carrying out that mission go? Or in other words, what kinds of forbidden deeds may they perpetrate, and to what extent do the ends justify the means?

First, it is necessary to understand that no sin is greater than disbelief, and yet the Prophet ﷺ gave his Companions ؓ permission to utter words of disbelief. Therefore, all lesser sins take the same ruling. But still, such actions during war are exceptions. What this means is that a Muslim may resort to them as an exception and only to a degree that is necessary; furthermore, he must not use his own reasoning, for there are certain sins, such as fornication, that are forbidden under all circumstances. This being the case, Muslims must rely on the religious rulings of scholars who are experts in Islamic jurisprudence and on the particular circumstances that necessitate the violation of one of Islam’s teachings. The scholar must look into the matter and ask himself the questions: Is this mission important? Will Muslims benefit by it? Will Muslims be harmed by it? In order to carry out this mission, do Muslims really have to do something unlawful, or is there another, better way? And so on, until he arrives at a conclusion. For one can certainly

fall into grave error if one indiscriminately breaks the laws of Islam, giving the excuse that doing so is integral to a valid Islamic military mission he is carrying out. First off, the military mission itself might not be valid, since he did not go to an Islamic scholar to establish its validity; and second, even if it is a valid Islamic mission, then it might not be so important as to warrant the perpetration of certain sins. In the end, it is, as in all matters, and especially in matters that are of dubious nature, necessary to turn to the Muslim leadership and to Muslim scholars to confirm the legitimacy of one's actions.

When the Prophet ﷺ sent Muhammad ibn Maslamah ؓ and his companions ؓ onwards to their mission, he ﷺ said, "Go upon the name of Allah. O Allah, help them." Yet again in the Prophet's *Seerah* we see a clear example of the balance between trusting in Allah ﷻ and taking practical steps to achieve important goals. In that Muhammad ibn Maslamah ؓ followed the Prophet's command and mentioned Allah's Name before proceeding, he ؓ showed that he placed his complete trust in Allah ﷻ. He ؓ and his companions ؓ felt divinely protected; they knew that Allah ﷻ would help them achieve their goal. But at the same time, they prepared for their mission with meticulous planning, and they did everything that was necessary to execute their plan. Here are some of the important practical steps they took to ensure the success of their mission:

- ◆ They took Abu Naailah ؓ, Ka'ab's brother from breastfeeding, along with them so as to avoid arousing suspicion in Ka'ab's mind. And according to some narrations, Abu Naailah ؓ took the additional step of starting off their meeting by requesting Ka'ab to recite some poetry to him.
- ◆ Abu Naailah ؓ did not enter Ka'ab's fortress; instead, he lured him outside and spoke to him for an entire hour, giving him the impression that theirs was going to be a cordial meeting.
- ◆ In his meeting with Ka'ab, Muhammad ibn Maslamah ؓ pretended that he was not satisfied with the Prophet's leadership. This certainly had the effect of ingratiating himself into the heart of Ka'ab.

- ◆ The idea of offering him weapons as collateral for the dates they wanted to borrow was pure genius. This way, when they went late at night to conduct the transaction, Ka'ab did not become suspicious when he saw that they were carrying weapons.
- ◆ They took the trouble of meeting Ka'ab twice. Had they went to him once only, in the middle of the night, he would surely have become suspicious. The first meeting was vital to their mission; by saying that they would meet him again to give him the collateral, they could have went to him at any time, and he would have been expecting them, which is exactly what took place. So successful were they in convincing Ka'ab about their good intentions that, despite Ka'ab's precarious situation in Al-Madeenah, he left his fortress late in the night, at a time when even a person who had no enemies would have hesitated to go out.
- ◆ They ﷻ lured Ka'ab outside of his fortress, so that he would have no one to protect him from them.
- ◆ Even when they had him alone, they did not attack him immediately; had he been alarmed to a threat, he might have been able to scream and call for help. Instead, they spoke to him for a while, complimented him for the perfume he used, and asked permission to come closer and smell his perfume. All of this was to enable them to get a hold of his head, so that they could then attack him unawares. So it was only when one of them held him firmly by the head that Ka'ab realized that he was being ambushed, and by then, it was way too late for him.
- ◆ Throughout the entire planning process of the mission, those clued in on the mission managed to keep the details of the mission a secret, which was extremely important considering the presence of many Jews and hypocrites in Al-Madeenah. That the Companions ﷻ were able to keep the mission a secret, even though many of them knew about it, attests to their sincerity, discipline, and strong faith.

The Effects of Ka'ab ibn Al-Ashraf's Death on the Jews of Al-Madeenah

News of Ka'ab's death spread rapidly throughout Al-Madeenah. Jewish rabbis immediately went as a delegation to the Messenger of Allah ﷺ, in order to lodge a former complaint about what the Prophet's Companions ﷺ did to Ka'ab. The Prophet ﷺ was not in the least perturbed by their arrival; in fact, he confirmed to them that, yes, Ka'ab's death had been ordered, ordered as a just punishment for Ka'ab's crimes and for his role as an agitator and slanderer of the Prophet ﷺ and Muslims.

More so than anything else, Ka'ab's death sent a stark reminder to the Jews of Al-Madeenah: their days of domination and manipulation in Al-Madeenah were over. For a while after Ka'ab's death, their leaders were so afraid that they didn't leave their fortresses; and as a result of the fear they felt, they were forced into renewing, or rather officially reaffirming, their treaty with the Muslims.

That they were terrified does not mean that they became docile and cooperative; to the contrary, hatred for the Prophet ﷺ continued to fester in their souls; they were just waiting for the right moment to bring about the demise of the Prophet ﷺ and his Companions ﷺ. What they did not want to do was act as hastily as did Ka'ab and the members of Banu Qainuqaa' clan before him.

Ka'ab was a member of the Banu An-Nadeer Jewish tribe. We must keep in mind and appreciate here that the Messenger of Allah ﷺ did not hold all of Banu An-Nadeer's members culpable for Ka'ab's crimes; rather, he ﷺ punished Ka'ab only, while he ﷺ magnanimously reconfirmed his treaty with the rest of Banu An-Nadeer.

Some Social Occasions Of Interest

1) The Prophet's Marriage to 'Umar's Daughter, Hafsah ﷺ

'Umar ﷺ said, "When Hafsah bint 'Umar ﷺ became bereaved of her husband, 'Umar ibn Khuinai ibn Hudhaafah As-Sahmee ﷺ -

who was one of the Messenger of Allah's Companions ﷺ and who died in Al-Madeenah – I went to 'Uthmaan ibn 'Affaan ﷺ and offered him Hafsa bint 'Umar ﷺ. He replied, 'I will look into my situation (and then give you an answer).' I spent a number of nights waiting (for 'Uthmaan's reply), after which he met me and said, 'It appears to me that I should not marry on this day (i.e., at this time).' I then met Abu Bakr ﷺ and said to him, 'If you want, I will marry you off to Hafsa bint 'Umar ﷺ. Abu Bakr ﷺ remained silent, giving me no answer at all. I was angrier at him than I was at 'Uthmaan (perhaps because he was closer to Abu Bakr ﷺ and was more hopeful of a positive reply).' I spent a number of nights (waiting), and then the Messenger of Allah ﷺ proposed to her. I married her off to him, after which Abu Bakr ﷺ met me and said, 'Perhaps you became angry at me when you offered me Hafsa and I did not give you any response.' I said, 'Yes (that is true).' Abu Bakr ﷺ said, 'The only thing that prevented me from answering your offer to me was that I knew that the Messenger of Allah ﷺ mentioned her (i.e., expressing his intention to marry her), and I did not want to divulge the (i.e., this) secret of the Messenger of Allah ﷺ. And had the Messenger of Allah ﷺ left her (i.e., not married her), I would have accepted her (as my bride).''^[1]

2) 'Alee's Marriage to Faatimah ﷺ

'Alee's female servant found out that Faatimah ﷺ was ready to get married and that one or more proposals had been made for her. She said to 'Alee ﷺ, "Did you know that someone went to the Messenger of Allah ﷺ and made a proposal to marry Faatimah ﷺ?" 'Alee ﷺ said, "No." She said, "Indeed, a proposal has been made for her. Then what prevents you from going to the Messenger of Allah ﷺ, so that he can marry you (to her)."' 'Alee ﷺ, who didn't have any money with him at the time,

^[1] *Saheeh Bukhaaree*, the Book of Marriage, chapter "For a Man to Offer His Daughter or Sister's Hand in Marriage to Pious, Upright Men"; *Hadeeth* number: 5122.

exclaimed, "And do I have anything I can use to get married (i.e., and do I have any dowry money to give)?" 'Alee's servant, who was as confident as she was persistent, said, "Indeed, if you go to the Messenger of Allah ﷺ, he will give her to you in marriage." She continued to inject hope into 'Alee ؑ until he finally succumbed to her entreaties and went to visit the Messenger of Allah ﷺ. But when 'Alee ؑ sat down beside the Prophet ﷺ, he became shy and speechless: he could not utter a word about the matter out of being in awe of the Prophet ﷺ.

Seeing 'Alee's predicament, the Messenger of Allah ﷺ broke the ice and said, "What has brought you here? Is there anything that you need?" But 'Alee ؑ did not respond, still too much overcome by nervousness. The Prophet ﷺ said, "Perhaps you have come to propose to marry Faatimah?" He ؑ answered, "Yes." The Prophet ﷺ asked, "And do you have anything with which you can make her lawful for you (i.e., do you have any wealth to give as dowry)?" 'Alee ؑ said, "No, by Allah, O Messenger of Allah." The Prophet ﷺ asked him whether he still had some armour he had received earlier, for that armour could be sold for about four dirhams. 'Alee ؑ confirmed that he still had the armour, after which the Prophet ﷺ said, "Then I have indeed married you to her. Send it (i.e., the armour, which can then be sold) to her, so that you can lawfully have her." That simple inexpensive item was the dowry given to the daughter of the chief of mankind, the Messenger of Allah ﷺ; surely, there is a lesson in this for those of today's Muslims who pay exorbitant amounts as dowry, a practice that directly leads to many of society's ills. Then consider the items the Prophet ﷺ gave to his daughter for her marriage: some velvet, a canteen, and a leather pillow that was stuffed with *Idhkir* (a kind of brush that had a sweet smell to it). As such, we should appreciate how the Prophet's life was characterized by humbleness, not ostentation; simplicity, not extravagance; and struggle, not comfort.

The Prophet ﷺ not only made sacrifices himself; he ﷺ expected the same from his closest relatives. For the most part, leaders are

known to show special favours to family members – but not so regarding the Prophet ﷺ. The best example we have in this regard is that of Faatimah ؓ, the daughter of the Messenger of Allah ﷺ. After they got married, Faatimah ؓ and 'Alee ؓ led a life of hard work, to the degree that one day, as Imam Ahmad related in his *Musnad*, 'Alee ؓ said to Faatimah ؓ, "By Allah, I have constantly carried water to the degree that I now feel pain in my chest. Since slaves (that were prisoners of war) have been brought to your father, go and ask him for a servant (i.e., ask him to give you one of them to be your servant).' She ؓ said, 'As for me, by Allah, I have constantly worked at grinding (wheat, etc.) until my hands have become weak and the skin on them has become coarse.'"

Faatimah ؓ later recounted what happened next: "I went to the Prophet ﷺ, who said, 'My daughter, what has brought you here?' I said, 'I came to extend greetings of peace to you.'" When she went to the Prophet ﷺ, Faatimah ؓ was too shy to make her request. Then, when she ؓ went back to 'Alee ؓ, he ؓ asked, "What did you do?" She ؓ answered, "I was too shy to ask him." They then went together, and 'Alee ؓ said to the Prophet ﷺ, "O Messenger of Allah, by Allah, I have carried water so much that my chest now hurts me." And Faatimah ؓ said, "And I have grinded so much that my hands have become weak and the skin on them has become coarse. And indeed, Allah has brought to you slaves and wealth, so provide us with a servant."

The Messenger of Allah ﷺ replied, "By Allah, I will not give you both (what you ask for) while I leave the stomachs of the people of *Suffah* (poor Muslims who lived in the *Masjid*) to remain empty, without me being able to find any money to spend on them. Instead, what I will do is sell those slaves, and spend the proceeds of their sale on the people of *Suffah*."

Having gotten their answer, Faatimah ؓ and 'Alee ؓ returned to their home; shortly thereafter, the Prophet ﷺ went to them, by which time both of them had taken cover with the velvet they had. When it covered their heads, it left their feet bare; and if it covered their feet, it left their heads bare. And so they jumped up

when the Prophet ﷺ entered. He ﷺ said to them, "Stay where you are," after which he ﷺ said, "Shall I not inform you about that which is better than what you asked me for?" They ﷺ said, "Yes." He ﷺ said, "Words that Jibreel ﷺ taught me: Glorify Allah ﷻ (i.e., say, 'Subhaanallah,' how perfect Allah is) at the end of each prayer ten times, praise Him (by saying, 'Alhamdulillah,' All praise is for Allah) ten times, and magnify Him (by saying, 'Allahuakbar,' Allah is the Greatest) ten times. Then, when you go to rest on your bed, glorify (Him) thirty-three times, praise (Him) thirty-three times, and magnify Him (thirty-four) times."^[1]

A just leader, the Prophet ﷺ chose, rather than give a slave to his daughter and son-in-law, to sell all of the slaves and use the proceeds of those sales on poor Companions ﷺ who lived in the *Masjid*. For feeding hungry people was certainly more important than providing servants to hard-working, tired yet financially independent people.

Here, 'Alee ﷺ was being trained as a young man to make sacrifices for others, to lead a simple and humble life, and to avoid leading an extravagant lifestyle. And without a doubt, that training had a profound impact on 'Alee's character. Years went by and 'Alee ﷺ became the *Khaleefah* of the Muslim *Ummah* (nation). As *Khaleefah*, he had almost unlimited quantities of wealth at his disposal, and he could have spent it as he pleased. But he ﷺ was a good student of the Prophet ﷺ, and he ﷺ rose above the diseases of greed and materialism. Faith and desire for Paradise, not greed and desire for gold, filled his heart.

As for the advice the Prophet ﷺ gave him – in terms of how to remember Allah ﷻ after each prayer and before going to sleep – 'Alee ﷺ applied it on a consistent basis throughout his life. In fact, he once said during the latter part of his life, "Ever since he taught them (the words to say after prayer and before going to sleep), I never abandoned them." One of his companions asked, "Not

^[1] *Fathul-Rabbaanee* (90), and the original source of this *Hadeeth* is *Saheeh Bukhaaree*, the Book of the Five Obligatory Duties; *Hadeeth* number: 3113.

even on the night of Siffeen," Siffeen being a major battle that 'Alee ؑ fought in. 'Alee ؑ answered, "Not even on the night of Siffeen."^[1] While seated in the gathering of Mu'aawiyah ؑ, Diraar ibn Damrah gave the following description of 'Alee ؑ: "He felt an aversion for the world and its temptations, and he felt comfortable with the night and its darkness (when he would remember Allah ﷻ, perform prayer, and recite the Qur'an). And by Allah, he would shed many tears (out of his fear of Allah). He was prone to practice introspection and reflection. He liked garments that were short (i.e., not garments that were long and that would get dragged on the ground when one walked in them; thus he liked simple and not ostentatious clothing) and food that was coarse."^[2]

^[1] Refer to *Al-Isaabah Fee Tamyeez As-Sahaabah* (8/159).

^[2] Refer to *Safwatus-Safwah* by Ibn Al-Jawzee (1/84).



The Battle Of Udd



1

The Events That Took Place Prior To The Actual Battle

The Main Reasons Why The Battle Occurred

There were many reasons why the Battle of Uhud took place, but for the most part, those reasons can be traced back to religious, societal, economic, and political elements or concerns.

1) The religious Element

In His Noble Book, Allah ﷻ informed us that the polytheists would spend their wealth “to hinder (men) from the Path of Allah,” which involved various activities – preventing people from embracing Islam, oppressing Muslims, and waging war against Islam. Allah ﷻ said:

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾
﴿٣٦﴾

“Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.” (Qur’an 8: 36)

In his explanation of this Verse, Ash-Shaukaanee said, "What this means is that the goal of the disbelievers was to spend their wealth to prevent (men) from the Path of Allah, and in order to achieve that end they gathered armies and waged war against the Messenger of Allah ﷺ."^[1] It becomes clear, therefore, that the main reason why Uhud was fought had to do with religious motives – the Quraish wanted to "prevent (men) from the Path of Allah," to wage war against the Prophet ﷺ, and to destroy both Islam and Muslims.

2) Societal concerns

As a tribe, the Quraish felt that shame and ignominy was to be their lot in life unless and until they avenged the deaths of their fellow tribesmen who were killed at Badr. During the months that followed Badr, they single-mindedly worked to bring an end to the humiliation and sadness that afflicted them all.

As soon as they returned from Badr they began to gather wealth to purchase the supplies they needed to fight another battle against the Muslims. Ibn Ishaq (may Allah have mercy on him) wrote, "After the people of the well from the Quraish were killed on the Day of Badr, after the rest of their vanquished ones returned to Makkah, and after Abu Sufyaan returned with his trading caravan, Abu Sufyaan did not distribute the merchandise of the caravan (among its various owners). The nobles of the Quraish were at peace with the idea (of not taking their wealth from the caravan but instead) of using that wealth to prepare an army to fight the Messenger of Allah ﷺ. 'Abdullah ibn Abee Rabee'ah, 'Ikrimah ibn Abee Jahl, Al-Haarith ibn Hishaam, Huwaitib ibn 'Abdul-'Uzzah, Safwaan ibn Umayyah – these and other men from the Quraish, men whose fathers, brothers, and children were killed on the Day of Badr, went to Abu Sufyaan ibn Harb and others who owned some of the wealth of that trading caravan and said to them, 'O people of Quraish, verily Muhammad ﷺ has harmed you, killed your beloved ones, and

^[1] Refer to *Tafseer Fathul-Qadeer*, to Ash-Shaukaanee's explanation of this Verse.

killed the best of you. So help us fight him with this wealth; perhaps we will then be able to extract retribution from him for our fellow tribesmen that he killed.’ And Abu Sufyaan later recounted, ‘I was the first to say yes to their request.’^[1]

Jubair ibn Mut’im summoned one of his slaves, a young man named Wahshee, who was, like many others from Abyssinia, very good at handling a spear. In fact, Wahshee was so good that he very rarely missed his target. Jubair said to him, “Go out with the people (i.e., with the army), and if you kill Hamzah ؓ, the uncle of Muhammad ﷺ, in revenge for my uncle, Tu’aimah ibn ‘Adee, you will become a free man.”^[2]

3) The economic factor

The military missions of the Muslims had a very negative impact on Makkah’s economy. The missions carried out by Muslim military units frequently involved going after Quraish’s trading caravans, and the result of their actions if not their goal amounted to nothing less than an all-out economic embargo against the Quraish.

Quraish’s economy was based on two trading journeys, one that was made in the summer to Ash-Sham (Syria and surrounding regions), and the other that was made in the winter to Yemen. The merchandise that they purchased from Ash-Sham they sold in Yemen, and then they would take the proceeds of those sales as well as Yemeni merchandise to Ash-Sham. Therefore, both journeys were inextricably linked; to prevent the Quraish from making one of those journeys – the Muslims hindered them from travelling to Ash-Sham – in turn meant making the other journey a near waste of time. After all, what was the purpose of going to Yemen if they had no merchandise from Ash-Sham to sell? Referring to Quraish’s dependence on the aforementioned trading journeys, Allah ﷻ said:

﴿لَا يَلْفُ قُرَيْشٍ ۝١ إِئْتَهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٤﴾

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/68).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/79).

“(It is a great Grace and Protection from Allah), for the taming of the Quraish, (And with al those Allah’s Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear). So let them worship (Allah) the Lord of this House (the Ka’bah in Makkah). (He) Who has fed them against hunger, and has made them safe from fear.” (Qur’an 106: 1-4)

Safwaan ibn Umayyah clearly expressed his frustration over this situation when he said, “Verily, Muhammad ﷺ and his companions ﷺ have weakened (or ruined) our economy. We do not know what to do with his companions, for they do not leave the (pathways of the) seashore (thus blocking our trade routes to Ash-Sham). They have made peace with him, and the majority of them (of Arabs in the area that surrounds Al-Madeenah) have joined him, so that we do not know what path to take. If we don’t move, if we stay in this land of ours, and if we eat from our principle capital, we will not survive for long. We settled here only because we could do business in Ash-Sham in the summer and in Abyssinia (and Yemen) in the winter.”^[1]

4) Political concerns

From the day Badr ended, Quraish’s position of leadership in Arabia began to take a sharp decline. The Quraish had been seen as the political center of Arabia, and its people had enjoyed a very special status in Arabia, being able to travel safely with their trading caravans while other tribes constantly feared being attacked. In short, within Arabia, the Quraish had been held in awe and veneration. After their shameful defeat at Badr, they felt that they had no choice but to reassert their power, to show to all Arab tribes of Arabia that, though defeated at Badr, they had regrouped and were as strong as ever before. This political exigency was alone sufficient cause for the Quraish to go out and do battle with the Muslims of Al-Madeenah.

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/195, 196).

The Army Of The Quraish Begins Its Journey To Al-Madeenah

On Saturday, the eight of Shawwaal, in the year 3 H, the Quraish completed its preparations for its impending attack on Al-Madeenah. This time around was different from Badr, when Quraish's leaders had an emergency situation on their hands and were able, given the time constraints, to gather only one-thousand fighters. For Uhud, they had plenty of time to prepare; in their minds it was they who were going to orchestrate the events of the coming battle. They prepared an army of three-thousand fighters, who were accompanied by women, slaves, and members of neighbouring tribes. Arabs from the Kinaanah and Abu Tuhaamah tribes joined in the expedition. Based on a fundraising campaign that was headed by Abu 'Uzzah 'Amr ibn 'Abdullah Al-Jumhee, 'Amr ibn Al-'Aas, Hubairah Al-Makhzomee, and Ibn Az-Zab'aree, the Quraish raised fifty-thousand gold deenars for its military expedition to Uhud.

Perhaps just as significant as the fighters were the women who came with them, for it was the job of the women to stand at the rear of the army in order to discourage and humiliate any of their men who attempted to flee from the battlefield. Abu Sufyaan, the General of the Army, took along with him his wife, Hind bint 'Utbah ibn Rabee'ah. Safwaan ibn Umayyah took Barzan bint Mas'ood Ath-Thaqafee with him. Ikrimah ibn Abu Jahl took Umm Hakeem bint Al-Haarith ibn Hishaam ibn Al-Mugheerah with him. And Al-Haarith ibn Hishaam ibn Al-Mugheerah took Faatimah bint Al-Waleed ibn Al-Mugheerah with him. The army continued its march until it reached a place called Bant As-Sabkhah in *Qanaat*, which lies on the edge of the valley that is adjacent to Al-Madeenah.

Gathering Information About The Enemy

Living in Makkah as the Prophet ﷺ instructed him to do, Al-'Abbaas ibn 'Abdul-Muttalib ؑ kept a close eye on Quraish's war

preparations, taking note of any important detail. As soon as Quraish's army departed from Makkah, Al-'Abbaas ؓ dispatched a messenger with a letter for the Prophet ﷺ, a letter that contained detailed information about Quraish's army. Since time was short, speed was of the utmost importance; and so without taking much rest, the messenger covered the distance between Makkah and Al-Madeenah – a distance of about five-hundred kilometers – in just three days. Upon arriving in Al-Madeenah, the messenger personally delivered the letter to the Prophet ﷺ in *Masjid Qubaa*.^[1]

This was only one of a series of letters that Al-'Abbaas ؓ sent to the Prophet ﷺ. Ibn 'Abdul Barr (may Allah have mercy on him) wrote, "Al-'Abbaas ؓ would send information about the polytheists to the Messenger of Allah ﷺ and he ardently desired to go to the Messenger of Allah ﷺ (and live in Al-Madeenah), but the Messenger of Allah ﷺ wrote to him, saying that 'for you to remain in Makkah is better.'"^[2]

It is related that, in one particular letter, Al-'Abbaas ؓ wrote the following message to the Prophet ﷺ: "Verily, the Quraish have gathered a force to march to you. So whatever it is you plan to do when they reach you, do it. They are headed towards you with an army that consists of three-thousand (fighters); they are steering two-hundred horses; they have among them seven-hundred men who are attired in armour; they are bringing along three-thousand camels; and they are taking with them all of their weapons (i.e., they left no weapons behind in Makkah)."^[3]

The Prophet ﷺ was pleased with but not completely satisfied by the report he received from Al-'Abbaas ؓ. The Prophet ﷺ liked to have up-to-the-minute information about the Quraish, and so he ﷺ sent Al-Hubaab ibn Al-Mundhir ibn Al-Jamooth ؓ out to the desert, to look for the Quraish and to find out as much about them

^[1] Refer to *Ar-Raheeq Al-Makhtoom* by Al-Mubaarakpooree (pg. 25).

^[2] Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* (2/812).

^[3] Refer to *Al-Maghaazee* by Al-Waaqidee (1/204).

as he could. Al-Hubaab ؓ did as he was ordered, and he ؓ went out and found a good position from which he could see Quraish's army and appraise its strength. When he returned to Al-Madeenah, the Messenger of Allah ﷺ asked him, "What did you see?" Al-Hubaab ؓ said, "I saw, O Messenger of Allah, a great many of them. I estimated them to be three-thousand, a little more or a little less. They had two-hundred horses. I also saw a great quantity of armour: By my estimate, around seven-hundred (pieces)."

