



The Quraish Tries To Bring About Instability In Al-Madeenah

The outcome of Uhud was pleasing not just to the Quraish; polytheistic Arab tribes that lived near Al-Madeenah were also encouraged by the outcome of the battle, so encouraged, in fact, that they felt a renewed sense of hope of being able to overcome the Muslims in battle. Many Arab tribes fixed their gazes on Al-Madeenah, waiting for the opportune moment to attack it and kill its inhabitants.

So in the months that followed Uhud, Muslims found no peace in their own land, instead finding that they were constantly being threatened by one enemy or another. The tribe of Banu Asad wanted to attack Al-Madeenah; Khaalid ibn Sufyaan Al-Hudhalee began to mobilize his forces for an all-out attack on Al-Madeenah; even 'Adal and Qaarah, two subtribes that promised to be loyal to the Prophet ﷺ, had the temerity to betray him ﷺ and the Muslims. Outside of Al-Madeenah, 'Aamir ibn At-Tufail began to kill Muslim messengers who left Al-Madeenah to preach the message of Islam, even though messengers in those times were recognized by all Arabs to have the right of safe passage to and from their destinations. And within Al-Madeenah, the Jews of Banu An-Nadeer tried to assassinate the Messenger of Allah ﷺ. Nonetheless, with exceptional bravery, planning, and execution, the Prophet ﷺ and his Companions ﷺ were able to thwart all of the above-mentioned attempts of the polytheists to do harm to Islam and Muslims.

The Tribe Of Banu Asad

Through spies that were scattered throughout the Arabian Peninsula, an urgent warning was sent to the Prophet ﷺ. Led by Tulaihah Al-Asdee, the tribe of Banu Asad ibn Khuzaimah was mobilizing its forces to mount an all-out offensive on Al-Madeenah. Banu Asad had two main goals in mind: To win the riches of Al-Madeenah and to help the Quraish to make polytheism come out victorious over Islam.

But before the people of Banu Asad could mobilize their forces, the Prophet ﷺ sent out a unit to attack them first. That unit consisted of one-hundred and fifty men from both the *Muhaajiroon* and the *Ansaar*, and the Prophet ﷺ appointed Abu Salamah ibn 'Abdul-Asad ؓ to lead them. Having handed the flag of war over to Abu Salamah ؓ, the Prophet ﷺ said, "Continue travelling until you make camp on the land of Banu Asad, and then attack them before their forces assemble together against you."

It was in the month of *Muharram* that Abu Salamah ؓ and his unit set out to attack Banu Asad. Once they reached their destination, the Muslim unit raided Banu Asad's livestock. The people of Banu Asad became so terrified that they fled without taking with them any of their livestock, which the Muslims took as booty. The plan of scaring and scattering Banu Asad's fighters worked perfectly. It was not likely that Banu Asad would be foolish enough to plan again for an attack on Al-Madeenah. Therefore, having successfully achieved the aim of their mission, Abu Salamah's unit returned safely to Al-Madeenah.

Abu Salamah ؓ is one of the first people ever to embrace Islam; he ؓ was from the small elite group that believed in the Prophet ﷺ during the earliest days of his mission. The raid on Banu Asad was particularly difficult for Abu Salamah ؓ, for the wounds that he was inflicted with on the Day of Uhud had not yet completely healed. In fact, during the course of the expedition to Banu Asad, Abu Salamah's wounds worsened, to the degree that he ؓ returned to Al-Madeenah exhausted and in very bad shape;

shortly after his return, Abu Salamah ؓ died.

There are a number of interesting points related to the raid on Banu Asad. First, the Prophet ﷺ resorted to his often-employed strategy of scattering and demoralizing the enemy before they had a chance to mobilize their forces. Being certain that the Muslims were weakened by the Battle of Uhud, the people of Banu Asad were truly shocked when they saw a small army of Muslims fearlessly attacking them. Second, whereas the polytheists could not maintain secrecy – after all, news of Banu Asad’s planned attack reached the Prophet ﷺ in Al-Madeenah – the Muslims did an impeccable job of preserving their secrets, as is attested to by the fact that the people of Banu Asad learned about the Muslim attack on them only after the attack began in earnest. That the Muslim unit had to travel a long distance to reach their destination should have meant that Banu Asad would learn about their approach at an early stage; but the excellent planning of the Prophet ﷺ and the exemplary discipline of his Companions ؓ prevented the enemy from learning about the attack until it was too late. Secrecy and surprise were the main causes of victory in this battle. Third, Abu Salamah’s unit left an indelible mark on Banu Salamah’s attitude towards the Muslims: Convinced of the military might of the Muslims, the people of Banu Asad gave up all hope of conquering Al-Madeenah. In fact, seeing how capable the Muslims were of mounting a surprise attack, Banu Asad became terrified of them, fearing that they could be attacked at any time. It is not surprising; therefore, that Banu Asad soon made overtures of wanting to sign a peace treaty with the Muslims.

‘Abdullah Ibn Unais ؓ Confronts Khaalid Ibn Sufyaan Al-Hudhalee

Sharing common motives with Banu Asad – wanting to gain the riches of Al-Madeenah and to support their fellow polytheists from the Quraish – the people of Hudhail and their allies planned an attack of their own on Al-Madeenah. The main organizer of the

planned attack was Khaalid ibn Sufyaan Al-Hudhalee, who was recruiting fighters from both Hudhail and elsewhere; he was asking his fighters to make preparations and to gather at 'Arafaat. In fact, it could be said that Khaalid ibn Sufyaan was single-handedly orchestrating the planned attack. That is why, instead of going after the people of Hudhail, the Prophet ﷺ deemed it sufficient to kill Khaalid ibn Sufyaan. The Prophet ﷺ knew that without their leader and organizer, the people of Hudhail and their allies would lose their motivation and will to attack Al-Madeenah, and so the Prophet ﷺ ordered 'Abdullah ibn Unais Al-Juhaneer ﷺ to carry out the important task of killing Khaalid. 'Abdullah ibn Unais ﷺ later recounted the details of his mission: The Messenger of Allah ﷺ called me and said, "Verily, it has been conveyed to me that Khaalid ibn Sufyaan ibn Nabeeh is gathering people together in order to attack me; right now, he is at 'Arinah, so go to him (there) and kill him." I said, "O Messenger of Allah, describe him, so that I can recognize him (when I see him)." The Prophet ﷺ said, "When you see him, you will notice that he (i.e., his body) shakes." I then left, taking with me my sword, and I continued my journey until I reached him at 'Arinah; he was with some women that he was visiting. When I reached him, it was time for 'Asr. As soon as I saw him, I saw what the Messenger of Allah ﷺ described to me: his body was shaking. I began to approach him, but fearing that a fight between us would divert me from prayer, I prayed as I walked towards him, nodding with my head to indicate the bowing and prostrating positions. When I finally was face to face with him, he asked, "Who are you?" I said, "I am an Arab man who has heard about you and your efforts to gather an army to fight that man (in Al-Madeenah). And I have come to you for that reason." "Yes," Khaalid said, "I am in the process of doing that." I walked with him for a while, and as soon as I was able to, I attacked him with my sword and killed him. I then left just as his women were racing towards him. When I traveled back to the Messenger of Allah ﷺ, and when he ﷺ saw me, he ﷺ said, "The face (shows signs of) success." I said, "I killed

him, O Messenger of Allah.” He ﷺ said, “You have spoken the truth.” The Messenger of Allah ﷺ then stood up with me, after which he ﷺ entered his house. He ﷺ then gave me a staff. He ﷺ said, “Keep this with you, O ‘Abdullah ibn Unais.” I went out with the staff, and when the people saw me with it, they said, “What is this staff (for)?” I said, “The Messenger of Allah ﷺ gave it to me and ordered me to hold on to it.” They said, “Will you not go back to the Messenger of Allah ﷺ and ask him why he ﷺ gave it to you?” I returned to the Messenger of Allah ﷺ and asked, “O Messenger of Allah, why did you give me this staff?” He ﷺ said, “It will be a sign between me and you on the Day of Resurrection.”

The Prophet ﷺ then explained to him that some people will come on the Day of Resurrection with good deeds that they will lean upon (hence the staff). Until the day he died, ‘Abdullah ؓ kept the staff and his sword together. And when ‘Abdullah ؓ was being prepared for his burial, his staff was placed alongside him in his shroud, so that he ؓ was then buried with it.

The Lessons and Morals of This Story

1) Nipping a Problem in the Bud

Rather than allow the enemy to mobilize its forces and to increase in strength, the Prophet ﷺ always sought to hurt them and weaken their resolve in the early stages of their planning. The Prophet ﷺ understood that, left unchecked, problems can grow in scope and intensity. It is for this reason that the Prophet ﷺ did not give Khaalid ibn Sufyaan the time he needed to gather together an entire army; in fact, so quickly did the Prophet ﷺ deal with the threat that, to end that threat, it was sufficient to kill a single man. In dealing with problems in their early stages of development, the Prophet ﷺ saved many Muslim lives, lives that would have been lost had the Prophet ﷺ delayed in taking serious action against the enemy; instead, the Prophet ﷺ did what all good leaders do: he ﷺ noticed a problem, assessed it, came up with a plan to deal with it, and immediately put his plan into action – without showing the irresoluteness that is the chief characteristic of a weak leader.

2) The Prophet's Ability to Choose the Right Man for the Job

A leader is judged as much by the people around him and the people he appoints for specific tasks as for his own actions. In this regard, the Prophet ﷺ was well-acquainted with the skills and talents of his Companions ﷺ and employed them accordingly. When choosing a leader, the Prophet ﷺ sought out a man who was knowledgeable, brave, and good at making decisions. When choosing someone to teach or preach the message of Islam, he ﷺ looked for someone who was at once knowledgeable, charismatic, and refined in character. When choosing ambassadors to visit kings, the Prophet ﷺ would send someone who was handsome, eloquent, and quick-witted. And when choosing someone to carry out a dangerous mission that could very likely end in death, the Prophet ﷺ would choose a man who was brave, strong-hearted, and patient. Not only was 'Abdullah ibn Unais Al-Juhanee ﷺ brave, strong-hearted, and sincere in his faith; he was also qualified for the mission of killing Khaalid ibn Sufyaan for another reason: he ﷺ was superior to others in his knowledge of Hudhail territory, since it bordered on the territory of his own tribe – the Juhainah. ^[1]

3) 'Abdullah's Reward

'Abdullah ibn Unais ﷺ was asked to carry out a very dangerous mission: to travel deep into enemy territory and to kill a prominent figure. In both the past and present, the successful completion of such a mission is rewarded with a huge sum of money; mercenaries compete with one another to gain such reward money. But 'Abdullah ibn Unais ﷺ was not offered any money, nor did he ask for any; what he ﷺ was being offered and what he ﷺ supremely wanted was a reward that relatively few human beings achieve – the eternal bliss of Paradise. In this regard, 'Abdullah ﷺ was like all of the Prophet's Companions ﷺ, whose main aim in life was to earn rewards for the Hereafter. To be sure, some of them earned worldly profits through trade and hard work, but those profits meant little

^[1] Refer to *Ghazwat-Uhud* by Muhammad Baashmeel (pg. 31).

to them. In the life of this world, 'Abdullah ibn Unais ؓ was given a staff whose significance will become manifest in the Hereafter, when it will serve as a sign between the Prophet ﷺ and 'Abdullah ibn Unais ؓ.

4) Some Rules of Jurisprudence

Even during war, there are rules pertaining to worship that Muslims must adhere to; for example, Al-Khattaabee related that most scholars agree that, if a Muslim is being pursued by the enemy, he may pray by simply nodding his head. However, there is disagreement among scholars regarding what a Muslim should do when he is chasing the enemy. Most scholars say that, in that situation, he must descend from his riding animal, pray on the ground, and perform all of the regular motions of prayer - such as bowing and prostrating. Imam Ash-Shaafi'ee (may Allah have mercy on him) mentioned an exception: if Muslims are chasing the enemy, if they are cut off from the rest of their army, and if they fear that the people they are chasing will attack them, they can perform prayer with gestures (by nodding their heads to signify the bowing and prostrating positions). It is also related from Ash-Shaafi'ee - and this is relevant to the story of 'Abdullah ibn Unais ؓ - that he said, "If the (Muslim) pursuer fears that the person he is chasing will get away, he can perform prayer with gestures; otherwise, he may not do so."^[1]

5) The Permissibility of Resorting to *Ijtihad* (Forming a Legal Opinion Based on Available Evidence)

That *Ijtihad* was permissible during the lifetime of the Prophet ﷺ was proven by dint of the fact that 'Abdullah ibn Unais ؓ resorted to *Ijtihad* when he decided to perform prayer not with the regular movements and motions but with gestures. Then, when he ؓ returned to Al-Madeenah, the Prophet ﷺ did not reproach him or find fault with him for what he did, which establishes the permissibility of praying with gestures when one

[1] Refer to 'Umdatul-Qaaree Sharh Saheeh Al-Bukhaaree (6/263).

is extremely afraid for one's life. This ruling is correct since 'Abdullah ibn Unais ؓ did what he did during the lifetime of the Prophet ﷺ, during the period of revelation. Therefore, had there been cause to correct Unais's mistake, revelation would have descended to the Prophet ﷺ to correct Unais's wrong action; since that did not occur, it is sensible to conclude that what Unais ؓ did was correct.

The Deception Of The 'Adul And Al-Qaarrah Tribes, And The Tragedy Of Ar-Rajee'

There are varying accounts about the reason why the Prophet ﷺ sent a unit to Ar-Rajee'. According to a narration related by Bukhaaree, sending spies to gather information about the enemy was the only purpose for which the Prophet ﷺ sent anyone to Ar-Rajee'; however, other authentic narrations provide a more detailed account of what happened. A group of emissaries from the 'Adul and Al-Qaarrah tribes visited the Prophet ﷺ in Al-Madeenah and said to him, "Verily, we want to embrace Islam, so send back with us a number of your Companions ؓ who can help us understand (our duties), who can teach us to recite the Qur'an, and who can teach us the legislations of Islam."^[1] In spite of their sweet words, these emissaries were far from sincere in their intentions.

It is likely that, wanting to exact revenge for the death of Khaalid ibn Sufyaan Al-Hudhalee, the Hudhail tribe resorted to trickery and deception. In fact, Al-Waaqidee said with certainty that the Ar-Rajee' tragedy began when Banu Laihyaan, one of the clans of the Hudhail tribe, went to the people of the 'Adul and Al-Qaarrah tribes, offering them money if they did something for them. They wanted the people of 'Adul and Al-Qaarrah to travel to the Messenger of Allah ﷺ and ask him to send back with them men who could invite them to Islam and teach them about Islam's legislations. Once they had the Muslim delegates within their

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (1/354, 355).

reach, they meant to capture them, imprison them, and then sell them to members of the Quraish. It was because of these reasons that the Messenger ﷺ sent a delegation of Muslims that consisted of ten Companions ؓ, placing in authority over them 'Aasim ibn Thaabit ibn Al-Aqlah ؓ.

When the Muslim delegates reached a spot that was situated between 'Usfaan and Makkah, the Banu Laihyaan clan, which consisted of about two-hundred fighters, ambushed them. Having surrounded them from all directions, the fighters of Banu Laihyaan forced the Muslims to retreat to a nearby hill. Banu Laihyaan then promised to spare their lives if they surrendered themselves, but of course they meant to betray that promise.

The leader of the Muslim delegates, 'Aasim ibn Thaabit ؓ, refused to accept their offer; true, the Muslims were outnumbered about twenty to one and that death was more likely than not, but 'Aasim ؓ did not want to surrender. He ؓ said, "Verily, I have indeed vowed never to accept the protection of a polytheist." 'Aasim ؓ then began to fight them, firing arrows at them until he ran out of them, and then fighting against them with his spear until it broke. All that he had left then was his sword. He ؓ said, "O Allah, I have defended Your religion on the beginning of this day of mine, so protect my flesh at the end of it!" The wording of this supplication was truly significant, for in a previous battle against the Muslims, a woman named Sulaaqah bint Sa'd ibn Ash-Shuhaid was bereaved of her husband and all of her four sons. 'Aasim ؓ had killed two of them: Al-Haarith and Mus'aafan. Sulaaqah made a vow that, if Allah every enabled her to drink alcohol from the upper part of 'Aasim's skull, she would do so. And in accordance with that vow, she offered a reward of one-hundred camels to anyone who brought back the head of 'Aasim ؓ. Therefore, the men of Banu Laihyaan did not care whether they took back 'Aasim ؓ dead or alive; they merely needed his body – but 'Aasim's supplication stood in their way. Finally, 'Aasim ؓ broke part of his sword, leaving him with no weapon, but he ؓ still continued to fight. During the fighting,

'Aasim ؓ injured two men and killed one. But in the end, there were too many spears pointed at 'Aasim ؓ. And the men of Banu Laihyaan finally managed to kill him. All that remained for them to do was to chop off his head and take it to Sulaaqah bint Sa'd, so that they could take from her their reward of one-hundred camels. Before the men of Banu Laihyaan could reach 'Aasim's body, Allah ﷻ sent down to them a swarm of flying insects. The insects had a painful sting, and whenever men tried to approach 'Aasim's body, the insects would bite them on the face. No one among them was able to come even near 'Aasim. Realizing that they could do nothing about the situation, the men of Banu Laihyaan said, "Leave him until nightfall, at which time these insects will leave him. But when nightfall arrived, Allah ﷻ sent a flood – even though there was not a single cloud in any direction of the sky. The flood carried 'Aasim's body away, and the men of Banu Laihyaan never saw it again.

In the skirmishes that took place on that day, 'Aasim ؓ was one of seven Muslims ؓ who died. As for the three remaining Muslims, Banu Laihyaan offered them safety if they put down their weapons. Given the impossibility of both fleeing and overcoming the enemy, the three Muslims agreed to accept the terms offered to them. But as soon as the opportunity arose, the polytheists betrayed them. 'Abdullah ibn Taariq ؓ, one of the three remaining Muslims, fought back and was consequently killed. As for the other two, Khubaib ؓ and Zaid ibn Ad-Dithinnah ؓ, they were taken captive and were being led towards Makkah. Once they arrived there, the men of Banu Laihyaan sold them to the Quraish. All of this occurred in the month of Safar, in the year 2 H.

Khubaib ؓ was sold to the children of Al-Haarith ibn 'Aamir ibn Naufal, who intended to kill him in revenge for what Khubaib ؓ did on the Day of Badr: He ؓ killed their leader, Al-Haarith. After Khubaib ؓ found out that the children of Al-Haarith had decided to kill him, he asked one of the daughters of Al-Haarith to lend him a razor, for he ؓ wanted to shave off his pubic hair, one of

the Islamic duties that are related to personal hygiene. A woman lent the razor to him, and shortly thereafter she panicked when she realized that her son was missing; no one had taken the child; instead, he had simply climbed up the stairs of the house and made his way to the prisoner. When his mother finally found him, she was terrified to see that he was sitting in the lap of Khubaib رضي الله عنه, who had the borrowed razor in his hand. She thought that Khubaib رضي الله عنه was going to try to get revenge on her son for what was happening to him. And seeing her expressing, Khubaib رضي الله عنه quickly allayed her fears, saying, "Are you afraid that I will kill him? I would never do that, *In Sha Allah Ta'aalah* (if Allah, the Exalted, wills)." She would later say, "I have never seen a prisoner who is better than Khubaib رضي الله عنه. (While he was a prisoner with us,) I would see him eating a bunch of grapes, and at that time, there were no fruits in Makkah. And verily, he was tied up in iron (chains). Therefore, it (the bunch of grapes) was nothing other than sustenance that Allah provided him with."

After the people of the Quraish took him out to the *Masjid* in order to kill him, Khubaib رضي الله عنه said, "Let me perform two units of prayer." As soon as he finished performing those two units, he turned to them immediately and said, "Had it not been for the fact that you would say that I am afraid of dying, I would have prayed more." Thus Khubaib رضي الله عنه was the first Muslim to establish the practice of praying two units of prayer before being executed by the enemy. Khubaib رضي الله عنه then said, "O Allah, count their numbers, and kill them one by one, and do not spare a single one of them."

As Khubaib رضي الله عنه was being chopped up alive, Abu Sufyaan asked him, "Would it please you if Muhammad was with us being killed, while you are with your family?" Khubaib رضي الله عنه replied, "No, by Allah. It would not even please me if I were (safe) with my family, while the Prophet ﷺ was where he is (in Al-Madeenah), being pricked and harmed by a single thorn." Khubaib رضي الله عنه was then killed, and his body was hung up on a cross (perhaps it was a practice that the Quraish had learned from the Romans; Abu Sufyaan was, after all, well-traveled). They then appointed

someone to watch over Khubaib's corpse; later on during the night, 'Amr ibn Umayyah Ad-Damree came to take him away and bury him.

As for Zaid ibn Ad-Dithinnah ؓ, Safwaan ibn Umayyah purchased him and killed him in revenge for his father, Umayyah ibn Khalaf, who was killed on the Day of Uhud. Abu Sufyaan asked Zaid ؓ the same question that he asked Khubaib ؓ: "I ask you by Allah, O Zaid! Would you love for Muhammad to be here with us in your place, so that we can kill him, while you are (safe) among your family (in Al-Madeenah)?" Zaid ؓ replied, "By Allah, I would not even love for Muhammad to be pricked and harmed by a thorn where he is right now (in Al-Madeenah), while I am (safe) among my family." Abu Sufyaan said, "Of all people, I have never seen anyone loving someone as much as the Companions of Muhammad ؐ love Muhammad ﷺ."^[1]

What took place between the men of Banu Laihyaan and the ten Muslim delegates is known as the occurrence of Ar-Rajee', since it was beside the water source of Ar-Rajee' that the ambush took place.

The Lessons and Morals of This Story

1) The Permissibility of Surrendering to the Enemy

Discussing the *Hadeeth* that relates the above-mentioned story, Imam Ibn Hajr (may Allah have mercy on him) wrote in *Fathul-Baaree*: "This *Hadeeth* proves that it is permissible for a (Muslim) prisoner to refuse to accept a promise of safety even if doing so leads to being killed. One may choose this course of action if one wants to be strict and to avoid being forced to say words of disbelief. Nonetheless, if one wants to take the other route that is (also) sanctioned by the *Shariah*, one may surrender and accept the enemy's promise of safety."

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/400) and to *Seerah Ibn Hishaam*, to the chapter titled, "The Killing of Ibn Ad-Dithinnah, and an Example of His Loyalty to the Messenger ﷺ."

It is clear that, based on the different actions of the ten Muslim delegates, it is permissible both for a Muslim to surrender and accept amnesty offered by the enemy, in the hope of escaping later on, and for a Muslim to fight until the end, so as to avoid being captured, humiliated, and forced to utter words of disbelief. 'Aasim ؓ chose the latter course of action; Khubaib ؓ and Zaid ؓ chose the former. But whenever a Muslim prisoner has the opportunity to escape, he must do so, so as to avoid being in a position of humiliation.

The above-mentioned story teaches us that, when in a situation similar to the one faced by the ten Muslim delegates, Muslims have a wide range of options. In each individual case, a Muslim should consider the circumstances, his enemy, his chances of escape, and any other factor that might play into his situation; and then he should choose the best course of action that is available to him, whether that means fighting, escaping, or surrendering.

2) Allah ﷻ Answers the Supplication of 'Aasim ؓ

It is interesting to note that Allah ﷻ answered 'Aasim's supplication by protecting his flesh from the polytheists, even though He ﷻ did not protect 'Aasim from being killed by the polytheists. This is because Allah ﷻ wanted to at once honour 'Aasim ؓ with martyrdom and protect his body from being defiled and mutilated.

3) Honouring the *Sunnah* of the Prophet ﷺ

It is the seemingly small details of the Prophet's *Sunnah* that many of today's Muslims take for granted; this was not, however, how the Companions ؓ followed the *Sunnah* of the Prophet ﷺ. Consider the situation of Khubaib ؓ, who was a prisoner of the Quraish and who had just been sentenced to death. In spite of his precarious situation, he remembered an act of *Sunnah* that he needed to perform: removing his pubic hair, an act of personal hygiene that a Muslim must, according to the teachings of the Prophet ﷺ, perform at least once every forty days. This should serve as a reminder for many of us who are negligent when it

comes to performing various acts of *Sunnah*. Khubaib's story should especially serve as reminder to those who say that, since the Muslim nation is going through difficult times, we must not bother ourselves with small details, such as growing the beard, straightening the rows for prayer, and so on. For here was Khubaib ﷺ going through not just a difficult time but imminent death, yet he remembered to perform what many of us might consider to be a small act of *Sunnah*. Here, in terms of attitude, lies one of the main differences between us and the Prophet's Companions (may Allah be pleased with them all).

4) Islam Removes From a Person's Heart Hatred and the Desire to Exact Personal Revenge

When Khubaib ﷺ had the son of a polytheist in his lap and a razor in his hand, he ﷺ could have exacted revenge on the children of Al-Haarith for what they were doing to him. He had been sentenced to die anyway; why not get revenge on them by killing one of their children? Well, there was a very good reason why not: He ﷺ was a Muslim, and faith had penetrated the deepest regions of his heart. Looking at the terrified expression on the mother's face, Khubaib ﷺ said, "Are you afraid that I will kill him? *In Sha Allah* (Allah Willing), I would never do that!" Khubaib ﷺ understood that the child was innocent and was not responsible for the crimes of his adult relatives. Allah ﷻ said:

﴿مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نَزِرُ وَاِزْرًا
وَزَرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾﴾

"Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning)." (Qur'an 17: 15)

A Muslim should get angry only when his religion is somehow being attacked, a principle that Muslims must adhere to both in easy and hard times. Since the child was innocent, Khubaib ﷺ

explained that it would never even cross his mind to kill him. Khubaib's attitude and demeanour in this situation attests to his high level of *Eemaan* (faith); may Allah ﷻ be pleased with him and with all of the Prophet's Companions ﷺ.

5) The Companions' Love of the Prophet ﷺ

It is not uncommon for a person to want to sacrifice his life for another person; motives for making such a sacrifice differ, ranging from love for a relative to an impulse to act selflessly for a greater cause. Whatever the motive, no human being has ever loved another human being as much as each Companion ﷺ loved the Messenger of Allah ﷺ. Love is based on a person's knowledge of another person's character and traits, and no one knew the Prophet ﷺ as much as his Companions ﷺ knew him. On many instances in this book, we have seen examples of just how much the Companions ﷺ loved the Prophet ﷺ; and the tragedy of Ar-Rajee' is yet another shining illustration of that love. In the last moments of Khubaib ﷺ and Zaid's life, Abu Sufyaan asked them if they would prefer it if the Prophet ﷺ were in their place and they were back home in Al-Madeenah with their families. They could have simply said, "No," and that would have attested to their love for the Prophet ﷺ. But they wanted to express the true extent of their love, and so they explained to Abu Sufyaan that they wouldn't be at peace in their homes even if the Prophet ﷺ was safe in his home but pricked by a harmless thorn. The love that they felt for the Prophet ﷺ attested to their sincere faith in Allah ﷻ and His Messenger ﷺ. The Prophet ﷺ said, "If three qualities are combined in a person, then he has tasted the sweetness of *Al-Eemaan* (faith): He loves Allah and His Messenger more than anything else; he loves a slave (of Allah) for the sake of Allah and for no other reason; and he hates to return to disbelief after having been saved by Allah, just as he hates to be thrown into the fire."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Eemaan*, chapter, "It is a Part of *Eemaan* (faith) for One to Hate to Return to Disbelief Just as Ones Hates to be Thrown into the Fire"; *Hadeeth* number: 21.

'Aamir Ibn At-Tufail And The Tragedy Of Bair Ma'oonah (4 H.)

'Aamir ibn At-Tufail was a leader, though not the head chieftain, of the Banu 'Aamir tribe. He was a haughty and arrogant man who had ambitions of becoming king not just of his tribe but of all of Arabia. Notwithstanding his blinding arrogance, he was realistic in one regard: he recognized that, sooner or later, the Prophet ﷺ was going to have authority over the entire Arabian Peninsula. And so 'Aamir went to the Prophet ﷺ and said, "I give you one of three choices: you can have authority over the people of the valleys (i.e., people who live in cities and villages), while I have authority over the people of the desert; or, you can appoint me as your successor; or, I will attack you with the people of Ghatfaan, with one-thousand red (i.e., red-skinned) men and one-thousand red women."^[1] The Prophet ﷺ of course rejected all of those choices, which instilled in 'Aamir a desire to somehow destroy the Prophet ﷺ and his Companions ﷺ, for he knew that his ambitions of controlling Arabia hinged either on the Prophet's help or on his destruction.

Later on, the head chieftain of the Banu 'Aamir tribe, Mulaa'ib Al-Asinnah, visited Al-Madeenah. Mulaa'ib – who was the uncle of 'Aamir ibn At-Tufail – presented a gift to the Prophet ﷺ; for his part, the Prophet ﷺ invited Mulaa'ib to Islam. Although Mulaa'ib did not commit himself to embracing Islam, he was very close to doing so; perhaps what stopped him was that he was not sure whether his people would continue to follow him if he became a Muslim. He said to the Prophet ﷺ, "O Muhammad, if only you would send men from your companions to the people of Najd (i.e., to his people), and I would then have hope of them answering you (i.e., embracing Islam)." The Prophet ﷺ, having been betrayed before by the tribes of 'Adur and Al-Qaarah, said,

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Ar-Rajee'; Ra'il and Dhakwan; a mention of 'Adur and Qaarah, as well of 'Aasim ibn Thaabit, Khubaib, and his companions; *Hadeeth* number: 4091.

“I fear that they (i.e., my companions) will be harmed by the people of Najd.” Mulaaib Al-Assinnah, whose real name was Abu Baraa, said, “I will grant them protection, so send to the people of Najd whomsoever you desire.”

Having obtained a guarantee of protection from the leader of Banu ‘Aamir – who was sincere in his offer and had no intention of betraying the Prophet ﷺ – the Prophet ﷺ sent a group of men, among whom was Al-Mundhir ibn ‘Amr ؓ, to invite the people of Najd to Islam.

‘Aamir ibn At-Tufail’s ambitious nature made him disrespectful of his own uncle and leader; he pleaded with the people of Banu ‘Aamir to unite around him and to attack the Muslim delegates who were headed towards An-Najd, but they refused to help him. They said that they would not betray their leader, Mulaaib Al-Asinnah.

Driven by ambition and hatred, ‘Aamir did not quit there; instead, he went to another tribe, the tribe of Banu Sulaim, and pleaded with its people to follow him in an attack on the Muslims. They agreed to follow him, and almost one-hundred of their archers accompanied ‘Aamir to Ba’ir Ma’oonah, where they overtook the Muslim delegates and killed every single one of them with the exception of ‘Amr ibn Umayyah ؓ.^[1] Ba’ir means ‘a well.’ And since it was at the well of Ma’oonah that this slaughter took place, what transpired there became known as the Tragedy of Ba’ir Ma’oonah, a disgraceful event took place in the year 4 H.

According to one narration, Anas ؓ said, “People went to the Prophet ﷺ and said, ‘Send with us men who can teach us the Qur’an and the *Sunnah*. He sent with them seventy *Ansaaree* men, who were known as *Qurraa* (*Qurraa* is the plural of *Qaaree*, one who is skilled in the recitation and memorization of the Qur’an).

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 322); to *Seerah Ibn Hishaam*, to the chapter titled, “A Mention of the Day of Ar-Rajee’”; to *Saheeh Bukhaaree* (4086, 4096); to *Al-Fath*, the explanation of *Saheeh Bukhaaree*; and to *Saheeh Muslim* (677).

Among them was my uncle (his mother's brother), Haraam ؓ. These men would recite the Qur'an; they would study and learn together in the night. And during the day, they would bring water and place it in the *Masjid*. Also, they would gather wood, sell it, and use the proceeds to buy food for the People of *Suffah* (poor people who lived in the *Masjid*) and for the poor. The Prophet ﷺ sent these men back with the visitors who came (to Al-Madeenah). Then they ('Aamir ibn At-Tufail and his followers) appeared and killed them before they were able to reach their destination. They (the Muslims) said, 'O Allah, convey to our Prophet from us that We have indeed met You, that we are pleased with You, and that You are pleased with us.'" During the slaughter, one of the attackers approached Anas's uncle, Haraam ؓ, from behind and ran his spear through him; as this was happening to him, Haraam said, "By the Lord of the Ka'bah, I have indeed achieved success!" Allah ﷻ answered the supplication of those Muslims, for back in Al-Madeenah, the Messenger of Allah ﷺ said to his Companions ؓ, "Verily, your brothers have been killed. They said (as they were dying), 'O Allah, convey to our Prophet from us that We have indeed met You, that we are pleased with You, and that You are pleased with us.'"[1]

The Lessons and Morals of This Story

1) For Islam to Spread and Reign Supreme, Sacrifices Have to be Made

We have hitherto seen how the allies of Hudhail deceived Muslims at Ar-Rajee', Muslims who had left Al-Madeenah in order to teach others about Islam. In this story that tragedy is repeated: someone, namely 'Aamir ibn At-Tufail, ambushed and attacked Muslims who left Al-Madeenah to preach the message of Islam, and then slaughtered them in a vile and barbaric manner.

[1] *Saheeh Muslim*, the Book of Leadership, chapter, "It Being Confirmed that the Martyr Gains Entry into Paradise"; *Hadeeth* number: 677.

These two tragic incidents deeply affected the Prophet ﷺ; in fact, he ﷺ spent a number of months performing *Qunoot* (Supplication during prayer that is made either before or after the bowing position and that is resorted to when tragedies and calamities occur) during *Fajr* prayer. In the *Qunoot*, the Prophet ﷺ would supplicate against the tribes of Sulaim that disobeyed Allah ﷻ and His Messenger ﷺ. Ibn 'Abbaas ؓ said, "For consecutive months the Messenger of Allah ﷺ performed *Qunoot* in the *Zuhr*, 'Asr, *Maghrib*, 'Eesha, and morning (*Fajr*) prayers. At the end of each prayer (i.e., the last unit), after he ﷺ would say, 'May Allah answer he who praises Him (i.e., when he would be standing up from the bowing position),' he ﷺ would supplicate against certain clans of the Banu Sulaim tribe - against the Ra'il, Dhakwaan, and 'Usaiyyah clans. And the people (praying) behind him would say, 'Aameen.'" [1] Anas ibn Maalik ؓ said, "And that was the beginning of *Qunoot*; prior to that we wouldn't perform it." And when a man asked Anas ؓ about *Qunoot*, whether it was supposed to be performed after the bowing position or immediately after the completion of recitation (i.e., before the bowing position), he ؓ said, "No, it should be performed after the completion of recitation (i.e., before the bowing position)." [2] Some scholars mention that when there is a need to fulfill - for example, Muslims in a specific area are hit with a calamity and need help - *Qunoot* should be performed after the bowing position; otherwise, it should be performed before the bowing position. But the reality is that the Companions ؓ acted differently in this regard; some of them performed *Qunoot* before the bowing position, and some of them performed it after the bowing position; this indicates the permissibility of performing *Qunoot* both before and after the bowing position.

Even though Muslim preachers were twice ambushed and killed, the Prophet ﷺ and his Companions ؓ did not weaken their

[1] Refer to *Sunan Abu Daawood*, the Book of Prayer, chapter, "Qunoot in the Different Prayers"; *Hadeeth* number: 1443.

[2] *Saheeh Bukhaaree* (4088, 4096).

resolve in the least to perform *Da'wah* to Islam. No matter how dangerous the situation, they were still determined to serve Islam, understanding that the cause they struggled for was more important than their lives.

The point is this: they knew that they had to sacrifice their lives, since Islam – or any other religion or great movement, for that matter – becomes strong only when lives are sacrificed to make it strong. Without strength, determination, and sacrifices, a religion or movement becomes nothing more than a philosophy – read in books, studied in schools, and then abandoned as time goes on.

Both the tragedies of Ar-Rajee' and Ba'ir Ma'oonah show us what price we too should be willing to pay in order to fulfill our mission of preaching the message of Islam. Everything has a price: happiness has a price; honour and power have a price; even rest and comfort have a price, the price being not achieving anything worthwhile in life. The price of preaching Islam, the reward for which is great in the Hereafter, may involve giving up the dearest thing one has – one's very life.

2) "By the Lord of the Ka'bah, I Have Succeeded"

The person who said these words was Haraam ibn Milhaan ؓ, who uttered them when a spear went through his back and exited from his chest. Taking blood in his hands and wiping it on his face and head, Haraam ؓ said, "By the Lord of the Ka'bah, I have succeeded." Even the hardest of hearts should be moved by these words. After a life of turmoil, trials, and tribulations, Haraam ؓ saw the eternal bliss that lay ahead of him and said in so many words: "Peace at last! Free at last! Now, and never before now, I have achieved complete and unmitigated success!"

A man of no faith, however, cannot appreciate the significance of Haraam's last words, which is why the man who killed Haraam ؓ, Jabbaar ibn Salma, was bewildered when he heard them. Jabbaar ؓ later said, "One of the things that drew me to Islam was a situation I experienced: I stabbed one of their men that day between his shoulders, and then I watched as the

spearhead came out from his chest; meanwhile, he was saying, 'By the Lord of the Ka'bah, I have succeeded!' I said to myself, 'He has not succeeded! Haven't I just killed the man?' I later asked (people) about what he said (and why he said it), and they answered me, saying, 'He was successful because he succeeded in dying a martyr (and achieving Paradise as a result).' And I said, 'Yes, by Allah, he has succeeded.'" That incident was one of the reasons that prompted Jabbaar ؓ to embrace Islam.^[1]

When we read about what Haraam ؓ said just after a spear was run through his body, we would not be wrong to ask the question: Does a martyr experience the pain and the pangs of death? And a more satisfactory answer we could not find than the one provided by the Messenger of Allah ﷺ, who said, "What the martyr feels from the touch of death is similar to what one of you feels when he is pinched."^[2]

Al-Miqdaam ibn Ma'dee-Karib ؓ related that the Messenger of Allah ﷺ said, "The martyr has six qualities (or rewards) from Allah ﷻ: He is forgiven with the first flow of blood (that exits from his body); he (then) sees his seat in Paradise; he is protected from the punishment of the grave; he is safe from the greater terror; he is adorned in the robe of *Al-Eemaan*; and he is granted intercession for seventy of his relatives."^[3]

Another honour that martyrs will be bestowed with on the Day of Resurrection is that their wounds will be like they were on the day they were killed: except that "the colour will be the colour of blood, and the smell will be the smell of *Misk* (the best kind of perfume)."^[4] We also know that the lives of martyrs do not end

^[1] Refer to *Seerah Ibn Hishaam*, to the chapter titled, "A Mention of the Day of Ar-Rajee"; and to *Fathul-Baaree*, to the explanation of *Hadeeth* numbers, 4091 and 4092, for it is an explanation that contains in it many valuable lessons.

^[2] Refer to *Saheeh Sunan At-Tirmidhee* by Al-Albaanee (may Allah have mercy on him); (2/133), *Hadeeth* number: 1667.