"Did you see women," asked the Prophet ﷺ. Al-Hubaab ؓ responded, "I saw women who had with them *Difaaf* and *Al-Akbaar* (two different kinds of drums)." The Messenger of Allah ﷺ said, "Those women came with the intention of spurring their (fighters) on and of reminding them about the fallen men of Badr (so as to further motivate them to fight). Such is the news that has reached me about them. Do not speak a letter (or a word) about them. Allah is sufficient for us and blessed indeed is He as a Protector and Guardian and Guarantor"^[1]

Having ascertained Quraish's strength from two sources - Al-'Abbaas ؓ and Al-Hubaab ؓ - the Prophet ﷺ strove to keep that information a secret from the general population of the Muslims, fearing that their morale would weaken as a result of them learning about Quraish's massive army. That is why, when Ubai ibn Ka'ab ؓ read Al-'Abbaas's letter, the Prophet ﷺ ordered him to keep its contents a secret. The Prophet ﷺ did, however, share what he had learned about Quraish's army with the leaders of the *Muhaajiroon* and the *Ansaar*, mainly in order to get their opinion about what course of action they should take. In accordance with his policy of mutual consultation, the Prophet ﷺ told the chief of the *Ansaar*, Sa'd ibn Ar-Rabee ؓ about the contents of Al-'Abbaas's letter, adding that he should keep the matter a secret. When the Messenger of Allah ﷺ left Sa'd's house, Sa'd's wife came out and asked, "What did the Messenger of Allah ﷺ say to

^[1] Refer to *Maghaazee Al-Waaqidee* (1/207, 208).

you?" Sa'd ﷺ answered, "May you have no mother? That is none of your concern." She said, "I indeed heard what he said to you," after which she proceeded to tell him about what she had heard from their conversation, which amounted to everything important and everything private that was spoken between the Prophet ﷺ and Sa'd ﷺ. At once irate and worried – irate because of his wife's snooping and worried because he might get blamed for the spreading of the Prophet's secret – Sa'd ﷺ grabbed his wife and dragged her outside, in the hope of catching up to the Prophet ﷺ. Since the Prophet ﷺ did not get too far, Sa'd ﷺ soon caught up to him – all the while keeping a firm grip on his wife – and told him that his wife had been listening in on their conversation. Sa'd ﷺ also said, "O Messenger of Allah, I feared that the news would spread and that you would think that it was I who spread it after you had told me to keep it a secret." The Prophet ﷺ ended the matter right then and there by simply saying to Sa'd ﷺ, "Release her."^[1] This incident provided an important lesson for later generations of Muslims: That they must refrain from leaking sensitive military secrets to family members and friends alike, for how often has it been throughout history that an army lost a war because sensitive information found its way into the hands of the enemy. It was for this very reason that the Prophet ﷺ clearly instructed Sa'd ﷺ and other leaders of the *Muhaajiroon* and the *Ansaar* to not divulge military secrets to anyone, and this applied equally to Uhud and to all other battles and military encounters in which the Prophet ﷺ participated.

Consulting With His Companions ﷺ

When he had gleaned sufficient information about the Quraish, and when the time was ripe for sharing that information with his Companions ﷺ, the Prophet ﷺ gathered them together to consult with them about an important decision: Should they fortify themselves in Al-Madeenah and wait for Quraish's army to enter

^[1] Refer to *As-Seerah Al-Halabiyah* (2/489).

Al-Madeenah (or simply to go back without fighting), or should they go out to meet the polytheists outside of Al-Madeenah. As for the Prophet ﷺ, he ﷺ felt that they should stay in Al-Madeenah. He ﷺ said to them, "It is a well-fortified place, so if you think it fitting for you to remain here and leave them to continue (their approach) until they make camp (somewhere outside of Al-Madeenah, that would be a good strategy). For if they stay (and besiege us), they will have a very difficult time (in terms of having to wait it out in the desert). And if they enter upon us, we will fight them from inside of Al-Madeenah (whose streets and alleyways we know better than they do)."^[1] For his own reasons, 'Abdullah ibn Ubai ibn Salool agreed on this particular occasion with the Prophet ﷺ.

Others, however, disagreed and wanted to go out to face the enemy. The majority of those who held this latter view were men who missed out on Badr and who were therefore eager to prove their worth on the battlefield. And so they insisted on going out to immediately face the enemy, saying, "O Messenger of Allah, take us out to our enemy." They realized the honour that had been bestowed on the participants of Badr, and they longed to achieve the same honour and distinction. Under normal circumstances, they would accept the Prophet's decision in a given matter; but on this occasion, they were blinded by their enthusiasm and passion.

Ibn Ishaq said, "Those who really wanted to face the enemy continued to try and convince the Messenger of Allah ﷺ to agree with them, until the Messenger of Allah ﷺ entered his home and attired himself in his battle-gear. Meanwhile, the men outside began to blame one another (for going against the Prophet's view in the matter), saying, "The Prophet of Allah ﷺ suggested one course of action, and you suggested another, so go, O Hamzah, and say to the Prophet of Allah, 'We will follow the course of action you want to take.' Hamzah ؓ entered upon the Prophet ﷺ and said, 'O Prophet of Allah, the people blame one another (for going contrary to your view in the matter), and they say to you,

^[1] Refer to *At-Taareekh At-Tabaree* (2/60).

'We will follow the course of action you want to take,' to which the Prophet ﷺ replied, 'Verily, when a Prophet attires himself in his battle-gear, it is not fitting for him to remove it until he fights.'"^[1]

Those Who Wanted to Go Out and Face the Enemy Based Their Opinion on a Number of Factors:

- 1) 'In the Second Pledge of Al-'Aqabah, the *Ansaar* pledged to support the Messenger of Allah ﷺ; the majority of them felt that, by staying in Al-Madeenah and not going out to face the enemy, they were renegeing on that pledge.
- 2) Some members of the *Muhaajiroon* felt that, more so than the *Ansaar*, it was their responsibility to defend Al-Madeenah and prevent the Quraish from entering it and destroying the gardens and fields of the *Ansaar*.
- 3) Those who had missed out on Badr yearned with a burning intensity to face the enemy and to perchance achieve martyrdom.
- 4) Most members of the *Muhaajiroon* and the *Ansaar* felt that, simply by besieging Al-Madeenah, the Quraish would achieve a victory of sorts, a victory that the Muslims did not want to give them. Furthermore, most Muslims expected the siege to last for a long time, in which case the Muslims would remain cut off from the supplies and provisions they relied on for their livelihood.

As for Those Who Wanted to Stay in Al-Madeenah, they Discerned the Following Strategic Benefits of Doing So:

- 1) The Makkan army, though it comprised mainly of fighters from the Quraish, brought along fighters from neighbouring tribes. Given the nature of Arab tribes, and the potential duration of Quraish's siege of Al-Madeenah, it would be only a

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/71).

matter of time before internal discord within Quraish's camp would bring an end to their siege. This was actually a brilliant assumption, for a few years later during the Battle of the Confederates, internal discord was one of the main reasons why the Quraish and their allies returned to Makkah after having besieged Al-Madeenah for an entire month and without having achieved any kind of victory in the process.

- 2) If an army besieges a city whose people are determined to defend their property and their families, and if both armies are of approximately equal strength – as were the armies of the Quraish and of the Muslims – it is highly unlikely that the besieging army will achieve victory. When the Muslims besieged the people of Banu Qainuqaa', they were much more powerful than the members of that tribe, and so they came out victorious rather quickly. But as for Quraish's army that was heading towards Uhud, they were not stronger than the Muslims of Al-Madeenah. A siege, therefore, would most likely have ended with a victory for the Muslims.
- 3) When fighters are defending their wives, children, parents, and relatives, they will certainly be highly motivated to fight bravely.
- 4) If Quraish's army was going to enter Al-Madeenah, Muslim women and children could have, from within the safety of their homes, participated in the fighting in various ways. That would certainly have provided an advantage to the Muslims.
- 5) No one knew Al-Madeenah's streets and alleyways better than the *Ansaar* and the *Muhaajiroon*. If they managed to lure Quraish's army into Al-Madeenah, they would be able to hide themselves while Quraish's fighters, not knowing the best places to hide, would be open targets.
- 6) A besieged army always has the advantage of being able to use weapons – such as stones and rocks – that the other army cannot use. In the beginning of a battle, the besieging army's main goal is to break into a fortress – which, given the use of

primitive weapons, delays the actual killing of those inside – while the besieged army’s goal is to kill those who are trying to get inside. So unless the besieging army has a lot of men that are expendable, their effort to penetrate the fortress – or in this case, the fortified city of Al-Madeenah – will be in vain.

The Prophet ﷺ always trained his Companions ﷺ to feel free to express their views, even when their views were contrary to his; but, it must be remembered, he ﷺ consulted them only when there was no revealed text – from the Qur’an or one of his sayings – that necessitated a specific course of action. Through the process of mutual consultation, the Companions ﷺ were being trained to think about and come up with solutions for the problems of the Muslim nation. The Prophet ﷺ allowed them to speak freely, since there is no point to seeking consultation when people are not free to speak their minds. It therefore never occurred that the Messenger of Allah ﷺ blamed or castigated someone for offering an incorrect view. When he ﷺ was training his Companions ﷺ to make good decisions, the Prophet ﷺ was obeying a direct command of Allah ﷻ:

﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ
اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).”
(Qur’an 3: 159)

Consultation that takes place between a leader and his followers is not a one-way street, a principle that the Companions ﷺ understood very clearly. Although the Companions ﷺ had the right to offer their advice in a given matter, they had to submit to

the final judgment and decision of their leader, the Prophet ﷺ. On this particular occasion, they felt that they had gone too far in voicing their opinion; the Prophet ﷺ decided to go out to face the enemy only because they insisted that he do so. But by the time they realized their mistake, it was too late; and it wasn't just that they were too late; the Prophet ﷺ also wanted to teach them another important lesson (but this time a lesson of how to be a good leader): Once a leader, having weighed all possible options, resolves upon a course of action, he should not hesitate but should instead begin to execute his decision. For if he goes back on his earlier decision, his followers will lose confidence in him, which will result in widespread confusion and distrust within their ranks. The Prophet ﷺ made a firm resolve to go out and meet the enemy. A state of emergency was announced throughout Al-Madeenah: People prepared to go out and fight; each person kept his weapon within reach, even when he went to sleep; guards were dispatched to protect the borders of Al-Madeenah; and a number of Companions ؓ - such as Sa'd ibn Mu'aadh ؓ, Usaid ibn Hudair ؓ, Sa'd ibn 'Ubaadah ؓ - attired themselves in armour, stationed themselves at the door of the *Masjid*, and stood guard over the Messenger of Allah ﷺ. In short, everyone was put on alert as the army prepared to depart from Al-Madeenah and head towards Uhud.

The Muslim Army Heads For Uhud

A Secret Departure and Route

Quraish's army was now nearby, and so, in order to avoid an ambush, the Prophet ﷺ needed to take every necessary precaution as he ﷺ headed out with his army towards Mount Uhud. First, the Prophet ﷺ decided to leave at the quietest possible time, around midnight, a time during which the enemy would surely be in deep sleep. This was more of a well-reasoned conclusion than a mere guess, for, to be sure, the long and arduous journey from Makkah to Al-Madeenah must have

caused a great deal of fatigue to Quraish's soldiers. And when an extremely fatigued person falls asleep, he falls into a deep imperturbable slumber. Neither the sound of voices nor the sound of movement wakes up such a person. So when it was late at night and the Muslim army was ready to march towards Uhud, the Prophet ﷺ indicated that it was time to leave by saying, "Where are the guides?"

Second, the Prophet ﷺ chose the best possible route to reach the battleground, a route from which the Quraish would not likely be able to see the Muslims. The Prophet ﷺ asked for a volunteer to take the Muslims along a path from which they would not pass by or be seen by the enemy. A man named Abu Khaitamah ؓ volunteered for this task, and he ؓ proceeded to lead the Muslims through the property of certain clans and eventually through the garden of a man named Mirba' ibn Qaidhee, who was both blind and a hypocrite. When Mirba' sensed - but could not see - the presence of a large number of strangers passing by, he began to throw dirt into their faces, and he said, "If you are the Messenger of Allah, then I do not give you permission to enter my garden." It is related that he then picked up a handful of dirt and said, "By Allah, had I known that I would hit you and no one else, O Muhammad, I would have struck you in the face with this dirt." No sooner did Mirba' speak these foul words than a number of Muslims raced towards him with the intention of killing him. But the Prophet ﷺ stopped them by saying, "Do not kill him, for this is a person who is blind - blind in vision and blind in the heart." Before the Prophet ﷺ said these words, Sa'd ibn Zaid ؓ managed to deliver a blow to Mirba's head with his bow, causing a tear in his skin, but nothing more serious.

That the Prophet ﷺ chose to travel through gardens and clusters of trees clearly points to how careful the Prophet ﷺ was in terms of maintaining the safety and well-being of his soldiers. Had he ؓ taken the commonly-traveled roads, the enemy would have seen them and taken immediate action against them, or at least would have been able to learn beforehand about the strength, weapons,

and numbers of the Muslims army, all matters that the Prophet ﷺ wanted to keep secret as long as possible.

By travelling through the garden of Mirba', the Prophet ﷺ practically applied an important principle: the needs of the many outweigh the needs of the individual or of the few. When the Prophet ﷺ passed through Mirba's garden with his army, that certainly resulted in some harm to Mirba's garden and crops; nonetheless, the Prophet ﷺ still traveled through the garden. He ﷺ did so because his army benefited greatly in the process, and also because the religious needs of the many outweigh the material needs of the few.

The above-mentioned principle is a category of a broader, more general principle, one that Ash-Shaatibee explained in *Al-Muwafaqaat*: "The test in this matter lies in weighing between benefits and harms: Whatever is greater is given precedence. And if they - the benefit and the harm of doing something - are equal, then that becomes a problematic situation."^[1] And Al-'Izz ibn 'Abdus-Salaam wrote in *Qawaa'id Al-Ahkaam*: "To give precedence to the heavier (and more significant) of two benefits is good and praiseworthy, and to ward off the heavier (and more dangerous) of two harms is also good and praiseworthy. About this the wise ones are in agreement. The same goes for legislations (when one is forced by circumstances to choose only one of two or more legislations): If two legislations are of the same degree (of importance), one should choose between them; if they are not of the same degree, one should choose the more important of the two if one is able to discern it (as actually being the more important of the two)."^[2] He further clarified this issue elsewhere in his book: "The rule is that whenever there is a benefit that is free from negative repercussions, one should strive to achieve (or gain) it; and whenever there is a harm whose removal results in no loss of benefit, then one should strive to ward it off."^[3]

^[1] Refer to *Al-Muwafaqaat* (2/651).

^[2] Refer to *Qawaa'id Al-Ahkaam* (1/6,7).

^[3] Refer to *Qawaa'id Al-Ahkaam* (1/47).

The Hypocrite Ibn Salool Withdraws with One-Third of the Muslim Army

When the Muslims reached Ash-Shaut – a garden that is situated between Al-Madeenah and Uhud – Ibn Salool withdrew from the Muslim army, taking along with him three-hundred fellow hypocrites. He justified his withdrawal with a claim and a complaint: he claimed that no fighting would take place against the polytheists and he complained that the Prophet ﷺ did not listen to him when he suggested that the Muslims should stay in Al-Madeenah instead of going out to fight the polytheists. He is reported to have said, “He obeyed children and people whose opinions are of no value. He obeyed them and disobeyed me. Why should we kill ourselves?”^[1] Notwithstanding his justification for leaving, the true reasons why he left were that he wanted to create chaos in the Muslim camp, to weaken the morale of the Muslim army, and to raise the morale of the enemy. Ibn Salool’s departure plainly shows his treacherous nature and his hatred of Islam. During the Prophet’s lifetime, the Prophet ﷺ informed only Hudhaifah ؓ about the names of the hypocrites, so not even the Companions ؓ could be sure about the identities of all of the hypocrites. When a person died, ‘Umar ؓ would wait and see whether or not Hudhaifah ؓ attended the funeral prayer. If Hudhaifah ؓ did not attend a funeral prayer, ‘Umar ؓ would have a strong indication that the deceased was a hypocrite and so he abstained from praying over him. As for Ibn Salool, however, there is no room for doubt: we know for certain – based on his actions and sayings – that he was not only a hypocrite but the chief of the hypocrites, a status that enabled him to lead three-hundred of his followers away from the Prophet’s army on the Day of Uhud.

Ibn Salool had goals he wanted to achieve through fleeing from the Muslim army, and Allah ﷻ too had a purpose in the withdrawal of the hypocrites: to rid the Muslim army of

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/14).

treacherous elements in order to distinguish the wicked from the good. Allah ﷻ said:

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطَلِّعَكُمْ عَلَى الْغَيْبِ﴾

“Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen).”
(Qur’an 3: 179)

‘Abdullah ibn ‘Amr ibn Haraam’s reaction to the withdrawal of the Hypocrites

‘Abdullah ibn ‘Amr ﷺ tried very hard to convince the hypocrites to come back, but they refused. He ﷺ called out to them saying, “I remind you about Allah and warn you not to betray your people and your Prophet at a time when their enemy has arrived.” The hypocrites responded, “Had we known that you are going to fight, we would not have surrendered you (to the will of your enemy). We think that there will not be any fighting.” When it became clear to him that they were not going to come back, ‘Abdullah ibn ‘Amr ﷺ said, “May Allah distance you (from all goodness), O enemies of Allah. For indeed, Allah will make matters take such a turn that his Prophet ﷺ will not need you in the least.”^[1] In regard to the hypocrites who fled with Ibn Salool, Allah ﷻ revealed the following Verses:

﴿وَمَا أَصَابَكُمْ يَوْمَ التَّقِي الْجَمْعَانِ فَيَاذَنَ اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ ۝١٦٦ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَنَلُوا فِي سَبِيلِ اللَّهِ أَوْ أَدْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمِيذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ۝١٦٧﴾

“And what you suffered (of the disaster) on the day (of the battle

^[1] Refer to Saheeh As-Seerah An-Nabawiyah (pg. 277).

of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal." (Qur'an 3: 166, 167)

Banu Salamah and Banu Haarithah

After it became clear that Ibn Ubai ibn Salool and his followers were not going to come back, the clans of Banu Salamah and Banu Haarithah were on the verge of withdrawing as well. But Allah ﷻ protected them, made their hearts firm, and even revealed a Verse about them:

﴿إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٢٢﴾﴾

"When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust." (Qur'an 3: 122)

Jaabir ibn 'Abdullah ؓ, a member of one of the two above-mentioned clans, said, "This Verse was revealed about us – about Banu Salamah and Banu Haarithah – and I would not love for it to not have been revealed, for in it Allah ﷻ says: 'But Allah was their Wali (Supporter and Protector).'"^[1]

The men of Banu Salamah and Banu Haarithah thought seriously about going back, but they strove to overcome their weakness, and once Allah ﷻ took it upon Himself to be their Protector and Supporter, they overcame their own selves. And as a result, doubt was supplanted by faith, indecision by resolve, and weakness by strength.

^[1] Saheeh Bukhaaree (4051).

Among the Companions رضي الله عنهم, there were two prevailing views about how to deal with Ibn Salool and his followers: The first was to kill them, and the second was to not kill them. Allah ﷻ said:

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَزَكَهُمْ بِمَا كَسَبُوا أُرِيدُونَ أَنْ تَهْتَدُوا
مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ (٨٨)

“Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made go astray? And he whom Allah has made to go astray, you will never find for him any way (of guidance).” (Qur’an 4: 88)

Taking help from Non-Muslims

When the Messenger of Allah ﷺ reached a place called Ash-Shaikhain, he saw a group of men who were making a lot of noise. He ﷺ inquired about them, and he was told that, “These are Jews who are allied to ‘Abdullah ibn Ubai ibn Salool.” The Jews of Al-Madeenah were contractually obliged to help the Muslims in their hour of need; nonetheless, just as the non-participation of Ibn Salool was in the best interests of the Muslims, so too was the non-participation of the Jews – especially since these particular Jews were allied to Ibn Salool. As if sensing that some Muslims might feel that they could use the help of the people they were passing by, the Prophet ﷺ said, “We will not seek the help of the people of polytheism against the people of polytheism.”^[1]

The Prophet ﷺ sends back Some Companions رضي الله عنهم because of their Young Age

Once he ﷺ made camp at Ash-Shaikhain, the Prophet ﷺ ordered some of his Companions رضي الله عنهم to return to Al-Madeenah because they were too young to fight – fourteen years old or younger.

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 278).

Examples of those sent back are the following Companions ﷺ: 'Abdullah ibn 'Umar ﷺ, Zaid ibn Thaabit ﷺ, Usaamah ibn Zaid ﷺ, Zaid ibn Arqam ﷺ, Al-Baraa ibn 'Aazib ﷺ, and Abu Sa'eed Al-Khudree ﷺ. In total, they were seventeen youths. At first, Raafai' ibn Khadeej ﷺ was among this group, but then the Prophet ﷺ gave him permission to fight when he ﷺ was told that Raafai' ﷺ was a skilled spear-thrower. When Samurah ibn Jundub ﷺ - one of those who was ordered sent back - heard about Raafai' ﷺ being given permission to fight, he ﷺ went to his mother's husband, crying and complaining about what had just happened. He ﷺ said, "O my father, the Messenger of Allah ﷺ accepted Raafai' and rejected me, even though I take Raafai' down (in wrestling)." His mother's husband, Murree ibn Sinaan ibn Tha'labah ﷺ - in whose home Raafai' was raised and who was the uncle of Abu Sa'eed Al-Khudree ﷺ - went to the Prophet ﷺ and informed him about what Raafai' ﷺ had told him. The Prophet ﷺ turned to Raafai' ﷺ and Samurah ﷺ and said, "Wrestle (against one another)." The two of them then wrestled, and Samurah ﷺ defeated Raafai' ﷺ, after which the Prophet ﷺ declared that both of them were allowed to fight in the upcoming battle.

Based on the fact that Samurah ﷺ and Raafai' ﷺ were accepted because of their fighting skills, we can safely conclude that one of the reasons why youths were not given permission to fight was the likelihood of them not being able to withstand intense fighting, which would result in their fleeing from the battlefield and, consequently, in the lowering of morale among the ranks of Muslim soldiers. Samurah ﷺ and Raafai' ﷺ, however, showed themselves to be more worthy than their fellow youths and more likely to endure the hardships of battle because of the skills they possessed.

It is also important to appreciate the degree to which the Companions ﷺ, both young and old, desired to struggle for the cause of Islam. It is truly amazing that so many youths who were supposed to remain safely in their homes tried instead to

participate in a very real battle, one that would likely end in their deaths. Their enthusiasm points to the sound educational methodology of the Prophet ﷺ, who taught his Companions ﷺ to long for the Hereafter and to turn away from worldly desires and ambitions.

The Prophet's Strategy For The Impending Battle

The Prophet's strategy against the polytheists was at worst brilliant and at best foolproof. After having sent back those who weren't fit to fight, the Prophet ﷺ chose fifty men among his Companions ﷺ to be archers. He ﷺ then divided his army into three battalions:

- 1) The battalion of the *Muhaajiroon*, whose banner the Prophet ﷺ gave to Mus'ab ibn 'Umair ﷺ.
- 2) The battalion of the Aus, whose banner the Prophet ﷺ gave to Usaid ibn Hudair ﷺ.
- 3) The battalion of the Khazraj, whose banner the Prophet ﷺ gave to Al-Hubaab ibn Al-Mundhir ﷺ.

The speech given by the leader of an army prior to battle is always crucial: He must know his soldiers and use that knowledge to inspire them to the best of his ability. Islamic history books abound with examples of speeches that Muslim leaders gave to their soldiers prior to a battle, speeches that inspired many to fight bravely and to seek martyrdom. Here, according to a narration that is related by Al-Waaqidee, is the speech that the Prophet ﷺ gave just before the Battle of Uhud:

"O people, what Allah commanded me to do in His Book, I command you to do (now): Work in His obedience and desist from the matters that He forbade. Indeed, today you are in a place of reward and savings (i.e., reward that you are saving for the Hereafter), at least for those among you who know their responsibilities and then prepare themselves to fulfill them, upon patience, certainty (of faith), seriousness, and activeness. For indeed, fighting against the enemy is hard and unpleasant; few

are those who patiently do it. For indeed, Allah is with those who obey Him, and the *Shaitaan* (the Devil) is with those who disobey Allah. So begin your deeds with patience upon *Jihaad*, and in doing so, search out for what Allah promised you. And you must follow what I command you to do, for indeed, I ardently want you to do what is right. And indeed, discord, disagreement, and losing heart are part of what it means to be incapable and weak, which Allah ﷻ does not love, and for which Allah grants neither help nor victory.”^[1]

The Prophet ﷺ stressed three important themes in this speech: The need to work hard in the sphere of *Jihaad*, the importance of being patient upon meeting the enemy in battle, and the evil consequences of discord and disunity among the ranks of Muslims.

The strategic Importance of both Mount Uhud and Mount ‘Ainain

Facing Mount Uhud was Mount ‘Ainain, which was more like a large hill than a mountain. Arriving first at the battlefield, and discerning the strategic importance of both mountains, the Prophet ﷺ ordered his army to stand with their backs facing Mount Uhud; this way, the polytheists would be able to mount an attack from one front only, and the Muslims would have nothing to worry about in terms of being attacked from the rear of their army. And to make this strategy foolproof, the Prophet ﷺ placed fifty archers on the top of Mount ‘Ainain, for since ‘Ainain faced Uhud, it was highly likely that Quraish’s leaders would attempt, during the course of the battle, to send horsemen around ‘Ainain in order to attack the Muslims from behind, thus effectively trapping the Muslims from two sides. Fearing that eventuality, the Prophet ﷺ ordered the archers, under the leadership of ‘Abdullah ibn Jubair ؓ, to remain on top of Mount ‘Ainain and deter horsemen from attempting to go around it. The Prophet ﷺ ordered them to ignore what was happening on the battlefield and to remain where they were regardless of whether the

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/221, 222).

Muslims were winning or losing. He ﷺ said to them, "Even if you see that we are being snatched away by birds, do not leave this position of yours until I send for you. And even if you see that we have defeated the enemy and have crushed them, do not leave (this position) until I send for you."^[1] In more general terms, the Prophet ﷺ stressed the importance of obeying his command on the battlefield, saying to his army, "Do not move from here until I tell you to do so," and also saying to them, "Let no one (among you) fight until I order him to fight."

And he ﷺ said to the leader of the archers, "Shower their horsemen with arrows, so that they do not come upon us from behind. And remain firm in your position, regardless of whether we are winning or losing." He ﷺ also said to all of the archers, "Stay in your position; do not leave it. If you see us defeating them, even to the point that we enter their encampment, do not depart from your post. And if you see us being killed, do not help us or defend us. Instead, keep firing arrows at them, for horses will not approach when arrows are being fired. Indeed, we will remain victorious (today) so long as you stay in your place. O Allah, I indeed make You bear witness upon them (that I have conveyed to them their duty and mission for this battle)."^[2]

The Muslims took control of the high ground, leaving the valley for Quraish's army, so that Quraish's soldiers would have to face Uhud, and have their backs turned to Al-Madeenah. The archers on top of Mount 'Ainain had three important tasks: First, to take control of the mountaintop; second, to protect the Muslims from the rear of their army; and third, to prevent enemy horsemen from riding around the mountain and from approaching the Muslims.

^[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter "What is Disliked in Terms of Disagreement and Discord During War, and the Punishment of One Who Disobeys His Leader"; *Hadeeth* number: 3039.

^[2] Refer to *As-Seerah Al-Halabiyyah* (2/496); also, refer to *Seerah* Ibn Hishaam, to the chapter titled "The Messenger's Preparations for Fighting"; and refer as well to the following sources: *Fathul-Baaree*, in the explanation of *Hadeeth* number: 4043; *Ar-Raheeq Al-Makhtoom*; and *Taareekh At-Tabaree* (2/507).