^[3] *Al-Jaamai' Al-Ahkaam Al-Qur'an* (the *Tafseer* of Verse number 171 from *Aal-Imraan*), and *Saheeh Sunan At-Tirmidhee*, by Al-Albaanee (2/133).

^[4] *Saheeh Sunan At-Tirmidhee* (2/128).

with their deaths; rather, they remain alive; they are provided with sustenance, and they enjoy a blissful existence with their Lord. Allah ﷻ said:

﴿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)

3) The Prophet ﷺ Did not Know the Future or Other Matters from the Unseen World, Except for What He Learned Through Revelation

The tragedies of Ba’ir Ma’oonah and Ar-Rajee’, as well as similar occurrences during the Prophet’s lifetime, prove that the Prophet ﷺ did not know the future. Allah ﷻ said:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْرَمْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾
 ﴿١٨٨﴾

“Say (O Muhammad ﷺ): “I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.”
 (Qur’an 7: 188)

Allah ﷻ alone is the Knower of the unseen world, and part of the unseen world is the future. As for Messengers and angels ﷺ, they only know those aspects of the unseen world that their Lord teaches them. Allah ﷻ said:

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾
 ﴿٢٦﴾

“He (Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen).” (Qur’an 72: 26, 27)

4) Fulfilling One's Promise, Pledge, or Covenant

The only Muslim to survive the Ba'ir Ma'oonah tragedy was 'Amr ibn Umayyah Ad-Damree ؓ, who was, nonetheless, taken captive by the enemy. When 'Aamir ibn At-Tufail found out that 'Amr ؓ was a descendant of Mudar, he felt a certain kinship towards him. Claiming that there was an obligation upon him to free a slave for the sake of his mother, 'Aamir ibn At-Tufail freed 'Amr ؓ.

'Amr ؓ would have loved to exact revenge for his slaughtered brothers right then and there, but he ؓ was one man, and a prisoner at that, against hundreds of enemies. Therefore having no other choice, 'Amr ؓ headed back towards Al-Madeenah. He stopped on the way to rest in a shaded area; while there, he ؓ came across two men from the Banu 'Aamir tribe, the very same tribe whose men had just slaughtered many Muslims.

Unbeknown to 'Amr ؓ, these two particular men had just obtained a guarantee of protection from the Messenger of Allah ﷺ. 'Amr ؓ and the two men had stopped in the same shaded area to get some rest during their respective journeys. Upon meeting them, 'Amr ؓ asked, "Who are you?" They said, "We are from the Banu 'Aamir (tribe)." 'Amr ؓ didn't say anything to them about the ordeal he had just been through; instead, he spoke in a friendly manner with them, so as to not give away his real intentions. Thinking that they had nothing to fear, the two men went to sleep, which is when 'Amr ؓ killed them both. From his point of view, 'Amr ؓ was getting revenge on the Banu 'Aamir tribe for the killings its people had perpetrated; nonetheless, the matter was not as simple as that, for these men were not responsible for the crime committed by their fellow tribesman, 'Aamir ibn At-Tufail. In fact, as we have seen earlier, the leader of Banu 'Aamir and the men of Banu 'Aamir refused to aid 'Aamir ibn At-Tufail in his nefarious activities. But much of this knowledge was unknown to 'Amr ibn Umayyah ؓ, who only knew that the perpetrator of the slaughter was one of the leaders of the Banu 'Aamir tribe.

As soon as 'Amr ibn Umayyah ؓ returned to Al-Madeenah, he ؓ informed the Messenger of Allah ﷺ about everything that had

happened, including his decision to kill the two men from the Banu 'Aamir tribe. The Prophet ﷺ then showed a wonderful display of trustworthiness and honesty; he ﷺ said, "You have killed two people whose blood money I will pay," thus acknowledging that the killing of the two men was a mistake and not an act of war, even though the two men were related to the man who had just slaughtered many Muslims. What mattered to the Prophet ﷺ was that the two men were carrying a guarantee of safety from him; consequently, he ﷺ did not want to punish them for what a certain individual of their tribe did. The Prophet ﷺ could not bring those two men back to life, but he ﷺ could at least acknowledge the mistake of their killings and pay the correct amount of blood money to their relatives, which is exactly what he ﷺ did. Because of what 'Aamir ibn At-Tufail did, the Prophet ﷺ could very well have considered the killing of the two men as part of the revenge that was necessary to get back at 'Aamir and his followers. But the Prophet ﷺ didn't see things that way; he ﷺ instead taught through his actions that the innocent should not be held accountable for the crimes of their relatives.

5) The Noble Companion 'Aamir ibn Fuhairah ؓ

After the Muslim delegates had been killed at Ba'ir Ma'oonah, 'Aamir ibn At-Tufail asked his prisoner, "Who is this?" He was pointing at one of the Muslims he killed. 'Amr ibn Umayyah ؓ responded, "This is 'Aamir ibn Fuhairah ؓ." 'Aamir said, "After he was killed, I indeed saw him being raised to the sky, until I saw that the sky was between him and the ground. And then he was returned (to the ground)."^[1] Perhaps 'Aamir was allowed to see that in order to instill terror into his heart and to let him know the honour that was being bestowed upon his enemy.

6) Hassaan ibn Thaabit ؓ Reaches out to 'Aamir's People

We have hitherto discussed the effectiveness of Hassaan's poems in dealing with Ka'ab ibn Al-Ashraf. After the slaughter of the

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4093); also, refer to *Seerah ibn Hishaam*, to the chapter titled, "A Mention of the Day of Ar-Rajee'."

Muslim delegates, Hassaan ؓ was being given another opportunity to use his talents to defend Islam against its enemies. Mulaa'ib, the head chieftain of Banu 'Aamir, had been snubbed, insulted, and betrayed by his own nephew: Mulaa'ib had guaranteed the safe passage of many Muslims, and his nephew, 'Aamir ibn At-Tufail, went behind his back, first trying to get the support of his own people, and then trying to get help from the Sulaim tribe. 'Aamir's actions amounted to nothing short of treason. Left on their own, the people of 'Aamir would probably have sorted things out in a relatively peaceful manner. 'Aamir would probably have been punished or reproached or banished from Banu 'Aamir territory, but nothing more.

But Hassaan ؓ intervened in order to prevent that from happening. He ؓ composed Verses in which he encouraged Rabee'ah ibn 'Aamir, Mulaa'ib's son, to get revenge on 'Aamir ibn At-Tufail for betraying his father. Now this was no longer an internal matter to be decided upon by Banu 'Aamir's leaders. Hassaan's poem was being recited on the lips of Arabs all over the Arabian Peninsula. Rabee'ah's honour was being impugned. Was he going to stand by and do nothing after his father had been so disgracefully betrayed? Honor, as we have hitherto seen, was an issue of paramount importance to Arabs. In effect, Hassaan's poem left Rabee'ah with only one honourable course of action: He had to kill 'Aamir ibn At-Tufail. Rabee'ah did try to kill 'Aamir; in fact, he struck him with his sword and inflicted him with a serious, albeit non-lethal, wound. But no sooner did he strike 'Aamir than 'Aamir's fellow clansmen jumped on him and said to 'Aamir, "Take your revenge!" 'Aamir said, "I have forgiven him. If I continue to live after this, I will see what I should do about this attack."

7) The End of 'Aamir ibn At-Tufail

Allah ﷻ answered the supplication of His Prophet ﷺ, who said, "O Allah, be sufficient for me by ridding me of 'Aamir."^[1]

^[1] *Al-Bidaayah Wan-Nihaayah*, the section titled: "The Delegation of Banu 'Aamir, and the Story of 'Aamir ibn At-Tufail". Also, refer to *Majma' Az-Zawaa'id*, the

Shortly after the Prophet ﷺ made this supplication, 'Aamir became afflicted with an incurable disease. Death did not come to him in an instant; no – as is the case with many tyrants in this world – he would first have to undergo a period of disgrace and humiliation in this world. The symptoms of 'Aamir's illness resembled the symptoms suffered by the victims of certain plagues, which is why as soon as he became sick, everyone stayed away from him, fearing that his illness was contagious. Abandoned by everybody, 'Aamir remained a lonely, forlorn patient in the house of a female member of his tribe.

With the onset of his sickness, 'Aamir's dreams of becoming king of Arabia vanished into thin air. The isolation he endured during his illness coupled by the loss of his dream certainly contributed to what happened next: He went mad, screaming at anyone who dared to remain in close proximity to him. "Bring me my horse!" he screamed at someone. His horse was brought to him, he mounted it, and he then died while was seated on it. As if being ostracized by his people was not humiliating enough, 'Aamir also went through the humiliation of dying a madman.

Book of *Al-Maghaazee* and *Siyar*, chapter, "The Battle of Ba'ir Ma'oonah"; and to *Fathul-Baaree*, to the explanation of *Hadeeth* number: 4091.

The Prophet's Marriage To The Mother Of Poor People ؓ And To Umm Salamah ؓ; Also, Other Events Worthy Of Mention

Zainab Bint Khuzaimah ؓ, "Mother Of Poor People"

Her title during the pre-Islamic days of ignorance was, "Mother of Poor People," a title obviously given to her because of her tireless efforts to feed the poor. Her actual name was Zainab bint Khuzaimah ibn Al-Haarith Al-Hilaaliyyah ؓ, and she was from the clan of Banu 'Abd-Manaaf ibn Hilaal ibn 'Aamir ibn Sa'sa'ah. She ؓ had previously been married to 'Abdullah ibn Jahsh ibn Riaab ؓ, who died a martyr on the Day of Uhud. To honour her after she was bereaved of her husband, and to not let her spend the rest of her life a lonely widow, the Prophet ﷺ married her. Their blessed marriage took place in the month of Ramadan, approximately thirty months after the Prophet ﷺ migrated to Al-Madeenah; nine months later, Zainab ؓ died.

She ؓ had previously been married to 'Abdullah ibn Jahsh ibn Riaab ؓ, who died a martyr on the Day of Uhud. To honour her after she was bereaved of her husband, and to not let her spend the rest of her life a lonely widow, the Prophet ﷺ married her.

The Prophet ﷺ Marries Umm Salamah ؓ

The name Umm Salamah literally means, mother of Salamah. It is common among Arabs to take a *Kunyah*, a name with which one is ascribed to a son or daughter - usually, to the eldest son. In the

same manner Umm Salamah's husband became known as Abu Salamah ﷺ, which literally means, father of Salamah. Umm Salamah's actual name was Hind bint Abu Umayyah Hudhaafah ibn Al-Mugheerah Al-Qurashiyyah Al-Makhzoomiyyah ﷺ. Her husband was her cousin, and his actual name was 'Abdullah ibn 'Abdul-Asad ﷺ; he ﷺ was the cousin of the Messenger of Allah ﷺ, for 'Abdullah's mother was Barrah bint (daughter of) 'Abdul-Muttalib; additionally, 'Abdullah ﷺ was the Prophet's brother from breastfeeding, which means that the same woman breastfed both of them.

Fleeing from the oppression of the Quraish, Umm Salamah ﷺ and Abu Salamah ﷺ were among those Muslims who had migrated from Makkah to Abyssinia; after a short stay there, they returned to Makkah, only to migrate again after a while – this time to Al-Madeenah, after the Prophet ﷺ and the Muslims ﷺ had already reached there.

1) An Important Discussion Between Umm Salamah ﷺ and Abu Salamah ﷺ

Umm Salamah ﷺ and Abu Salamah ﷺ had been through a lot of hardships together, hardships that only made their love for one another stronger. Appreciating the bond that had evolved between them, Umm Salamah ﷺ one day said to Abu Salamah ﷺ, "It has been conveyed to me (from the Prophet ﷺ) that, if a woman's husband dies, if he is from the people of Paradise, and if she does not marry again after his death, Allah will unite them in Paradise (in marriage). So come and let us pledge to one another that you will not marry again after me, and that I will not marry again after you." Abu Salamah ﷺ replied, "Will you obey me?" She ﷺ said, "Yes." He ﷺ said, "When I die, get married (again)." And then he ﷺ made the supplication: "O Allah, after I die, provide Umm Salamah with a man who is better than me, a man who will neither cause her grief nor harm her." When Abu Salamah ﷺ later died, Umm Salamah ﷺ said to herself, "And who is better than Abu Salamah ﷺ." Only a short while later – after the end of the waiting

period that Umm Salamah ؓ had to go through after her husband died – the Prophet ﷺ was at the door of her home, mentioning to her nephew or son that he ﷺ was about to propose to her.

2) The Supplication Umm Salamah ؓ Made When Her Husband Died

Abu Salamah ؓ died of wounds that were inflicted on him during a battle against the polytheists. Umm Salamah ؓ loved him as a woman does her husband, but she ؓ also respected him for his noble character. Going to inform the Prophet ﷺ about her husband's death, Umm Salamah ؓ said, "O Messenger of Allah, verily, Abu Salamah ؓ has indeed died." The Prophet ﷺ gave her a command, saying, "Say: 'O Allah, forgive both me and him, and compensate me with a good replacement for him.'" Umm Salamah ؓ later said, "I said (what the Prophet ﷺ instructed me to say), and Allah provided me with someone who was better for me than Abu Salamah ؓ: Muhammad ﷺ."

3) The Messenger of Allah's Exchange of Messages With Umm Salamah ؓ When He ﷺ Proposed to Her

'Umar ibn Abu Salamah ؓ said, "Verily, when Umm Salamah's period of waiting (the period of time a woman has to wait out after her husband's death before she can remarry) came to an end, Abu Bakr ؓ proposed to her, but she rejected his proposal. Then 'Umar ؓ proposed to her, and she rejected his proposal as well. Next, the Messenger of Allah ﷺ sent a message to her (in which he ﷺ proposed to her). She ؓ replied, "Welcome. Inform the Messenger of Allah ﷺ that I am jealous by nature, that I have children, and that none of my guardians are present here (to give me away)."

The Prophet ﷺ replied with the following message: "As for your saying, 'I have children,' Allah will provide for your children for you. And as for your saying, 'I am jealous by nature,' I will invoke Allah to take away (from you) your jealousy. And as for your guardians, every single one of them will be pleased with me (i.e.,

with me being your husband).”^[1]

According to one narration, Umm Salamah ؓ said, “Verily, I am a woman who is advanced in my years.” The Messenger of Allah ﷺ replied, “As for the question of age, I am older than you are.”^[2] Here was a generous and kind reply from one who was always generous and kind in his dealings – may the peace and blessings of Allah ﷻ be upon him.

Excited by the Prophet’s proposal, Umm Salamah ؓ said to her son, “O ‘Umar, stand up and marry the Messenger of Allah ﷺ (to me).”^[3] Commenting on these words of Umm Salamah ؓ, Ibn Katheer (may Allah have mercy on him) said, “Umm Salamah’s saying, ‘O ‘Umar, stand up and marry the Messenger of Allah ﷺ (to me),’ means this: ‘I am pleased (with the offer), and I give permission for me to be married off to him.’ Some scholars misunderstood her saying, thinking that she was asking her son ‘Umar ibn Abee Salamah ؓ to marry her off (to be her guardian in marriage), but that is not correct, for he was young at the time, and was thus not qualified to conclude the agreement (of marriage).” Ibn Katheer then referred to another work of his in which he discussed this issue in detail, and he went on to say, “The one who concluded the (marriage) agreement with him (i.e., with the Prophet ﷺ) was her son, Salamah ibn Abu Salamah ؓ, who was the eldest of her sons.”^[4]

4) The Early Part of their Blessed Marriage

When Umm Salamah ؓ agreed to marry the Prophet ﷺ, he ﷺ said to her, “Verily, I will not give you less than what I gave to

^[1] Refer to *Siyyar ‘A’laam An-Nubalaa* (2/203, 204), and the chain of this *Hadeeth* is authentic.

^[2] Refer to *At-Tabaqaat* by Ibn Sa’d (8/90). And though the narrators of this *Hadeeth* are all trustworthy, it is nonetheless a *Mursal* narration (i.e., a *Taabi’ee* related it from the Prophet ﷺ without mentioning the name of a Companion from whom he learned the *Hadeeth*).

^[3] Refer to *Siyyar ‘A’laam An-Nubalaa* (2/204), and the chain of the *Hadeeth* is authentic.

^[4] Refer to *Al-Bidaayah Wan-Nihaayah* (4/92).

such and such woman: two hand mills, two jars, and a cushion made of leather that is stuffed with fibers.”^[1]

Shortly after Abu Salamah ؓ died, Umm Salamah ؓ gave birth to his daughter, who was named Barraah at first. When the Prophet ﷺ married Umm Salamah ؓ, he ﷺ would go to her, in order to spend their early days of marriage together (which perhaps was delayed because of her pregnancy and delivery). But when he ﷺ would visit her, she would take her newborn daughter, place her in her lap, and breastfeed her. The Prophet ﷺ, being gentle and modest by nature, would become shy and would leave her. He ﷺ came to her a number of times, and the same thing would happen. Meanwhile, 'Ammaar ibn Yaasir ؓ, who was Umm Salamah's half-brother (since Sumayyah ؓ was mother of them both), realized what was happening; the baby was preventing any intimacy between the newly-married couple. 'Ammaar ؓ realized that, in order to rectify the situation, he ؓ had to act in a discreet manner. And so he ؓ went to his sister's house and took from her the newborn girl, promising to have one of the women of his household breastfeed her. Soon thereafter, the Messenger of Allah ﷺ arrived and asked where the baby was. His visit coincided with the visit of one of Ibn Abu Umayyah's female relatives, who answered, "'Ammaar ibn Yaasir took him." The Prophet ﷺ then told Umm Salamah ؓ that he ﷺ would return in the evening. After they spent that night together, the Prophet ﷺ said to her in the morning, "You are indeed deemed honourable by your family (i.e., by your husband; he ﷺ was referring to himself). If you wish, I will spend seven consecutive days with you, but if I do that for you, I will have to do it for my other wives (as well). And if you wish, I will spend three days (with you), and then I will begin the rotation (i.e., after those three days are over, I will go about in order, spending one night with each wife)." She ؓ said, "Spend three nights (with me)."^[2] The Prophet ﷺ spent three days with Umm Salamah ؓ, after which he ﷺ said, "A

^[1] Refer to *Siyyar 'A'laam An-Nubalaa* (2/204).

^[2] Refer to *As-Seerah An-Nabawiyah* by As-Soobaanee (3/136).

virgin has seven days, and a previously-married woman has three." What this means is that, if a man has more than one wife, he should spend seven days with his newlywed wife if she is a virgin, and three days if she had been previously married. After those days are over, he should begin a rotation, having his wives take turns by spending one night with each wife. Therefore, after the Prophet ﷺ spent three happy days with Umm Salamah ؓ, he appointed for her a day in the rotation, as he ﷺ did with the rest of his wives ؓ.

5) Changing the Name of Barraah ؓ

As I mentioned above, Umm Salamah ؓ gave birth to Abu Salamah's daughter ؓ, whom she named, Barraah. Barraah means someone who is pious, and so it is a name that amounts to a degree of self-praise. And though it is true that Muslims should keep names that have good meanings, those names should not bespeak a person's level of piety, for only Allah ﷻ knows who the pious ones are. When Barraah ؓ – or Zainab ؓ, which became her new name – grew up, she ؓ said, "Verily, after the Prophet ﷺ married my mother, he ﷺ entered upon her. My name was Barraah, and he ﷺ heard her calling me by that name. He ﷺ said, 'Do not announce yourselves to be pure (and pious and good), for indeed, it is Allah Who knows best who among you is pious, and who among you is a wicked-doer. So name her, Zainab.'" Umm Salamah ؓ responded, "Then she is Zainab."^[1]

The Prophet ﷺ loved beautiful names, which prompted him at times to change the names of certain people; and not just of children, but of men and women as well. On one occasion, a man named Shihaab ؓ, who was in the presence of the Prophet ﷺ, was mentioned. The Messenger of Allah ﷺ said to him, "Rather, you are Hishaam."^[2] And it is related in another narration, one that is graded '*Hasan* (acceptable),' that whenever a man came to

^[1] The chain of this narration is strong. It is related by Ibn Ishaq, by way of Bukhaaree, in *Al-Adab Al-Mufrad* (781).

^[2] The chain of this narration is *Hasan* (acceptable), and it is related by Bukhaaree in *Al-Adab Al-Mufrad* (825).

the Prophet ﷺ with a name that the Prophet ﷺ did not like, he ﷺ would change it.^[1]

On another occasion, a very old woman visited the Prophet ﷺ while he ﷺ was with 'Aishah ؓ. The Prophet ﷺ asked the old woman ؓ, "Who are you?" She ؓ said, "I am Jatthaamah Al-Muzaniyyah." The Prophet ﷺ said, "No, instead you are Hassaanah Al-Muzaniyyah. How are you? How is your situation? How have you been since we last met?" She ؓ said, "(I am) well, may my mother and father be sacrificed for you, O Messenger of Allah ﷺ." Some meat was then placed before the Prophet ﷺ, who began to hand pieces of it to Hassaanah ؓ. When Hassaanah ؓ left, 'Aishah ؓ said, "O Messenger of Allah, why such a wonderful welcome for this old woman?" The Prophet ﷺ responded, "She would visit us during the lifetime of Khadeejah, and honouring old friendships is from *Eemaan* (faith)."

6) The Wisdom Behind the Prophet's Marriage to Umm Salamah ؓ

There were many good reasons why the Prophet ﷺ married Umm Salamah ؓ; the author of *Tafseer Al-Manaar* mentioned some of them.^[2] First, Umm Salamah ؓ was a woman of superior character and intelligence, the latter quality being attested to by her advice on the Day of Al-Hudaiybiyyah (the discussion of which is yet to come, *In Sha Allah*). Second, by marrying Umm Salamah ؓ, the Prophet ﷺ gave her consolation for the loss of her husband. Third, Umm Salamah ؓ was from the Banu Makhzoom clan, a revered clan of the Quraish and, more importantly, the one that carried the banner of war against the Messenger of Allah ﷺ. It was hoped that the Prophet's marriage to Umm Salamah ؓ would be seen as a token of good will – a reason (among other reasons) for the people of Banu Makhzoom to enter the fold of Islam, now that they had become in-laws of the Messenger of Allah ﷺ. Fourth, by marrying Umm Salamah ؓ,

^[1] *At-Tabaraanee* (17/119).

^[2] Refer to *Tafseer Al-Manaar* (4/372).

whose husband had died a martyr, the Prophet ﷺ taught an important lesson to the Muslims of his generation and to the Muslims of all ensuing generations: When men sacrifice their lives and are martyred, the men left behind should honour them by doing their utmost to take care of their bereaved dependants.

Umm Salamah ؓ, in spite of her age when she married the Prophet ﷺ, was the last of the Prophet's wives to die; to be exact, she ؓ died in the year 61 H. As was the case with other wives who lived on after the Prophet's death, Umm Salamah ؓ fulfilled her role of spreading knowledge and of relating, among other things, details of the private life of the Prophet ﷺ. She ؓ related many *Ahaadeeth* from the Messenger of Allah ﷺ; her Musnad contains in it three-hundred and eighty-eight *Ahaadeeth*. Of those *Ahaadeeth*, Bukhaaree and Muslim agreed upon thirteen of them; three others Bukhaaree alone related; and thirteen others Muslim alone related.^[1] May Allah ﷻ be pleased with her and with all of the Prophet's wives, who all tirelessly strove to spread the light of guidance and knowledge to the rest of mankind.

The Birth Of Al-Hasan Ibn 'Alee ؓ

Imam Al-Qurtubee, may Allah have mercy on him, wrote: "Al-Hasan ؓ was born in Sha'baan, in the year 4 H." An-Nawawee narrowed down the date, saying that Al-Hasan ؓ was born after the completion of five nights from the month of Sha'baan. And then before the passage of one year, Al-Husain ؓ was born. The famous historian Al-Waaqidee wrote that Faatimah ؓ became pregnant with Al-Husain ؓ fifty nights after she gave birth to Al-Hasan ؓ. 'Alee ibn Abee Taalib ؓ said, "When Al-Hasan was born, I named him Harb, but then the Messenger of Allah ﷺ came and said, 'Show me my son. What have you named him?' I said, 'Harb.' He ﷺ said, 'No, instead he is Hasan.'"^[2] The Prophet ﷺ replaced the name that conveyed a harsh meaning - for Harb

[1] Refer to *Siyyar 'A'laam An-Nubalaa* (2/210).

[2] *Saheeh Bukhaaree* in *Al-Adab* (286).

means war – with one that suggested a good meaning – for the word Hasan literally means, something that is good.

The Prophet ﷺ picked up the newborn and kissed him. Abu Raafai' ؓ informed us of another thing the Prophet ﷺ did when Al-Hasan was born; he ؓ said, "When Faatimah ؓ gave birth to Al-Hasan ؓ, the Prophet ﷺ made the same call in Al-Hasan's ears as is made for the prayer (i.e., the *Aadhaan*)."^[1]

In another narration, Abu Raafai' ؓ informed us about the '*Aqeeqah* of Al-Hasan. The '*Aqeeqah* is performed on the seventh day of a newborn's life, and what it involves is the slaughter of a sheep on behalf of the newborn; also on the seventh day, the newborn's head should be shaved. Abu Raafai' ؓ said, "When Faatimah ؓ gave birth to Hasan ؓ, she said, 'Shall I not perform '*Aqeeqah* on behalf of my son by spilling the blood of two male sheep?' The Prophet (wanting to perform the '*Aqeeqah* of his grandson himself) said, 'No, but shave his head and give charity in silver that is equivalent to the weight of his hair; (and give that charity) to the poor and to *Al-Aufaad* (*Al-Aufaad* were specific poor Companions ؓ of the Messenger of Allah ﷺ who stayed in the *Masjid* or in *As-Suffah*, which is a part of the *Masjid*).' Faatimah ؓ then carried out his instructions."^[2] The Prophet ﷺ wanted to be the one who gave the '*Aqeeqah* meat for his grandson, Hasan ؓ; he ﷺ performed '*Aqeeqah* for him by slaughtering two male sheep.^[3] And about the practice of performing '*Aqeeqah* in general, the Prophet ﷺ said, "Every boy is held back by his '*Aqeeqah* (i.e., until it is performed); a slaughter is made for him on his seventh day, his head is shaved, and he is named."^[4]

^[1] *Musnad Ahmad* (the *Musnad* of *Ansaaree* whose *Ahaadeeth* are related from Abu Raafai') and *Abu Daawood* (5105); some scholars have ruled that this *Hadeeth* is authentic, while others ruled that it is weak.

^[2] *Musnad Ahmad*, section, "The *Ahadeeth* of Faatimah bint *Rasoolullah* ؓ that are Related Through Abu Raafai'"; *At-Tabaraanee* related it as well (3/30) with a *Hasan* (i.e., acceptable) chain.

^[3] Refer to *As-Seerah An-Nabawiyyah*; also, the same is related in *Al-Ahaadeeth As-Saheehah* by *Al-Sooyaanee* (3/106).

^[4] Related by *Ahmad* and the compilers of *As-Sunan*. And *At-Tirmidhee* declared it to be authentic. Refer to *Saheeh Al-Jaamai'* (2/835).

In The Year 4 H, Zaid Ibn Thaabit ؓ Learns The Language Of The Jews

Khaarijah ibn Zaid ibn Thaabit related from his father, Zaid ibn Thaabit ؓ, that the Messenger of Allah ﷺ once ordered him to learn the writing (i.e., the language) of the Jews, so that he could read for the Prophet ﷺ the letters they sent to him.^[1] What is truly amazing in this regard is that Zaid ؓ learned and mastered their language in just fifteen days, a feat that attests to two things: First, the intelligence of Zaid ؓ, and second, the effort and hard work the Companions ؓ were willing to put in order to execute a command of the Prophet ﷺ as quickly as possible.

According to one particular narration, when the Messenger of Allah ﷺ arrived in Al-Madeenah, some people brought Zaid ؓ to be presented to the Messenger of Allah ﷺ. They said, "O Messenger of Allah, this is a youth from the Banu An-Najjaar clan, and with him (i.e., and committed to his memory) are somewhere between thirteen and nineteen Chapters (of the Qur'an) that Allah has revealed to you." Duly impressed by the child, the Messenger of Allah ﷺ said, "O Zaid, learn the writing (i.e., the language, which, among other things, involves learning how to read and write) of the Jews, for by Allah, I do not trust the Jews to (truthfully read to me) a book (or letter)." Zaid ؓ later said, "And so I learned for him their writing (i.e., their language); not even fifteen nights passed before I mastered it. I would read to him their letters when they wrote to him, and I would answer for him when he wanted to write back."^[2]

In the Prophet's time, a translator held a position of great importance; having access to all kinds of foreign correspondences, he would be privy to many important secrets. It is for this reason that the Prophet ﷺ chose a trustworthy Muslim, instead of

^[1] *Saheeh Bukhaaree*, the Book of Rulings, chapter, 'Translating for Rulers, and Whether the Translation of a Single Translator is Permissible'; *Hadeeth* number: 7195.

^[2] Refer to *Siyyar 'A'laam An-Nubalaa* (2/429).

relying on a non-Muslim, to be his translator. In learning the Jewish language in just fifteen days, Zaid ؓ showed signs of achieving wonderful things later on his life, and he ؓ lived up to that promise. He ؓ was among those who memorized the entire Qur'an during the lifetime of the Messenger of Allah ﷺ; he ؓ was among the most famous of the transcribers who wrote down revelation for the Prophet ﷺ. He ؓ, and he alone, undertook the task of writing the entire Qur'an on scrolls during the caliphate of Abu Bakr As-Siddeeq ؓ, and he ؓ was also one of transcribers of copies of the Qur'an during the caliphate of 'Uthmaan ؓ. Each of these achievements in and of itself attests to the great service that Zaid ؓ rendered for the Muslim nation. May Allah ﷻ be pleased with him and with all of the Prophet's Companions.

3

The Expulsion Of The Banu An-Nadeer Tribe

From the day Ka'ab ibn Al-Ashraf died until the Day of Uhud, the Jews of Al-Madeenah were in a constant state of fear. First, one of the three Jewish tribes of Al-Madeenah had been expelled, and then one of the agitators of the two remaining tribes was killed. As far as the Jews of Al-Madeenah were concerned, they did not want to take any rash actions that could result in their deaths or banishment from Al-Madeenah.

Their mood and outlook began to change, however, in the year 3 H, when the Battle of Uhud took place. The results of the Battle of Uhud instilled hope into the hearts of Al-Madeenah's Jews; they began to question whether the Muslims were as strong as they seemed to be, and they began to ponder their options. In the end, it was probably the tragedies of Ar-Rajee' and Ba'ir Ma'oonah that finally pushed the Jews over the edge and made it clear to them that they had to take some risks if they wanted to regain the control they had prior to the advent of Islam. Nonetheless, they did not engage in open confrontations with the Muslims; rather, they resorted to deception and to concentrating their energies on coming up with a secret plan to kill the Prophet ﷺ. At the same time, they began to fill up their fortresses with weapons and other equipment.

The History Behind And The Causes Of The Confrontation Between The Muslims And Banu An-Nadeer

1) The History of the Confrontation

Scholars from the middle centuries of Islam were of the view that the Battle of Banu An-Nadeer took place after Uhud, in the month of Rabee'ul-Awwal, in the year 4 H. Ibn Al-Qayyim wrote, "Muhammad ibn Shihaab Az-Zuhree claimed that the Battle of Banu An-Nadeer took place six months after Badr; this is either a misinterpretation on his part or someone wrongly ascribed this view to him. Without a doubt, the Battle of Banu An-Nadeer took place after Uhud. The battle that took place six months after Badr was the Battle of Banu Qainu'qaa'; the confrontation with Quraizah (the last of the three Jewish tribes) took place after the Battle of Al-Khandaq; and the Battle of Khaibar (yet another confrontation with the Jews) took place after Al-Hudaibiyah.^[1] Ibn Al-'Arabee and Ibn Katheer also championed the view that the Battle of Banu An-Nadeer took place after Uhud.

2) The Reasons for the Battle

There are many reasons that prompted the Prophet ﷺ to attack the Banu An-Nadeer tribe and to expel them from Al-Madeenah; of those reasons two are the most important.

First, Banu An-Nadeer blatantly violated many articles of their treaty with the Muslims. For example, they never offered help when the Muslims were fighting battles at Badr and Uhud; in fact, they did quite the opposite. They provided shelter to the enemy and guided them to the weakly guarded areas of Al-Madeenah. This barefaced violation occurred after Badr – as we have hitherto discussed – when Abu Sufyaan and two-hundred horsemen raided a district of Al-Madeenah. When Abu Sufyaan reached the outskirts of Al-Madeenah, it was the leader of Banu An-Nadeer, Salaam ibn

^[1] Refer to *Zaad Al-Ma'ad* (3/249).

Mishkam, who hosted him, helped him, and provided him with sensitive information about the Muslims. Moosa ibn 'Uqbah ؓ said, "It was the Banu An-Nadeer tribe that conspired with the Quraish, encouraging them to fight the Messenger of Allah ﷺ, and guiding them to the weaknesses (of Al-Madeenah)."^[1]

And second, although it is true that the Jews of Banu An-Nadeer had previously done many vile things to warrant an attack, they completely outdid themselves when they planned to assassinate the Prophet ﷺ. After 'Amr ibn Umayyah Ad-Damree ؓ killed two men of Banu 'Aamir, the Prophet ﷺ went with a group of his Companions ؓ to the district inhabited by the Banu An-Nadeer tribe. The purpose of the official visit was to ask Banu An-Nadeer for assistance in the payment of the blood money that had to be paid for 'Amr's mistake. That the Prophet ﷺ went to them was to be expected, for part of the agreement that the Jews made with the Muslims of Al-Madeenah was that they would help them when it came to the payment of blood money, for cases similar to that of 'Amr ؓ.

At first, the leaders of Banu An-Nadeer put on an artificial display of happiness when they saw the Prophet ﷺ. They gave a courteous and kind welcome, but no sooner did they find themselves to be alone than they began plotting the assassination of the Prophet ﷺ, since his presence in their district gave them the perfect, and perhaps only, opportunity they needed to carry out that end. It appears that they agreed to drop a huge stone on him from on top of a wall under which he ﷺ was seated.

But their plan failed. Allah ﷻ had guaranteed to protect the Prophet ﷺ from people, and that is just what He ﷻ did, revealing to the Prophet ﷺ Banu An-Nadeer's plan to kill him. The Prophet ﷺ then quickly got up from his seat and returned with great haste to Al-Madeenah. And his Companions ؓ returned as well.

Regarding their planned assassination of the Prophet ﷺ, the Jews of Banu An-Nadeer were committing an act of war against not just the Prophet ﷺ, but the entire Muslim nation. The people of

^[1] *Fathul-Baaree*, the Book of Al-Maghaazee, chapter, "The Hadeeth of Banu An-Nadeer (7/332).

Banu An-Nadeer had violated their treaty with the Muslims on many occasions, but this time, they went too far: The Prophet ﷺ had to react, and he ﷺ did react, ordering an immediate attack on Banu An-Nadeer. In the Noble Qur'an, Allah ﷻ mentioned how He ﷻ blessed the believers by saving the Prophet ﷺ from the plotting of Banu An-Nadeer:

﴿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)

Tafseer scholars have related various narrations that explain the reason behind the revelation of this Verse. For example, *At-Tabaree* reported that Ibn Ziyaad said, “The Messenger of Allah ﷺ went to Banu An-Nadeer in order to ask them to help pay blood money on behalf of his Companions ؓ; for this purpose, he ﷺ took along with him Abu Bakr ؓ, 'Umar ؓ, and 'Alee ؓ. He ﷺ said (to the leaders of Banu An-Nadeer), ‘Help me pay off blood money that has befallen me.’ They said, ‘Yes, O Abul-Qaasim, it is about time you have come to us and asked us for help. Sit down, and meanwhile, we will feed you and give you what you ask for.’ The Messenger of Allah ﷺ and his Companions ؓ sat down, waiting (for the leaders of Banu An-Nadeer to bring the money they promised); meanwhile, the leader of Banu An-Nadeer – the very man who said the aforementioned words to the Prophet ﷺ – said to his Companions, ‘You will never be closer to him than you are now. Throw a stone down on him and kill him, and thereafter you will never see any evil again!’ They betook themselves to a huge hand mill (a tool that consists of two circular stones, one placed on top of the other) that they owned in order to throw it down on the Prophet ﷺ. But Allah ﷻ held back their hands until Jibreel ؑ came and told the Prophet ﷺ

to get up from where he was sitting. Allah ﷻ then revealed the Verse:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا 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)

In this manner, Allah ﷻ informed the Prophet ﷺ about what they wanted to do with him.”^[1]

Muhammad ibn Ishaq, Mujaahid, ‘Ikrimah, and others^[2] related a slightly more detailed account of what happened; according to their narrations, the leaders of Banu An-Nadeer appointed a man named ‘Amr ibn Jihaash with the task of killing the Prophet ﷺ. Their plan was this: Once the Prophet ﷺ sat down under a wall and the people gathered around him, ‘Amr’s job was to throw the hand mill on him from on top of the wall. But before ‘Amr could throw down the hand mill, Allah ﷻ informed the Prophet ﷺ of their plot, and the Prophet ﷺ, as well as his Companions ﷺ, immediately returned to Al-Madeenah.

Perhaps because of different accounts and other attempts that were made on the Prophet’s life, scholars disagree about what event prompted the revelation of the above-mentioned Verse. Ibn Jareer, as well as others, believed that it was revealed in response to Banu An-Nadeer’s plot to kill the Prophet ﷺ, a view that is strengthened by the fact that subsequent Verses discuss Jews, some of their infamous deeds, and their betrayal of the Prophets that were sent to them.^[3] Expressing agreement on Ibn Jareer’s assessment of the

^[1] Refer to *Tafseer Ibn Jareer* (6/144, 145).

^[2] Each of their narrations of this story might be weak if taken individually; but taken as a whole, they strengthen one another to the point that they can correctly be used as proof. Refer to *Al-Mujtama’ Al-Madane Fee ‘Ahd An-Nubuwwah* (pg. 145).

^[3] Refer to *Tafseer At-Tabaree* (6/144, 145).

matter, Dr. Muhammad ibn Aal-'Aabid added, "But it is still possible that the noble Verse was revealed after all of those events (i.e., after all of the events during which attempts were made on the Prophet's life), so that the same revealed Verse applies to all of those events equally, as has been stated by the scholars (of the past)."^[1]

We can therefore conclude that the meaning of the aforementioned Verse is this: Remember Allah's favours, one of the greatest of which was saving the Prophet ﷺ from the Jews, who plotted to kill him. Allah ﷻ thwarted their evil plot and saved your Prophet ﷺ from their evil.

Allah ﷻ then ended the Verse by saying, "So fear Allah. And in Allah let believers put their trust." Here, after having shown believers a manifestation of His almightiness, Allah ﷻ reminded them that they should be thankful to him and that they should place their trust in Him alone.