Straightening the Rows

The Messenger of Allah ﷺ approached his Companions and straightened their rows in the same manner that he straightened the rows for prayer. He walked through the rows, saying, "Come forward, O so-and-so," and, "Move back, O so-and-so," continuing to do so until the rows were straightened.^[1] In the earlier rows he placed the strongest fighters, so that they could open the way for the fighters behind them.

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/219).

2

In The Heat Of The Battle

The Early Stages Of The Battles – Things Go Well For The Muslims

Before the battle began, Abu Sufyaan tried to divide the ranks of the Muslims. He sent a messenger to the *Ansaar*, saying to them, "Do not stand between us and our cousin (i.e., Prophet Muhammad ﷺ), and we will soon leave you, for we have no need to fight you." They of course gave a response that was most displeasing to him.^[1] When that did not work, the Quraish made another attempt, sending to the Muslims a treacherous native of Al-Madeenah – Abu 'Aamir Ar-Raahib (the monk). Abu 'Aamir went to certain members of the Aus tribe and said, "I am Abu 'Aamir," expecting that his return to Al-Madeenah would be welcome news to the Aus, but instead this is the response he received: "Then may Allah not make you pleased, O wicked-doer!" Upon hearing their response, Abu 'Aamir said, "Since I have parted from here, my people have become afflicted with evil." Later on that day, he fought fiercely alongside the polytheists and against the Muslims.

As was customary among Arabs, the battle was preceded by a duel. According to the author of *As-Seerah Al-Halabiyyah*, Talhah ibn 'Uthmaan, the bearer Quraish's banner on the Day of Uhud,

^[1] Refer to *Imtaa' Al-Asmaa'* by Al-Miqreezee (1/120).

came forward and demanded that an opponent come out and engage in a duel with him. No one from the Muslim army came forward. Talhah then said, "O Companions of Muhammad ﷺ, you indeed claim that Allah will hasten us to the Hellfire with your swords, and that He will hasten you to Paradise with our swords. So is there anyone among you who will hasten me to the Hellfire with his sword, or at least allow me to hasten him to Paradise with my sword?" 'Alee ؓ came forward and said to him, "By the One Who has my soul in His Hand, I will not part from you until Allah hastens you to the Hellfire with my sword or hastens me to Paradise with your sword." The two of them fought, and 'Alee ؓ delivered the first and only blow: a hit with his sword that cleanly severed Talhah's leg from his body. Talhah fell to the ground with blood gushing from his wound; the humiliation suffered by Talhah did not end there: as he fell to the ground, his garment was raised and his private areas became exposed. He pleaded with 'Alee ؓ, saying to him, "O my cousin, I ask you (to spare me) by Allah and by my familial relation to you." 'Alee ؓ then left him lying there, without finishing him off. And the Messenger of Allah ﷺ made *Takbeer* (i.e., he ﷺ said, '*Allahuakbar*,' Allah is the Greatest). Some of the Companions ؓ said to 'Alee ؓ, "Why did you not finish him off?" 'Alee ؓ responded, "Verily, when his private area became exposed, my cousin appealed to me based on my familial relation to him. I was too shy of him (to kill him while he was in that predicament and while his private area was exposed)."^[1]

The two armies then collided and the fighting was fierce. Wanting to motivate his Companions ؓ to fight bravely, the Messenger of Allah ﷺ took hold of a sword and said, "Who will take this from me?" A number of Companions ؓ extended their arms, with each one of them saying, "Me, me!" Without giving it to anyone, the Prophet ﷺ asked, "But who will take it and fulfill its right?" Everyone stepped back, and Simaak ibn Kharashah Abu

^[1] Refer to *As-Seerah Al-Halabiyah* (2/ 497-498) and to *Tafseer At-Tabaree* (7/218). The story is related in similar form in *Seerah Ibn Hishaam*.

Dujaanah ؓ asked, "And what is its right, O Messenger of Allah?" He ﷺ said, "For you to strike the enemy with it until it bends (out of shape)." Abu Dujaanah ؓ said, "I will take it and fulfill its right," upon which the Prophet ﷺ handed the sword over to him. A brave man, Abu Dujaanah ؓ was known to prance and strut during battle. When the Prophet ﷺ saw him prancing and strutting between the two rows (of the armies), he ﷺ said, "It is a way of walking that Allah hates (because it indicates arrogance and pride), except in a situation similar to this (because it raises the morale of Muslim army)." Imam Muslim related that Abu Dujaanah ؓ took the sword and began to split the heads of polytheists with it.^[1]

Az-Zubair ibn Al-'Awwaam ؓ later recounted Abu Dujaanah's feats on the Day of Uhud: "I was somewhat hurt when I asked the Messenger of Allah ﷺ for the sword and he ﷺ refused to give it me, instead handing it over to Abu Dujaanah. I said, 'I am the son of Safiyyah, who is his (i.e., the Prophet's) aunt, and I am from the Quraish. I stood up to ask for it before Abu Dujaanah ؓ did the same, but the Prophet ﷺ gave it to Abu Dujaanah ؓ and left me (standing there). By Allah, I will see what he does.' And so I followed him; he took out a red head-cloth, which he tied around his head. And the people of the *Ansaar* said, 'Abu Dujaanah has taken out the head-cloth of death,' which is what they would say when he would tie it around his head. Whoever he met (from the enemy) he killed. As for the enemy, they had with them a man who would finish off every single one of our wounded men. That man and Abu Dujaanah ؓ were on a course to meet one another; they slowly came closer to one another, and I invoked Allah ﷻ to make them come together (and fight). They met and traded blows. The polytheist hit Abu Dujaanah ؓ, who warded off the blow with his shield. Abu Dujaanah ؓ returned the blow with a strike that killed the man. Then I saw him raise his sword over the

^[1] *Saheeh Muslim*, the Book of the Companions' Merits; *Hadeeth* number (2470); also, refer to *Seerah Ibn Hishaam*, to the chapter heading, "The Affair of Abu Dujaanah ؓ."

Throughout the earlier stages of the battle, Quraish's horsemen, who were led by Khalid ibn Al-Waleed, did not participate in the battle, but instead stood to one side waiting for the opportune moment to join the fray. That moment was handed to them on a silver platter when the Muslim archers left their positions on top of Mount 'Ainain; furthermore, Khalid ibn Al-Waleed was too good of a military strategist to waste away the opportunity that was just given to him. And so he led his horsemen around Mount 'Ainain and mounted an assault on the Muslims from behind – so that his horsemen were situated between the Muslims and Mount Uhud. Until Quraish's horsemen mounted this assault, Quraish's other fighters were in the process of fleeing, showing all the signs that Uhud was simply going to be a repetition of Badr. But when they saw the Muslims in a state of confusion, and when they saw their horsemen mounting an effective attack on the rear of the Muslim army, they felt a renewed sense of hope. They stopped fleeing and began fighting. What the Prophet ﷺ tried to prevent – through placing archers on top of Mount 'Ainain – was actually happening: The Muslims were surrounded and were being attacked on two fronts.

As a result of what happened, the Muslims fought in a highly unorganized manner, to the degree that they couldn't distinguish between friend and foe. They unwittingly began to fight against one another, which resulted in at least one death, the death of Al-Yamaan ؓ, father of Hudhaifah ibn Al-Yamaan ؓ.

Muslims began to fall down as martyrs on the battlefield; and to exacerbate the situation, Muslim soldiers had no idea where the Messenger of Allah ﷺ was. Every Muslim the polytheists came across they killed. They penetrated the ranks of Muslim fighters, reaching very close to the Prophet ﷺ and even inflicting him with wounds. Pelting him with stones, they broke his noble nose and one of his teeth, and they broke open the skin on his noble face, which resulted in blood gushing forth from it. Anas ؓ related that, when blood began to pour down from his face, the Prophet ﷺ said, "How can a people succeed when they have

ruptured his skin (on his face) and have broken his tooth, and all that he did was invite them unto Allah?"^[1] Allah ﷻ then revealed the Verse:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾﴾

"Not for you (O Muhammad ﷺ, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zaalimoon (polytheists, disobedients, and wrongdoers, etc.)." (Qur'an 3: 128)

On the battlefield, meanwhile, a man named Ibn Qamiah killed Mus'ab ibn 'Umair ﷺ, who bore a strong resemblance to the Messenger of Allah ﷺ. Perhaps because of that resemblance, the Quraish began to say, "Muhammad has indeed been killed," a lie that quickly spread among the ranks of both the Muslim army and Quraish's army.

Since they were being slaughtered, since they were scattered about and not united in one place, and since they heard reports about the Prophet's death, the Muslims began to flee from the battlefield, with some of them entering Al-Madeenah, while others sought refuge on top of Mount Uhud. That it was not easy for the polytheists to pursue Muslims who were climbing Mount Uhud is perhaps what saved many Muslims from being killed on that day.

While many Muslims fled and others, having heard false reports about the Prophet's death, sat down near the battlefield in a state of shock, some Muslims chose to seek out martyrdom. One such Muslim was Anas ibn An-Nadr ﷺ, who, for many months, was mourning the fact that he had not participated in the Battle of Badr. After the Battle of Badr was concluded, Anas ibn An-Nadr ﷺ said, "By Allah, if Allah allows me to participate in another battle alongside the Messenger of Allah ﷺ, Allah will indeed see what I will do!" He ﷺ showed on the Day of Uhud

^[1] *Saheeh Muslim*, the Book of *Jihad* and *Siyar*, chapter, "The Battle of Uhud"; *Hadeeth* number: 1791.

that he was truthful to his word. When the situation took a turn for the worse for the Muslims, Anas ؓ passed by a group of Muslims who were so shocked by the rumour of the Prophet's death, they tossed their weapons to the ground and stopped fighting. Anas ؓ asked them, "Why are you sitting down?" They answered, "The Messenger of Allah ﷺ has been killed!" He said, "O people, even if Muhammad ﷺ has been killed, the Lord of Muhammad has not been killed, so die for that which Muhammad ﷺ has died," after which he ؓ said, "O Allah, I excuse myself to you for what these people - i.e., the Muslims - have said, and I absolve myself from what these people - i.e., the polytheists of the Quraish - have come with." Anas ؓ then met Sa'd ibn Mu'aadh ؓ and said, "O Sa'd, I indeed smell the fragrance of Paradise beneath Uhud," upon which he launched himself into the midst of the battlefield, fighting with a ferocity that, if translated into words, would say, "Here I am fulfilling my pledge, O Allah!" The sword of Anas ؓ was lowered only when its owner finished breathing his last breath. Later on, when they came across his body, the Muslims counted more than eighty wounds on his body, wounds that rendered him unrecognizable and wounds that were caused by swords, spears, and arrows. Only his sister ؓ was able to recognize him, and even she ؓ was able to identify him only because she recognized the shape and size and texture of his fingers. The following saying of Allah ﷻ was revealed about Anas ؓ and others like him:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ (٢٣)

"Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihaad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed [i.e., they never proved treacherous to their covenant which they concluded with Allah] in the least." (Qur'an 33: 23)

As for those Muslims ﷺ who fled in spite of the Prophet's entreaties for them to stand firm and fight, Allah ﷻ revealed this Verse about them:

﴿إِذْ تَصْعَدُونَ وَلَا تَكُونُ عَلَى أَحَدٍ وَالرُّسُولُ يَدْعُوكُمْ فِي
أَخْرَابِكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِيكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾﴾

“(And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which has befallen you. And Allah is Well-Aware of all that you do.”
(Qur'an 3: 153)

But in the end, as is confirmed in the following Verse, Allah ﷻ forgave them for fleeing from battle:

﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ
بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾﴾

“Those of you who turned back on the day the two hosts met (i.e., the battle of Uhud), it was Shaitaan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.” (Qur'an 3: 155)

After the rumour of the Prophet's death spread throughout the ranks of both armies, the first person to find out that the Prophet ﷺ was actually alive and not dead was the Companion Ka'ab ibn Maalik ﷺ, who raised his voice to announce the good news but was quickly silenced by the Prophet ﷺ, since, given the weakness of the Muslims and the consequent susceptibility of the Prophet ﷺ to an attack, it was not a good idea to let the polytheists know that he ﷺ was alive.

The Prophet's Strategy To Reunite And Reassemble His Army, And The Brave Men ؓ Who Defended Him

One of the main goals of Quraish's continued assault on the Muslims was to kill the Prophet ﷺ, who, despite seeing his Companions ؓ fall down one after the other, remained steadfast on the battlefield. His situation looked precarious at best, for he ﷺ was surrounded on all sides by enemy soldiers. And the only men he had with him were nine Companions ؓ, seven of whom were from the *Ansaar*. Trapped, and with no hope of overcoming the enemy, the Prophet ﷺ and his nine defenders ؓ had no choice but to attempt to break through enemy lines and make their way to the mountain, so that they could join the rest of their army. While those nine men defended the Prophet ﷺ, and while they made their way to the mountain, they were killed one after another. Then Talhah ibn 'Ubaidullah ؓ fought fiercely to defend the Prophet ﷺ, until finally he ؓ was hit by an arrow that caused his right arm to become paralyzed. Having finally reached the mountain, the Prophet ﷺ tried but was unable to climb a large stone. Talhah ؓ then sat down underneath, taking his weight and allowing him to reach and climb the top of the stone. Az-Zubair ؓ said, "I then heard the Prophet ﷺ say, 'Talhah has made himself deserving (of Paradise).'^[1]

Another Companion who bravely defended the Prophet ﷺ on that day was Sa'd ibn Abee Waqaas ؓ. The Prophet ﷺ would hand him arrows and say, "Shoot, O Sa'd, may my mother and father be held ransom for you."^[2] Abu Talhah Al-Ansaaree ؓ, one of the most skilled of archers, also strove valiantly to protect the Prophet ﷺ. According to a narration that is related by trustworthy narrators, the Messenger of Allah ﷺ said, "Indeed,

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 296) and to Ibn Hishaam, to the chapter, "The Messenger ﷺ Being Unable to Climb the Rock and Talhah ؓ then Helps Him." This narration is also related by At-Tirmidhee, Ahmad, and Al-Haakim. Al-Haakim declared that the *Hadeeth* is authentic, and Adh-Dhahabee concurred with his assessment.

^[2] *Saheeh Bukhaaree*, the Book of Battles (4055).

just the voice of Abu Talhah within the army is harder upon the polytheists than an entire platoon.”^[1] Not only was he firing arrows at the enemy; Abu Talhah ﷺ also shielded the Prophet ﷺ with his own armour. To get more power into his shots, Abu Talhah ﷺ would pull back very hard with the string of his bow, doing so to the extent that he broke two or three bows on that day. If a Muslim would pass by with a quiver of arrows, the Messenger of Allah ﷺ would say to him, “(Hand them over) to Abu Talhah.”^[2] The Prophet ﷺ would then raise his head to look at the enemy, which would prompt Abu Talhah ﷺ to say, “O Prophet of Allah ﷺ, may my father and mother be sacrificed for you, do not raise your head and expose yourself thus, for one of the enemy’s arrows might strike you. Let me be closer, so that it is my chest and not yours that they hit.”^[3]

The situation looked so bleak for the Prophet ﷺ that a woman approached in order to defend him. Using her sword when necessary and her bow and arrow when possible, Nusaibah bint Ka’ab ﷺ stood as a shield in front of the Prophet ﷺ. And she ﷺ too was afflicted with great wounds. Abu Dujaanah ﷺ, whose feats have hitherto been discussed, stood right over the Prophet ﷺ, shielding him with his own body. Arrow after arrow struck him in his back while he literally acted like a shield and stood firmly above the Prophet ﷺ.

Abu Bakr ﷺ and Abu ‘Ubaidah ﷺ also fought valiantly to defend the Prophet ﷺ; furthermore, Abu ‘Ubaidah ﷺ used his own teeth to extract the two arrows that were lodged in the face and mouth of the Prophet ﷺ. When the situation looked very bleak, a number of Muslims – around thirty in total – came to the rescue, warding off all of the enemy’s attempts to reach the Prophet ﷺ. Among those men were the following intrepid soldiers: Qataadah ﷺ, Thaabit ibn Ad-Dahdaa ﷺ, Sahl ibn Haneef ﷺ, ‘Umar ibn Al-

^[1] *Al-Musnad*; also, refer to *Al-Fath Ar-Rabbaanee* (22/589); all of the narrators of this *Hadeeth* are trustworthy.

^[2] *Saheeh Bukhaaree* (4064).

^[3] *Saheeh Bukhaaree* (4064).

Khattaab ؓ, 'Abdur-Rahmaan ibn 'Auf ؓ, and Az-Zubair ibn Al-'Awwaam ؓ.

With the aid of other Companions ؓ, 'Umar ibn Al-Khattaab ؓ thwarted Khalid ibn Al-Waleed's attempt to mount an offensive against the Muslims from the higher parts of the mountain. The mountain top was the only place the Muslims had controlled, and they knew that they had to fight hard to regain control of it from Khalid and his men, which is what they managed to accomplish. Soon thereafter the polytheists lost all hope of ending the battle with a decisive victory. True, they had the upper hand, but the fighting had been fierce, and they just didn't have the stamina to go on, while the Muslims, who were facing defeat, were fighting as if they could go on forever.

As the Quraish started to give up hope of achieving a decisive victory, the Prophet ﷺ saw the opportunity to withdraw and, more importantly, to regroup. He ﷺ, the Companions ؓ that were with him, and other Companions ؓ then met together in one of mountain passes of Mount Uhud. And even though the Muslims succeeded in driving back the polytheists, they were overcome with pain and sadness and fear. Allah ﷻ then sent down a slumber upon them, and they slept for a short while. As soon as they woke up, they all felt safe, reassured, and at peace. Allah ﷻ said:

﴿ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَعْشَىٰ طَائِفَةٌ مِّنْكُمْ وَطَائِفَةٌ
 قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ عَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ
 لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا
 يَبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ
 فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي
 صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾﴾

"Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others

and the Prophet ﷺ) and thought wrongly of Allah – the thought of ignorance. They said, “Have we any part in the affair?” Say you (O Muhammad ﷺ): “Indeed the affair belongs wholly to Allah.” They hide within themselves what they dare not to reveal to you, saying, “If we had anything to do with the affair, none of us would have been killed here.” Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,” but that Allah might test what is in your breasts; and to Mahis (this word has three meanings, 1) to test, 2) to purify, and 3) to get rid of) that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts.” (Qur’an 3: 154)

Scholars of *Tafseer* agree that the “Party (that) was thinking about themselves” refers to the hypocrites. As for the Quraish, its soldiers were exhausted. They ostensibly won the battle, but they were worn out; and the Muslims, who ostensibly lost the battle, were fresh and at peace from the moment that Allah ﷻ ‘sent down security’ upon them. It is because the Quraish lost hope of finishing off the Muslims that they left Uhud, having to feel content with what they had accomplished – a partial and tainted victory, partial and tainted because they did not achieve their primary goal of killing the Prophet ﷺ and because most of the Muslims survived the battle and would live on to fight future battles against the Quraish.

Some Of The Martyrs Of Uhud

1) Hamzah ibn ‘Abdul-Muttalib ؓ: The Appointed Chief of All Martyrs on the Day of Resurrection

On the Day of Uhud, Hamzah ؓ fought no less bravely, valiantly, and skillfully than he ؓ did on the Day of Badr. He began the fighting by severing the heads of a number of men from the Banu ‘Abd-Daar clan, all of whom were carrying banners of their army. While Hamzah ؓ was living up to his reputation as a dangerous and skilled soldier, a man named Wahshee was lying in wait for

him, looking for the opportune moment to kill him. Wahshee wanted nothing to do with the battle; he probably didn't really care who won; what was important to him was that he won something that day - his freedom. Perhaps it would be best to let Wahshee himself relate his story, which is at once tragic and moving:

During the Battle of Badr, Hamzah ؓ killed Tu'aimah ibn 'Adee ibn Al-Khiyaar. My master, Jubair ibn Mut'im (who was Tu'aimah's nephew), said to me, 'If you kill Hamzah in retaliation for his having killed my uncle, you will become a free man. When the people (of the Quraish) set out in the year of 'Ainain - 'Ainain being a mountain that faced Mount Uhud, and between the two there is a valley - I went with them to the battle. When they lined up in rows to fight, Sibaa' came out (from the rows) and said, 'Will anyone engage in a duel (with me)?' Hamzah ibn 'Abdul-Muttalib ؓ came out and said, 'O Sibaa', O son of Umm Anmaar do you dare to challenge Allah and His Messenger?' He then attack Sibaa', who became like the forgotten past (i.e., Hamzah killed him). I waited in ambush for Hamzah, placing myself underneath a stone. When he approached me, I threw my spear at him, aiming at and hitting his private area, so that it came out on the other side (of his body) from his hips; he died as a result. When the people returned (to Makkah), I returned with them and stayed in Makkah until Islam spread there (perhaps he is referring here to the year in which the Muslims conquered Makkah). Then I (probably fearing for his life) went to At-Taaif. Soon thereafter, the people of At-Taaif sent messengers to the Messenger of Allah ﷺ. It was said to me, 'Messengers are not harmed,' and so I went out with them (to Al-Madeenah) until I reached there and entered into the presence of the Messenger of Allah ﷺ. When he ﷺ saw me, he inquired, 'Are you Wahshee?' I said, 'Yes.' He ﷺ said, 'You killed Hamzah?' I said, 'What has reached you about me is true.' He ﷺ said, 'Are you then able to hide your face from me?' And so I left. When the Messenger of Allah ﷺ died (by which time Wahshee had embraced Islam) and when Moosailamah the Liar came out, I said, 'I will go out to (meet) Moosailamah (in battle); perhaps I will (be able to) kill him and thus make up for what I did to Hamzah ؓ. I went out

with the people and (during the battle) there standing in an opening in the wall was a man. I threw my spear at him; it hit him in the middle of his chest and came out from between his shoulders. A man from the *Ansaar* then jumped on him and struck him with his sword on his head. 'Abdullah ibn Al-Fadl said that Sulaimaan ibn Yasaar informed him that he heard 'Abdullah ibn 'Umar ؓ say, "A young girl (one of Moosailamah's followers) who was on the roof of the house said, 'Oh! Alas for the leader of the believers; he was killed by a black slave (i.e., Wahshee ؓ).'"^[1]

The Prophet ﷺ asks about the Death of Hamzah ؓ

Shortly after the conclusion of the battle, the Messenger of Allah ﷺ asked his Companions ؓ, "Who saw the death of Hamzah?" A man ؓ in the crowd answered, "I saw his death." The Prophet ﷺ said, "Go and show him to us." The man led the Prophet ﷺ until he reached the body of Hamzah ؓ. The Prophet ﷺ stood over him and saw how his stomach had been ripped open and how his body had been mutilated by the enemy. The man ؓ said, "By Allah, O Messenger of Allah, he was mutilated. According to one report, the Prophet ﷺ cried when he was informed about Hamzah's death, and sobbed when he later saw his corpse and how badly it had been mutilated.

The Prophet ﷺ stood over the martyrs, among whom was Hamzah ؓ, and announced, "I am a witness over these (martyrs); enshroud them in their blood, for indeed, any wound that is inflicted in the way of Allah will come bleeding on the Day of Resurrection. Its colour will be the colour of blood, but its smell will be the smell of *Al-Misk* (the best kind of perfume). So put forward (in the grave) those of them who know the most Qur'an, and place him (i.e., the one who knows the most Qur'an out of the two people who share a grave) in *Al-Lahd* (the side compartment of a grave)."^[2]

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Death of Hamzah ibn 'Abdul-Muttalib ؓ"; *Hadeeth* number: 4072.

^[2] *Saheeh Bukhaaree* (4079).

The patience of Hamzah's Sister, Safiyyah bint 'Abdul-Muttalib ﷺ

Az-Zubair ibn Al-'Awwaam ﷺ said, "At one point during the Day of Uhud, a woman came racing [towards the battlefield (the battle had already been concluded)]. She was on the verge of getting to where she would be overlooking the corpses of dead (Muslims), and the Prophet ﷺ, who hated for her to see them, said, 'A woman! A woman!' From where I was, I was able to see that it was Safiyyah, and I raced towards her and managed to reach her before she reached the dead bodies [of fallen Muslim soldiers (her brother Hamzah ﷺ was among them)]. She then pushed me in my chest, (which was not surprising) for she certainly was a tough and hardy woman. She said, 'May you have no earth underneath you (to keep you standing)! Get away from me!' I said, 'Verily, the Messenger of Allah ﷺ has commanded you (to stop).' She stopped and took out two garments that she had with her and said, 'Here are two garments that I have brought for my brother, Hamzah ﷺ, for news of his death has indeed reached me. So enshroud him in them.' We took the two garments with the intention of enshrouding Hamzah ﷺ in them, but when we reached him, we saw beside him a slain man from the *Ansaar* ﷺ, a man who was treated (by the enemy) in a similar manner to how Hamzah ﷺ was treated (in terms of being mutilated and disfigured). We were uncomfortable and shy with the idea enshrouding Hamzah ﷺ in two garments, while there was nothing in which the *Ansaaree* man could be enshrouded. We said (among ourselves), 'One garment for Hamzah, and one garment for the *Ansaaree* (man).' We measured the garments and found one of them to be longer than the other, and so we drew lots (to decide who was going to be enshrouded in the longer garment). We then enshrouded each one of them in the garment that was assigned to him through the drawing of lots."^[1]

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 285); also, refer to *Seerah Ibn Hishaam*, to the chapter titled: "Safiyyah ﷺ and Her Sadness for Hamzah ﷺ."

“There are no Women crying for Hamzah ؓ”

When the Messenger of Allah ﷺ returned from Uhud, he heard *Ansaaree* women crying, which prompted him ﷺ to say, “But as for Hamzah ؓ, there are no women crying for him.” These words having been conveyed to them, the women of the *Ansaar* ؓ began to cry for Hamzah ؓ. The Messenger of Allah ﷺ then fell asleep, and when he woke up, they were still crying. He ﷺ said, “O woe upon them! They are still crying since (earlier) today! Then let them cry, but after today, let them never again cry for a dead person.”^[1] It was then that *An-Niyaahah* became forbidden in Islam; *An-Niyaahah* is to cry out loud, while repeating phrases with which one, most often a woman, expresses one’s anger and bitterness over someone’s death. As time passed, more revelation was sent down to stress the wickedness of *An-Niyaahah*, to the degree that it became one of the “Major Sins.” Repeated warnings about *An-Niyaahah* were necessary since the practice had been deeply-rooted in Arab culture. The Prophet ﷺ said, “To practice *An-Niyaahah* over the dead is from the matters of *Al-Jaahiliyyah* (Pre-Islamic ignorance). If a woman who practices *An-Niyaahah* does not repent before she dies, then when she will be resurrected on the Day of Resurrection she will have upon her garments made of tar; then placed and ignited over them will be coats made of the blaze of Hellfire.”^[2] People stopped practicing *An-Niyaahah*, meaning that they stopped wailing complainingly about the deaths of their loved ones; nonetheless, it still being permissible to do so, they continued to cry when one of their loved ones died.