Warning Banu An-Nadeer About Their Imminent Expulsion From Al-Madeenah, And The Siege That Followed

1) Banu An-Nadeer is Warned

Most *Seerah* books contain accounts of the advance warning that the Prophet ﷺ gave to Banu An-Nadeer. The Prophet ﷺ sent Muhammad ibn Maslamah ﷺ to the people of Banu An-Nadeer, first giving him the following instructions: "Go to the Jews of Banu An-Nadeer and say to them, 'Verily, the Messenger of Allah ﷻ has sent me to you with this message: 'Leave my country (i.e., Al-Madeenah), for you have indeed betrayed the covenant I made with you; one of the ways you did this was the treacherous deed you intended to perpetrate. I give you a respite of ten (days) (during which time you have to leave Al-Madeenah). If anyone among you is seen afterwards (i.e., after the expiration of those

^[1] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool ﷺ* (1/251).

ten days), then his neck will be struck (with a sword).”^[1]

They were so stunned that they found no words with which to reply to the Prophet’s message; nonetheless, they did have something to say to Muhammad ibn Maslamah ؓ, a member of the Aus tribe, the very same tribe that had been allied to the Banu An-Nadeer tribe during the pre-Islamic days of ignorance. They said to him, “O Muhammad, we never thought that a man from the Aus would bring us such an ultimatum!” Muhammad ibn Maslamah ؓ responded, “Hearts have changed, and Islam has erased past covenants.” They said, “We will load our things (in preparation for our departure).” They spent the following days loading as many supplies as they could for their departure from Al-Madeenah.

During that period, ‘Abdullah ibn Ubai ibn Salool, chief of the hypocrites, sent a message to the leaders of Banu An-Nadeer, saying, “Stand firm! And fortify yourselves, for indeed, we will not surrender you to them. If you are fought against, we will fight alongside you; and if you are forced to leave, we will leave with you. But do not leave, for indeed, I have on my side Arabs and people who have joined my people, so that we are two thousand strong. So stay where you are, and they (my followers and the Arabs that are allied to me) will enter your fortresses with you; and for the cause of preventing the enemy from reaching you, they (my followers) are all willing to die.”^[2]

The leaders of Banu An-Nadeer regained at least some of their confidence – or perhaps better put, foolhardiness. Their head chieftain, Huyai ibn Akhtab, sent Jiddee ibn Akhtab to the Prophet ﷺ with the message: “We will not leave our land, so do whatever you want!” Upon receiving this message, the Prophet ﷺ and the Muslims ؓ proclaimed, “Allahuakbar (Allah is the Greatest),” after which the Prophet ﷺ announced that the Muslims were to make preparations to fight the Jews.^[3]

^[1] Refer to *Tabaqaat Ibn Sa’d Al-Kubraa* (2/57) and to *Al-Maghaazee* by Al-Waaqidee (1/363-370).

^[2] Refer to *Taareekh At-Tabaree* (2/553).

^[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Katheer (3/146).

2) The Siege and the Eventual Expulsion of Banu An-Nadeer

The ten day deadline passed, yet the people of Banu An-Nadeer were still in their homes. It was then that the Muslim army marched towards them. No fighting erupted, since the people of Banu An-Nadeer had locked themselves in their fortresses, a course of action that naturally resulted in a siege, one that lasted for fifteen nights.

The Prophet ﷺ ordered for their date-palm trees to be burned down, a strategic move that helped bring about an early end to the siege. The main wealth of Banu An-Nadeer was their land and gardens; with their trees burned down, they began to lose hope. They yelled at the Prophet ﷺ from inside of their fortresses, saying, "O Muhammad, you indeed forbade such destruction, and you would find fault with those who perpetrated it. So why now do you cut down and destroy our date-palm trees?"

Allah ﷻ cast terror into the hearts of Banu An-Nadeer's people; they knew that, if they were going to come out of this situation alive, accepting banishment from Al-Madeenah was their only option. To make matters worse, Ibn Ubai broke his promise of helping them; furthermore, they did not have enough provisions to last them for much longer. Sensing the urgency of their situation, they sent a message to the Prophet ﷺ, asking him to guarantee them safety if they packed up their things and left Al-Madeenah permanently. The Prophet ﷺ accepted their offer, saying to them, "Leave your homes, and your blood will be spared; also, you can take with you anything that your camels will carry, except for *Al-Halqah* (a word that refers to shields and weapons)." The people of Banu An-Nadeer were, of course, happy to leave with their bodies intact.

Before leaving, the people of Banu An-Nadeer tore down the roofs of their houses, and destroyed the pillars and walls; if they had to leave, they did not want to give the Muslims the satisfaction of using their homes - but given the difficulty of the task and the shortness of time, they were not able to demolish all of their homes. They also managed to load a huge quantity of gold and silver onto their camels; Sallaam ibn Abee Al-Huqaiq alone carried an ox's skin that was filled with gold and silver. He was quoted as saying

that what really mattered was the gold and silver they were taking with them; as for date-palm trees, there were plenty in Khaibar, the intended destination of many of Banu An-Nadeer's people.

The Prophet ﷺ appointed Muhammad ibn Maslamah ؓ to oversee Banu An-Nadeer's departure from Al-Madeenah. Under Muhammad ibn Maslamah's supervision, the people of Banu An-Nadeer soon left Al-Madeenah, having loaded their belongings and wealth onto the backs of six-hundred camels. As they were leaving, they placed female singers and musical instruments at the rear of their procession, so as to prevent the Muslims from taking pleasure in their departure. The tribe then split up into two groups, with one group going to Khaibar, and the other to Adhri'at Ash-Sham. The more prominent of their leaders who went to Khaibar were Sallaam ibn Abee Al-Huqaiq, Huyai ibn Akhtab, and Kinaanah ibn Ar-Rabee' ibn Abee Al-Huqaiq. They were not only welcomed by Khaibar's inhabitants, but also recognized as having authority over them.^[1]

The Lessons and Morals of this Story

Allah ﷻ discussed the expulsion of Banu An-Nadeer in the Noble Qur'an, dedicating an entire Chapter, *Al-Hashr*, to the topic; for this reason, 'Abdullah ibn 'Abbaas ؓ called "*Al-Hashr*" the "Chapter of Banu An-Nadeer." It is related in *Saheeh Bukhaaree* that Sa'eed ibn Jubair once said the words Chapter *Al-Hashr* to Ibn 'Abbaas ؓ, who stopped him with the correction: "Say: 'Chapter Banu An-Nadeer.'"^[2]

Chapter *Al-Hashr* deals with the events that pertain to Banu An-Nadeer's expulsion from Al-Madeenah, the legal ruling on the spoils the Muslims gained, and the stance taken by the hypocrites throughout the confrontation. The chapter also exposes the inner realities of the Jews and hypocrites. Interspersed throughout Chapter *Al-Hashr*, Allah ﷻ orders Muslims to fear Him, warns them not to disobey Him, and mentions some of the lofty qualities

^[1] Refer to *As-Seerah An-Nabawiyah*, by Ibn Hishaam (3/212).

^[2] *Saheeh Bukhaaree* (4029).

that are befitting of His greatness, majesty, and perfection. Even when historical events are discussed in the Qur'an, Allah ﷻ continues to discuss issues such as *Tawheed* (Islamic Monotheism) and the importance of preparing for the Day of Resurrection; in this manner, Muslims are reminded that these are issues of paramount importance.

When one contemplates Chapter *Al-Hashr*, one can derive many important lessons and morals:

1) The Horror that Allah ﷻ Places in the Hearts of His Enemies

Allah ﷻ said:

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَلْتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُوهُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾﴾

“He it is Who drove out the disbelievers among the people of the Scripture (i.e., the Jews of the tribe of Banu An-Nadeer) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah’s (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see). And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire. That is because they opposed Allah and His Messenger (Muhammad ﷺ). And whosoever opposes Allah, then verily, Allah is Severe in punishment.” (Qur’an 59: 2-4)

When one contemplates these Verses, one realizes that it was Allah ﷻ Who made the people of Banu An-Nadeer surrender. They had every possible material advantage on their side, and they truly believed that no one could make them leave their impenetrable fortresses. Perhaps they were partially right in that assumption, in that, throughout the duration of the siege, the Muslims were not able to force them to leave. Nonetheless, Allah ﷻ brought about their defeat, attacking them where they were most vulnerable - in their hearts. Terror enveloped their hearts, to the degree that they began to destroy their homes with their own hands. We could learn about the inner reality of Banu An-Nadeer's tribesmen only from the Qur'an, and not from the historical accounts of men. Allah ﷻ made it clear in the Noble Qur'an that:

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾

"He it is Who drove out the disbelievers among the people of the Scripture (i.e., the Jews of the tribe of Banu An-Nadeer) from their homes."

The same Verse went on to explain how the Jews of Banu An-Nadeer had made preparations for all possible contingencies, except that defeat came to them from a direction they thought was secure - from inside of their own selves. Terror having engulfed the insides of their breasts, they quickly acknowledged defeat. Their story should be a lesson for every person: Allah ﷻ alone is in control of all things; He is upon all things capable, and nothing can withstand His might. The path to victory for human beings, therefore, is short: They simply have to return to Allah ﷻ, believe in Him, repent to Him, and place their complete trust in Him. When believers do all of that, Allah ﷻ helps them, even if their enemy is strong; and a good example of this occurring is the expulsion of Banu An-Nadeer from Al-Madeenah.

2) Destroying Things Owned by the Enemy

After the Muslims reached the district of Banu An-Nadeer and the people of Banu An-Nadeer shut themselves up in their fortresses,

the Prophet ﷺ ordered his Companions to cut down and burn Banu An-Nadeer's date-palm trees. The people of Banu An-Nadeer called out, "O Muhammad, you indeed forbade such destruction, and you would find fault with those who perpetrated it. So why now do you cut down and destroy our date-palm trees?" Allah ﷻ then revealed the Verse:

﴿مَا قَطَعْتُمْ مِنْ لَيْتَةٍ أَوْ نَرَكْتُمْهَا قَائِمَةً عَلَىٰ أَسْوِلِهَا فَإِذِنَ اللَّهُ
وَلِيُخْزِيَ الْفَاسِقِينَ﴾ ٥

"What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by the Leave of Allah, and in order that He might disgrace the Faasiqoon (rebellious, disobedient to Allah)." (Qur'an 59: 5)

After mentioning the different views of scholars regarding the interpretation of this Verse, Shaikh Muhammad Abu Zuhrah wrote, "As for the destruction and burning that occurs during war, these are some of the conclusions we can derive from the sources of Islamic legislation and from the actions of the Prophet ﷺ during the wars he ﷺ fought: First, the general rule is that it is not permissible to cut down trees or destroy buildings, since the goal of war is not to hurt citizens (of a country) but to ward off the harm and wrongdoing of an oppressive authority. Second, if it is established that cutting down trees and destroying buildings is a military necessity for which there is no alternative – such as when the enemy uses trees to shield themselves or when they use buildings to hurt the Muslim army – then doing so is permissible, as is exemplified here (i.e., regarding the siege of Banu An-Nadeer) and in the case of Thaqeef's fortress. Third, when certain scholars speak about the permissibility of destroying (buildings) and cutting down (trees), we should be clear on the point that they are speaking about cases of necessity. Therefore, Muslims do not destroy infrastructure simply to wreak havoc and harm the enemy, since citizens (of a country) are not the enemy; rather, the enemy is anyone who carries weapons in order to fight against the Muslims."

3) A Shift in Economic Policy in the Newly-Formed Islamic Country

The Muslims gained a good deal of booty after the siege of Banu An-Nadeer, mainly in the form of property and homes. That booty was not distributed in the same manner that the booty of Badr was distributed; the ruling on the distribution of wealth gained from Banu An-Nadeer was clarified in this Verse

﴿وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾﴾

“And to what Allah gave as booty (Fai’) to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.” (Qur’an 59: 6)

Here, Allah ﷻ made it clear that, without the Muslims having had to endure the hardships of battle, He ﷻ blessed them with booty from the tribe of Banu An-Nadeer. Contrary to what happened before Badr and Uhud, the Muslims did not ride camels and horses but instead walked to the district of Banu An-Nadeer; furthermore, an end to the hostilities was brought about not through fighting, but through a peaceful agreement. The booty was therefore given to the Prophet ﷺ, who had the right to allocate one year’s worth of expenditures on his family; with the wealth that remained from the booty, he ﷺ had the option of buying riding animals and weapons for the Muslim army.^[1]

Even though one year’s worth of expense money was allocated to his family, the Prophet ﷺ spent that money before the year ended, giving to the poor and needy whenever the opportunity to do so presented itself. That the Prophet ﷺ always spent any money he had on charity is attested to by his financial situation upon his death: his armour was pledged as security with a Jewish man

^[1] Saheeh Bukhaaree (4033) and Saheeh Muslim (1757).

because he had to borrow barley from him in order to feed his family; also, throughout his life, the Prophet ﷺ never ate his full for three consecutive days. In fact, numerous *Ahaadeeth* narrations have been related that describe the frequent hunger suffered by the Prophet ﷺ and his family ﷺ.

In Verse number seven of Chapter *Al-Hashr*, Allah ﷻ clarifies the ruling for any booty that Muslims gain from polytheists in general:

﴿مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ﴾

“What Allah gave as booty (Fai’) to His Messenger (Muhammad ﷺ) from the people of the townships, – it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masaakeen (the poor), and the wayfarer.” (Qur’an 59: 7)

When the Muslims won booty from Banu An-Nadeer, the Prophet ﷺ summoned Thaabit ibn Qais ﷺ and said to him, “Summon your people to me.” Not being sure whether the Prophet ﷺ was referring to his tribe – the Khazraj – or to the native Muslims of Al-Madeenah in general – the *Ansaar* – Thaabit ﷺ asked, “The Khazraj?” The Prophet ﷺ responded, “(No), All of the *Ansaar*.”

Thaabit ﷺ proceeded to summon everyone from both the Aus and Khazraj tribes, and when they were all gathered together, the Prophet ﷺ addressed them, beginning his speech by praising Allah ﷻ and glorifying Him. He ﷺ went on to mention some of the good deeds of the *Ansaar*, particularly the generosity they bestowed upon the *Muhaajiroon*, sharing with them their homes and wealth and, in general, preferring them to their own selves. The Prophet ﷺ said to the *Ansaar*, “If you want, I will divide what Allah gave to me as booty from Banu An-Nadeer between you and the *Muhaajiroon*, in which case the *Muhaajiroon* will continue to reside in your homes and share in your wealth. And if you want, I will give it all to them, and they will leave your homes [and take residence elsewhere (in the homes left behind by the Banu An-Nadeer tribe)].”

Sa'd ibn 'Ubaadah ؓ and Sa'd ibn Mu'aadh ؓ, the two leaders of the Aus and Khazraj tribes, said, "O Messenger of Allah, rather we will distribute (the spoils) between the *Muhaajiroon* (only), but they will stay in our homes as they have done hitherto." And the rest of the members of the *Ansaar* said, "We are pleased, and we have submitted, O Messenger of Allah ﷺ."

As per the decision of the *Ansaar*, all of the booty of Banu An-Nadeer was given exclusively to the *Muhaajiroon*, with the exception of two members of the *Ansaar*, Abu Dujaanah ؓ and Sahl ibn Hunaif ؓ, who were given a share of the spoils because they were poor and needed the money.^[1] Even though the Prophet ﷺ knew that the booty was his to decide upon, he ﷺ gathered the *Ansaar* and consulted them, thus making them feel good about themselves and about their status with the Prophet ﷺ.

Additionally, the purpose behind the decided upon distribution was to ease the burden of the *Ansaar*: the *Ansaar* were able to retake full possession of their homes, while the *Muhaajiroon* moved into the homes left behind by the Banu An-Nadeer tribe. Owning property for the first time since they arrived in Al-Madeenah, many members of the *Muhaajiroon* soon became wealthy, or at least self-sufficient. This certainly was a major factor in bringing about an end to the economic crisis that began after the migration of Muslims to Al-Madeenah; also, giving homes to members of the *Muhaajiroon* was certainly a more permanent solution than having them stay in the *Masjid* or in the homes of their brothers from the *Ansaar*.

The distribution of Banu An-Nadeer's wealth marked a significant shift in the economic policy of the newly-formed Islamic country. Prior to the Battle of Banu An-Nadeer, war booty would be distributed as follows: the Muslim government would take one-fifth and distribute it according to principles outlined in the Qur'an, and the rest would be distributed among the Muslim army. After the Battle of Banu An-Nadeer, the rules changed; war booty became classified into two categories:

^[1] Refer to *Sharh Az-Zarqaanee 'Alal-Mawaahib* (2/86).

- 1) War booty that Muslims achieve through the valour of their swords. This category of war booty took on the old ruling: the Muslim leadership distributes one-fifth of it according to principles outlined in the Qur'an, and the rest is distributed among the Muslim army.
- 2) War booty that Muslims gain without fighting. As for this kind of war booty, the leader of the Muslim nation decides how all of it is spent; it is up to him to decide how best it can be used, and to then spend it accordingly. Therefore, he can use the booty to improve the economic conditions of the Muslim nation; to provide for the poor; to purchase weapons for the Muslim army; to build schools or repair roads, and so on. In this manner, the leader of the Muslim nation has a specific contingency fund that he can readily spend whenever necessary.

In the above-mentioned Verse, Allah ﷻ explains why only certain people are given a share from the latter kind of booty; He ﷻ said:

﴿ مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ
فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾ ۞

“What Allah gave as booty (Fai’) to His Messenger (Muhammad ﷺ) from the people of the townships – it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masaakeen (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment.” (Qur’an 59: 7)

This Verse basically means that only certain people receive a share of the latter kind of booty in order to prevent the distribution of wealth in a Muslim country from remaining restricted among the rich and among the upper classes. This is just one of many examples

of how the *Shariah* aims to establish a just society, in which the financial gap between the rich and poor is narrowed through various legislations. Needless to say, therefore, that were Muslims to apply Islamic legislations that pertain to wealth – such as the system of *Zakaat*, the prohibition of usury, and the prevention of monopolies and unfair trade practices – everyone in society would be provided for. True, they might differ in the quantity of wealth they have, but no one would be a burden on someone else; that being the case, they would all still cooperate with one another.

Having clarified the reasoning behind the distribution of war booty that is gained through peaceful means, Allah ﷻ then ordered Muslims to fear Him and to obey the Prophet ﷺ:

﴿مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾﴾

“What Allah gave as booty (Fai’) to His Messenger (Muhammad ﷺ) from the people of the townships – it is for Allah, His Messenger (Muhammad ﷺ), the kindred (of Messenger Muhammad ﷺ), the orphans, Al-Masaakeen (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment.” (Qur’an 59: 7)

As for Allah’s saying, “Verily, Allah is Severe in punishment, the scholars of *Tafseer* said that, even though this Verse was revealed about war booty, it applies generally to everything regarding which the Prophet ﷺ issued a command or a prohibition. Allah ﷻ ordered Muslims to obey the Prophet ﷺ in other Verses as well, such as in the following Verse:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾﴾

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (Qur’an 4: 65)

And the Prophet ﷺ said, “If I forbade you from something, stay away from it. And if I ordered you to do something, then do as much of it as you can. For indeed those who came before you were destroyed only because of their many questions (of the wrong kind) and because of their disputes with their Prophets ﷺ.”^[1]

4) The Superiority of the *Muhaajiroon*, the *Ansaar*, and Those Who Follow Them in Goodness

The Virtues of the *Muhaajiroon*

Allah ﷻ pointed out the superior qualities of the *Muhaajiroon* in Chapter *Al-Hashr*, particularly referring to their truthfulness:

﴿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., help His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).” (Qur’an 59: 8)

The Virtues of the *Ansaar*

Also in Chapter *Al-Hashr*, Allah ﷻ described many good qualities of the *Ansaar*:

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

^[1] *Saheeh Muslim*, the Book of Virtues, chapter, “Venerating the Prophet ﷺ, and Avoiding Asking Him Unnecessary Questions”; *Hadeeth* number: 1337.

“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)

The Virtues of Those Who Follow Them in Goodness

Allah ﷻ also commended those who emulate the good qualities of the *Muhaajiroon* and the *Ansaar* and supplicate for their brothers who preceded them in faith:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

“And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Qur’an 59: 10)

5) The Hypocrites

Also in Chapter *Al-Hashr*, Allah ﷻ exposed the secret alliance between the hypocrites and the Jews of Banu An-Nadeer. Allah ﷻ said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ شَهِدٌ لِنَافِقِهِمْ لَكَذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَيَنَّ الْأَدْبَرَ ثُمَّ لَا يُصَرُّونَ ﴿١٢﴾ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ لَا يَقْبَلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ

جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ
 قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ
 اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾
 فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاؤُ الظَّالِمِينَ ﴿١٧﴾ ❖

“Have you (O Muhammad ﷺ) not observed the hypocrites who say to their brothers among the people of the Scripture who disbelieve : “(By Allah) If you are expelled, we (too) indeed will go out with you , and we shall never obey any one against you , and if you are attacked (in fight), we shall indeed help you .” But Allah is Witness, that they verily, are liars. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious. Verily, you (believers in the Oneness of Allah – Islamic Monotheism) are more awful as a fear in their (Jews of Banu An-Nadeer) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah). 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. They are like their immediate predecessors (the Jews of Banu Qainuqa’, who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment ; (Their allies deceived them) like Shaitaan (Satan), when he says to man : “Disbelieve in Allah.” But when (man) disbelieves in Allah, Shaitaan (Satan) says : “I am free of you, I fear Allah, the Lord of the ‘Alamin (mankind, jinns, and all that exists)!” So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zaalimoon (i.e., polytheists, wrongdoers, disbelievers in Allah and in His Oneness, etc.).” (Qur’an 59: 11-17)

These Verses refer to how the hypocrites, led by ‘Abdullah ibn Ubai, promised to help the Jews of Banu An-Nadeer if the

Muslims attacked them. The hypocrites and the Jews of Banu An-Nadeer are described as being "brothers," if not by blood, and if not by the same form of disbelief, then at least by disbelief in general. The hypocrites promised their brothers from Banu An-Nadeer to defend them, but:

﴿وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾

"Allah is Witness that they verily are liars."

Allah ﷻ explained in detail how they were liars, saying:

﴿لَئِن أَخْرَجُوا لَّا يَخْرُجُونَ مَعَهُمْ﴾

"If they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them."

Allah ﷻ even described what would happen if the hypocrites were to help Banu An-Nadeer:

﴿وَلَئِن قُوتِلُوا لَّا يَنْصُرُونَهُمْ﴾

"And if they do help them, they (the hypocrites) will turn their backs."

In the next Verse, Allah ﷻ described a deplorable reality about the Jews and hypocrites:

﴿لَأَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ﴾

"Verily, you (believers in the Oneness of Allah - Islamic Monotheism) are more awful as a fear in their (Jews of Banu An-Nadeer) breasts than Allah." (Qur'an 59: 13)

They feared the Muslims more than they feared Allah ﷻ, because they did not know the greatness and majesty of Allah ﷻ, which meant that they lacked the knowledge they needed to fear Allah ﷻ as He ﷻ truly should be feared. Further describing the inner reality of the Jews, Allah ﷻ described their cowardice, in terms of how:

﴿لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ﴾

“They fight not against you even together, except in fortified townships, or from behind walls.”

And finally, Allah ﷻ tells us something about the Jews that we would not expect:

﴿بِأْسِهِمْ بَيْنَهُمْ شَدِيدٌ تَحَسَّبَهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

“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.”

Outwardly, they are united against the Muslims, but inwardly, “their enmity among themselves is very great.”

Then Allah ﷻ made it clear that deception and betrayal led to the downfall not just of Banu An-Nadeer, but of Banu Qainuqa’ before them (as we have hitherto discussed):

﴿كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾﴾

“They are like their immediate predecessors (the Jews of Bani Qainuqa’, who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.” (Qur’an 59: 15)

Allah ﷻ ended these set of Verses with a comparison: He ﷻ compared the promise that the hypocrites gave to the Jews to the promise that *Shaitaan* (the Devil) gives to a human being:

﴿كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾ فَكَانَ عَقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾﴾

“They are like their immediate predecessors (the Jews of Banu Qainuqa’, who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment. (Their allies deceived them) like Shaitaan (Satan), when he says to man: “Disbelieve in Allah.” But when (man) disbelieves in Allah, Shaitaan (Satan) says: ‘I am free of you, I fear Allah, the Lord of the ‘Alamin (mankind, jinns, and all that exists)!’ So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the Zaalimoon (i.e., polytheists, wrongdoers, disbelievers in Allah and in His Oneness, etc.).” (Qur’an 59: 15-17)

Just as the Jews were deceived by the promise of the hypocrites – for in the end the hypocrites did not fight alongside the Jews – some men are deceived by the *Shaitaan*, who promises them pleasure and happiness, but who then washes his hands of them in the Hereafter, saying:

﴿إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾

“I am free of you, I fear Allah, the Lord of the ‘Alamin (mankind, jinns, and all that exists)!”

As for the hypocrites, they said to the Jews of Banu An-Nadeer, “And if you are attacked (in fight), we shall indeed help you.” But then when the siege began in earnest, the hypocrites effectively washed their hands of the Jews, providing them with no help whatsoever.

6) Reminding Believers about the Hereafter

Allah ﷻ said:

﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝١٩ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ۝٢٠﴾

“And be not like those who forgot Allah (i.e., became disobedient to Allah) and He caused them to forget their ownelves, (let them to forget to do righteous deeds). Those are the Faasiqoon

(rebellious, disobedient to Allah). Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.” (Qur’an 59: 19-20)

Chapter *Al-Hashr* is essentially a discussion of the events that took place prior to, during, and after the siege of Banu An-Nadeer, which is why Ibn ‘Abbaas ؓ called it the “Chapter of Banu An-Nadeer.” It is at once interesting and important to appreciate how the chapter describes the siege, sheds light on the attitudes of the various parties involved in the siege – and exhorts Muslims to reflect on greater matters, such as Islamic Monotheism and the Hereafter.

In this manner, the Prophet’s Companions ؓ were being trained to link important events in their lives with their greater purpose in life: to worship Allah ﷻ alone, without associating any partners with Him. With the defeat of Banu An-Nadeer, Muslims achieved a great victory, one that was accompanied immediately by economic growth and a new source of revenue for the Muslim nation – the war booty that was won from Banu An-Nadeer. After their victory, Muslims were called upon to keep score of their deeds and spiritual development, and to ask themselves the question, “Have we performed deeds that will benefit us in the Hereafter? Allah ﷻ was reminding them that they had to focus not on their worldly gains, but on the profits they earned for the Hereafter.

7) The Greatness of the Noble Qur’an

Also in Chapter *Al-Hashr* – or Chapter *Banu An-Nadeer*– Allah ﷻ said:

﴿لَوْ أَنْزَلْنَا 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)

This Verse means: Had We given the mountain a mind, as We have bestowed minds upon you, O mankind, and had We then revealed the Qur'an to it, it would have, fearing Allah, humbled itself and cut itself asunder. This example illustrates the lofty status of the Qur'an and reminds us of the effect that its admonitions should have upon us. In this Verse, man is reproached for the hardness of his heart and for how little he is affected when the Qur'an is being recited to him. Allah ﷻ ends the Verse by informing mankind that He ﷻ puts forward parables such as the one just mentioned, in order to make clear what is permissible and what is forbidden, and in order to make men reflect and contemplate His Verses.

Up until now, we have seen how Chapter *Al-Hashr* is about the Battle of Banu An-Nadeer, but also how it is in no way limited to a discussion of the battle's proceedings. The ending of the chapter is an example of the same point, for in the final Verses of Chapter *Al-Hashr*, Allah ﷻ mentions some of His Beautiful Names and lofty attributes. He ﷻ said:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝٢٢ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝٢٣ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝٢٤﴾

“He is Allah, than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.

All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.” (Qur’an 59: 22-24)

These Verses instill Muslims with the understanding that they can learn more about their Lord by studying and understanding His Beautiful Names and lofty attributes. The Companions ﷺ understood this point, realizing that the more they knew and understood Allah’s Names and attributes, the more their faith increased. And then the Companions ﷺ increased not just in knowledge, but also in the behavior and the deeds that are the fruits of knowledge.

8) The Prohibition of Alcohol

In Rabee’ul Awwal of the year 4 H, during the nights of the Banu An-Nadeer siege, alcohol became officially prohibited in Islam. Allah ﷻ revealed the Verse:

﴿ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾ (91)

“So, will you not then abstain?.” (Qur’an 5: 91)

And the believers responded by saying with a firm resolve, “We have indeed abstained, O our Lord!”^[1]

Alcohol was forbidden not at once but in stages. Prior to the revelation of the above-mentioned Verse, Allah ﷻ informed Muslims that drinking alcohol was at once a great sin and a benefit for men. Instead of explicitly forbidding alcohol, Allah ﷻ simply informed Muslims that the sin of drinking alcohol is greater than the benefit of doing so. He ﷻ said:

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوَةُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴾ (24)

“They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: “In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit.” And

^[1] Refer to *Al-Khasaa'is Al-'Aamah Lil-Islam* by Al-Qardaawee (pg. 181).

they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought." (Qur'an 2: 219)

Commenting on this Verse, Sayyid Qutub (may Allah have mercy on him) said:

This Verse that we have with us was the first step in forbidding (alcohol). We learn from this that certain things and deeds might not be pure evil and that, at times, good mixes with evil and evil mixes with good on this earth. Nonetheless, permissibility or prohibition depends on whether the good of a thing or deed is greater than its evil. So since the sin of alcohol and gambling is greater than their benefit, we know the reason behind their prohibition, even though, in the above-mentioned Verse, their prohibition is not clearly spelled out for us.

From this we learn an important lesson about how Muslims are trained through Verses of the Noble Qur'an; in fact, we can discern a similar methodology of training in many examples of Islamic legislations. When a command or prohibition relates to an article of belief, Islam makes clear its ruling from the very beginning. But when a command or prohibition relates to an act of worship or to a custom or to a complicated societal situation, Islam proceeds slowly, making matters easy for people by legislating laws in stages (instead of at once).^[1]

Sayyid Qutub rightly points out that, if an issue relates to beliefs and to Islamic Monotheism, Allah ﷻ immediately makes it clear what we should believe; no compromise is allowed, which is why, in the early stages of the Prophet's *Dawah*, the Prophet ﷺ never compromised his beliefs, even though doing so would have resulted in an end to his persecution and the persecution of his followers. Alcohol, on the other hand, was dealt with in a different manner. People were accustomed to drinking alcohol; for some of them it was a habit, and for others, an addiction. Habits and addictions require treatment.

^[1] Refer to *Fee Dhilaal Al-Qur'an* (1/229).

That treatment began when Allah ﷻ appealed to the Muslims' sense of sound logic: If the sin of drinking alcohol is greater than its benefit, should they not then abstain from it? Then the next step was taken with the revelation of this Verse from Chapter An-Nisaa:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

“O you who believe! Approach not As-Salaat (the prayers) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaaba (i.e. in a state of sexual impurity and have not yet taken a bath), except when travelling on the road (without enough water, or just passing through a mosque), until you wash your whole body (Ghusl). And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.” (Qur’an 4: 43)

Like other their brothers in faith, Muslims who drank alcohol performed the five obligatory prayers in the *Masjid*; so, without a doubt, prayer was more important to them than drinking alcohol. In the aforementioned Verse, Allah ﷻ informed Muslims that they should not approach prayer when they are in a drunken state. This made drinking alcohol virtually unfeasible, since the five prayers are spread throughout the day, leaving practically no time between them for people to get drunk and then sober up for the next prayer. In essence, the Companions ﷺ were being given a choice between prayer and drinking alcohol, and the

Companions ﷺ were at an advanced enough stage of their spiritual development to prefer prayer over alcohol. If we suppose that some of them continued to drink, they were forced to do so at odd times, which had the effect of breaking down their addiction. When the Companions ﷺ got out of the habit of drinking alcohol at certain customary times of the day, they were ready for an all-out prohibition of alcohol, a stage of legislation that was signaled by the revelation of this Verse:

﴿ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾ (٩١) ﴿

“Shaitaan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salaat (the prayer). So, will you not then abstain?.” (Qur’an 5: 91)

9) Deceivers Always lose out in the End

The Jews of Banu An-Nadeer stooped to a new low, even for them, when they attempted to take the life of the Prophet ﷺ. Through their treachery, they had hoped to gain strength and authority in Al-Madeenah, but Allah ﷻ saved the Prophet ﷺ from their evil plotting and made them pay dearly for their actions. In utter humiliation, they were forced to leave their homes and permanently leave Al-Madeenah; and what was more shameful for them, they suffered defeat not through battle, but from the terror that was cast into their hearts. Allah ﷻ said about them:

﴿ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَلْنَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴾ (٢) ﴿

“He it is Who drove out the disbelievers among the people of the Scripture (i.e., the Jews of the tribe of Banu An-Nadeer) from

their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see)." (Qur'an 59: 2)

They suffered as a result of their treachery and evil plotting. Reminding others not to similarly be the cause of their own destruction – that is, not to be treacherous and then suffer the consequences – Allah ﷻ ordered mankind to “take admonition, O you with eyes (to see).” Here, Allah ﷻ orders us to take admonition, to learn from the downfall of Banu An-Nadeer. Three particular lessons come to mind when I contemplate this Verse as well as the downfall of Banu An-Nadeer:

- 1) Those who stand in the way of the truth and oppose it with all of their might, will, in the end, suffer defeat and humiliation. Allah ﷻ said:

﴿قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلِبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيَسَّ الْمِهَادُ ﴿١٢﴾﴾

“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.” (Qur'an 3: 12)

- 2) The struggle between truth and falsehood will continue until Allah ﷻ inherits the earth and that which is on it. During that period of time, falsehood will have its victories, as will the truth. But in the end, it is the people of the truth who will come out victorious.
- 3) Allah ﷻ orders us in the aforementioned Verse to “take admonition,” which means that we should contemplate what happened to the Jews of Banu An-Nadeer as a result of their betrayal and treachery, so that we avoid committing a similar mistake and suffering a similar punishment.

10) “There is no Compulsion in Religion”

Among the tribe of Banu An-Nadeer were some of the children of the *Ansaar*, who had converted to Judaism as a result of being raised among the tribesmen of Banu An-Nadeer. Later on, when Banu An-Nadeer was expelled from Al-Madeenah, the parents of those children wanted to prevent them from leaving. Consequently, Allah ﷻ revealed the following Verse:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ 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 Taghoot 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)

According to a narration that is related in *Sunan Abu Daawood*, ‘Abdullah ibn ‘Abbaas ؓ said, “A woman’s (i.e., some women’s) children would all die in their infancy (or childhood), and she would then make a vow that if one of her children remained alive, she would have him convert to Judaism (this was before the advent of Islam). Later on, when the people of Banu An-Nadeer were forced to leave (Al-Madeenah), they had among them certain children of the *Ansaar*. (The parents said,) ‘We will not allow our children to leave,’ and Allah ﷻ then revealed (this Verse):

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.” (Qur’an 2: 256)^[1]

^[1] *Abu Daawood* (3/132); *Hadeeth* number: 2682.

4

The Battle Of Dhaat Ar-Riqaa'

Its History, Its Causes, And The Reason For Its Name

Because of different interpretations of historical accounts, historians and scholars of *Seerah* disagree about when this battle took place. Bukhaaree was of the opinion that it took place after the Battle of Khaibar,^[1] Ibn Ishaq, on the other hand, believed that it took place after the Battle of Banu An-Nadeer^[2] ; according to another opinion, it took place after Khandaq in the year 4 H; and according to yet another opinion, one that was espoused by Al-Waaqidee^[3] and Ibn Sa'd^[4] , the Battle of Dhaat Ar-Riqaa' took place in the month of Muharram, in the year 5 H. Ibn Hajar championed Bukhaaree's view, arguing that, since Abu Moosa Al-Ash'aree ؓ participated in the Battle of Dhaat Ar-Riqaa' and since he arrived in Al-Madeenah from Abyssinia immediately after the conquest of Khaibar, the Battle of Dhaat Ar-Riqaa' must of taken place after Khaibar. Furthermore, Ibn Hajar argued, Abu Hurairah ؓ also participated in Dhaat Ar-Riqaa', and he ؓ embraced Islam around the time of the conquest of Khaibar, which also means that Dhaat Ar-Riqaa' took place after Khaibar. And yet another proof that Ibn Hajar mentioned is that, during the Battle of Dhaat Ar-Riqaa', the Messenger of Allah ﷺ

^[1] *Saheeh Bukhaaree* (4125: 4137).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/225).

^[3] Refer to *Al-Maghaazee* by Al-Waaqidee (1/395).

^[4] Refer to *At-Tabaqaat* by Ibn Sa'd (2/61).

performed what is known as the prayer of fear (prayer that is performed in a specific manner when one fears an enemy attack); and the prayer of fear was legislated after Khandaq, at 'Asfaan, during the days of Al-Hudaibiyyah – and Al-Hudaibiyyah took place in the year 6 H.

Among latter day scholars, Dr. Al-Bootee stated with certainty that Dhaat Ar-Riqaa' took place before Khandaq. His proofs: a *Hadeeth* that is related in *As-Saheeh* (either *Bukhaaree* or *Muslim*); in it, it is mentioned that the Messenger of Allah ﷺ spoke directly to Jaabir's wife around the time of the Battle of Al-Khandaq; yet according to another *Hadeeth*, which is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*, the Prophet ﷺ asked Jaabir ؓ during the expedition of Dhaat Ar-Riqaa' whether he had gotten married, and Jaabir ؓ answered, "Yes." Since the Prophet ﷺ knew Jaabir's wife around the time of Khandaq but not during the Battle of Dhaat Ar-Riqaa', and since both of these facts are established in authentic narrations, it is only logical to conclude that Dhaat Ar-Riqaa' took place before Khandaq. Having established this sound logical connection, Dr. Al-Bootee went on to refute Ibn Hajr's proofs. For example, he said that Abu Moosa's narration makes mention of another battle that is also called Dhaat Ar-Riqaa', for Abu Moosa ؓ said, "We went out with the Prophet ﷺ on an expedition; we were a total of six people, and we had among us a single camel that we took turns riding upon" As for the Battle of Dhaat Ar-Riqaa' that we are discussing here, it is certain that more than six Companions ؓ took part in it.

In short, as many have argued, Dr. Al-Bootee's case is strongest since one of the narrations he relies upon is related in either *Saheeh Bukhaaree* or *Saheeh Muslim*, while the other is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*. Also, Dr. Al-Bootee soundly refuted Ibn Hajr's main proof – Abu Moosa's narration – by explaining that more than one expedition was called Dhaat Ar-Riqaa'. Al-Bootee mentioned that the Battle of Dhaat Ar-Riqaa' – the one that we are discussing here – took place in the year 4 H, approximately one and a half month after the Banu An-Nadeer

tribe was expelled from Al-Madeenah. Most scholars of *Seerah* are of the same opinion, as am I.

As for the cause of the battle, the tribes of Najd betrayed the Muslims on more than one occasion, once killing seventy of them who went to Najd for the purpose of inviting its people to Islam (a tragedy that we have hitherto discussed). In response to the betrayal of certain tribes in Najd, the Prophet ﷺ went out with his army with the intention of attacking two particular tribes: Banu Muhaarib and Banu Tha'labah.^[1]

Dr. Muhammad Abu Faaris mentioned another reason for the battle. A man went to Al-Madeenah and told the Muslims that the people of Banu Muhaarib and Banu Tha'labah from Ghatfaan were mobilizing their forces in order to attack the Prophet ﷺ.