The Messenger of Allah ﷺ Names a newborn after his Martyred Uncle ؓ

Jaabir ibn ‘Abdullah ؓ said, “A baby boy was born to one of our men and the people asked, ‘What should we name him?’ The Prophet ﷺ said, ‘Name him with the most beloved of names to me:

^[1] Refer to *Saheeh Ibn Maajah* by Al-Albaanee, may Allah have mercy on him (1/265).

^[2] Refer to *Saheeh Al-Jaamai’ As-Sagheer* by Al-Albaanee (2/1151).

(the name of) Hamzah ibn 'Abdul-Muttalib.'^[1] As is clear from this narration and from the fact that the Prophet ﷺ did not want to see the face of Wahshee ؓ, the Prophet ﷺ loved his uncle, Hamzah ؓ, a great deal. It is important to note, however, that even though Hamzah ؓ is a beautiful name, one that continues to be given to newborn Muslims today, Allah ﷻ later revealed to the Prophet ﷺ the names He ﷻ loves most. The Prophet ﷺ said, "Verily, the most beloved of your names to Allah are: 'Abdullah and 'Abdur-Rahmaan."^[2]

“So then are You able to hide Your face from Me?”

It appears that, after Wahshee ؓ embraced Islam, the Prophet ﷺ said to him, “So then are you able to hide your face from me?” which was more of a request than a question. This does not mean that Wahshee ؓ was doing something wrong or that the Prophet ﷺ was holding him responsible for his prior crime – that of killing Hamzah ؓ – for Islam erases what comes before it in terms of sins. No, the Prophet ﷺ said these words simply because he ﷺ wanted to let Wahshee ؓ know that seeing him brought back bad and painful memories, memories of his uncle being disfigured and mutilated. Continuing to see Wahshee would perhaps resulted in anger and pain that would not easily go away; the Prophet ﷺ asked Wahshee ؓ to leave his presence because he was the source of those bad memories.

According to an authentic narration, Wahshee ؓ said, “I went to the Prophet ﷺ and he ﷺ said to me, ‘(Are you) Wahshee?’ I said, ‘Yes.’ He ﷺ said, ‘You killed Hamzah?’ I said, ‘Yes, all praise is for Allah, Who honoured him (with martyrdom) at my hands, and Who did not humiliate me at the hands of Hamzah ؓ (i.e., I was not killed by him and was thus given the opportunity to repent).’

^[1] Related by Al-Haakim (3/196), and the chain of the narration is *Hasan* (i.e., acceptable).

^[2] *Saheeh Muslim*, the Book of *Al-Adab*, chapter, “It is Forbidden to Take on the *Kunyah* (Title) of Abul-Qaasim, and a Clarification of Those Names that are Recommended”; *Hadeeth* number: 2132.

The people of the Quraish said to the Prophet ﷺ, 'Do you love him even though he killed Hamzah?' I said, 'O Messenger of Allah, ask Allah to forgive me.' The Messenger of Allah ﷺ spit into the ground three times, after which he pushed me in my chest three times. He ﷺ then said, 'Wahshee, go out and fight in the way of Allah, just as you used to fight to hinder (men from following) the path of Allah.'"[1]

Here, the Prophet ﷺ gives advice to Wahshee ؓ that is applicable and relevant to new-Muslims and sinning Muslims alike: If you want to atone for your sins, do the exact opposite of the sins you used to perpetrate. If one used to steal, let him dedicate his life to giving charity; if one used to turn people away from Islam, let him dedicate his life to inviting people to Islam, and so on.

There probably were many ways for Wahshee ؓ to atone for his sins; embracing Islam, which is what he did, was first and foremost among those ways. Nonetheless, fighting in the way of Allah ﷻ was most appropriate considering how he had previously weakened the Muslim army by killing its most skilled and fiercest soldier.

To be sure, the Prophet's advice to Wahshee ؓ played some part in him going to Al-Yamaamah to fight in the apostate wars and to make Moosailamah the Liar his target, just as he had once made Hamzah ibn 'Abdul-Muttalib ؓ his target. After all, assassinations were what Wahshee ؓ specialized in, for the precise spear-thrower of yesterday was the precursor of the skilled marksman of today who can fire at a target from hundreds of meters away. Wahshee ؓ achieved his goal by killing Moosailamah, and he ؓ is reported to have later said, "I killed the best of people (i.e., Hamzah ibn 'Abdul-Muttalib ؓ), and I killed the worst of people, Moosailamah the Liar.""[2]

[1] Related by At-Tabaraanee in *Al-Kabeer*, and its chain is *Hasan* (acceptable) (22/139); *Hadeeth* number: 370; also, refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 286).

[2] Refer to *Muhammad Rasoolullah* by Saadiq 'Urjoon (3/602) and *Saheeh Bukhaaree* (4072).

Mus'ab ibn 'Umair ؓ

Khabbaab ؓ said, "Seeking the Countenance of Allah, we migrated with the Messenger of Allah ﷺ, and we hoped for our reward from Allah. There were those among us who did not take any early payment of that reward (instead preferring to save all of their rewards for the Hereafter). One of them was Mus'ab ibn 'Umair ؓ, who was killed on the Day of Uhud. The only thing he left behind (in this world) was a single garment, so that, when we would cover his head, his legs would be left exposed. And when we would cover his legs, his head would be left exposed. The Messenger of Allah ﷺ said, 'Cover his head (with the garment) and place *Al-Idhkir* (a kind of grass or herb or plant) over his legs.' And among us were those whose fruits became ripe (in this world) and they reaped them (i.e., they received an early reward in this world, in terms of the spoils of war they gained in the years during which Muslims conquered many lands)."

Once, when 'Abdur-Rahmaan ibn 'Auf ؓ was fasting, food was brought to him and he ؓ said, "Mus'ab ibn 'Umair ؓ was killed, and he was better than me; yet nothing was found to enshroud him with except for a single garment. Hamzah ؓ (or he mentioned another name) was killed, and he was better than me; yet nothing was found with which he could be enshrouded except for a single robe. I am indeed afraid that our good things and pleasures have been advanced to us in this world (i.e., I fear that we will not be rewarded in the Hereafter; he ؓ said this not out of hopelessness, but out of a sense of feeling unworthy compared to other Companions ؓ). He then began to cry and ended up not eating the food (that had been placed before him)."^[1]

Abu Hurairah ؓ related that when the Messenger of Allah ﷺ left Uhud, he passed by the dead body of Mus'ab ibn 'Umair ؓ. The Messenger of Allah ﷺ stood over him, supplicated for him, and recited this Verse:

^[1] *Saheeh Bukhaaree* (1274, 1275)

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ
 وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾﴾

“Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihaad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allah) in the least.” (Qur’an 33: 23)

He ﷺ then said, “I bear witness that these [Muslims who have died (and among them was Mus’ab ؓ)] will be martyrs with Allah on the Day of Resurrection, so go to them (to their graves) and visit them. For by the One Who has my soul in His Hand, whenever anyone greets them (from now) until the Day of Resurrection, they will return his greetings.”^[1]

Sa’d ibn Ar-Rabee’ ؓ

Sa’d ibn Ar-Rabee’ ؓ was the one whom the Prophet ﷺ entrusted with secret information about the movements of Quraish’s army. The Prophet ﷺ loved Sa’d ibn Rabee’ a great deal. In fact, when the Battle of Uhud was concluded, the Messenger of Allah ﷺ said, “Who is the man who will go and see what happened to Sa’d ibn Ar-Rabee’, to see whether he is among the living or the dead?” The Prophet ﷺ said this because he ﷺ had seen, during the course of the battle, spears being aimed at Sa’d ؓ. Ubai ibn Ka’ab ؓ answered, “I will go and try to find him for you, O Messenger of Allah.” The Prophet ﷺ said to him, “If you see Sa’d ibn Ar-Rabee’, convey *As-Salaam* (greetings of peace) to him from me, and say to him: The Messenger of Allah ﷺ says to you, ‘How do you find yourself to be?’”

^[1] Refer to *Al-Mustadrak* (3/200). Al-Haakim declared the chain of this narration to be authentic, and Adh-Dhahabee concurred with his grading of this *Hadeeth*.

When Ubai ؓ found Sa'd ؓ, the latter was lethally wounded but still had some - albeit very little - life left in him. Ubai ؓ said, "Verily, the Messenger of Allah ﷺ ordered me to come and see whether you are among the living or the dead," to which Sa'd ؓ replied, "I have been stabbed twelve times"^[1] According to an authentic narration, Sa'd ؓ said to Ubai, "And peace be upon the Messenger of Allah as well as upon you. Say to him, 'O Messenger of Allah, I smell the fragrance of Paradise.' And say to my people from the *Ansaar*, 'You have no excuse with Allah if the Messenger of Allah ﷺ is reached (by the enemy) while you have eyes that blink (i.e., while you are still alive).'" Ubai ؓ later said, "That is when he died, and may Allah have mercy on him." Even with his dying breath, during a time when most people think only of themselves, Sa'd ؓ showed his sincerity to Allah ﷻ and to His Messenger ﷺ, advising his people to fulfill their pledge to defend and protect the Prophet ﷺ with their very lives.

'Abdullah ibn Jahsh ؓ

Sa'd ibn Abee Waqqaas ؓ reported that 'Abdullah ibn Jahsh ؓ said to him on the Day of Uhud, "Will you not supplicate to Allah?" The two of them then went to one side, and Sa'd ؓ began by saying, "O my Lord! When I meet the enemy, make me meet a man who is fierce and severe in his anger, make me fight him and him fight me, then bless me with victory over him until I kill him and take his things (any valuable thing he has on him)." 'Abdullah ibn Jahsh ؓ said, "Aameen (Amen)," after which he ؓ said, "O Allah, make me meet a man who is fierce and severe in his anger, make me fight him for You, and make him fight me; then allow him to take me and cut off my nose and ear, so that when I meet You tomorrow, You will say, 'Who cut off your nose and ear?' And I will say, 'It is for You and for Your Messenger (that it happened)?' And you will say, 'You have spoken the truth.'" When Sa'd ؓ was relating this *Hadeeth*, he said to his son or to someone else younger than him, "O my son, the supplication of 'Abdullah ibn Jahsh ؓ

[1] Refer to *As-Seerah Al-Halabiyyah* (2/532).

was better than my supplication. I indeed saw him later on that day, and his nose and ear were hanging on a thread." It is clear that, in Islam, it is forbidden for a person to ask Allah ﷻ to make him die; nonetheless, based on this narration, it is also clear that asking to die in the way of Allah ﷻ as a martyr is an exception and does not fall under that general ruling.

Hanzalah ibn Abee 'Aamir ﷺ

At some point during the Battle of Uhud, Hanzalah ﷺ, who was fighting on foot, went after Abu Sufyaan ibn Harb, who was riding a horse. Hanzalah ﷺ struck Abu Sufyaan's horse with his sword; as a result of his blow, both rider and horse fell down, and Abu Sufyaan let out a scream. Given that Abu Sufyaan was Quraish's chieftain, he most probably had many men around him to protect him; therefore, Hanzalah ﷺ knew that, if he was going to finish Abu Sufyaan off, he would have to do so quickly. But he couldn't do it quickly enough, for before he ever reached Abu Sufyaan, Shaddaad ibn Al-Aswad reached him and wounded him with a spear. Holding on to the spear, Hanzalah ﷺ continued to make his way towards Abu Sufyaan to finish him off, but Shaddaad then killed him with a second lethal blow.

What happened to Hanzalah ﷺ was mentioned to the Messenger of Allah ﷺ, who said, "Verily, between the heavens and the earth I saw the angels washing him with the water of Al-Muzn in sheets of silver." He ﷺ then said to his Companions ﷺ, "Ask his family about his situation." They ﷺ asked Hanzalah's wife about his situation, and she ﷺ answered them by saying, "When he heard the caller (cry out that it was time to go out for battle), he left immediately, even though he was in a state of major impurity (i.e., the impurity that results from having sexual intercourse and that is removed by taking a shower)." The Messenger of Allah ﷺ said, "Then that is why the angels washed him."^[1]

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (Pg. 289); to *Seerah Ibn Hishaam*, to the chapter titled, "Handhalah ﷺ, the Man Who was Washed by the Angels"; and to *Fathul-Baaree*, to the explanation of *Hadeeth number* : 1346.

According to Al-Waaqidee's account of what happened, Hanzalah ibn Abee 'Aamir ؓ consummated his marriage to Jameelah bint 'Abdullah ibn Ubai ibn Salool ؓ on the night before the Battle of Uhud took place. He ؓ had asked the Prophet ﷺ for permission to spend the night with her, and the Prophet ﷺ gave him permission to do so. Early in the morning, after he performed *Fajr* prayer, Hanzalah ؓ wanted to go out and join the Messenger of Allah ﷺ and the rest of the Muslim army. Jameelah ؓ, however, held on to him, and he went back inside and had sexual intercourse with her. Time was running so short that, according to Al-Waaqidee's account, Hanzalah ؓ had to quickly leave without taking a bath to purify himself. Before he left, she sent for four of her fellow clansmen to bear witness that Hanzalah ؓ had consummated his marriage with her. At a later time she was asked, "Why did you make people bear witness upon him (that he had had sexual relations with you)?" She ؓ responded, "It was as if I saw (in a dream) that a gap opened up in the sky, that Hanzalah ؓ entered it, and that it then closed up. I said (to myself), 'This means martyrdom (i.e., this means that Hanzalah ؓ will be martyred).' And so I made people bear witness that he entered upon me (and I made him enter upon me because I wanted to have the son of a martyr)." Around nine months later, Jameelah ؓ gave birth to 'Abdullah ibn Hanzalah ؓ; afterwards, Thaabit ibn Qais ؓ married her, and she ؓ bore him a son as well, Muhammad ibn Thaabit ibn Qais ؓ.^[1]

The Lessons and Morals of This Story

There are a number of lessons we can learn about the Companions ؓ and about true faith from the above-mentioned story:

- 1) After she saw a dream which she interpreted to mean the martyrdom of Hanzalah ؓ, Jameelah bint 'Abdullah ibn Ubai ؓ still clung to him and still desired to have his child. Given the circumstances, one would think that she ؓ would have

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/273).

tried to stay away from him, so as to avoid becoming pregnant; after all, a pregnant widow is not the most sought after woman for marriage. Nonetheless, she engaged in sexual intercourse with him in the hopes of having a son who would be ascribed to a martyr. Jameelah ؓ got what she wanted; she bore Hanzalah's son, whom she named 'Abdullah ؓ. 'Abdullah ؓ achieved many good things later on in his life, but he ؓ was most proud not of his own achievements but of being able to say, "I am the son of the one who was washed by the angels."

- 2) So eager was Hanzalah ؓ to face the enemy that he left his home without first purifying himself; he ؓ thus exemplified the sincerity of the Prophet's Companions ؓ and their desire to sacrifice their lives for the cause of Islam.
- 3) Once on the battlefield, Hanzalah ؓ showed just how brave he ؓ was: Instead of going after foot soldiers, he ؓ went after a horseman, who, moreover, was the leader of Quraish's army. Hanzalah ؓ was at a disadvantage not only because he was on foot while Abu Sufyaan was on horseback, but also because the latter, being the leader of the Quraish, was surrounded by men who were protecting him, which accounts for the speed with which Shaddaad pounced upon Hanzalah ؓ after the latter's initial attack.
- 4) Allah ﷻ bestowed a great honour upon Hanzalah ؓ by sending down angels to wash him with the water of *Al-Muzn* in sheets of silver.
- 5) We learn from Hanzalah's story that if a martyr dies in a state of major impurity, he should be washed before he is buried.^[1]

'Abdullah ibn 'Amr ibn Haraam ؓ

In spite of the pressing needs of his family, 'Abdullah ibn 'Amr ibn Haraam ؓ was adamant about participating in the Battle of Uhud. Before leaving, he said to his son Jaabir ؓ, "O Jaabir, you

^[1] Refer to *Zaad Al-Ma'aad* (3/214).

will do no wrong by staying within Al-Madeenah until you find out what happens to us. For by Allah, had it not been for the daughters I am leaving behind (and who need someone to take care of them), I would have loved for you to be killed (as a martyr) in my presence.”^[1] ‘Abdullah ﷺ also said to his son, “I think that I will certainly be among the first of the Prophet’s Companions ﷺ to be killed, and, with the exception of the Messenger of Allah ﷺ, I am not leaving anyone behind who is dearer to me than you. And I have a debt to pay, so pay it off (on my behalf). And treat your sisters well.”^[2]

Just as he had foreseen, ‘Abdullah ﷺ was martyred during the Battle of Uhud. His son Jaabir ﷺ later discussed his father’s death, saying, “When my father was killed on the Day of Uhud, I uncovered his face and began to cry. The Companions of the Messenger of Allah ﷺ began to order me to stop (doing what I was doing), but the Prophet ﷺ did not order me to stop. When my aunt then began to cry for him, the Prophet ﷺ said, “Whether you cry or don’t cry, (you should know that) the angels continued to shade him with their wings until you raised him (perhaps this means: until you raised him to his grave; and Allah ﷻ knows best).”^[3]

The Messenger of Allah ﷺ said to Jaabir ﷺ, “O Jaabir, why is it that I see you broken (and down)?” He ﷺ said, “O Messenger of Allah, my father was martyred, and he left behind dependants and a debt.” The Prophet ﷺ said, “Shall I not give you glad tidings of how Allah met (or welcomed) your father?” Jaabir ﷺ said, “Yes, O Messenger of Allah.” The Prophet ﷺ said, “Allah has never spoken to anyone except from behind a barrier, but He spoke to your father directly (without that barrier). O Jaabir, do you not know that Allah gave life (again) to your father and said,

^[1] Refer to *Musnad Al-Imam Ahmad*, to the Musnad of Jaabir ibn ‘Abdullah ﷺ; also, refer to *Mujma’ Az-Zawaaid, the Book of Trade*, chapter, “Paying Off the Debts of the Deceased.”

^[2] *Saheeh Bukhaaree*, the Book of Funerals, chapter, “If There is Just Reason to Do So, May a Dead Person be Exhumed From His Grave or from Al-Lahd (The Side Compartment of a Grave)” ; *Hadeeth* number: 1351.

^[3] *Saheeh Bukhaaree* (1244).

'O my slave, wish for something from Me, and I will give it to you.' He answered, 'My Lord, bring me back to life, so that I can be killed for You a second time.' The Lord said, 'It has been previously decided by Me that they (human beings) will not return to it (to the world after dying).' Jaabir said, 'O my Lord, then convey (what has happened to me) to those that I have left behind.'"^[1] Allah ﷻ then revealed the Verse:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾
 ﴿١٦٩﴾

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision."
 (Qur'an 3: 169)

Similarly confirming the continued living of martyrs is another narration, in which, prior to the Battle of Uhud, 'Abdullah ibn 'Amr ؓ saw a dream. He ؓ said, "Before Uhud, I saw in my sleep Mubasshir ibn 'Abdul-Mundhir, who said to me, 'You are coming to us after a number of days.' I asked, 'And where are you?' He ؓ said, 'In Paradise, throughout which we can travel howsoever we desire.' I asked him, 'Weren't you killed on the Day of Badr?' He ؓ said, 'Yes, then I was brought back to life.'" 'Abdullah ibn 'Amr ؓ mentioned what he saw to the Messenger of Allah ﷺ, who said, "This is (the reality of) martyrdom, O father of Jaabir."^[2] By the Grace, Mercy, and Kindness of Allah ﷻ, 'Abdullah's dream came true.

Khaithumah Abu Sa'd ؓ

We have hitherto discussed half of Khaithumah's story: He ؓ was the Companion who drew lots with his son to see who could

^[1] *Saheeh Ibn Maajah* by Al-Albaanee (may Allah have mercy on him) (158-189). Refer as well to *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter, "That the Mujaahid Wishes to Return to this World (in Order to be Martyred All Over Again)"; *Hadeeth* number: 2817. Also, refer to the explanation of this *Hadeeth* in *Al-Fath*.

^[2] Refer to *Zaad Al-Ma'ad* (3/208).

participate in Badr and who had to stay behind to take care of their family. His son's lot was drawn and was subsequently martyred during the course of the battle. This time around, Khaithumah ؓ knew that there was going to be a battle, and he ؓ also knew that he was, Allah willing, going to be one of its participants. Just before Uhud took place, he ؓ said to the Messenger of Allah ﷺ, "I missed the Battle of Badr, but by Allah, I really wanted to participate in it, to the degree that I drew lots with my son to see who could go. His lot was drawn, and he was then granted martyrdom. Last night, while I was sleeping, I saw my son in the best of appearances; he was travelling by the fruits and rivers of Paradise, all the while saying (to me), 'Join us and be our companion in Paradise, for indeed, I have found to be true that which my Lord has promised me.' O Messenger, I have come to long to become his companion in Paradise. I am advanced in years, and my bones have become brittle. And I would love to meet my Lord, so invoke Allah, O Messenger of Allah, to grant me martyrdom and the companionship of Sa'd (his son) in Paradise." The Messenger of Allah ﷺ made the requested supplication for him, and his supplication was answered, for Khaithumah ؓ was martyred during the Battle of Uhud.^[1]

Wahb Al-Muzanee ؓ and his Nephew ؓ

Coming from a mountain called Muzainah, Wahb ibn Qaaboos Al-Muzanee ؓ and his nephew Al-Haarith ibn 'Uqbah ibn Qaaboos ؓ travelled to Al-Madeenah with some sheep that they owned. Upon arriving in Al-Madeenah, they were surprised to find it virtually empty. They asked, "Where are the people?" Those that they asked responded, "At Uhud. The Messenger of Allah ﷺ has gone out to fight the polytheists of the Quraish."

The two of them then quickly departed for Uhud, and by the time they reached there, they found that the battle had already begun. Their arrival coincided with the early stages of the battle, during which the Muslims had the upper hand. They did as their Muslim

^[1] Refer to *Zaad Al-Ma'ad* (3/208).

brothers did and began to pick up the spoils of war; a number of horsemen, among whom were Khalid ibn Al-Waleed and 'Ikrimah ibn Abee Jahl, attacked them from behind. The fighting then renewed with great intensity. As a unit of polytheist fighters separated from their army, probably to launch a concentrated attack on the Prophet ﷺ, the Messenger of Allah ﷺ said, "Who will take care of this unit?" Wahb ibn Qaaboos ؓ said, "I will, O Messenger of Allah." He ؓ then stood up and began to fire arrows at them and continued to do so until they retreated.

Another unit of men then emerged from Quraish's army, and the Messenger of Allah ﷺ again asked, "Who will take care of this unit?" And again, Wahb ibn Qaaboos ؓ said, "I will, O Messenger of Allah." He then went out and single-handedly repelled their attack with his sword. Shortly after Wahb ؓ returned to the Prophet ﷺ, a third unit of polytheist fighters separated from their army and headed towards the Prophet ﷺ. The Prophet ﷺ said, "Who will stand up to these (fighters)?" Wahb ؓ said, "I will, O Messenger of Allah."

Whether he ﷺ found out through revelation or simply by the fact that Wahb ؓ was greatly outnumbered, the Prophet ﷺ sensed that this was going to be Wahb's final foray on the battlefield. He ﷺ said, "Stand up, and (go with) glad tidings of (having achieved) Paradise!" Wahb ؓ stood up in a very happy frame of mind; he ؓ raced towards the oncoming attackers, and once in their midst, he fought bravely until his last breath; meanwhile, the Messenger of Allah ﷺ was saying, "O Allah, have mercy on him." When Wahb's body was located, it was found to have on it twenty wounds that were inflicted by spears; individually, each would be lethal; and furthermore, his body was severely mutilated. Once Wahb ؓ was killed, his nephew, Al-Haarith ibn 'Uqbah ؓ, took his place on the battlefield, and he too achieved martyrdom on that day. From that day onward, 'Umar ibn Al-Khattaab ؓ would say, "Verily, the most beloved of deaths for me to die upon, is the way upon which (Wahb) Al-Muzanee died."^[1]

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/275).

Wahb ؓ was from the area of Muzainah, which is why he is referred to as being Muzanee. One of his fellow clansmen, Bilaal ibn Al-Haarith Al-Muzanee, participated years later in the Al-Qaadisiyyah War, alongside the famous Companion Sa'd ibn Abee Waqqaas ؓ. Bilaal ibn Al-Haarith had with him a young man from the family of Qaaboos (Wahb's family). Taking the young man with him, Bilaal went to Sa'd ؓ when the latter was just waking up from his sleep. Upon seeing Bilaal, Sa'd ؓ exclaimed, "Welcome! Who is this person that is with you?" Bilaal said, "A man from my people; he is from the family of Qaaboos (from Wahb's family)." Sa'd ؓ asked the young man, "O young man, what is your relation to the *Al-Muzanee* man (i.e., Wahb ؓ) who was killed on the Day of Uhud?" The young man answered, "I am his brother's son." Sa'd ؓ said, "Welcome, and welcome again! And may Allah bestow upon you (many) blessings. As for your uncle, I witnessed from him on the Day of Uhud that which I have never witnessed from anyone else. I remember clearly that we were surrounded by the polytheists from all directions and that the Messenger of Allah ﷺ was standing in the middle of our ranks. Units were appearing (to attack us) from all directions. Looking around at our fighters and scrutinizing them, the Messenger of Allah ﷺ would say, 'Who will take care of this unit?' Each time the Prophet ﷺ said that (about a different unit), (Wahb) Al-Muzanee would answer, 'I will, O Messenger of Allah!' He gave the same answer every time. And I cannot forget the last time he stood up. The Messenger of Allah ﷺ said (to him), 'Stand up and rejoice for (having achieved) Paradise!' I stoop up to follow him; Allah knows that I was seeking what he was seeking on that day in terms of martyrdom. We entered into the heat of the battle and they killed him (may Allah have mercy on him). By Allah, I ardently desired to be killed on that day with him, but my appointed time for death was delayed." Sa'd ؓ then asked for a particular arrow; he gave it to Wahb's nephew, and treated him with a great deal of kindness. And he ؓ asked him, "Choose between staying here with us and returning to your family." Bilaal ؓ answered on behalf of his nephew, saying, "He

prefers to return," and so the both of them returned to Muzainah. Sa'd ؓ also said to them about Wahb ؓ, "I bear witness that I indeed saw the Messenger of Allah ﷺ standing over his dead body, and (I heard him) saying, 'May Allah be pleased with you, for I am indeed pleased with you.' I then saw the Messenger of Allah ﷺ stand up on his feet, even though he had just been wounded. I knew that standing up over his grave until he was placed in its side compartment was difficult for the Prophet ﷺ (but he ﷺ did so nonetheless). There is no way of dying that I would more love to (die upon and to) meet Allah ﷻ upon than the way upon which (Wahb) Al-Muzanee died."^[1]

From Wahb's story we can see the impact that true faith has on a person's character. Leaving behind their sheep in Al-Madeenah, both uncle and nephew hurried eagerly not only to reach the battlefield in time, but also to achieve martyrdom. For each time the Messenger of Allah ﷺ asked for a volunteer to undertake a dangerous mission, Wahb ؓ volunteered without hesitating for even a moment. The deaths Wahb ؓ caused and the way in which he ؓ died himself remained firmly ingrained in the collective memory of the Prophet's Companions. Around thirteen years after the Battle of Uhud took place, Sa'd ibn Abee Waqqaas ؓ was reminded about Wahb ؓ simply by hearing the name of a man who was from Muzainah. Throughout those thirteen years, Sa'd ؓ longed to die in the same honourable way in which Wahb ؓ had died. May Allah be pleased with them both and with all of the Prophet's Companions.

'Amr ibn Al-Jamooth ؓ

'Amr ibn Al-Jamooth ؓ was handicapped; one of his legs was defective, causing him to walk with an extreme limp. He ؓ was blessed with four brave sons, Khallaad ؓ, Mu'awwadh ؓ, Mu'aadh ؓ, and Abu Ayman ؓ, all of whom participated in battles alongside the Messenger of Allah ﷺ. On the Day of Uhud,

^[1] *Al-Maghaazee* by Al-Waaqidee (1/277).

the four sons wanted to bar their father from going with them to do battle. They ﷺ said to him, "Verily, Allah has excused you (from fighting)." Apparently he ﷺ was not willing to listen their pleas, and they in turn were not willing to let him go out with them, which is why he ﷺ went to the Messenger of Allah ﷺ and said, "Verily, my children want to bar me (from fighting) and from going out with you for that purpose. By Allah, I want to tread in Paradise with this lameness of mine." The Messenger of Allah ﷺ said to him, "As for you, Allah Ta'aalah (the Exalted) has excused you, so there is no *Jihaad* upon you." And he ﷺ said to 'Amr's children, "You will do no wrong by not stopping him, for perhaps Allah will grant him martyrdom." Based on these words of the Prophet ﷺ, 'Amr's children did not make any more attempts to stop their father from fighting at Uhud. Facing the Qiblah as he left for Uhud, 'Amr ﷺ repeated the words: "O Allah, do not return me to my family a failure." Allah ﷻ answered his supplications: he ﷺ died that day during battle.

According to one narration, 'Amr ibn Al-Jamooth ﷺ went to the Messenger of Allah ﷺ and said, "O Messenger of Allah, suppose that I fight in the way of Allah until I am killed. Will I walk with this (defective) leg of mine in Paradise while it is normal and healthy?" The Messenger of Allah ﷺ answered, "Yes." Then on the Day of Uhud, the polytheists killed 'Amr ﷺ, his nephew ﷺ, and one of their freed slaves ﷺ. The Messenger of Allah ﷺ passed by their dead bodies and ordered for them to be placed in the same grave.^[1] 'Amr's story proves that, if a person is excused from having to participate in *Jihaad* because of some illness or handicap, and if he still wants to go out and fight, he may do so.

Abu Hudhaifah ibn Al-Yamaan ﷺ and Thaabit ibn Qais ﷺ

As the Messenger of Allah ﷺ and his Companions ﷺ were getting ready to leave for Uhud, women, children, and old men were being

^[1] Refer to *Al-Musnad* (5/299); *Hadeeth* number: 22553; also refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, to the chapter, "The Killing of 'Amr ibn Al-Jamooth ﷺ."

taken to fortresses, where they would, in safety, await the outcome of the battle. Two old men in particular took offense at being herded off with the women and children; those two men were Husail ibn Jaabir ؓ, who was also known as Al-Yamaan Abu Hudhaifah ibn Al-Yamaan, and Thaabit ibn Waqsh ؓ. One of them said to the other, "May you have no father! What is it that you are waiting for? For by Allah, all that remains in your life and mine is the period during which a donkey pauses between one sip (of drink) and another. Indeed, we will die either today or tomorrow. Shall we not then take our swords and catch up with the Messenger of Allah? Perhaps Allah will grant us martyrdom while we are with the Messenger of Allah ﷺ."

The two old men took their swords and made their way towards Uhud. Once there, they joined in the fighting, though the Muslims did not realize that they were there on the battlefield. As for Thaabit ibn Waqsh ؓ, the polytheists killed him. But as for Husail ibn Jaabir ؓ, Muslims, who were not aware of his presence, assumed that he was an enemy fighter and killed him. Husail's son, Hudhaifah ؓ, screamed out, "My father!" The Muslims ؓ who killed him answered, "By Allah, we did not recognize him," and they were telling the truth. Hudhaifah ؓ said, "May Allah forgive you all (for what you have done), for indeed, He ﷻ is the Most Merciful of the merciful ones." Later on the Messenger of Allah ﷺ wanted to pay blood money for Husail's death, but instead of taking the money for himself, Hudhaifah ؓ gave it as charity to the Muslims, an act of selflessness and forgiveness that certainly increased his standing with the Messenger of Allah ﷺ.

From this story we see how even old men – who were excused from *Jihaad* – longed to die for the cause of Islam. They understood the reality that death is inevitable, whether it overcomes a man during his sleep, through an illness, or on the battlefield; what matters, therefore, is not when one dies but how one dies. Furthermore, we should appreciate the noble character of Hudhaifah ؓ, who forgave his Muslim brothers, having come to the correct conclusion that they had killed his father by mistake and not on purpose.

It is the Final Deed that Counts

What matters most in a person's life is his final deed, the one he performs just before dying. A man might worship Allah ﷻ his entire life but still die upon disbelief (may Allah protect each of us from being such a man), and a man might disbelieve his entire life but still die upon Islamic Monotheism and faith, so that he becomes one of the dwellers of Paradise. This reality is exemplified by two men ﷺ who fought in the Battle of Uhud:

1) Al-Usairim ﷺ

Al-Usairim's actual name was 'Amr ibn Thaabit ibn Waqsh. Though he was invited to do so, he refused to embrace Islam, and he also refused to allow his people to embrace Islam. It was Abu Hurairah ﷺ who related his story, saying, "Verily, Al-Usairim used to refuse, on behalf of himself and his people, to embrace Islam. Then one day he came (to Al-Madeenah), but the Messenger of Allah ﷺ and his Companions ﷺ were at Uhud. Al-Usairim asked about them, and he was told that, 'They are at Uhud.' It was at that point that Al-Usairim ﷺ became convinced about (the truthfulness of) Islam, and so he forthwith embraced it. Taking his sword, spear, and the rest of his fighting gear, he mounted his horse and raced off until he reached the people (at Uhud)."

When the Muslims saw Al-Usairim ﷺ, they said to him, "Get away from us, O' Amr," to which he ﷺ responded, "Verily, I have come to believe (in Islam)." He then fought against the polytheists and suffered at their hands a number of lethal wounds. Later on, while the men of the Banu 'Abdul-Ashhal clan were looking for their fallen friends and relatives on the battlefield, they came across the fatally wounded but still alive Al-Usairim ﷺ. "By Allah, this is Usairim," they said to one another. "What has brought him here? When we last left him, he disbelieved (in Islam)" These particular men ﷺ had not been informed that Al-Usairim ﷺ had just embraced Islam. They then asked him, "What has brought you here? Was it sympathy for your people? Or was it a desire to embrace Islam?" He ﷺ answered, "Rather, it was a

desire to embrace Islam. I have come to believe in Allah ﷻ and His Messenger ﷺ, and I have embraced Islam. Having done so, I took my sword and set out (on the battlefield) with the Messenger of Allah ﷺ. I then fought until I was inflicted with what I have obviously been inflicted with. If I die (from these wounds), then all of my wealth goes to Muhammad ﷺ, and he may do with it as he pleases." The men who found him later mentioned his story to the Messenger of Allah ﷺ, who said, "Verily, he is from the people of Paradise."

Al-Usairim ؓ soon became famously known as the man who entered Paradise without having performed a single prayer. The Prophet ﷺ said about him, "He worked only a little, but he has been rewarded a great deal."^[1] Abu Hurairah ؓ, who narrated Al-Usairim's story, used to say to people, "Tell me about the man who entered Paradise without having ever performed a single Prayer?" If the people he asked did not know the answer, they would ask him who that man was, and Abu Hurairah ؓ would then respond, "That man is Usairim ibn 'Abdul-Ashhal ؓ."^[2]

2) Mukhaireeq ؓ

Based on a treaty they had signed with the Messenger of Allah ﷺ, the Jews of Al-Madeenah were required to help and defend their Muslim neighbours if they came under attack. When the Battle of Uhud was about to begin, the Jews of Al-Madeenah offered no such help, nor did the Prophet ﷺ ask for or want their help. Nonetheless, a Jewish man named Mukhaireeq gathered his people and said to them, "O Jewish people, by Allah, you know that helping Muhammad ﷺ is your duty," to which they replied, "Verily, today is Saturday (a day of rest and not of fighting)." He said, "May you have no Saturday."

^[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter, "Doing Good Deeds Before Battle"; *Hadeeth* number: 2808.

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/100, 101) and to *Fathul-Baaree*, to the explanation of *Hadeeth* number: 2808.

Incensed by the treachery of his people, Mukhaireeq ؓ took his sword and his fighting gear and said, "If I am killed (during the course of this battle), then all of my wealth goes to Muhammad ﷺ, who may do with it as he pleases." He ؓ then went to the Messenger of Allah ﷺ and fought alongside him until he achieved martyrdom. The Messenger of Allah ﷺ said about him, "Mukhaireeq is the best among Jews."

Scholars disagree about whether Mukhaireeq ؓ actually embraced Islam or whether he fought as a Jew who wanted to fulfill the terms of the treaty his people had signed with the Prophet ﷺ. Both Adh-Dhahabee, in *At-Tajreed*, and Ibn Hajr, in *Al-Isaabah*, reported from the famous historian Al-Waaqidee that Mukhaireeq died a Muslim. And in *Ar-Raud Al-Anf*, As-Suhailee also maintained that Mukhaireeq ؓ died a Muslim. The disagreement in this issue revolves around the Prophet's saying, "Mukhaireeq is the best among Jews," since it is not said about a Muslim that he is "The Best among Christians," or the "Best among Jews," since saying so clearly ascribes a person to those religions. On the other hand, the Prophet ﷺ said Yahood (Jews) and not Al-Yahood, which means 'the Jews.' As he ﷺ said Yahood, he ﷺ might have meant that Mukhaireeq ؓ was the best among the descendants of Yahood, since Jews are descended from a man named Yahoodhah ibn Ya'aqoob – and the word Yahoodhah became Yahood. A more recent scholar, Dr. 'Abdullah Ash-Shiqaaree, presented a scholarly study about Mukhaireeq ؓ in his book, *Al-Yahood Fis-Sunnah Al-Mutaahara*. After presenting the various proofs regarding Mukhaireeq's story, Dr. Ash-Shiqaaree championed the view that he embraced Islam before he died. It is because he embraced Islam, Dr. Ash-Shiqaaree argues, that he fought alongside Muslims and gave all of his wealth – and he was a very rich man – in charity to Muslims and none of it to his relatives and fellow tribesmen, which clearly indicates that he ؓ was cutting off all ties with Jews and showing complete loyalty to Allah ﷻ, His Messenger ﷺ, and the Muslims.

Verily, deeds are based upon Intentions

“Verily, deeds are based upon intentions,” is, because of its importance, the first *Hadeeth* related in *Saheeh Bukhaaree* and many other *Hadeeth* compilations. The significance of this *Hadeeth* is underscored by an incident that occurred during the Battle of Uhud involving a man named Quzmaan. Quzmaan was known for his bravery, but whenever he was mentioned in the presence of the Prophet ﷺ, the Prophet ﷺ would say about him, “Verily, he is indeed from the people of the Hellfire,” which probably astonished the Prophet’s Companions ﷺ, who thought Quzmaan to be a valuable addition to the Muslim army. Well, when the time came for the Muslims to go to Uhud, Quzmaan remained behind. The women of Banu Dhafar, however, were not going to let him stay behind in peace; they spoke openly about his cowardice in order to shame him into going to Uhud. Their plan worked; Quzmaan reached Uhud just as the Prophet ﷺ was busy straightening the rows of his army. Going through the ranks of Muslim fighters, Quzmaan made his way to the first row.

First firing arrows with a great deal of skill and precision, Quzmaan later took to his sword and plunged into the heart of the enemy fighters, accomplishing truly impressive feats on the battlefield. In fact, before long he managed to kill seven or nine polytheists; by then, however, the wounds that were afflicted on him were too much to bear, and so he fell to the ground. Having witnessed some of Quzmaan’s feats, Qataadah ibn An-No’maan ؓ called out to him, saying, “O Abul-Ghaidaaq (i.e., Quzmaan), congratulations, for you have achieved martyrdom!” Other Muslims ؓ began to say to him, “By Allah, you have shown extreme courage today, O Quzmaan, so rejoice!” “Rejoice for what?” Quzmaan responded. “By Allah, the only reason why I fought was to preserve the honour of my people. Had it not been for that, I would not have fought.” These words of his were conveyed to the Messenger of Allah ﷺ, who said, “Verily, he is from the people of the Hellfire. Verily, Allah *Ta’aalah* (the Exalted) helps this religion [even (and among other ways)] with the

wicked man.”^[1]

As is patently clear from Quzman’s story, intentions are what count always – when one is praying, doing goods, performing *Jihaad*, and so on. Therefore, if a person fights alongside Muslims, if he inflicts great harm upon the enemy, but if he does so for some worldly motive – to have it said that he is brave or to raise the status of his tribe – and not for the sake of Allah ﷻ, his deeds are not for Allah ﷻ and are therefore not accepted by Allah ﷻ.

Some Miracles And roofs f Prophethood

Qataadah ibn An-No’maan’s Eye

Whether it was with an arrow, a spear, or a sword, Qataadah ؓ was struck by the enemy in the eye. His eye actually fell out of its socket and onto his cheeks. The Messenger of Allah ﷺ took the eye in his hand and returned it into Qataadah’s eye socket. And by the Grace and Mercy of Allah ﷻ, a miracle occurred at the hands of the Prophet ﷺ: Qataadah’s eye returned to normal, as if it had never been dislodged from its socket; in fact, it became the stronger of his two eyes. Throughout the rest of Qataadah’s life, whenever his other eye would become sore for whatever reason, the eye that had fallen out on the Day of Uhud would remain healthy and strong.

The death of Ubai ibn Khalaf

When he used to meet the Messenger of Allah ﷺ in Makkah, Ubai ibn Khalaf would say to him, “O Muhammad I have a horse that I feed twelve handfuls of corn every day; I will kill you while I am riding upon it.” And the Messenger of Allah ﷺ would respond, “Rather, it is I who will kill you, *In Sha Allah* (Allah Willing).” A few years later, on the Day of Uhud, it was when the Prophet ﷺ went to the mountain pass of Uhud that Ubai ibn Khalaf

^[1] Refer to *As-Seerah An-Nabawiyah* (3/99) and to *Ghazwah Uhud: Diraasah Da’awiyah* (pg. 113).

approached for their decreed meeting. Ubai, who was on horseback, said, "O Muhammad, I will not be saved if you are saved (i.e., this will be a fight to the death)." The Muslims that were with the Messenger of Allah ﷺ said, "O Messenger of Allah, should a man among us go to him (and fight him)?" The Messenger of Allah ﷺ said, "Leave him (and let him approach)." When Ubai came closer, the Messenger of Allah ﷺ took a spear out of the hands of Al-Haarith ibn As-Simah ؓ. Once he had the spear in his hand, the Messenger of Allah ﷺ began to shake violently. He ﷺ then approached Ubai and stabbed him in his neck, through a tiny hole in his armour. Ubai, still alive, began to roll off his horse.

Ubai returned to his people most probably to assess the severity of the wound; he found that the Prophet's blow had left only a small cut on his neck. From all apparent signs on his neck, Ubai was okay; but he knew better: he knew that the Prophet ﷺ was truthful and that the ostensibly small wound on his neck was somehow in fact fatal. He began to yell out, "By Allah, Muhammad has killed me." Thinking that cowardice was Ubai's only affliction, his fellow polytheists tried to soothe him by saying, "By Allah, your heart (and courage) are all that are gone. By Allah, there is nothing (else) wrong with you." Ubai said, "Verily, he said to me in Makkah, 'I will kill you.' By Allah, had he merely spit on me, he would have killed me." And of course, Ubai was right; he died in a place called Saraf – which is situated about six miles outside of Makkah – as the Makkan army was returning from Uhud.

The Prophet ﷺ was not only a brilliant military strategist; he ﷺ was also brave and courageous on the battlefield. Ubai ibn Khalaf was almost completely covered in armour, and he was riding on horseback; meanwhile, the Prophet ﷺ was not wearing nearly as strong armour, he was on foot, and he had in his hands nothing but a spear. Notwithstanding the apparent mismatch, the Messenger of Allah ﷺ was able to stab Ubai with his spear through a small opening between his armour and his helmet. That

the Prophet ﷺ delivered such a precise blow attests both to his bravery and to his superior fighting abilities.

To be sure, the death of Ubai was yet another miracle that occurred by the blessing of Allah ﷻ and at the hands of the Messenger of Allah ﷺ. When he ﷺ was still in Makkah, the Messenger of Allah ﷺ informed Ubai that his death would occur not if the Prophet ﷺ willed it to occur, but if Allah ﷻ willed it to occur, showing his complete trust in Allah ﷻ. By the permission of Allah ﷻ, the miracle then occurred on the Day of Uhud. Interestingly, the story of Ubai's death contains yet another example of how the polytheists believed deep down in their hearts that the Prophet ﷺ was truthful and of how they disbelieved out of pride and arrogance. Ubai knew that if the Prophet ﷺ said that some event was going to take place, it was definitely going to take place, which is why he was certain that the tiny wound on his neck was not as harmless as it seemed to be; in fact, he knew that he was going to die because of it. Nonetheless, he still refused to enter into the fold of Islam, choosing to continue to worship his desires and to adhere to his arrogant ways.

The Aftermath Of The Battle

An Exchange Of Words Between Abu Sufyaan And The Muslims

After the battle was over and the polytheists controlled the battlefield, the Prophet ﷺ and his Companions ﷺ were safely situated in a mountain pass. The polytheists could not see them, and in the quietness that followed the battle, Abu Sufyaan came forward and called out, "Is Muhammad among the people?" What he was really asking was, "Is Muhammad alive or dead?" The Messenger of Allah ﷺ said to his Companions ﷺ, "Do not answer him." Abu Sufyaan then said, "Is Ibn Abee Quhaafah (i.e., Abu Bakr) among the people?" And again, the Prophet ﷺ said, "Do not answer him." Abu Sufyaan then said, "Is ('Umar) Ibn Al-Khattaab among the people?" When he received no reply, Abu Sufyaan assumed that they were not answering because they were dead, and so he said, "Verily, these people have been killed, for had they been alive, they would have answered (me)."

This time around, 'Umar ﷺ was no longer able to control himself; he said, "You have spoken a lie, O enemy of Allah. Allah has kept alive that which will bring about your humiliation (i.e., all of the people you mentioned are still alive and well)." In response, Abu Sufyaan said, "Hubal (one of their idols), you have come out on top." The Prophet ﷺ said to his Companions ﷺ, "Answer him." "What should we say?" they asked. He ﷺ said, "Say: Allah is

higher, loftier, and greater." Abu Sufyaan responded, "We have Al-'Uzzah (one of their idols), and you have no 'Uzzah."

The Prophet ﷺ said to his Companions ﷺ, "Answer him." "What should we say?" they asked. He ﷺ said, "Say: Allah is our Helper and Protector, and you have no Helper and Protector." Abu Sufyaan responded, "Today for Badr: War is about winning one time and losing the next. And you will find mutilations (among your dead brothers), mutilations that I did not command but that I do not dislike or condemn." According to one narration, 'Umar ﷺ responded to Abu Sufyaan's claim that they were on even terms since the Muslims won the Battle of Badr and the polytheists won the Battle of Uhud. 'Umar ﷺ said, "It is not equal (i.e., things are not equal between us): Our dead ones are in Paradise, and your dead ones are in the Hellfire."^[1]

It is interesting to note that Abu Sufyaan asked about only three people: The Messenger of Allah ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ. This proves that they were the main targets of the polytheists, who knew that they represented the higher leadership positions among Muslims. The Messenger of Allah ﷺ was obviously the leader of all Muslims, so Abu Sufyaan was not showing extra special intelligence when he mentioned his name. But he did show an appreciation of Abu Bakr ﷺ and 'Umar's leadership qualities – after all, he had known them for a long time – when he asked about them and about no one else. It seems as if Abu Sufyaan felt that, if the Prophet ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ were dead, the religion of Islam would slowly die down.

When Abu Sufyaan asked about them, it was best to remain silent, as if to show that his questions did not dignify a response, which is why the Prophet ﷺ ordered his Companions ﷺ to not answer him. But as Ibn Al-Qayyim pointed out, when Abu Sufyaan began to glorify his gods and his disbelief, the Prophet ﷺ ordered his Companions ﷺ to answer him, in order to refute him, and in order

^[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/392) and to *Serah Ibn Hishaam*, to the chapter titled, "Abu Sufyaan Takes Pleasure in the Losses Suffered by the Muslims on the Day of Uhud."

to announce that Allah was the Greatest and that, given that the Muslims were his soldiers and slaves, they would come out victorious in the end. In short, it was best not to answer him at first - since there was no real benefit in doing so - but it was best to answer him afterwards, for the reasons outlined above.

The Messenger Of Allah ﷺ Concerns Himself With The Martyrs Of That Day

After Abu Sufyaan and his fellow polytheists left the battlefield and began their return journey towards Makkah, the Messenger of Allah ﷺ went down to see for himself the martyrs of Uhud. As he walked through the battlefield, the Prophet ﷺ came across the dead bodies of Hamzah ibn 'Abdul-Muttalib ؓ, Mus'ab ibn 'Umair ؓ, Hanzalah ibn Abee 'Aamir ؓ, Sa'd ibn Ar-Rabee' ؓ, Al-Usairim ؓ, and others. Looking down at the martyrs of Uhud, the Messenger of Allah ﷺ said, "I am a witness over these (men). Verily, as for any person who is wounded for the sake of Allah, his wound will be bleeding when Allah will resurrect him on the Day of Resurrection; its colour will be the colour of blood, but its odour will be the fragrance of *Al-Misk* (the best kind of perfume). Look among these at him who gathered the most Qur'an, and then place him in front of his Companions in the grave."^[1]

In *Bukhaaree's* narration of this *Hadeeth*, Jaabir ibn 'Abdullah ؓ said, "Verily, the Prophet ﷺ would put two men from the fallen fighters of Uhud in a single garment, and he ﷺ would then say, 'Which of them took (or memorized) more of the Qur'an?' If one of them was pointed to (as having known more of the Qur'an than the other), he would be placed ahead (of the other) in the side compartment of the grave. And he ﷺ said, 'I am a witness over these (martyrs) on the Day of Resurrection.' He ﷺ ordered for them to be buried with their blood (unwashed). He ﷺ did not pray over them, and they were not washed."^[2] Furthermore, the

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/109).

^[2] *Saheeh Bukhaaree*, the Book of Al-Maghaazee, chapter, "Those Muslims Who Were Killed on the Day of Uhud"; *Hadeeth* number: 4079.

Messenger of Allah ﷺ ordered for them to be buried in the very spots that they were killed; based on this command, those who had already been taken to be buried in Al-Madeenah were returned to the battleground of Uhud.

When the Messenger of Allah ﷺ saw the mutilated corpse of Hamzah ibn 'Abdul-Muttalib ؓ, he became very sad, and his crying soon turned into the kind of sobbing which gives the appearance that the person sobbing is about to pass out. The Prophet ﷺ said, "Were it not for the fact that Safiyyah would cry and that it would become an established practice after me (after my time), I would have left him (above the ground) so that he would end up in the stomachs of predatory animals and the insides of birds. And if Allah makes me come out victorious over the Quraish on any future occasion, I will mutilate thirty of their men." Seeing the sadness and anger of the Messenger of Allah ﷺ, the Companions ؓ said, "By Allah, if Allah makes us victorious over them on any day in time, we will mutilate their bodies in a way that no Arab has ever mutilated (dead bodies) before!" The following saying of Allah ﷻ was then revealed:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِّلصَّابِرِينَ ﴿١٢٦﴾﴾

"And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabireen (the patient ones, etc.)." (Qur'an 16: 126)

The polytheists showed a level of savagery that was completely beyond the norms of just warfare. They cut open the stomachs of many fallen Muslims; they cut off their noses; and they even cut off the ears and private parts of some of them.^[1] In spite of the savagery shown by the Quraish, the Messenger of Allah ﷺ and his Companions ؓ remained patient. They obeyed Allah's command, and they took back their vow to mutilate fighters

^[1] Refer to *Ghazwa Uhud* by Abu Faaris (pg. 104).

from the Quraish. And the Prophet ﷺ even made atonement for breaking that vow; moreover, he ﷺ made it a point to constantly remind his Companions ﷺ that mutilating enemy fighters was expressly forbidden. Ibn Ishaq, may Allah have mercy on him, related that Samurah ibn Jundub ﷺ said, "Whenever the Messenger of Allah ﷺ stood up for an occasion (a gathering, a speech, etc.), he ﷺ would not depart from (that gathering) until he first ordered us to give charity and prohibited us from mutilating (the bodies of fallen enemy soldiers)."^[1]

The Prophet's Supplication On The Day Of Uhud

When things had settled down a little after the departure of the enemy, the Messenger of Allah ﷺ led his Companions ﷺ in the noon (*Adh-Zuhr*) prayer. Because of the great quantity of blood he ﷺ was still losing, he ﷺ had to pray in a seated position; and so the Muslims behind him also prayed sitting down. Upon the conclusion of the prayer, the Messenger of Allah ﷺ wanted to supplicate to Allah, glorify Him, and praise Him. He ﷺ said to his Companions ﷺ, "Straighten up (in rows), so that I can praise my Lord 'Azza Wa Jall (the Possessor of might and majesty)." Once his Companions ﷺ lined themselves up in rows behind him, the Messenger of Allah ﷺ invoked Allah ﷻ with the following supplication: "O Allah, Yours is the praise, all of it! O Allah, no one can withhold what You permit or permit what You withhold. No one can guide whom You decree to go astray or make go astray the one whom You guide. No one can grant provisions You have withheld and no one can withhold what You grant. No one can near what You ordained to be distant nor distance what you decree to be close. O Allah, grant us all of Your blessing, mercy, favours, and provisions. O Allah, I ask You to grant me permanent bliss that neither changes nor vanishes. O Allah, You Alone we seek for help when we are afflicted with hardships. You Alone we resort to for security on a day of terror. O Allah, to You Alone I resort to protect us from the evil of that which You

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/107).

have withheld from us. O Allah, make us love faith and make it adorn our hearts! Make disbelief, rebellion and disobedience detestable to us. Let us be among those who are rightly guided. O Allah, make us live as Muslims and cause us to die as Muslims; and make us join with the righteous but not with the disgraced and misled. O Allah, destroy the disbelievers who belie Your Messenger and divert from Your righteous way. O Allah, let Your punishment and Your enmity befall the disbelievers. O Allah, destroy the disbelievers to whom You have given the Book, O God of Truth.”^[1] This supplication marked the end of the Prophet’s stay in Uhud. With the battle concluded and the martyrs buried, the Prophet ﷺ mounted his horse and rode back to Al-Madeenah.^[2]

The Prophet ﷺ set a wonderful example with this supplication, making it clear that supplication is required both in the hour of victory and the hour of defeat. Supplication is the very heart of worship, and the Prophet ﷺ showed by example to his Companions ﷺ that, no matter what the circumstances, one’s heart should have a strong attachment to its Creator. For peace, tranquility, and steadfastness descend upon a heart that is attached to Allah ﷻ.