If the reader of this work has paid even the slightest attention to prior events, he will have no problem in deducing what the Prophet ﷺ did in response to that information: He ﷺ went to attack them in their land, before they could do the same in Al-Madeenah. Taking with him four-hundred fighters – according to some reports, seven-hundred fighters – the Messenger of Allah ﷺ traveled to Banu Muhaarib and Banu Tha'labah territory.

When he ﷺ reached them, the people of Banu Muhaarib and Banu Tha'labah became terrified, so much so that they fled to nearby mountaintops, leaving their women, children, and wealth behind. At the time for prayer, the Muslims feared that enemy fighters might be nearby, ready to mount a surprise attack. Because of that possibility, the Prophet ﷺ led the Muslims in what is known as the prayer of fear, which differs from regular congregational prayer in that some Muslims pray behind the Imam, while others stand guard, facing the enemy; then the two groups of Muslims change roles, so that everyone gets to pray, while there is always a group that stands guard in case the enemy attacks.

The Muslims achieved the aims of their expedition: to instill terror into the men of Ghatfaan, break up their army, and deter them

^[1] Refer to *Fiqhus-Seerah An-Nabawiyyah* (pgs. 194, 195).

from attacking Al-Madeenah. Having taught the men of Ghatfaan a stern lesson, the Prophet ﷺ and his Companions ﷺ embarked on their return journey to Al-Madeenah.

The expedition was named Dhaat Ar-Riqaa', but the reason for this naming is not agreed upon by historians. Ar-Riqaa' literally means a patch or a piece of cloth that is used to tie or patch something up. It is said that the expedition was named Dhaat Ar-Riqaa' because, during it, the Muslims had to patch up their war banners. Some speculate that the battle was given its name based on a tree that was called Dhaat Ar-Riqaa'. Others say that the expedition was called Dhaat Ar-Riqaa' because the Muslim army arrived at a destination whose land was characterized by many white and black spots that had the appearance of patches. But the correct view in this matter is that the expedition was called Dhaat Ar-Riqaa' because, during it, the skin on the legs of Muslim soldiers became dry and ulcerated, and they were consequently forced to tie pieces of cloth around their feet and legs. Bukhaaree and Muslim related that Abu Moosa Al-Ash'aree ؓ said, "We went out with the Prophet ﷺ on an expedition, and we were six men. We had among us a single camel that we took turns riding upon. Our feet became dry and ulcerated, and I was no exception, for even my nails fell off. (To alleviate the pain,) We would tie pieces of cloth around our legs. And it was because we would tie pieces of cloth around our legs that the military expedition was named Dhaat Ar-Riqaa'."^[1]

The Prayer Of Fear, Guarding The Front Lines, And The Bravery Of The Prophet ﷺ

1) The Prayer of Fear

During the military expedition of Dhaat Ar-Riqaa', Allah ﷻ revealed to His Prophet ﷺ the legislation of the fear prayer. Allah ﷻ described in the Noble Qur'an how the fear prayer differs from normal congregational prayer:

^[1] *Saheeh Bukhaaree* (4128) and *Saheeh Muslim* (1816).

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ
 وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ
 أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ
 كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً
 وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ
 تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾﴾

“When you (O Messenger Muhammad ﷺ) are among them, and lead them in As-Salaat (the prayer), let one party of them stand up [in Salaat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.” (Qur’an 4: 102)

When they performed the fear prayer, a group of Muslims would line themselves up in rows with the Prophet ﷺ; meanwhile, another group of Muslims stood guard, facing the enemy. After the first group finished praying one unit of prayer behind the Prophet ﷺ, they would finish the second and final unit by themselves, while the Prophet ﷺ remained in a standing position. Having completed their prayer, the first group would go and stand guard, while the second group lined themselves up and performed one unit of prayer behind the Prophet ﷺ. Since it was his second and last unit, the Prophet ﷺ would remain seated, while the men of second group completed their second unit of prayer on their own. Then, when they were all in the seated position, the Prophet ﷺ would make *Tasleem* (i.e., say ‘Assalaamu

'Alaikum Warahmatullah'), thus signaling the end of the prayer for them all.

One narration gives a different account of how the Prophet ﷺ and his Companions ﷺ performed the fear prayer. According to that narration, the Prophet ﷺ led one group in two units of prayer, after which they would leave. A second group would then come and perform two units of prayer behind the Prophet ﷺ, so that in the end, the Messenger of Allah ﷺ performed four units, while his Companions ﷺ performed only two.^[1] Dr. Al-Bootee explained that different narrations indicate that the Prophet ﷺ led his Companions in the fear prayer on more than one expedition; and that he ﷺ performed it one way on a certain occasion, and the second way on another occasion.

It is related that the Muslims performed the fear prayer in the area of Nakhil, which was two days worth of travel away from Al-Madeenah. The legislation of the fear prayer points to the importance of prayer, for even in the heat of battle, when one fears for his very life, one is not excused from prayer. No matter what the circumstances, therefore, a Muslim must never miss the compulsory prayers.

2) Guarding the Front Lines, and the Bravery of the Prophet ﷺ

Two incidents of particular interest took place when the Muslims returned from Dhaat Ar-Riqaa'. The first began when, during their return journey, the Muslims captured a female polytheist; her husband then vowed not to return to his homeland until he spilled the blood of at least one of the Prophet's Companions ﷺ. That night, the Prophet ﷺ ordered two men to stand guard while the rest of the army rested; those two men were 'Abbaad ibn Bishr ﷺ and 'Ammmaar ibn Yaasir ﷺ.

'Abbaad ﷺ stood guard for a part of the night, while 'Ammmaar ﷺ slept; they were to take turns after half of the night passed.

^[1] Refer to *Saheeh Muslim* (483).

'Abbaad ؓ decided to use his time wisely by performing prayer; lying in ambush, the irate husband of the captured woman fired an arrow at 'Abbaad ؓ and hit his target. Without breaking from his prayer, 'Abbaad ؓ simply pulled out the arrow from his body and continued praying; not until three arrows struck him did he cut off his prayer. He ؓ woke up 'Ammar ؓ, who, upon seeing the condition of his companion, said, "How perfect Allah is! Why didn't you wake me up?" 'Abbaad ؓ responded, "I was reciting a chapter of the Qur'an (Baihaqee related that it was Chapter *Al-Kahf*) that I did not want to cut off until I completed it. When he continued to fire at me, I went into the bowing position and alerted you. And by Allah, had I not feared compromising this front line that the Prophet ﷺ ordered me to guard, I would have let myself die before I either cut off the Chapter or managed to complete it."^[1] This story illustrated at once to what degree the Prophet's Companions ؓ were attached to the Noble Qur'an – so much so that 'Abbaad ؓ forgot about the pain of being hit with an arrow – and how they fulfilled their duties in a responsible manner, for the only reason why 'Abbaad ؓ cut off his prayer was that he ؓ wanted to alert his Companion ؓ and thus prevent the enemy from reaching the rest of the Muslim army.

As for the other incident, it too occurred while the Muslims were returning from Dhaat Ar-Riqaa'. It was time for the customary noon-nap, and the Muslim had reached a valley that was filled with trees that had thorns growing on them. The members of the army spread out, with each one of them trying to find a well-shaded place to rest. For his part, the Messenger of Allah ﷺ rested under a tree after having first hung up his sword on it. Jaabir ibn 'Abdullah ؓ later recounted what happened next: "A short while passed by while we were sleeping, when suddenly the Messenger of Allah ﷺ called out to us. We all went to him and found that he ﷺ was not alone, for a Bedouin was sitting down beside him. The Messenger of Allah ﷺ said: Verily, this man took out my sword

^[1] *Sunan Abu Daawood and Musnad Ahmad*. Refer to *As-Seerah An-Nabawiyah Fee Dao-Al-Masaadir Al-Asliyyah* (pg. 427).

while I was sleeping. When I woke up, it was in his hand, unsheathed. He said to me: 'Who will defend you from me?' I said to him: 'Allah.'" Jaabir رضي الله عنه went on to say, "The Messenger of Allah ﷺ did not punish him. The name of the Bedouin was Ghaurath ibn Al-Haarith."^[1]

Ghaurath vowed that he would never again fight against the Prophet ﷺ or even be with a people who fought against him ﷺ. The Prophet ﷺ then freed Ghaurath, who returned to his people and said to them, "I have come to you from the best of people."^[2]

Ghaurath's story attests to the bravery of the Prophet ﷺ, to his gentle approach in dealing with ignorant people, and to his unshakeable and strong faith. The Prophet ﷺ believed with certainty that, even though he ﷺ had to endure hardships and ill-treatment from others, no person could kill him and prevent him from conveying the message of his Lord. This was a guarantee from Allah ﷻ, Who said:

﴿يَأْتِيهَا الرُّسُولُ بِمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغَتْ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٧٧﴾

"O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve." (Qur'an 5: 67)

Knowing this guarantee to be true, the Prophet ﷺ responded to Ghaurath's question by saying, "Allah (will defend me from you)." And sure enough, terror filled the heart of Ghaurath, who began to shake with fear as he dropped the sword. Greatly humbled by the experience, Ghaurath sat down before the Prophet ﷺ with his head lowered. Just a few minutes earlier, Ghaurath was hoping to achieve fame and honour among Arabia's polytheists as the man who killed the Prophet ﷺ, and

^[1] Saheeh Bukhaaree (4135, 4136) and Saheeh Muslim (843).

^[2] Refer to Fathul-Baaree, to the explanation of Hadeeth number: 4136.

now he was sitting down in a submissive manner before the Prophet ﷺ awaiting his judgment. To be sure, this was nothing short of a miracle that Allah ﷻ bestowed on His Prophet ﷺ. No man was going to be allowed to prevent the Prophet ﷺ from conveying the message of Islam; after all, he ﷺ was the seal of all Prophets and a Messenger to all of mankind until the Day of Resurrection, and it was crucial for him to live out his days and complete his mission on earth. May the peace and Blessings of Allah be upon him.

The Prophet's Dealings With Jaabir Ibn 'Abdullah ﷺ

The Prophet ﷺ loved his Companions ﷺ a great deal, always providing them with both the material and moral support they needed, especially during times of hardship. Knowing that Jaabir ibn 'Abdullah ﷺ was poor, the Prophet ﷺ wanted to console him and help him out. Jaabir's father was martyred on the Day of Uhud, and he left behind a number of children, whose upkeep became Jaabir's responsibility.

The opportunity to help Jaabir ﷺ presented itself after the Dhaat Ar-Riqaa' expedition, when the Muslim army was returning to Al-Madeenah. All of the riders of the army rode onwards, but Jaabir ﷺ lagged behind because his camel was weak and slow. The Prophet ﷺ rode back to Jaabir ﷺ to ask him what was wrong, and Jaabir ﷺ responded, "My camel is slowing me down." The Prophet ﷺ said, "Make it kneel," and after Jaabir ﷺ did as he was told, the Prophet ﷺ asked Jaabir ﷺ to hand him a stick. The Prophet ﷺ then struck the camel a number of times, after which he ﷺ said to Jaabir ﷺ, "Now ride it." Much to Jaabir's amazement, his camel began to move at a very fast speed, to the degree that it competed to ride past the Prophet's camel.

The Prophet ﷺ and Jaabir ﷺ then spoke to one another, and during the course of their discussion, the Prophet ﷺ asked, "Will you sell me this camel of yours, O Jaabir?" Jaabir ﷺ said, "O Messenger of Allah, no, rather I will give it to you as a gift," to which the Prophet ﷺ responded, "No, instead sell it to me."

Jaabir ؓ said, "Then offer me a price, O Messenger of Allah." The Prophet ﷺ said, "I will take it for one dirham." Jaabir ؓ said, "No, for then you will have the best of me in the sale, O Messenger of Allah ﷺ." The Prophet ﷺ said, "Then for two dirhams." And again Jaabir ؓ said, "No." The Messenger of Allah ﷺ continued to raise his offer, until his offer reached the value of an *Ooqiyyah*, or forty dirhams. Jaabir ؓ asked, "And are you pleased (with that amount for the camel), O Messenger of Allah?" The Prophet ﷺ said, "Yes." Jaabir ؓ said, "Then it is yours," and the Prophet ﷺ concluded their verbal agreement by saying, "I have taken it," even though the camel remained in the possession of Jaabir ؓ for a short while longer.

The Prophet ﷺ then asked, "O Jaabir, have you gotten married yet?" Jaabir ؓ said, "Yes, O Messenger of Allah." The Prophet ﷺ asked, "To a woman who was previously married, or to a virgin?" Jaabir ؓ said, "Rather to a previously married woman." The Prophet ﷺ said, "Should you not have married a virgin, whom you could play with, and who could play with you." Jaabir ؓ then explained his situation, saying that his father had been martyred on the Day of Uhud, leaving behind seven daughters, and that he ؓ wanted to marry a mature woman who could raise them properly. Upon hearing Jaabir's explanation, the Prophet ﷺ, "You have done what is right, *In Sha Allah* (Allah Willing)."

The Prophet ﷺ then informed Jaabir ؓ that, once they reached a place called Siraar, which is situated approximately three miles outside of Al-Madeenah, they would hold a marriage banquet for him and slaughter a camel for the occasion. The Prophet ﷺ further told him that his wife ؓ would hear about their arrival and come, and that he ؓ should consummate his marriage with her. When that night arrived, Jaabir ؓ told his wife about what the Prophet ﷺ said, and she ؓ responded, "Then come closer, for I hear and obey." The following morning, Jaabir ؓ took the camel he had sold to the Prophet ﷺ, intending to give him full possession of it. Arriving at the door of the Prophet's house,

Jaabir ؓ made his camel kneel, and he ؓ then entered the *Masjid* and sat down. When the Prophet ﷺ later came out, he ﷺ saw the camel and asked, "What is this?" The people he asked responded, "O Messenger of Allah, this is a camel that Jaabir brought." The Prophet ﷺ asked, "And where is Jaabir?"

Jaabir ؓ was then summoned, and the Prophet ﷺ said to him, "O son of my brother, take your camel by its head, for it is yours." The Prophet ﷺ then called Bilaal ؓ and said to him, "Go with Jaabir, and give him an *Ooqiyyah* (i.e., forty dirhams)." Bilaal ؓ then did as he ؓ was instructed. From the very beginning, the Prophet ﷺ was looking not actually to buy Jaabir's camel, but to help Jaabir ؓ. In a completely spontaneous manner, the Prophet ﷺ cured Jaabir's camel by the permission of Allah ﷻ, organized a marriage feast for him, and gave him forty dirhams, in fact, slightly more than forty dirhams, without taking his camel in return.^[1]

This story sheds a great deal of light on the wonderful character of the Prophet ﷺ and on the concern he ؓ felt for the welfare of his Companions ؓ. From it one can learn the true meaning of Islamic brotherhood and the effects that brotherhood should have on one's actions, character, and dealings.

^[1] Refer to *Saheeh Muslim* (1466, 5080, 5245, 5246) as well as to *Seerah Ibn Hishaam*, to the chapter titled, "The Battle of Dhaat Ar-Riqaa'"; above, the narration is summarized, though the quoted parts are taken from Ibn Hishaam's narration of the story.

5

The Battles Of Badr Al-Mau'id And Daumatul-Jandal

The Battle Of Badr Al-Mau'id

After the conclusion of the Battle of Uhud, Abu Sufyaan made an appointment with the Muslims, saying that their respective armies should meet in a decisive battle in the month of Dhil-Qai'dah, in the year 4 H. The only problem was that the Prophet ﷺ and his Companions ﷺ showed up for the appointment, but Abu Sufyaan and the Quraish did not.

In the month of Dhil-Qai'dah, the Prophet ﷺ marched towards Badr with an army that consisted of fifteen-hundred men, among whom there were ten horsemen. 'Alee ibn Abee Taalib ﷺ carried the banner of the Muslim army; and once the Muslims arrived at Badr, they made camp there for eight days, waiting throughout that period for Abu Sufyaan to arrive with his army.

Whether Abu Sufyaan intended all along not to fight the Muslims at Badr for a second time, or whether he truly backed out at the last moment, he did initially go through the movements, making all the necessary preparations for the planned expedition. He gathered men from the Quraish and their allies, managing to mobilize an army that consisted of two-thousand fighters and fifty horses. The army even actually marched out of Makkah, travelling until the water source of Majannah, which was about forty miles outside of Makkah.

But Abu Sufyaan wavered in his resolve and delivered this speech to his army: "O people of Quraish, the only situation that is befitting for you (i.e., for you to go out on a military expedition) is for there to be a fruitful year (when there is a lot of rainfall and plentiful crops), one during which you can herd (your livestock) among the trees and drink (plentiful) milk. This year of yours is a year of drought, and so I am returning (to Makkah), and you too should return (with me)." Having given this excuse, Abu Sufyaan returned to Makkah, and the fighters that were under him obediently returned with him.

Meanwhile, back at Badr, a man named Makhshee ibn 'Amr Ad-Damree met the Prophet ﷺ; he was the same Makhshee who agreed, on behalf of his tribe, Banu Damrah, to a peace treaty with the Messenger of Allah ﷺ after the Battle of Waddaan. Perhaps Makhshee was there because it was trade season in Badr, and perhaps he also wanted to see what was going to happen between the Muslims and the Quraish. He said to the Prophet ﷺ, "O Muhammad, have you come to meet the Quraish beside this water source?" The Prophet ﷺ responded, "Yes, O brother of Banu Damrah; and if you wish, we will return to you that which was between us and you (i.e., if you wish, we can end the peace treaty that was between us), after which we will fight against you until Allah judges between us and you." Seeing the determination of the Prophet ﷺ and the many fighters he had with him, Makhshee was not so foolish as to want to fight them. And so he simply answered, "No, by Allah, O Muhammad, we have no need of that (of you offering an end to our peace treaty) from you."^[1]

True, the Quraish did not show up for the appointed battle, but in no way was the expedition a waste of time for the Muslims. They put on a strong display of force, and they made it clear to other enemies, the people of Banu Ad-Damrah, that the Muslims continued to honour their treaty with them because they were noble, strong, and true to their word, and not because they were

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/232).

weak and needed an extension of the treaty.

That the Muslims marched to Badr and waited there for the Quraish established without a doubt that they were a force to be feared, in Al-Madeenah, outside of Al-Madeenah, and throughout the Arabian Peninsula. In terms of weapons, strength, and numbers, the Quraish was thought to have the most powerful army in all of Arabia, but even they were terrified of fighting the Muslims.

For all their talk and boasting after Uhud, a battle they had claimed to have won decisively, the leaders of the Quraish could only lower their heads in shame, for everyone in Arabia soon found out that they did not show up at Badr; what was even more shameful for the leaders of the Quraish was that it was they who had made the appointment for the battle in the first place. The leaders of other tribes came to know that the Muslims did not become weaker after Uhud, but instead became stronger and more determined. Therefore, their expedition to Badr ended in a great moral victory for them. Another benefit of going to Badr was that they participated in the seasonal trade that was taking place there, and they ended up making sizeable profits before returning to Al-Madeenah.

Daumatul-Jandal

The Battle of Daumatul-Jandal differed from other battles that we have hitherto discussed, in that the enemy at Daumatul-Jandal did not pose an immediate threat to the Muslims of Al-Madeenah; nonetheless, they did pose a long-term threat, and they were bent on raiding nearby trading caravans, a practice that had a negative impact on the economy of Al-Madeenah.