Finding Out What Direction The Polytheists Were Heading Towards

That the polytheists left the battlefield of Uhud in no way meant that the Muslims were safe from their harm; to the contrary, it was very possible – as corroborated by the savagery they displayed during the Battle of Uhud – that Quraish’s soldiers were headed towards Makkah in order to wreak even more havoc. And so, as a precautionary measure, the Messenger of Allah ﷺ sent his cousin

^[1] Refer to *Mujmaa’ Az-Zawaaid* (6/121-122), and Al-Haithamee said, “Ahmad related it, and his narrators (for this *Hadeeth*) are all narrators of *As-Saheeh* (i.e., of the *As-Saheeh* compilation of either Bukhaaree or Muslim).” And Bukhaaree related this supplication in *Al-Adab Al-Mufrad* (pg. 699).

^[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/394).

'Alee ibn Abee Taalib ؓ to follow the tracks of the enemy and to find out where they were and in what direction they were heading. The Prophet ﷺ gave these instructions to 'Alee ؓ: "Go out and follow the tracks of the people (i.e., of the enemy), and see what they are doing and what they want. If they are steering (i.e., not riding) their horses and riding their camels, they are returning to Makkah. And if they are riding their horses and steering their camels, they want to go to Al-Madeenah. And by the One Who has my soul in His Hand, if Al-Madeenah is what they want, I will go to them and fight them." 'Alee ؓ later recounted, "I then followed their tracks in order to see what they were doing. (And when I caught up to them I saw that) they were steering their horses and were headed towards the direction of Makkah."^[1] 'Alee ؓ then went back and informed the Prophet ﷺ about what he saw.

The wounds suffered and the hardships endured during the Battle of Uhud did not weaken the Prophet's resolve, make him less vigilant, or lower his morale. To the contrary, he ﷺ was eager to show the enemy that the Muslims were not weakened as a result of the battle. By sending 'Alee ؓ, the Prophet ﷺ showed that he ﷺ was a good judge of character. The mission was dangerous and required a brave man to accomplish it, for if the Quraish were to see 'Alee ؓ, they were very likely going to go after him and kill him in their fury. Still young, 'Alee ؓ had already proven himself to be a courageous and skilled fighter, and he ؓ, without hesitation, went after the Quraish and did not stop until he clearly saw what animals they were riding - which meant, of course, that he ؓ was within their reach.

The Battle Of Hamraa Al-Asad

Some narrations point to how the Prophet ﷺ continued to receive intelligence reports about Quraish's movements even after the polytheists were well on their way towards Makkah. As mentioned earlier, Al-Abbaas ؓ - and perhaps other Muslims

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/41) and *Seerah Ibn Hishaam*, to the chapter titled, "'Alee ؓ Goes After the People (i.e., the Enemy)."

as well - remained among the Quraish, keeping his Islam a secret and sending, whenever possible, news about the Quraish to the Prophet ﷺ. A messenger was secretly sent to the Messenger of Allah ﷺ after the Quraish made camp at Ar-Rauhaa; his message described the situation of the Quraish and Abu Sufyaan's resolve to continue fighting.

Ar-Rauhaa lies on the road to Makkah and is situated approximately seventy-three kilometers from Al-Madeenah. Once there, Abu Sufyaan scolded his fellow polytheists, railing against the fact that they had not achieved one of their prime objectives: killing the Prophet ﷺ. He said to them, "Neither have you killed Muhammad nor are you riding back with heavily-breasted women (i.e., you have not captured Muslim women and taken them back as slaves). Evil is what you have done." Perhaps what Abu Sufyaan meant by his last sentence is that, by mutilating dead Muslims and not finishing off the as of yet living Muslims, the polytheists were committing a grave error; Muslims would become enraged and would become only stronger as time went on. In short, Abu Sufyaan was arguing that, if left unfinished, the war was going to continue; therefore, it was necessary to go back and completely destroy the enemy. The question of whether it was necessary to destroy the enemy was one thing, but whether the polytheists had the same resolve and determination as Abu Sufyaan had, was an altogether different matter. It is related in certain narrations that the above-mentioned words of Abu Sufyaan were conveyed, through a secret messenger, to the Prophet ﷺ.^[1]

When he learned about Abu Sufyaan's intention of returning to Al-Madeenah and of finishing off the job, the Messenger of Allah ﷺ headed with his army towards a place called Hamraa Al-Asad. Not everyone went with the Prophet ﷺ, for he ﷺ said that the

^[1] Refer to *Mujma' Az-Zawaaid* by Al-Haithamee (6/121). Al-Haithamee said, "The men (i.e., narrators) of this *Hadeeth* are the men of *As-Saheeh* (i.e., they related narrations that are found in either *Saheeh Bukhaaree* or *Saheeh Muslims*; therefore, they are trustworthy), except from Muhammad ibn Mansoor Al-Jawwaaz.

only people that were allowed to go with him were those who had participated in the Battle of Uhud.

Ibn Ishaq said: "The Day of Uhud took place on Saturday, towards the middle of Shawwaal. On the day after the Day of Uhud, when ten nights had passed from the month of *Shawwaal*, the *Muaddhin* (caller) of the Messenger of Allah ﷺ announced to the people that they were going to pursue the enemy. The caller announced, 'Let no but he who was present with us yesterday come out with us.' (Since he ﷺ did not meet the said requirement) Jaabir ibn 'Abdullah ﷺ asked permission to accompany the Prophet ﷺ, and the Prophet ﷺ granted him permission. The only reasons why the Prophet ﷺ went out (to pursue the Quraish) were to instill terror into (the hearts of) the enemy, and to let them know that what afflicted the Muslims (on the Day of Uhud) did not make them so weak that they could not pursue their enemy."^[1]

The Prophet's Companions ﷺ answered the call for *Jihaad*; even those who had been wounded the day before took part in the expedition. A man from the Banu 'Abdul-Ashhal clan later said, "One of my brothers and I took part in the Battle of Uhud; we then went back (to Al-Madeenah), and we were both wounded. When the caller of the Messenger of Allah ﷺ announced that the Muslims were going to go out and pursue the enemy, I said to my brother (or, 'he said to me'; one of the narrators was not sure), 'Shall we miss out on participating in a battle alongside the Messenger of Allah? By Allah, we have no riding animal to ride upon; on the other hand, neither of us is inflicted with an extremely severe wound.' And so we went with the Messenger of Allah ﷺ. My wound was less severe than that of my brother; accordingly, if he became overcome (with fatigue), I would carry him for a while, after which he would walk for a while (until he needed me to carry him again). This continued until we reached the place where the Muslims had stopped at [to make camp (i.e., Hamraa Al-Asad)]."^[2]

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/50).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/50).

Hamraa Al-Asad was not very far from where the polytheists had made camp. The Prophet ﷺ stayed there for three days, challenging the Quraish to come and fight the Muslims. The polytheists, however, did not have the courage to answer that challenge; they could not understand how the army they defeated just the day before managed to regroup and launch a counterattack. After all, most defeated armies need time to regroup and to allow wounded soldiers to heal. One question was stuck in the minds of every polytheist: "Did we really defeat them?" And based on the fact that they were being pursued by the Muslims, the answer to that question was a resounding, "No!" To further terrify the enemy, the Prophet ﷺ ordered for torches to be ignited; at any given moment, around five-hundred torches were lit.^[1]

It was while the Muslims were at Hamraa Al-Asad that Ma'bad ibn Abee Ma'bad Al-Khuzaa'ee ؓ approached and embraced Islam at the hands of the Messenger of Allah ﷺ. The Prophet ﷺ ordered him to go to Abu Sufyaan, giving him general instructions to follow once he arrived at the enemy camp. When Ma'bad ؓ reached Ar-Rauhaa, Abu Sufyaan, who did not know that Ma'bad ؓ was now a Muslim, asked, "What news (do you bring with you), O Ma'bad?" He ؓ said, "Muhammad ﷺ and his Companions are furious at you. They have come out with more fighters than they have ever come out with before, and those of their companions who remained behind (from Uhud) felt a great deal of regret (thus insinuating but not directly saying that they were with the Muslims; Ma'bad ؓ made this insinuation in order to instill fear into Abu Sufyaan's heart)." Abu Sufyaan asked, "What do you say?" Ma'bad ؓ replied, "I do not think you will be able to depart from here before the front part of their army appears from behind this hill."^[2] Abu Sufyaan said, "By Allah, we have prepared to attack them again in order to completely

^[1] Refer to *Ghazwatu-Uhud* by Abu Faaris (pg. 144); refer as well to *At-Tabaqaat Al-Kubra* by Ibn Sa'd (2/43).

^[2] Refer to *Zaad Al-Ma'aad* (3/245).

wipe them out." Ma'bad ؓ said, "Then I strongly forbid you from doing so, for by Allah, what I have seen has inspired me to compose verses of poetry." He then proceeded to recite those verses; in them, Ma'bad ؓ struck a brilliant balance between praising the bravery of Quraish's men on the one hand and warning them not to fight against the Prophet's army on the other. It was as if he were saying: "You have shown valour, O men of Quraish, and you have accomplished a great deal, but now is not the time to fight, for Muhammad ﷺ is furious with you and has come with a huge army."

Appreciating the beauty of Ma'bad's words, Abu Sufyaan and those with him praised him. But if he was going to retreat to Makkah, Abu Sufyaan didn't want to give the appearance of being weak. So even though he resolved now to return to Makkah, Abu Sufyaan wanted to issue a false threat and ultimatum to the Muslims, hoping at least to dampen their spirits and make them retreat before he did.

As it happened, the caravan of 'Abdul-Qais was passing by; its men were headed towards Al-Madeenah in order to purchase provisions for a journey. Abu Sufyaan asked them to convey a message to the Messenger of Allah ﷺ; the contents of that message were simply as follows: Abu Sufyaan and his army have resolved to advance towards you and your companions in order to wipe you out of existence." In payment for the task of conveying his message, Abu Sufyaan promised to give the men of the caravan a quantity of raisins next time they went to the 'Ukaadh Marketplace. The men of the caravan fulfilled their end of the bargain, delivering Abu Sufyaan's message to the Messenger of Allah ﷺ at Hamraa Al-Asad. In response to Abu Sufyaan's threat, the Prophet ﷺ and the Muslims ؓ said, "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." Abu Sufyaan's ploy did not work; the Muslims did not retreat as he wanted them to, and he had to suffer the ignominy of being the one who fled from battle. Regardless of how the Muslims responded to the threat, Abu Sufyaan resolved to return to

Makkah and not to fight; he merely wanted to shift the humiliation of defeat from himself to the Prophet ﷺ. But he failed miserably in the attempt.

The people of the Quraish wanted nothing more than safety and their homeland, and so they resumed their homebound journey to Makkah. After the Quraish left and there no longer remained any point in staying at Hamraa Al-Asad, the Muslims returned to Al-Madeenah with their spirits uplifted. Their victory at Hamraa Al-Asad effectively erased the shame of defeat and failure at Uhud. They importantly regained their sense of being stronger than the Quraish. And truly, it was an important psychological victory for the Muslims: The Quraish could no longer claim a decisive defeat – not when they were retreating from the enemy just a few days after their victory – and the hypocrites and Jews of Al-Madeenah no longer had the opportunity to gloat over the defeat of the Muslims. Describing the aftermath of Uhud and the Battle of Hamraa Al-Asad, Allah ﷻ said in the Noble Qur'an:

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾﴾

“Those who answered (the Call of) Allah and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. Those (i.e., believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in faith, and they said: “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” So they returned with Grace and Bounty from Allah. No harm touched them; and they followed

the good Pleasure of Allah. And Allah is the Owner of Great Bounty. It is only Shaitaan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad ﷺ)], so fear them not, but fear Me, if you are (true) believers."
(Qur'an 3: 172-175)

Before they returned to Al-Madeenah, the Prophet ﷺ and his Companions ﷺ captured an enemy fighter, who accounted for the only prisoner the Muslims captured during the Battle of Uhud and during the days that followed. That prisoner might not have been a Makkan chieftain, but he was still a good catch, for he was not only a soldier but also a poet who contributed his talents to Quraish's war against Islam. That poet's name was Abu 'Uzzah Al-Jumhee, a name that should not be unfamiliar to us, since he was also captured during the Battle of Badr. That time around, Abu 'Uzzah pleaded with the Prophet ﷺ to spare his life, appealing to the Prophet's compassion by speaking about his poverty and his many dependants in Makkah. The Prophet ﷺ not only spared his life but also freed him without taking any ransom money from him; but before freeing him, the Prophet ﷺ stipulated that he never return again to fight against the Muslims. Abu 'Uzzah vowed never to fight against Muslims again, but he obviously broke that vow on the Day of Uhud. And yet again, Abu 'Uzzah tried to escape from execution; he said, "O Messenger of Allah, pardon me." This time, however, sternness and not mercy was called for, which is why the Messenger of Allah ﷺ replied, "No, by Allah, I will not allow your cheeks to touch Makkah (i.e., I will not let you enter Makkah) and then say, 'I have cheated Muhammad twice.' O Zubair, strike his neck." Zubair struck his neck and killed him, at which point the Prophet ﷺ said, "The believer should not be stung (or bitten) in the same hole (or lair) twice."^[1] This saying became a proverb meaning, a

^[1] *Saheeh Bukhaaree*, the Book of *Al-Adab*, chapter, "The Believer should not be Stung (or bitten) in the Same Hole (or Lair) Twice"; *Hadeeth* number: 6133. Also, refer to the explanation of this *Hadeeth* in *Fathul-Baaree*.

Muslim should not be fooled twice by the same thing, person, or situation. Had he been freed, Abu 'Uzzah would have thought that he could deceive the Muslims over and over again, which is why it was necessary to kill him.

Abu 'Uzzah was the only prisoner that the Muslims captured. As for the fatalities on both sides, seventy Muslims were martyred and twenty-two polytheists were killed. Allah ﷻ said about the Muslim deaths:

﴿أَوْ لِمَا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (١٦٥)

“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: “From where does this come to us?” Say (to them), “It is from yourselves (because of your evil deeds).” And Allah has power over all things.” (Qur’an 3: 165)

The Prophet ﷺ went out to Hamraa Al-Asad in order to achieve a number of goals, these being some of them:

- ◆ To not have the Muslims return from Uhud feeling a sense of failure and defeat.
- ◆ To let Muslims know that, so long as they obeyed Allah ﷻ and his Messenger ﷺ and so long as they strove for success, they were going to overcome the Quraish in the end.
- ◆ To inspire his Companions ﷺ to be brave.
- ◆ To let the Companions ﷺ know that the calamity they suffered at Uhud was a test and trial from Allah ﷻ; that they were actually strong, in spite of the losses they incurred; and that the Quraish were actually weak, in spite of their ostensible victory at Uhud.

Furthermore, by going out to Hamraa Al-Asad, the Prophet ﷺ showed the importance and value of using psychological tactics as a part of a greater military struggle. Through his actions, it was as if the Prophet ﷺ was saying, “If we instill fear into them, and if they

lose morale, then they are already defeated." The Prophet ﷺ impugned the honour of the Quraish by staying at Hamraa Al-Asad for three days and challenging them to fight. Also, he ﷺ ordered for torches to be lit; so many torches were lit that people far away were able to see them. Based on the number of lit torches and on the effect Ma'bad's words had on them, the people of the Quraish imagined that the Muslim army was huge and unbeatable. Notice that no actual fighting took place; everything that happened from the time the Prophet ﷺ went to Hamraa Al-Asad involved psychological warfare only. And that kind of warfare worked well, for the people of the Quraish became terrified, which resulted in them hurrying back to Makkah.

The Participation Of Muslim Women In The Battle Of Uhud

When the Muslims went out to Badr, they had no idea that they were going to fight a battle against Quraish's army; they thought that they were simply going to overtake one of Makkah's trading caravans, one that consisted of only thirty men. Therefore, the Muslim contingent that went to Badr in no way represented the full potential of Al-Madeenah's military strength. Men who could have fought stayed behind; weapons were left behind; riding animals were left behind; and even women, who could have been used to help provide water and medical care to Muslim fighters, were left behind. The Battle of Uhud was another story altogether. The full potential of Al-Madeenah's military strength was employed, which, among other things, meant that women went along with the army, making the Battle of Uhud the first battle in which Muslim women played an active role.

What exactly was the role that women played in the Battle of Uhud? Well, as for polytheistic women from the Quraish, they came to sing and play musical instruments, to encourage their men, and to stand at the rear of the army in order to humiliate and hurl invective upon any one of their fighters that attempted to flee from battle. Muslim women played an altogether different role.

They were not an actual part of the army; what I mean by this is that they did not stand in the rows of the army; they did not wear armour; and they did not fight in the initial clashes. Their role was to provide support, succour, and assistance to Muslim soldiers, a task that, for the most part, involved providing drink to the thirsty and medical aid to the wounded. Although it is important to note that Muslim women played no military role initially, some of them physically fought against the polytheists after many Muslims fled from the battlefield and the Prophet ﷺ was left vulnerable since he ﷺ was being protected by only a small number of men.

The Mother of the Believers, 'Aishah bint Abu Bakr As-Siddeeq ؓ; Umm 'Ammarah ؓ; Hammah bint Jahsh Al-Asadiyyah ؓ; Umm Saleet ؓ; Umm Sulaim ؓ: these and certain women from the *Ansaar* were at least some of the women that took part in the Battle of Uhud. Tha'labah ibn Abee Maalik ؓ related an incident that occurred during the caliphate of 'Umar ؓ. He related that 'Umar ؓ once distributed garments made of wool to the female inhabitants of Al-Madeenah. In the end he was left with one garment that was of good quality. Some of the people that were with him suggested, "O Leader of the Believers, give this to the daughter of the Messenger of Allah who is with you." They were referring not to the Prophet's actual daughter, but to his granddaughter: Umm Kulthoom ؓ, the daughter of 'Alee ؓ and the wife of 'Umar ibn Al-Khattaab ؓ. 'Umar ؓ said, "Umm Saleet is more deserving of it." Tha'labah ؓ commented, "And Umm Saleet was one of the women of the *Ansaar* who pledged allegiance to the Messenger of Allah ﷺ. 'Umar ؓ then explained why Umm Saleet ؓ was more deserving of the garment than his wife ؓ: "For indeed, she would run back and forth carrying canteens (of water) for us on the Day of Uhud."^[1] The following are some of the tasks that Muslim women carried out on the Day of Uhud:

^[1] *Saheeh Bukhaaree* (2881, 4071).

1) Providing Drink to Muslim Fighters

Anas ؓ said, "On the Day of Uhud, the people (i.e., Muslims) scattered away from the Prophet ﷺ. I indeed saw (that day) 'Aishah bint Abu Bakr ؓ and Umm Sulaim ؓ, both of whom were applying themselves (to the task of helping Muslim soldiers); I saw their anklets (this was before the legislation of *Hijaab* was revealed; also, it means that he saw the anklets in passing, and not that he was staring at them). They were running while carrying canteens (this explains why part of their legs became inadvertently uncovered). They then returned to refill them, and then they went and emptied the canteens into the mouths of the people (i.e., of the Muslim soldiers)."^[1] Ka'ab ibn Maalik ؓ said, "I saw Umm Sulaim bint Milhaan ؓ and 'Aishah ؓ on the Day of Uhud; they were carrying canteens on their backs (in order to provide drink to Muslim fighters). Also, Hammah bint Jahsh ؓ provided drink to the thirsty and treated the wounded. And Umm Aiman ؓ provided drink to the wounded."^[2]

2) Providing Medical Assistance to the Wounded and Comfort to the Afflicted

Anas ibn Maalik ؓ related that, when the Messenger of Allah ﷺ would go out to do battle, he ﷺ would take along with the army Umm Sulaim ؓ and certain women from the *Ansaar*. They would provide drink to the soldiers, and they would treat the wounded.^[3] 'Abdur-Razzaaq (may Allah have mercy on him) related the following from Az-Zuhree (may Allah have mercy on him): "Women would be there with the Prophet ﷺ during battles; they would provide drink to the fighters, and they would treat the

^[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter, "Women's Role in Fighting, and (an Example of or the Ruling on) Women Fighting Alongside Men"; *Hadeeth* number: 2880.

^[2] Refer to *Al-Maghaazee* by Al-Waaqidee (1/249).

^[3] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter, "Women Fighting Alongside Men"; *Hadeeth* number: 1810.

wounded.”^[1] Ar-Rubayya’ bint Mu’awwidh ؓ said, “We were with the Prophet ﷺ, giving drink to the (fighters) and serving them. Also, we would transport the wounded and the dead to Al-Madeenah.”^[2]

Abu Haazim reported that he asked Sahl ibn Sa’d ؓ about the Prophet’s wounds and that he then heard Sahl ؓ respond, “Lo! By Allah, I indeed know who it is that washed the Messenger of Allah’s wound, who it is that poured water (over it), and what was used to treat him. Faatimah ؓ, the daughter of the Messenger of Allah ﷺ, would wash him and ‘Alee ؓ would pour water using a shield. And when Faatimah ؓ noticed that the only effect the water was having on the blood was causing more of it to flow forth, she ؓ took a piece of a straw man, burned it, and affixed it to (his skin), and as a result, the blood stopped coming out.”^[3]

3) Using the Sword to Defend Islam and the Messenger of Allah ﷺ

The only Muslim woman that actually fought against the polytheists on the Day of Uhud was Umm ‘Ammarah Nusaibah Al-Maaziniyyah ؓ. Umm ‘Ammarah’s grandson, Damrah ibn Sa’eed ؓ, said, “I heard the Prophet ﷺ say (on the Day of Uhud), ‘Verily, the prestige and standing of Nusaibah bint Ka’ab today is better than the prestige and standing of so-and-so and so-and-so.’ The Prophet ﷺ saw how fiercely she was fighting on that day a day during which she was inflicted with thirteen wounds. When she died, I (being her grandson) was among those who washed her. I counted and checked her (old) wounds (from the Day of Uhud), one wound at a time; and I found that there were a total of thirteen wounds. She used to say that she remembered seeing Ibn Qameeah while he was delivering a sharp

^[1] *Fathul-Baaree*, the explanation of *Hadeeth* number: 2880.

^[2] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyar*, chapter, “Women Treating Wounded Soldiers During Battle”; *Hadeeth* number: 2882, 2883.

^[3] *Saheeh Bukhaaree*, the Book of Battles, chapter, “The Wounds that Afflicted the Prophet ﷺ on the Day of Uhud”; *Hadeeth* number: 4075.

blow to her shoulder – which resulted in the severest of her wounds, one that had to be treated for an entire year. Then the caller of the Prophet ﷺ called out: ‘To *Hamraa Al-Asad*!’ She tightened her garments around her wounds, in order to prepare for the journey to *Hamraa Al-Asad*, but she wasn’t able to go because she was still losing a great quantity of blood. We spent the night treating the wounds, stopping only in the morning. When the Messenger of Allah ﷺ returned from *Hamraa (Al-Asad)*, he ﷺ no sooner returned to his house than he sent ‘Abdullah ibn Ka’ab Al-Maazinee ؓ (Umm ‘Ammarah’s brother) to inquire about her health. Ka’ab ؓ soon returned and informed the Prophet ﷺ that she was well, and the Prophet ﷺ was much pleased upon hearing that news.”^[1]

True, Umm ‘Ammarah ؓ participated in the Battle of Uhud, but because she fought under exceptional circumstances, no general rule should be derived from her example, in that it is not correct to say that Muslim women should fight in the front rows of a battle alongside Muslim men. Husain Al-Baakiree wrote: “In terms of women fighting alongside men, the only established (i.e., authentic) account of that happening is the one that describes Nusaibah’s story; furthermore, she fought as a last resort, when she saw Muslim soldiers fleeing and the Prophet ﷺ almost all alone and very much vulnerable to an attack. Based on those circumstances, Umm ‘Ammarah ؓ found herself to be in a situation wherein using a weapon was obligatory upon all able men and women.”^[2]

Also commenting on the participation of women in the Battle of Uhud, Dr. Akram Diyaa Al-‘Umaree said, “These narrations prove that women may be employed (during battles) when necessary to treat the wounded and to take care of them. They may perform such tasks if they remain modestly dressed and covered and if their presence does not lead to temptation. Furthermore, they may of course protect themselves if they are attacked by the enemy.

^[1] *Al-Maghaazee* by Al-Waaqidee (1/269-270).

^[2] Refer to *Marwiyaaat Ghazwatu-Uhud* (Pg. 254).

Nonetheless, *Jihaad* is obligatory upon men only. Only when the enemy attacks a Muslim land does fighting become obligatory upon everyone – upon both men and women.”^[1]

It is plain, therefore, that the participation of women in the Battle of Uhud cannot be used to establish the rule that it is permissible for women to fight in wars. True, if the need for women to fight arises as it did during the Battle of Uhud, then that is an altogether different situation. But in general, the analogy between Nusaibah ؓ fighting during the battle of Uhud and women of later generations joining the Muslim army as fighters does not stand up to sound reasoning. First, the men of that generation were paragons of virtue, modesty, and uprightness; it was not feared that any one of them would act indecently with the women who accompanied the army; likewise, the women were also paragons of virtue, modesty, and uprightness.

Second, the only woman who actually fought was not young and was therefore not a source of temptation; furthermore she went to Uhud not alone but with her husband and two sons, all of whom fought in the battle.

And finally, that particular woman, Umm ‘Ammarah ؓ, did not go to Uhud in order to fight; she was not wearing armour, and she probably did not carry a sword. She went only to help the Muslim soldiers in any way possible, help that, for the most part, involved her treating the wounded and providing drink to the thirsty.^[2]

Female Companions ؓ Show The True Meaning Of Patience

1) Safiyyah bint ‘Abdul-Muttalib ؓ

Her brother was martyred on the Day of Uhud; she went to see him as he lay dead, and she witnessed firsthand how badly the polytheists had mutilated him; they had cut off his nose, cut open

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/391).

^[2] Refer to *Ghazwatu-Uhud* by Muhammad Baashmeel (pgs. 171-173).

his stomach, and chopped off his ears and private parts. But throughout it all, Safiyyah bint 'Abdul-Muttalib ؓ remained patient. When she came running onto the battlefield in order to search for her dead brother's corpse, the Messenger of Allah ﷺ was afraid for her, not wanting her to see what the polytheists had done with her brother. He ﷺ therefore instructed Az-Zubair ibn Al-'Awwaam ؓ to go and stop her and to send her back home. Az-Zubair ؓ was able to reach her before she reached the dead body of Hamzah ؓ, and he ؓ said to her, "O my mother, the Messenger of Allah ﷺ indeed orders you to return." She ؓ said, "And why? It has indeed been conveyed to me that my brother has been mutilated and that occurred for the sake of Allah I will indeed seek my reward from Allah, and I will indeed be very patient, Allah willing."

When Az-Zubair ؓ went back to the Messenger of Allah ﷺ and informed him about what Safiyyah ؓ had said to him, the Messenger of Allah ﷺ said, "Let her go (to her brother)." She ؓ then went to Hamzah ؓ and looked at him; she ؓ did not wail or, as many ignorant women do, complain about the unfairness of her beloved one's death; rather, she simply prayed over him, invoked Allah ﷻ to forgive him, and said, "Indeed, to Allah we belong, and indeed, to Him we are returning."^[1]

2) Hamnah bint Jahsh ؓ

After the Messenger of Allah ﷺ was done burying his martyred Companions ؓ, he mounted his horse and returned to Al-Madeenah, as did the rest of his Companions ؓ. On the way back, the Prophet ﷺ came across Hamnah bint Jahsh ؓ. The Prophet ﷺ said to her, "Be patient and content in anticipation of Allah's reward!" Understanding perfectly that he ﷺ was giving her news of someone's death, she ؓ said, "Who, O Messenger of Allah ﷺ?" The Prophet ﷺ said, "Your brother, 'Abdullah ibn Jahsh." She invoked Allah ﷻ to forgive her brother, and she ؓ

^[1] Refer to *As-Seerah An-Nabawiyah* (3/108).

said, "Verily, we belong to Allah, and to Him we are returning." The Prophet ﷺ said to her, "Be patient and content in anticipation of Allah's reward," instructions that implied the death of another relative. She ﷻ asked, "Who (else), O Messenger of Allah?" He ﷺ said, "Your uncle (her mother's brother), Hamzah ibn 'Abdul-Muttalib." She ﷻ said, "Verily, we belong to Allah, and to Him we are returning. May Allah forgive him and congratulations to him for having achieved martyrdom." The Prophet ﷺ said to her, "Be patient and content in anticipation of Allah's reward," again implying that yet another of her relatives had been killed. She ﷻ asked, "Who, O Messenger of Allah?" He ﷺ said, "Your husband, Mus'ab ibn 'Umair." This time around, Hamnah ﷻ reacted very differently to how she reacted when she heard about the deaths of her uncle and brother; this time she cried out loud, saying, "Oh! Great indeed is my sadness!"

Witnessing how Hamnah ﷻ remained patient upon hearing about the deaths of her uncle ﷻ and brother ﷻ, and how sad and grief-stricken she became upon learning about the death of her husband, the Messenger of Allah ﷺ said, "Verily, her husband is very special for her." The Prophet ﷺ then addressed her, saying, "Why did you say this (i.e., why did you react so differently upon hearing about the death of your husband)?" She ﷻ said, "O Messenger of Allah, I thought about how his children became orphans, and the thought of that terrified me." The Messenger of Allah ﷺ then supplicated to Allah ﷻ for her and her children, invoking Allah ﷻ to compensate their loss by bestowing upon them someone else to take care of them. Allah ﷻ answered the Prophet's supplication, for Hamnah ﷻ remarried after her period of waiting came to an end. Her new husband, Talhah ibn 'Ubaidullah ﷻ, took care of her and her children, and together, they had two sons, Muhammad ﷻ and 'Umraan ﷻ. The answer to the Prophet's supplication carried on to even the next generation, for Talhah's son, Muhammad ﷻ, is well-known for having taken wonderful care of Hamnah's children.

3) The Woman ﷺ from the Banu Deenaar Clan

Sa'd ibn Abee Waqqaas ﷺ reported that a woman from the Banu Deenaar clan was bereaved of her husband, brother, and father, all of whom died during the Battle of Uhud. When she was informed about their deaths, she ﷺ asked, "What happened to the Messenger of Allah?" The people who came to her with the news answered, "He is well, O mother of so-and-so. All praise to Allah ﷻ, he is as you want him to be." She ﷺ said, "Point him out to me, so that I can look at him." Someone pointed to the Prophet ﷺ, and as she looked at him, she ﷺ said (addressing him), "Every calamity is small compared to the calamity of your death!" Such was the tremendous impact that faith had on the hearts, souls, and minds of the Prophet's Companions ﷺ.

Umm Sa'd ibn Mu'aadh ﷺ

Umm Sa'd ibn Mu'aadh ﷺ literally means 'Mother of Sa'd ibn Mu'aadh'; her actual name is Kabshah bint 'Ubaid Al-Khazrajiyyah ﷺ. She had at least two sons, one of them being Sa'd ibn Mu'aadh ﷺ, and the other 'Amr ibn Mu'aadh ﷺ. The latter son was martyred during the battle of Uhud. After the battle was over and as the Messenger of Allah ﷺ was seated on his horse, Umm Sa'd ibn Mu'aadh ﷺ ran towards him; meanwhile, her son, Sa'd ﷺ, was holding on to the reins of the Prophet's horse. Sa'd ﷺ said, "O Messenger of Allah, my mother (here she is coming)!" The Messenger of Allah ﷺ said, "She is indeed welcome!" She approached until she was close enough to have a clear view of the Prophet ﷺ and of his health. Seeing that he was fine, she ﷺ wanted to tell him about how she was reacting to her son's death. She ﷺ said, "Lo! Now that I see that you are fine, the calamity (of my son's death) has become small and easy to bear." The Messenger of Allah ﷺ consoled her for the death of her son, after which he ﷺ said, "O Mother of Sa'd, rejoice and give glad tidings to their families (i.e., to the families of those who died from the same clan), for indeed, their dead (relatives) have all become companions in Paradise (they were twelve in total).

And they have been granted intercession for their families." Umm Sa'd ؓ said, "We are pleased, O Messenger of Allah. And who will cry for them after this!" She ؓ went on to say, "O Messenger of Allah, supplicate for those who are left behind." The Messenger of Allah ﷺ said, "O Allah, remove sadness from their hearts, compensate them for their calamity, and provide those who are left behind with a good replacement (for what they have lost)."^[1]

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/315, 316).

4

Some Lessons And Morals

The Noble Qur'an contains a very detailed description of the Battle of Uhud, giving us a clearer and more in depth understanding of its details than we get from historical accounts and narrations. What is more, Verses of the Qur'an did more for the Companions ﷺ than simply relate the events that took place prior to, during, and after the actual battle. The Companions ﷺ knew what happened; and as for later generations, they got accurate accounts of the battle through authentic narrations. Comforting the Companions ﷺ, giving them glad tidings, admonishing them, advising them, commanding them - Allah ﷻ did all of the above in the Qur'anic Verses that dealt with the Battle of Uhud. Also, Allah ﷻ clarified what no one else could clarify: the thoughts and deepest feelings of the battle's participants, who were themselves perhaps not tuned into what was going on in their minds at a subconscious level. All of this information we cannot get from history books. A person who has studied and contemplated the Verses of the Qur'an that deal with the Battle of Uhud finds in them precision, depth, and comprehensiveness. Sayyid Qutub said (may Allah have mercy on him) said, "Precision in describing each occurrence, each movement, and each emotion (this is how one can describe the Qur'an's depiction of the Battle of Uhud)." Here are some of the points that the Noble Qur'an dealt with in regard to its discussion of the Battle of Uhud:

Inviting The Believers To Increase Their Faith And Reminding Them About Universal Laws That Apply To All Nations

Allah ﷻ said:

﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُكْذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا
تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾﴾

“Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers). This (the Qur’an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqoon (the pious). So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”
(Qur’an 3: 137-139)

What a truly wonderful consolation these Verses were for the Prophet’s Companions ﷺ. Eliminating *Shaitaan’s* whispers from the hearts of the Companions ﷺ, Allah ﷻ, in these Verses, at once helped alleviate their pain and inspired them with hope. Allah ﷻ achieved those ends by reminding them of past nations, of the hardships suffered by believers, and of the awful end of disbelieving peoples. The former suffered and were rewarded in the end, and the latter were destroyed. The Prophet ﷺ and His Companions ﷺ were like the believers of past nations, who strove to eradicate polytheism and to invite their people to embrace Islam. And the polytheists of the Quraish were of course like the polytheists of past nations, who disbelieved in Islam and strove to bring about the downfall and destruction of Prophets ﷺ and Messengers ﷺ.

In the last of the above-mentioned Verses, Allah ﷻ said, "So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers." Allah ﷻ informed the believers of an important reality: If they would rid themselves of bad traits such as weakness, cowardice, and sadness, they would come out victorious in the end; that would then be an inevitable outcome because of their *Eemaan* (faith) and because of their being upholders of the truth.

Comforting The Believers And Explaining The Wisdom Behind What Happened At Uhud

Allah ﷻ said:

﴿إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ
نُدَّوِلْهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ
لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ ﴿١٤١﴾
أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ
الصَّٰدِقِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ
نَظُرُونَ ﴿١٤٣﴾﴾

"If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zaalimoon (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Saabireen (the patient ones, etc.)? You did indeed wish for death (Ash-Shahadah – martyrdom) before you met it. Now you have seen it openly with your own eyes." (Qur'an 3: 140-143)

As a simple translation of these Verses does not to justice to their

profound meanings, a more detailed study is called for. In the first Verse, Allah ﷻ explained that the Companions ﷺ should not lose hope or work less diligently just because they were afflicted with many losses on the Day of Uhud. After all, their enemy had been previously afflicted with similar losses – seventy Muslims were martyred at Uhud, and seventy polytheists were killed at Badr – but that did not stop them from rebuilding their strength and increasing their resolve to fight back. If the enemy had rebounded from their loss, the Muslims were more worthy of doing the same. The author of the famous *Tafseer* book *Al-Kasshaaf* wrote: “This Verse means the following: If they made you suffer losses on the Day of Uhud, you made them suffer losses prior to that on the Day of Badr. Their hearts did not weaken, and the intensity of their enmity and willingness to fight did not diminish in the least. (Being believers) you are therefore more worthy of not becoming weak (and of not losing hope).”^[1]

Allah ﷻ said in the above-mentioned Verses:

﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾

“And so are the days (good and not so good), that We give to men by turns.”

Allah ﷻ explained here one of the universal laws that govern this world: Victory is never constant but rather is given to some people one day and to other people another day, a law that certainly provided some consolation to the believers for what they had suffered on the Day of Uhud.

Then Allah ﷻ said:

﴿وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا﴾

“That Allah may test those who believe.”

This translation is based on the actual and not literal meaning of the Verse. Literally, it means, “That Allah may know those who

^[1] Refer to *Tafseer Al-Kasshaaf* (1/465).

believe." Allah ﷻ of course – with His comprehensive knowledge of all things – knew beforehand those who believe, but rewards and punishments are not given based on what Allah ﷻ knew beforehand; they are given after what Allah ﷻ has knowledge about comes into being. This is the reason why the word 'test' is more appropriate than 'know.' To put this into perspective, but not to try to make a comparison, consider the example of a student who does not attend class throughout a semester. His teacher knows that he will inevitably fail. Nonetheless, he does not assign him a failing mark until he takes the final exam. The results are inevitable, but the actors must play out their roles so that those results can occur. So Allah ﷻ was testing the believers, but why? Al-Qurtubee said in his *Tafseer* that they were being tested in order to distinguish the true believers from the hypocrites.

Allah ﷻ then mentioned another reason:

﴿وَيَتَّخِذُ مِنْكُمْ شُهَدَاءَ﴾

"That He may take martyrs from among you."

For the martyrs, passing the 'test' did not require them to win or even to continue living; dying as a martyr for the sake of Allah ﷻ was what made them pass their test. Clashes between believers and non-believers gave the believers the opportunity of dying for the cause of Islam.

In the Verses that followed, Allah ﷻ mentioned two more reasons why the events of Uhud took place:

﴿وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِيْنَ ﴿٤١﴾﴾

"That Allah may test (or purify) the believers (from sins) and destroy the disbelievers."

In this Verse, as opposed to the previous Verse the word 'test' is used and not simply implied. Actually, the word used in the Verse comes from the word *Al-Mahs*, which has two denotations: to purify and to test. If the meaning 'to purify' is intended, as Ibn

Katheer implies in his *Tafseer*, the Verses means: to atone for their sins, if they have sins; and if they don't have sins, then to raise them in rankings in proportion to how much they strive and are afflicted.

The second reason:

﴿وَيَمْحَقَ الْكٰفِرِيْنَ﴾

“And (to) destroy the disbelievers.”

Might prompt someone to ask: “How are disbelievers destroyed if they win wars?” This is because, in all eras and as a general rule, when a disbelieving people become victorious in battle, they become arrogant and proud, qualities that lead to self-deceit and hubris and, consequently, to the path of self-destruction. Therefore, Allah ﷻ decreed what happened at Uhud in order to purify believers from sins, to purify their ranks of hypocrites, and to destroy the disbelievers through their own arrogance, pride, and wrongdoing.

In the next Verse, Allah ﷻ said:

﴿اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوْا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جَاهَدُوْا مِنْكُمْ وَيَعْلَمَ
الضّٰعِيْنَ ۙ﴾ (١٤٢)

“Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Saabireen (the patient ones, etc.)?”

Explaining this Verse, Ibn Katheer (may Allah have mercy on him) said, “This means: ‘You will not enter Paradise until you are tested and until Allah sees who among you strives to promote His Cause (Islam) and fights patiently against the enemy.’

Finally, Allah ﷻ said:

﴿وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ اَنْ تَلْقَوْهُ فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تُنظَرُوْنَ
ۙ﴾ (١٤٣)

“You did indeed wish for death (Ash-Shahadah – martyrdom)

before you met it. Now you have seen it openly with your own eyes."

Ibn Katheer (may Allah have mercy on him) said, "This Verse means: Prior to this day, you had been, O believers, hoping, nay, longing, for the opportunity to meet the enemy and patiently fight them. Now the opportunity to do so has arrived, so fight and be patient!"^[1]

How To Correct Mistakes

The *Daa'ee* (caller to Islam), the teacher, the *Imam*, the parent – these and other people are faced with choices to make in terms of how to deal with the mistakes of their subordinates. A father may, for example, scold his son for stealing; he may beat him; and he may sit down with him and kindly advise him, trying to understand why he stole and using gentleness to convince him never to do it again. Which is the best option? Well, any reasonable person will say that it depends on the situation, or very often, upon the child himself: What form of punishment will best work on him? What does this discussion have to do with the Battle of Uhud? It has a lot to do with it, when one considers the ways in which Allah ﷻ admonished the believers after the Battle of Badr and after the Battle of Uhud. One finds – very interestingly, I must add – that even though the Muslims won the Battle of Badr, Allah ﷻ admonished them with more severe language than He ﷻ used after the Battle of Uhud, in which the Muslims were defeated. That this is the case has a lot to do with the spiritual upbringing and training of the Prophet's Companions ﷺ. After Badr was over, Muslims were happy, yet they needed to be reminded of their mistakes and of the real reason why they won – because of Allah's help. After Uhud, however, Muslims were sad, and even though they made mistakes, it was important to at once advise them about their mistakes and raise their morale. Too severe of an admonishment

^[1] Refer to *Tafseer Ibn Katheer* (1/409).

was not required especially since the Companions ﷺ were already feeling genuinely bad for their mistakes and since they had already paid dearly for them. The point is that a victorious person has no negative thoughts in his mind, and so he can be reproached without his feelings being hurt in the process. On the other hand, the defeated person – even if he made mistakes – does have negative thoughts in his mind, and so two goals must be achieved when dealing with him: His spirits must be raised, and he must be made aware of his mistakes, so that he repents and avoids committing them again.

Compare the following two Verses, the first one having been revealed after Badr and the second after Uhud, and see for yourself the different approaches taken to admonish the Muslims. Contemplating these and other Verses that deal with the same subject matter must be the basis upon which Muslim teachers and Imams educate and train their students and followers. In regard to the Battle of Badr, Allah ﷻ said:

﴿ مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَىٰ لَهُمْ أَتَىٰ فِي الْأَرْضِ تُرِيدُونَ
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٧﴾ لَوْلَا كِتَابٌ مِنَ اللَّهِ
سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿١٨﴾ ﴾

“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.” (Qur’an 8: 67, 68)

And in regard to the Battle of Uhud, Allah ﷻ said (And pay attention to the gentle hope-inspiring words at the end of the Verse):

﴿ وَلَقَدْ مَدَدْنَا لَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۗ حَتَّىٰ إِذَا
فَسَلْتُمْ وَتَنْزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرْسَلْنَا مَا تَحِبُّونَ ۗ

مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

“And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.” (Qur’an 3: 152)

Giving the Example Of Previous Mujahideen (People Who Fight For The Cause Of Islam)

Allah ﷻ said:

﴿وَكَايْنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِثِيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾﴾

“And many a Prophet (i.e., many from amongst the Prophets) fought (in Allah’s Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah’s Way, nor did they weaken nor degrade themselves. And Allah loves As-Saabireen (the patient ones, etc.). And they say nothing but: “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.” So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinoon (the good-doers).” (Qur’an 3: 146-148)

In his *Tafseer* of these Verses, Ibn Katheer (may Allah have mercy on him) said, "In these Verses and the Verses that come before them, Allah ﷻ reproached those who were defeated on the Day of Uhud, and especially those who stopped fighting when they heard a caller call out and say that 'Muhammad has indeed died!' Allah ﷻ blamed and censured them for having fled from the battle."^[1]

Allah ﷻ presented to them the example of their Muslim brothers from past eras, Muslims who fought in wars alongside their Prophets ﷺ. Those Muslims did not show weakness when they were afflicted with hardships while they were treading the Path of Allah, nor did they "weaken (and) degrade themselves." To the contrary, they remained patient and steadfast upon their *Jihaad*. It is interesting to note here that Allah ﷻ did not mention by name in these Verses the Prophet's Companions ﷺ. It was sufficient to mention the actions of past nations, which in and of itself contains an indirect admonishment of the believers who were afflicted with weakness and despair when they heard the false rumour of the Prophet's death. The implication is obvious enough: they were patient and remained steadfast no matter what happened, and you (the implication) became weak and fled from battle. To emphasize the point, Allah ﷻ quoted the believers of past eras:

﴿وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
وَتَبِّتْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (١٤٧)

"And they say nothing but: 'Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.'"

It is interesting to note that even though they were obedient slaves of Allah ﷻ, they ascribed sins and transgression to themselves. So first they asked forgiveness for their sins, and then they asked Allah ﷻ to help them against the disbelievers, a way of supplicating that all Muslims should adopt. One should begin by purifying oneself of past errors by repenting. And then, and

^[1] Refer to *Tafseer Ibn Katheer* (1/410).

only then, should one ask for what one wants, because one is unlikely to be answered in one's supplications if one has not repented from one's sins; hence the famous story in which rain was withheld from the people of Moosa عليه السلام because of one man among them who had sinned without repenting for many years. Only when that sinner repented did rain then fall from the sky. Because of the patience of Muslims cited in the above-mentioned Verses and because of their supplications and obedience to Allah ﷻ:

﴿فَأَنزَلْنَا لَهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحَسَنَ تَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٤٨﴾﴾

"Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinoon (the good-doers)."

Disobeying A Leader's Command Results In Failure

When Muslims disobey their leaders, they inevitably fail to achieve their goals. Consider how, in the Battle of Uhud, victory turned instantly into defeat once the archers disobeyed the Prophet ﷺ and left their posts on top of Mount 'Ainain. External dangers can always be overcome with the help of Allah ﷻ, but internal discord involves Muslims destroying themselves from within, and so the predictable end is defeat and failure.

In this regard, it is important to note that the hypocrites withdrew with one-third of the Muslim army. Their withdrawal should have had a great impact that day, but it didn't; in fact, it had no negative impact whatsoever on the Muslim army. Muslims had been outnumbered before and had still overcome their enemies. Contrary to the inconsequential withdrawal of the hypocrites, the disobedience of Muslim archers, archers who were sincere Muslims and who were well-trained by the Prophet ﷺ, changed the course of the entire battle. What they did in terms of disobeying the Prophet ﷺ affected not just themselves but the entire Muslim army. In fact, their disobedience almost led to the destruction of all Muslims.

At first, when the archers were still following the Prophet's commands, the Muslims were winning the battle. Thing took a turn for the worse only when the archers left their posts and went down to gather the spoils of war. Allah ﷻ said:

﴿إِذْ تَضِعُونَ وَلَا تَكُونُ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَىٰكُمْ فَأَتْبَعَكُمْ غَمًّا يَغْمِرُ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾﴾

“(And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which has befallen you. And Allah is Well-Aware of all that you do.”
(Qur'an 3: 153)

That victory turned into defeat once the Muslim archers disobeyed the Prophet ﷺ is indicated in the following Verse:

﴿وَلَقَدْ مَدَدْنَا لَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّىٰ إِذَا
فَشَلْتُمْ وَتَنْزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرَاكُمْ مَا تُحِبُّونَ
مِنْكُمْ مَن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفْنَا
عَنكُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَىٰ الْمُؤْمِنِينَ
﴿١٥٢﴾﴾

“And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.” (Qur'an 3: 152)

The esteemed Shaikh Muhammad ibn ‘Uthaimen (may Allah have mercy on him) said, “The defeat that was handed to them was a result of only one act of disobedience, and that even while the Messenger ﷺ was in their midst. Then what happens when Muslims perpetrate many acts of disobedience (as they do today)?” To obey the Muslim ruler is required of Muslims, and is second in importance after obedience to Allah ﷻ and His Messenger ﷺ. Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ﷺ, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” (Qur’an 4: 59)

Obedience to Muslim leaders is one of the most fundamental of duties upon all Muslims; it is so important a duty that the scholars have included belief in this duty among the list of major points of creed that all Muslims must have faith in. We can summarize the importance of obeying Muslim rulers in the following points:

1) By obeying Muslim rulers, we are showing obedience to Allah ﷻ. Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves,

refer it to Allah and His Messenger ﷺ, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” (Qur’an 4: 59)

- 2) Obeying a Muslim ruler is a means and not an end; it is a means of establishing Allah’s *Shariah* on earth.
- 3) When Muslims are united behind one leader, they achieve the strength that comes with unity. But when they are not united behind one leader, they become afflicted with the weaknesses and problems that are the natural concomitants of discord.

It is therefore one of the principles of *Ahlu-Sunnah Wal-Jamaa’ah* that we do not rebel against our leaders, even when they rule over their citizens in a tyrannical manner. We obey them so long as they do not order us to sin. And rather than invoking Allah ﷻ to bring about their ruin, we invoke Allah ﷻ to guide them.

The Dangers Of Giving Precedence To This World Over The Hereafter

Many Verses from the Qur’an and sayings of the Prophet ﷺ clarify a number of general realities about this world: Its importance (or lack thereof) to Allah ﷻ, its temptations for human beings, and the dangers of greedily going after its pleasures. Allah ﷻ said:

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ
مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَعَابِ ﴿١٤﴾﴾

“Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This the pleasure of the present world’s life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.” (Qur’an 3: 14)

And Allah ﷻ also said:

﴿فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ﴾ (٣٣)

“Let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah.” (Qur’an 31: 33)

And in more than one *Hadeeth*, the Prophet ﷺ warned Muslims not to be deceived by the fleeting pleasures of this life. For example, Abu Sa’eed Al-Khudree ؓ related that the Prophet ﷺ said, “Verily, this world is sweet and green and fresh; and indeed, Allah ﷻ has placed you in it in order to make you to succeed one another (generation after generation), to see how you will act. So beware of this world, and beware of women. For indeed, the first trial (test, temptation) of the Children of Israel was in women!”^[1] Of course the link between the dangers of the world’s temptations and the events that took place during the Battle of Uhud should by now be very clear to the reader.

Ibn ‘Abbaas ؓ said, “When Allah crushed the polytheists on the Day of Uhud, the archers said, ‘Catch up to the people and to the Prophet of Allah ﷺ; do not let them beat you to the spoils; otherwise, they, and not you, will have the spoils!’ Some of them said, ‘We will not leave this place until the Prophet ﷺ gives us permission to do so.’”^[2] This Verse was then revealed:

﴿مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ﴾

“Among you are some that desire this world and some that desire the Hereafter.” (Qur’an 3: 152)

At-Tabaree (may Allah have mercy on him) said that:

﴿مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا﴾

“Among you are some that desire this world.”

Refers to the spoils of war. And Ibn Mas’ood ؓ said, “I didn’t see a single person among the Companions of the Messenger of Allah

^[1] *Saheeh Muslim* (2742).

^[2] Refer to *Tafseer At-Tabaree* (3/474).

ﷺ who desired this world until this was revealed about us on the Day of Uhud:

﴿مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ﴾

“Among you are some that desire this world and some that desire the Hereafter.” (Qur’an 3: 152)

What took place on the Day of Uhud provides an important lesson for Muslims of all generations: that love for this world can find its way into the hearts of believers without them even realizing it, so that they end up preferring the pleasures of this world to the eternal bliss of the Hereafter. This is a danger that they must constantly be wary of, which is why the Prophet ﷺ said in the above-mentioned *Hadeeth*, “Beware of this world.”

There is always some seemingly logical justification for sinning; for the archers, it was that they had to leave their positions in order to ensure getting their fair share of the spoils. For us, the justifications are endless; but, we must remember, whatever excuse we use to justify our mistakes, the true motive that prompts us to disobey Allah ﷻ is nothing other than love for this world and its pleasures. The constant danger of preferring this life to the Hereafter requires from the believer a constant process of introspection – of searching for the true motives of his actions. Only when a believer is honest with himself can he root out the hidden motive of worldly love, which is a motive that very often stands between him and the obedience of Allah ﷻ. And when a believer is not honest with himself, he will, with the help of the creative genius of the *Shaitaan*, come up with all kinds of specious arguments to justify fulfilling his desires at the expense of his religion and faith.

Adhering To The Teachings Of Islam

Ibn Katheer wrote: “When some Muslims were defeated (i.e., when they fled from the battlefield) and when others among them were killed, the *Shaitaan* (the Devil) called out, ‘Lo! Indeed Muhammad has been killed.’ Ibn Qameeah returned to the polytheists and said to them, ‘I have killed Muhammad,’ when, in reality, he had only struck

the Messenger of Allah ﷺ, causing the skin on his head to be cut upon. Nonetheless, what he claimed found its way into the hearts of many people, who truly believed that the Messenger of Allah ﷺ had been killed. Having heard Verses in which Allah mentioned the killings of many Prophets, people believed that the same had just happened to Prophet Muhammad ﷺ. Muslims were then afflicted with weakness, to the point that they held back from fighting. In regard to this turn of events, Allah ﷻ revealed (this Verse):

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
 أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
 اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

“Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.”
 (Qur’an 3: 144).

This means that, yes, he will die, but he will remain an example for you in terms of the message with which he was sent.”^[1]

The message of the above-mentioned Verse is clear: Messengers do not remain forever among their people; rather, as is the case with all people, they must die. What is important for each Messenger ﷺ is for him to convey his message, so that even after he dies, his message and the teachings he came with remain alive, the duty of which lies squarely on the shoulders of his followers. Allah ﷻ reproached the believers for the weakness that overcame them once they thought that the Prophet ﷺ had died:

﴿أَفَإِنْ مَاتَ أَوْ قُتِلَ أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾

“If he dies or is killed, will you then turn back on your heels (as disbelievers)?”

^[1] Refer to *Tafseer Al-Qur’an Al-Azeem* (1/441).

It was as if the believers were going through a fire-drill, to see how they would react when the moment of true emergency came. The Prophet ﷺ had not died on the Day of Uhud, but the Muslims thought he had died, and they reacted and acted inappropriately. The message to the Companions ﷺ was this: When he ﷺ is going to really die, you must not become weak or lose hope; rather, you must remember your purpose, which is to worship Allah ﷻ and follow the teachings that the Prophet ﷺ has left behind for you.

One critical mistake the Muslims made on the Day of Uhud was that they wrongly equated faith in Allah ﷻ with the Prophet ﷺ remaining alive among them; in short, they did not distinguish between the eternal message the Prophet ﷺ came with, and the corporeal life of the Prophet ﷺ in this world, which unavoidably had to end in death.

What many Companions ﷺ did not grasp on the Day of Uhud was that the Prophet ﷺ, the person, was going to die, but his message was not going to die with him. It was up to them ﷺ to continue to spread his message, to uphold the truth, and to follow the way of the Prophet ﷺ both in knowledge and in action.

As Ibn Al-Qayyim correctly pointed out, "The Battle of Uhud was like a prelude to the actual death of the Messenger of Allah ﷺ. Allah ﷻ made their hearts firm and reproached them for having 'turned back on their heels' once they thought that the Messenger of Allah ﷺ had died. Rather than do as they did on the Day of Uhud, it was compulsory upon them to remain steadfast upon the teachings of their religion. They were worshipping not Muhammad ﷺ but the Lord of Muhammad ﷺ, Who does not die. Muhammad ﷺ was not sent on earth to remain alive on it forever – no, not him and neither them (were to remain alive forever). Therefore, what was important was for them to all die upon Islam and Islamic Monotheism. It is for this reason that Allah ﷻ reproached those among them who abandoned their duty once they heard the *Shaitaan* (the Devil) call out, 'Verily, Muhammad has died.' Allah ﷻ said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
 أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
 اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

“Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.”
 (Qur’an 3: 144)

The ‘grateful (ones)’ were those who knew the value of the blessing (of Islam) and who remained steadfast upon it (upon Islam) until they either died (of natural causes) or were killed. The relevance of this reproach from Allah ﷻ was seen again later on, on the day that the Messenger of Allah ﷺ actually died: Some Muslims apostatized, turning back on their heels, while the thankful ones remained steadfast upon their religion. Allah ﷻ helped the latter group, bestowed honour upon them, made them victorious over their enemies, and, most importantly, bestowed upon them the best end destination (Paradise).^[1]

Summarizing the reprimand given to the believers in the above-mentioned Verse, Al-Qurtubee wrote, “Even if Muhammad ﷺ had been killed, they should not have fled; Prophethood does not ward off death; and religions do not come to an end with the deaths of Prophets.”^[2] Here, Al-Qurtubee makes a very important point: supremely wrong were those who thought that Islam ended with the death of the Prophet ﷺ, as well as those who thought that victory for Islam hinged upon the Prophet ﷺ being alive. They were wrong because, in their assessment of the situation, they did not give just value to the religion of Islam. That Islam must reign supreme over all other religions is the decree of

^[1] Refer to *Zaad Al-Ma’ad* (3/ 224).

^[2] Refer to *Tafseer Al-Qurtubee* (4/222).

Allah ﷻ, and none can change the decree of Allah ﷻ, Who said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾﴾

“It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).”
(Qur’an 9: 33)

Islam comes out victorious only because it is the truth and because it is true guidance.

When the Messenger of Allah ﷺ actually died, the initial reaction of Muslims was incredulity mixed with grief. But, with the help of Abu Bakr ؓ, they soon learned from their mistake on the Day of Uhud. It is related in *Saheeh Bukhaaree* that, after the Messenger of Allah ﷺ died, Abu Bakr ؓ rode on his horse from his house at As-Sunh (the district that was inhabited by the Children of Haarith and that was situated approximately one mile away from the Prophet’s *Masjid*) until he reached the *Masjid*. Once there, he entered the *Masjid*, without speaking to anyone. Entering upon ‘Aishah ؓ, Abu Bakr ؓ headed straight for the Messenger of Allah ﷺ, who was covered in a Yemeni robe. Abu Bakr ؓ uncovered his face, kissed him, and cried, after which he ؓ said, “May my mother and father be sacrificed for you. May Allah not gather upon you two deaths! As for the death that has been written (decreed) upon you, you have died it.”^[1] One might ask, why did Abu Bakr ؓ say, “May Allah not gather upon you two deaths! As for the death that has been written (decreed) upon you, you have died it.” Some scholars mention that Abu Bakr ؓ said these words in response to ‘Umar’s claim that the Prophet ﷺ was going to come back to life. ‘Umar ؓ was so grief-stricken that he tried to convince himself that the Prophet ﷺ was going to come

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, “The Prophet’s Illness and Death”; *Hadeeth* number: 4453.

back to life. Had the Prophet ﷺ come back to life, he ﷺ would have had to die again – a second time – since death is inevitable for all human beings, a reality that Abu Bakr ؓ understood even in the shocking moments after the Prophet's death. And Abu Bakr ؓ knew that the Prophet ﷺ was of too high a ranking with Allah ﷻ to die two deaths, one more than every other human being. Abu Bakr ؓ then explained that the Prophet ﷺ had died the one death that is decreed for all human beings and that there was no other explanation or interpretation for his death.

Ibn 'Abbaas ؓ said, "Verily, Abu Bakr ؓ came out while 'Umar ؓ was speaking to the people, and Abu Bakr ؓ said, 'Sit down, O 'Umar!' But 'Umar ؓ refused to sit down. The people then left 'Umar ؓ and approached Abu Bakr ؓ (wanting to hear what he had to say to them). Abu Bakr ؓ said, "To proceed: If anyone among you worships Muhammad ﷺ, then (know that) Muhammad ﷺ has indeed died. And as for those among you who worship Allah, then (know that) Allah is alive and does not die. Allah ﷻ said:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
 أَنْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي
 اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

"Muhammad ﷺ is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful."
 (Qur'an 3: 144).

Ibn 'Abbaas ؓ went on to say, "By Allah, it was as if the people did not know that Allah ﷻ had revealed this Verse until Abu Bakr ؓ recited it (to them). The people learned it from him (then and there), and there was no person (there) except that I heard him reciting it. And Sa'eed ibn Al-Musayyib informed me that 'Umar ؓ said, 'No sooner did I hear Abu Bakr ؓ recite that Verse

than I became stunned, to the degree that my legs could not carry me; in fact, I fell to the ground when I heard him recite it: I knew then that the Prophet ﷺ had indeed died.”^[1]

How The Prophet ﷺ Dealt With The Archers Who Disobeyed Him And The Hypocrites Who Betrayed Him

As for the archers who erred on the Day of Uhud, the Messenger of Allah ﷺ did not push them away or expel them from Muslim society. He ﷺ, for example, did not say, “After having witnessed firsthand your weakness, I have come to the conclusion that you are all good for nothing!” Instead, the Prophet ﷺ, if not embraced, then at least handled their mistake with mercy and forgiveness. Furthermore, all of the Muslim participants in the Battle, archers included, were forgiven for their mistakes. True, the archers had committed a serious mistake that entailed grave consequences and huge losses; but still, they were sincere Muslims. And so Allah ﷻ forgave them, which meant that they were effectively washed of their mistakes. Allah ﷻ said:

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أُرْسِلْتُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾﴾

“And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your

^[1] Saheeh Bukhaaree, the Book of Al-Maghaazee, chapter, “The Sickness and (Consequent) Death of the Prophet ﷺ”; Hadeeth number : 4454.

enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.” (Qur’an 3: 152)

To make His favour upon them complete, Allah ﷻ commanded the Prophet ﷺ to forgive them, and He ﷻ exhorted the Prophet ﷺ to supplicate for their forgiveness; and since He ﷻ was giving them a fresh start, Allah ﷻ also ordered the Prophet ﷺ to seek out their consultation and to not let their mistakes hinder him from benefiting from their ideas and skills. Allah ﷻ said:

﴿فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).” (Qur’an 3: 159)

As for the hypocrites, their disobedience was not unintentional: Led by ‘Abdullah ibn Ubai ibn Salool, they meant to hurt the Muslims. By withdrawing with one-third of the army, they hoped to lower the morale of the Muslims and raise the morale of the polytheists. In the most critical of moments, Ibn Ubai and his followers abandoned the Prophet ﷺ. Not even ‘Abdullah ibn Haraam’s pleas could convince them to rejoin the Muslim army. Allah ﷻ said about them:

﴿وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَاذَنَ اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَافِرِ يَوْمِيذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾﴾

“And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers. And that He might test the hypocrites, it was said to them: “Come, fight in the Way of Allah or (at least) defend yourselves.” They said: “Had we known that fighting will take place, we would certainly have followed you.” They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.” (Qur’an 3: 166, 167)

It is interesting to note that, even though the Muslims were already outnumbered, the Prophet ﷺ paid no attention to the hypocrites as they withdrew from the army. It was sufficient for the Prophet ﷺ that the hypocrites had exposed their true inner reality in front of the people. The Prophet’s silence adequately reproached and humiliated Ibn Ubai; it was as if the Prophet ﷺ was saying: “Your withdrawing from us means nothing to us, for we do not need you in the least.”

Ostensibly to give a public show of support for the Prophet ﷺ, but really to show himself to still be an important person in Al-Madeenah, Ibn Ubai would stand up and speak before the Prophet ﷺ would deliver his Friday sermons. Every Friday, when the Prophet ﷺ would sit down before delivering his sermon, Ibn Ubai would stand up and say, “O people, here is the Messenger of Allah ﷺ in your midst. Through him, Allah ﷻ has honoured you and made you strong, so support and help him. Also, listen to him and obey him.” Ibn Ubai would then sit down. Week in and week out, Ibn Ubai would continue to speak on the blessed day of *Jumu’ah* (Friday), at least until he betrayed the Muslims on the Day of Uhud. After the Battle of Uhud was concluded and the Muslims had returned to Al-Madeenah, Ibn Ubai stood up, as he always did, before the Prophet ﷺ delivered his Friday sermon. This time, however, the Muslims ﷺ who were sitting down around him took hold of his garment and said, “Sit down, O enemy of Allah. By Allah, after you did what you did, you are no longer worthy of (speaking in this gathering).” Incensed at the

rough treatment he had just received, Ibn Ubai left the gathering, walking over the necks of people who were seated in the rows of the *Masjid*. As Ibn Ubai was leaving, he said, "By Allah, it is as if, by helping his (the Prophet's) cause, I was speaking evil words (i.e., then why did they stop me?)." Once Ibn Ubai reached the door of the *Masjid*, he was met by men from the *Ansaar* ﷺ, who said to him, "Woe upon you! What is the matter with you?" Ibn Ubai replied, "I stood up to support his cause, and some men from his companions jumped at me, pulling me down and treating me roughly. It is as if, by helping his cause, I was speaking evil words." They said, "Woe upon you! Return (to the inside of the *Masjid*), so that the Messenger of Allah ﷺ can invoke Allah to forgive you," to which Ibn Ubai haughtily replied, "By Allah, I do not want him to ask forgiveness for me."^[1]

Uhud Is A Mountain That Loves Us And That Is Loved By Us

Anas ibn Maalik ﷺ related that, on one occasion, when Mount Uhud came into view, the Prophet ﷺ said, "This is a mountain that loves us and that is loved by us." This saying attests to the finely tuned emotions of the Prophet ﷺ, whereby he appreciated how Allah ﷻ provided the Muslims with an inanimate object, a mountain, to protect the rear of their army from enemy attack. Thankful to Allah ﷻ for having provided them with that mountain, the Prophet ﷺ used the strongest of language to show the attachment that Muslims felt towards it. In doing so, the Prophet ﷺ showed the loftiness of his character, for a man who shows loyalty and recognizes favours from inanimate objects is a man who will do the same when he receives the slightest form of kindness from an actual human being. And that is exactly what the Muslims were blessed with: a Prophet ﷺ who cared a great deal about them, who was finely-tuned to all of their emotions and needs, and who verbally and practically rewarded them with kindness for their sincere efforts.

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/53) and to *Seerah Ibn Hishaam*, to the chapter titled, "Abdullah ibn Ubai's Status After (Uhud)."

A single saying of the Prophet ﷺ can convey many profound meanings. To be sure, the mutual love described by the Prophet ﷺ in the above-mentioned saying should be understood at a literal level, but it suggests other meanings as well. Professor Saaleh Ash-Shamee said, "It is very often the case that human beings associate a calamity with the place in which and the time during which it occurred. So as to prevent such an attitude from surfacing after the advent of Islam, the Prophet ﷺ said the above-mentioned words (about Mount Uhud); he ﷺ didn't want people to have misgivings (about Uhud) and to fear bad luck (for such feelings are not permissible in Islam), for such were the evil feelings that might have remained in the hearts of people, considering the calamity that took place on the Day of Uhud. Without a doubt, Muslims were going to thereafter stand on Mount Uhud and remember the events of that battle. And so in order to prevent them from having evil thoughts about the place in which the battle occurred, the Prophet ﷺ explained to his Companions ﷺ that places and times are creations of Allah ﷻ and that neither places nor times have an impact on what occurs in them. Instead, everything that happens is in the Hand of Allah ﷻ. The martyrdom that occurred on the Day of Uhud was not a calamity but an honour for those who were martyred. Therefore, we should love Uhud based on the above-mentioned saying of the Prophet ﷺ, and we should understand that it should be honoured because it is the place where Hamzah ﷺ and his companions ﷺ were chosen by Allah ﷻ to sacrifice their lives while seeking out His Pleasure (and reward)."^[1]

The Angels At Uhud

Sa'd ibn Abee Waqqaas ﷺ said, "On the Day of Uhud, I saw to the right and to the left of the Messenger of Allah ﷺ two men, both of whom were attired in white garments. They were fighting fiercely to defend him. I never saw them before that day, and I have never seen them since (he ﷺ was referring to Jibreel

^[1] Refer to *Min Ma'een As-Seerah* (pg. 427).

ﷺ and Meekaaeel (جبرائيل).”^[1]

Because Allah ﷻ guaranteed to protect the Prophet ﷺ from people, the angels fought to defend him on the Day of Uhud; nonetheless, that was the only fighting the angels engaged in on that day. To be sure, Allah ﷻ had promised to help the Muslims in the following verse, but He stipulated that, in order for Him to help them, certain conditions had to be fulfilled: They had to ‘hold on to patience and piety,’ which they didn’t do once they disobeyed the Prophet’s command. Therefore, they did not receive any help from the angels. Allah ﷻ said:

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾﴾

“(Remember) when you (Muhammad ﷺ) said to the believers, “Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?” “Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).” (Qur’an 3: 124, 125)

The Laws Of Victory And Defeat, As Derived From The Chapters: *Al-Anfaal* And *Aal ‘Imraan*

Both the Battles of Badr and Uhud contained important lessons for Muslims, which is why the former is discussed in great detail in chapter *Al-Anfaal*, and the latter in chapter *Aal ‘Imraan*. The correct understanding of Divine Preordainment, the proper way to view life and death, the laws of victory and defeat, the true meaning of winning and losing, the clear difference between faith and hypocrisy – these are just some of the lessons that the Companions ﷺ learned from the events that took place during the Battles of Badr and Uhud.

^[1] *Saheeh Muslim*, the Book of Virtues, chapter, “Jibreel and Meekaaeel Defend the Prophet ﷺ on the Day of Uhud”; *Hadeeth* number: 2306.

As for the laws of victory and defeat that are discussed in the two above-mentioned chapters, they can be summarized in the following points:

- 1) Victory, in the beginning and in the end, is the Hand of Allah ﷻ; no human being, and no other created being for that matter, has the power to grant victory. As is the case with sustenance and life and faith, Allah ﷻ grants victory to His slaves howsoever He wants and to whomsoever He chooses. Allah ﷻ said:

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَإِتِّمِينَ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾﴾

“Allah made it only as glad tidings, and that your heart be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.” (Qur’an 8: 10)

- 2) When Allah ﷻ decrees victory for a people, the combined power of all created beings cannot prevent that victory from occurring. And when Allah ﷻ decrees defeat for a people, the combined power of all created beings cannot ward off that defeat. Allah ﷻ said:

﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾﴾

“If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.” (Qur’an 3: 160)

- 3) Yes, we must believe that victory comes from Allah alone, but we must also understand that Allah ﷻ hands out victory not arbitrarily but based upon the dictates of His Divine Wisdom. So there is a system and there are rules, one rule being that Muslims must work and strive to help the Cause of Allah ﷻ – which is Islam – if they want to be rewarded with victory. Allah ﷻ said:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾﴾

“O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.” (Qur’an 47: 7)

That victory comes from Allah ﷻ does not mean that we should do nothing to earn victory; to the contrary, Allah ﷻ grants us victory when we obey Him, when we follow His religion in an upright manner, and when we struggle for His Cause.

- 4) Another basic rule is that victory comes to those who are united, and not to those who are divided and are constantly beset by internal strife. Allah ﷻ said:

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾﴾

“And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Saabireen (the patient ones, etc.).” (Qur’an 8: 46)

- 5) Yet another rule is that, for victory to be achieved, Muslims must be obedient to Allah ﷻ and His Messenger ﷺ; on the other hand, disobedience of Allah ﷻ and His Messenger ﷺ leads to failure and destruction. Allah ﷻ said:

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾﴾

“And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Saabireen (the patient ones, etc.).” (Qur’an 8: 46)

- 6) Muslims deprive themselves of Allah’s help when the love of this world, as opposed to the love of the Hereafter, enters into their hearts and controls their every action. Allah ﷻ said:

﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۗ حَتَّىٰ إِذَا
فَشِلْتُمْ وَتَنْزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أُرْسِلْتُمْ مَّا تَحِبُّونَ ۗ
مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ
عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

“And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.” (Qur’an 3: 152)

- 7) To be outnumbered and to be outgunned in terms of weapons and supplies is not, and I repeat, is not, the cause of failure. Allah ﷻ said:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

“And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained) that you may be grateful.” (Qur’an 3: 123)

- 8) Even though being outgunned is not the cause of failure, Muslims must, with their correct understanding of Divine Preordainment, assemble a well-prepared and well-equipped army, for Allah ﷻ said:

﴿وَأَعِدُّوا لَهُمْ مَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ ۚ
عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا نَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا
مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.” (Qur’an 8: 60)

- 9) To be steadfast in battle and to patiently endure the hardships of fighting are two of the most important factors that lead to success and victory:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.” (Qur’an 8: 45)

And in another Verse, Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾﴾

“O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.” (Qur’an 8: 15)

- 10) Nothing helps a person achieve steadfastness and patience on the battlefield more so than the remembrance of Allah ﷻ. As in all of one’s affairs in life, one must, when on the battlefield, remember Allah ﷻ, ask Him for help, and rely on Him completely for success, as opposed to relying on numbers and weapons. One must acknowledge one’s weakness and believe with certainty that there is neither might nor power except with Allah ﷻ. When an entire army of Muslims fights with this frame of mind, help from Allah ﷻ is surely on the way. Allah ﷻ said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيْتُمْ فِئْتَهُ فَانْتَبِتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.”
(Qur’an 8: 45)

The Superiority Of Martyrs, And What Allah ﷻ Has Prepared For Them In Terms Of Bliss And Reward

The Messenger of Allah ﷺ said, “When your brothers were killed at Uhud, Allah ﷻ placed their souls in the insides of green birds; they drink from the rivers of Paradise, and they eat from its fruits. Then they retire to lamps (which for them are like the nests of birds) of gold that are in the shade of the Throne. When they found the wholesomeness of their drink and food and the goodness of their place of sleep, they said, ‘Would that our brothers knew what Allah has done with us, so that they do not forsake *Jihaad*, and so that they do not recoil from war.’ Allah – the Possessor of might and majesty – said, ‘I will convey that to them for you,’” after which Allah – the Possessor of might and majesty – revealed these Verses to His Messenger ﷺ:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ ءَمُوتًا بَلْ ءَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ءَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ ۝ يَسْتَبْشِرُونَ بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ ۚ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾﴾

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined

them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.” (Qur’an 3: 169-171)

According to the narration of Al-Waahidee, Sa’eed ibn Jubair said about the above-mentioned Verses, “When Hamzah ibn ‘Abdul-Muttalib ؓ and Mus’ab ibn ‘Umair ؓ were killed on the Day of Uhud and saw what they were being provided with in terms of good things, they said, ‘Would that our brothers knew about the good things that have befallen us, so that (as a result of that knowledge) they will increase in their desire to perform *Jihaad*.’ Allah ﷻ said, ‘I will convey that to them on your behalf.’ Allah ﷻ then revealed the Verse:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ﴾

“Think not of those who are killed in the Way of Allah as dead,”

until,

﴿وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

“And that Allah will not waste the reward of the believers.”

Imam Muslim (may Allah have mercy on him) related that Masrooq said, “We asked ‘Abdullah ibn Mas’ood about (the meaning of) this Verse:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

﴿ ١٦٩ ﴾

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.”
(Qur’an 3: 169)

He said: Lo! We did indeed ask about that, and he (i.e., the Prophet ﷺ) said, ‘Their souls are in the insides of green birds that have lamps (which are like nests for them) hanging from the Throne. They frolic wherever they want in Paradise, and they

then retire to their lamps. Their Lord looked at them and said: Do you desire anything? They said: What could we possibly want when we frolic about wherever we want in Paradise. Allah did the same with them three times, and when they saw that they would continue to be asked, they said: 'O our Lord! We want You to return our souls to our bodies, so that we can fight in Your way a second time.' When it thus became established that they didn't really need anything, they were left alone (i.e., they were no longer asked whether they desired anything more).''^[1]

A Media Campaign Against The Polytheists

As we have hitherto discussed on more than one occasion, the main medium of spreading information during the Prophet's lifetime was word of mouth, and, given the ease with which good poems were memorized, the main information that was being spread by word of mouth was in the form of poetry. Skilled poets, therefore, were a valuable commodity in Arabia. After the Battle of Badr was over, the poets of the Quraish concentrated their talents on composing poems that honoured Quraish's fallen soldiers and that expressed grief and resentment for the many losses their army suffered. After Uhud was concluded, those same poets – such as Hubairah ibn Abee Wahb, 'Abdullah ibn Az-Zab'aree, Diraar ibn Al-Khattaab, and 'Amr ibn Al-'Aas – tried to overstate the significance of their victory; but no matter, for Muslim poets – Hassaan ibn Thaabit ؓ, Ka'ab ibn Maalik ؓ, and 'Abdullah ibn Rawaahah ؓ – were ready to refute them and to counter the effects of their poems.

On a psychological level, Hassaan's poems were like bullets being sprayed at the Quraish. Quraish's victory, Hassaan ؓ explained, was no victory at all. The Muslims, with a wonderful show of bravery, managed to kill the flag-bearer of Quraish's army. Hassaan ؓ mocked Quraish's soldiers in his poems for being

^[1] *Saheeh Muslim*, the Book of Leadership, chapter, "Clarifying that the Martyrs are in Paradise, that They are Alive With their Lord, and that They are Being Provided with Sustenance"; *Hadeeth* number: 1887.

cowardly, an attribute of theirs that was attested to by the fact that they could not even protect their flag-bearer – one of the most protected men of any army. Furthermore, Hassaan ؓ reminded them of how their flag ended up in the hands of one of their women, since all of the men had left it, being busy with the task of fleeing from the battlefield. With these insults Hassaan ؓ wanted to remind Quraish's nobles that they showed cowardice and that they went through many humiliating situations during the early part of the battle; in effect, Hassaan ؓ was saying to them: "Do not be deceived by your victory; it was tainted, and we are still alive and as strong as ever!" To be sure, Arabs valued honour above all else. What honour, then, did Quraish's nobles have left when, all over Arabia, poems were being circulated in which a description was given of how Quraish's soldiers fled, which left one of their women with no choice but to pick up their flag for them. That a woman did what they were supposed to do underscored their cowardly actions.

One of Quraish's poets, Diraar ibn Al-Khattaab (who later embraced Islam), tried to distort reality and divide the ranks of Muslims by saying in one of his poems that the victory of the Muslims on the Day of Badr was a victory not of all Muslims, but of the Prophet ﷺ and the *Muhaajiroon*. Diraar tried to revive tribal pride within the ranks of Muslims in Al-Madeenah. He of course failed in that attempt, for shortly thereafter Ka'ab ؓ replied to his poem with one of his own, in which he ؓ established the unity of Muslims and the support and help that the *Ansaar* were willing to give to the Prophet ﷺ.



**The Most Important Events
That Took Place Between
Uhud And Al-Khandaq**