Shortly after the Muslims returned from the Battle of Badr Al-Mau'id, the Messenger of Allah ﷺ led his army northwards towards the Qudaa'ah tribe. The Qudaa'ah lived north of the Asad and Ghatfaan tribes, along the border of the Ghasaasinah, a people who were loyal to the Roman Byzantine Empire. And nearby was the famous Daumatul-Jandal marketplace – hence the

name of the battle - which was situated approximately four-hundred and fifty kilometers north of Al-Madeenah.

The Messenger of Allah ﷺ attacked the Qudaa'ah in the month of Rabee'ul Awwal, in the year 5 H. Hostilities began when news reached Al-Madeenah about the gathering of tribes at Daumatul-Jandal, tribes that were planning to overtake, attack, and seize every trading caravan that passed by them. Other reports indicated that those tribes had ambitions of bringing their activities closer to Al-Madeenah.

Daumatul-Jandal, which lies on the border between Al-Hijaaz and Ash-Sham (Syria and surrounding regions), was certainly very far from Al-Madeenah; it took sixteen nights to travel from Al-Madeenah to Daumatul-Jandal. Had the Muslims paid no heed to the Qudaa'ah and their allies, no one could have blamed them, since those tribes posed no immediate threat to Al-Madeenah. But the Prophet's strategy was based on long-term objectives, a reality that made it necessary to break up Qudaa'ah's forces before they became too strong. In regard to the Muslims going to Daumatul-Jandal and confronting the Qudaa'ah, a number of reasons and goals came into play, some of them being as follows:

- 1) If the Muslims did not get involved in the situation that was developing at Daumatul-Jandal, Qudaa'ah would increase in strength as time went by, and the Muslims would lose control of the region as well as the military prestige and presence that deterred others from attacking them.
- 2) The gathering of ill-intentioned people at Daumatul-Jandal could have had a negative impact on Muslim trade. For had the Muslims remained silent and done nothing, the Qudaa'ah would have been able to prevent Muslim trading caravans from reaching marketplaces north of Daumatul-Jandal. What was potentially worse was that the Qudaa'ah would have been able to attack trading caravans of tribes that were guaranteed protection by the Muslims. If the Muslims had failed in protecting them, a great deal of harm and chaos would have resulted.

- 3) Perhaps most importantly of all, the Muslims needed to dominate the region and let its inhabitants know that they were safe and that they were under the protection of the Muslim nation. This was important because Islam came to establish justice on earth, to make people safe in the worldly things they valued the most – their lives, their honour, and their wealth. It was therefore a goal of the Muslims to protect trade-routes and trading caravans from those who meant to do them harm.
- 4) The Muslims wanted to prevent the Quraish, the primary enemy of the Muslim nation at the time, from gaining trade allies in the north. If the Muslims successfully managed to put on a display of force in the area of Daumatul-Jandal – through which Makkan trading caravans travelled to do business in Ash-Sham – the Quraish would have more reason than ever before to fear for the safety of their trading caravans.
- 5) There was another more subtle goal that needed to be achieved: Arabs, who would soon enter into the fold of Islam, needed to get rid of the inner fear they had of the Roman Empire. Islam is a universal religion that is not limited to Arabs; which is why scholars such as Adh-Dhahabee, Al-Waaqidee, and Muhammad Ahmad Baashmeel felt that one of the reasons for the battle was to send a signal to the Romans. The Muslims were attacking tribes that bordered on Roman territory, tribes that were five nights worth of travel away from the capital of the second Roman Empire: Damascus. This should certainly have grabbed the attention of those in the Roman Empire who had previously thought nothing of the Arabs, never mind feared them.

For these and perhaps other reasons, the Prophet ﷺ left Al-Madeenah with an army of one-thousand men. They would travel during the night and try to remain hidden during the day, so as to prevent the enemy from hearing about their approach.

Since the Muslim army was headed towards relatively unfamiliar

territory, they needed help, and so the Prophet ﷺ took on a guide, who was from the Banu 'Adhirah tribe, and whose name was Madhkoor. As happened often before, no sooner did the Muslim army come near to the enemy, than the enemy fighters scattered in different directions, fleeing with their lives, and leaving behind their livestock.

The Muslims did manage to capture one of their men, whom they took to the Prophet ﷺ. The Prophet ﷺ asked the prisoner about his people, and he responded, "They fled once they heard that you took their livestock." The Prophet ﷺ presented the teachings of Islam to him, and he immediately embraced Islam.

For a number of days that followed, the Prophet ﷺ made camp over there; during that period, he sent out scouts and military units, which resulted in a further dispersal of the enemy army. Without having killed anyone during this expedition, but still having achieved their goals, the Muslims returned to Al-Madeenah.

During their homeward-bound journey, the Prophet ﷺ agreed to a peace treaty with 'Uyainah ibn Hisn Al-Fizaaree, and 'Uyainah asked the Prophet ﷺ permission to herd his camels and sheep on land that was situated thirty-six kilometers outside of Al-Madeenah.

That the Muslims reached the faraway land in which Daumatul-Jandal was situated and achieved their goals there, was an amazing feat. The humbleness that 'Uyainah showed when he asked permission to herd his livestock near Al-Madeenah also points to the respect the Muslims earned as a military force in Arabia. Furthermore, the Prophet ﷺ established that a vast area of land, and not just Al-Madeenah, was a part of the Muslim nation and that Muslims bore completely responsibility over the safety of that area. The Muslims had truly become the dominant force in the region; no one tribe could have successfully beaten them in battle. Had anyone been able to do so, it would have been 'Uyainah ibn Hisn, for he had ten-thousand loyal followers, but even he saw the futility of waging war with the Prophet ﷺ, deeming it wiser to make peace with him.

The natives of Daumatul-Jandal and surrounding regions began to fear the Prophet ﷺ just as they feared Caesar to the north; they also came to realize that a new faith, the religion of Islam, had found its way to their lands, and was there to stay.

The expedition to Daumatul-Jandal had many other benefits and achieved many others goals, other than the ones mentioned above. For example, it was the first time that the Muslim army was being trained to travel to far-off lands, which is why it is considered as the precursor of later Islamic conquests in the lands of Asia and Africa. Also, during the course of the expedition, the Muslims learned much about the tribes of the north and their military capabilities. Also, as in the Battle of Badr Al-Mau'id, the Muslims put on an impressive display of force, which had the effect of deterring enemy tribes from thinking that they could successfully mount an attack on Al-Madeenah.

There were many other benefits of the expedition for the army as a whole and for the soldiers as individuals. We must remember that the expedition lasted for approximately one month; for that entire time, one-thousand Muslim men got to know one another better than they ever could have back in Al-Madeenah. Together, they faced the hardships of travelling through the desert. They went out as an Islamic army, and not as a tribe, for the army consisted of Muslims from the Aus, the Khazraj, the Quraish, and various other tribes. To be sure, their month-long companionship together eroded the last vestiges of tribal xenophobia that had been their trademark during the pre-Islamic days of ignorance. All were loyal not to tribal leaders, as they had been in the past, but to Allah ﷻ and His Messenger ﷺ.

During the course of the journey, more experienced Muslims had the opportunity to teach new Muslims about their religion; furthermore, since everyone was together all the time for an entire month, they were able to learn about the character of each individual among them.

For approximately one-thousand miles worth of desert travel, the Prophet ﷺ trained his Companions ﷺ, preparing them for future

battles and military expeditions. The expedition to Daumatul-Jandal also afforded the Prophet ﷺ to try something new in Al-Madeenah: He ﷺ appointed Sibaa' ibn' Arfatah Al-Ghaffaaree ؓ to act as governor of Al-Madeenah during his absence.

This was a first; Sibaa' ؓ was not from the Aus, the Khazraj, or the Quraish; rather, he was a member of the Ghaffaar tribe, whose members were known during pre-Islamic times for their harmful practice of highway robbery. Therefore, the experiment was a test for the people of Al-Madeenah, to see how much they had come to see one another as Muslims, and not as individuals who fell under one of two categories: fellow tribesmen or foreigners. At the same time as being tested, they were being trained to obey the person who was appointed leader over them, regardless of his status, background, or tribe. At every stage of his Prophethood, the Messenger of Allah ﷺ strove to train his Companions ؓ and to make them continually improve themselves, in terms of their faith, their character, and their actions. Even during his absence from them, the Prophet ﷺ trained his Companions ؓ to obey the teachings of Allah's Book and the Prophet's *Sunnah*.

6

The Battle Of Banu Al-Mustaliq

Who Were The People Of Banu Al-Mustaliq? When Did The Battle Of Banu Al-Mustaliq Begin? And What Were The Causes Of The Battle?

1) Banu Al-Mustaliq

Banu Al-Mustaliq was an offshoot of the Khuzaa'ah tribe. Banu Al-Mustaliq literally means "The Children of Al-Mustaliq," for, as often was the case in Arabia, the tribe was named after a forefather. That forefather's title was Al-Mustaliq, though his complete name was Judhaimah ibn Sa'd ibn 'Amr ibn Rabee'ah ibn Haarithah ibn 'Amr ibn 'Aamir Maa As-Samaa.^[1]

As for the overall tribe that Banu Al-Mustaliq belonged to, the Khuzaa'ah, scholars disagree about whether it is a tribe that descended from 'Adnaan or Qahtaan, the two well-known progenitors of Arabs. The correct view in this issue is the one that is held by most scholars: Khuzaa'ah is a Yemeni tribe that is descended from Qahtaan.^[2]

2) The History of the Battle

Scholars and historians do not agree on the timing of the battle;

^[1] Refer to *Hadeeth Al-Qur'an 'An-Ghazawaat Ar-Rasool* 卷 (1/311).

^[2] Refer to *Marwiyyaat Ghazwat Banu Al-Mustaliq* (from pages: 45-51).

there are basically three views in matter. One group of scholars holds that it took place in Sha'baan, in the year 6 H. All of these scholars were of this view: Ibn Ishaq, Khaleefah ibn Khayyaat, Ibn Jareer At-Tabaree, Ibn Hazm, Ibn 'Abdul-Barr, Ibn Al-'Arabee, Ibn Al-Atheer, and Ibn Khaldoon.

A second group of scholars also maintains that the battle took place in the month of Sha'baan – in fact, all three groups of scholars maintain that it occurred in Sha'baan – but they are of the opinion that it took place in the year 4 H. Al-Mas'oodee and Ibn Al-'Arabee Al-Maalikee are two of the main proponents of this view.

And finally, a third group of scholars believes that the battle occurred in Sha'baan, in the year 5 H. These are some of the many scholars from the past and present who are proponents of this view: Moosa ibn 'Uqbah, Ibn Sa'd, Ibn Qateebah, Al-Balaadhiree, Adh-Dhahabee, Ibn Al-Qayyim, Ibn Hajr Al-'Asqalaanee, Ibn Katheer, Al-Khudaree Bik, Al-Ghazaalee, Al-Bootee, Abu Shohbah, Ash-Shaikh As-Saa'aa'tee, Muhammad Abu Zuhrah, Sayyid Qutub, Hasan Mashshaat, Muhammad 'Alee As-Saaboonee, Muhammad Bakr Aal 'Aabid, and Mahdee Rizqullah Ahmad.

For the following reasons, I am inclined to lean towards the last opinion:

- ◆ As opposed to scholars specialized in other fields, most historians, from both past and present, are of this view.
- ◆ Since it is known that the Battle of Badr Al-Mau'id took place in the year 4 H, we can safely and correctly conclude that the Battle of Banu Al-Mustaliq occurred at some other time.
- ◆ Based on the previous point, we know that the Battle of Banu Al-Mustaliq did not take place in the year 4 H; furthermore, one proof in particular indicates that it could not have taken place in the year 6 H; hence the correctness of the view that it occurred in the year 5 H. What is that proof? It is related that Sa'd ibn Mu'aadh ؓ was present during the Battle of Banu Al-Mustaliq, for he is mentioned in the *Hadeeth* that describes the false accusation that was leveled against the Mother of the Believers,

'Aishah ؓ, immediately after the Battle of Banu Al-Mustaliq. When the Prophet ﷺ asked if the *Ansaar* ؓ would excuse him for justly punishing Ibn Ubai for the crime of harming him and leveling false accusations against his family, Sa'd ibn Mu'aadh ؓ said, "O Messenger of Allah, I will excuse you for punishing him. If he is from the Aus, I will strike his neck (i.e., I will kill him), and if he is from our brothers from the Khazraj, command us, and we will do as you command"^[1] It is known that Sa'd ibn Mu'aadh ؓ died after the Battle of Banu Quraizah, a battle that, according to the correct view, took place in Dhil-Qai'dah, in the year 5 H. Therefore, the Battle of Banu Al-Mustaliq must have taken place before that time.

3) The Causes of the Battle

These are the most important causes of the Battle of Banu Al-Mustaliq:

- a) Allying themselves with the Quraish, and clearly establishing themselves to be enemies of the Muslims, the tribesmen of Banu Al-Mustaliq supported and fought alongside their polytheist brothers on the Day of Uhud.
- b) Banu Al-Mustaliq had control over territory through which the Muslims had to pass through on their way to Makkah; so in the long term, the area controlled by Banu Al-Mustaliq could have acted as a buffer zone for the Quraish, preventing Muslims from ever being able to march with their army towards Makkah. Something, therefore, needed to be done about the situation.
- c) News reached the Messenger of Allah ﷺ about how the tribesmen of Banu Al-Mustaliq were mobilizing their forces to attack him. Their leader, Al-Haarith ibn Abee Diraar, was in the process of organizing his army. When the Prophet ﷺ heard about this, he ﷺ went out with his army to meet them. And the two forces met at a water source that was called Al-Muraisee'.

^[1] *Saheeh Bukhaaree* (4750).

4) The Events That Transpired Before, During, and After the Battle

When the Prophet ﷺ heard about suspicious military activities that were taking place among the Banu Al-Mustaliq tribe, he ﷺ didn't immediately go out with his army; instead, he ﷺ first sent Buraidah ibn Al-Haseeb Al-Aslamee ؓ to find out whether they really had intentions of attacking Al-Madeenah. Buraidah ؓ went to them and pretended that he had come to help them. Thus having gained their trust, Buraidah ؓ found out that they were truly bent on waging war against the Prophet ﷺ. He promptly returned to Al-Madeenah and informed the Messenger ﷺ about what he had found out.

Then, on Monday, the third of Sha'baan, in the year 5 H, the Messenger of Allah ﷺ set out from Al-Madeenah with seven-hundred fighters^[1] and thirty horsemen.^[2] The people of Banu Al-Mustaliq had no excuse for their actions: The message of Islam had been conveyed to them, but they still decided to side with the leaders of the Quraish and participate alongside them in the Battle of Uhud; furthermore, they had the temerity, after Uhud, to prepare for another attack on Al-Madeenah. That the Prophet ﷺ attacked the people of Banu Al-Mustaliq was therefore an inevitable result of their own actions. Both Bukhaaree^[3] and Muslim^[4] (may Allah have mercy on them) related that the Prophet ﷺ caught them unawares, attacking them while they were busy providing their livestock with drinking water. The Muslims fought against and killed their fighters, and took their women and children as captives. One of the women prisoners was Juwairiyyah bint Al-Haarith ibn Abee Diraar.^[5]

[1] Refer to *Taareekh Al-Islam Wal-Maghaazee* by Adh-Dhahabee (pg. 259).

[2] Refer to *Al-Waaqidee* (1/405).

[3] *Saheeh Bukhaaree* (2541).

[4] *Saheeh Muslim* (1730).

[5] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 433).

The Prophet's Marriage To Juwairiyyah Bint Al-Haarith ﷺ

The Messenger of Allah ﷺ distributed among his Companions ﷺ the children and female prisoners that were captured from Banu Al-Mustaliq. 'Aishah ﷺ said, "When the Messenger of Allah ﷺ distributed the children and female prisoners that were captured from Banu Al-Mustaliq, Juwairiyyah bint Al-Haarith was allotted either to Thaabit ibn Qais ibn Shimaas ﷺ or to one of his cousins. She wrote an agreement with her owner to purchase her freedom (over time). She was a sweet and extremely beautiful woman; anyone that saw her was instantly taken by her. She went to the Messenger of Allah ﷺ, asking him to help her pay off the money she needed to purchase her freedom. And by Allah, no sooner did I see her at the door of my apartment than I hated her (out of jealousy), knowing that he ﷺ would see in her that which I saw (in her (in terms of her exceptional beauty)). She entered upon him and said, 'O Messenger of Allah, I am Juwairiyyah, daughter of Al-Haarith ibn Abee Diraar, who is the leader of his people. I have been afflicted with a calamity that is not unknown to you, and I have been allotted to Thaabit ibn Qais ibn Shimaas or to a cousin of his. I wrote an agreement with him, in which I promised to come up with enough money to purchase my freedom. And I have now come to you, asking you to help me pay that amount off.' The Prophet ﷺ said, 'Will you consider a better option than that?' She said, 'And what is that, O Messenger of Allah?' He ﷺ said, 'I will pay the amount you owe in order to gain your freedom, and I will marry you.' She said, 'Yes, O Messenger of Allah, that is indeed what I will do.' People soon found out that the Messenger of Allah ﷺ had married Juwairiyyah bint Al-Haarith ﷺ, and they began to say (about the people of Banu Al-Mustaliq), 'These are the in-laws of the Messenger of Allah ﷺ (i.e., so it is not befitting for them to remain as captives and slaves).' They immediately freed everyone that was in their possession; and so through his marriage to her, the people of one-hundred households from the Banu Al-Mustaliq tribe gained their freedom. No woman was ever known to be a

greater blessing for her people than she was for her people.”^[1]

After all of this transpired, Al-Haarith ibn Abee Diraar, who did not know about the good news, went to Al-Madeenah in order to purchase the freedom of his daughter. The Prophet ﷺ invited the venerable chieftain to Islam, and the latter embraced Islam right then and there.^[2]

The Battle of Banu Al-Mustaliq has been singled out as a unique and blessed battle, for shortly after its ending, the entire tribe of Banu Al-Mustaliq embraced Islam. What prompted them to embrace Islam were the noble and generous actions of the Companions رضي الله عنهم, who freed all of their captives, feeling that it was not befitting for them to literally own the in-laws of the Prophet ﷺ. In response to this collective freeing of slaves and captives, and in the atmosphere of forgiveness and kindness that then ensued, the entire tribe of Banu Al-Mustaliq entered into the fold of Islam. This historic event can be attributed to the love and respect that the Companions رضي الله عنهم felt for the Prophet ﷺ.

To be sure, the Prophet’s marriage to Juwairiyyah رضي الله عنها benefited all Muslims; it was hoped that through their marriage, the people of Banu Al-Mustaliq would be more inclined towards accepting Islam, and that hope was fulfilled in the best of ways. As a result, Muslims increased in both numbers and strength.

As for Juwairiyyah رضي الله عنها, she became wife of the Prophet ﷺ and mother to all believers. She entered into the fold of Islam wholeheartedly, and she became knowledgeable and an avid worshipper, as the following narration indicates. One morning, the Prophet ﷺ left her early in the morning, around the time of the morning prayer. When the Prophet ﷺ left her, she was sitting down in her *Masjid*, the part of her home in which she would perform prayer. Later on, the Prophet ﷺ returned, only to find

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/160, 161); this narration is also related in Abu Daawood, the Musnad of Imam Ahmad, *Mo’jam At-Tabaraanee*, *As-Seerah An-Nabawiyyah* by Ibn Hishaam, and *AL-Isaabah* by Ibn Hajar.

^[2] Refer to *Hadeeth Al-Qur’an Al-Kareem ‘An Gazawaat Ar-Rasool* ﷺ (1/317).

that she was still sitting there, which indicated that she had been sitting down all that time, remembering Allah ﷻ, praising Him, and supplicating to Him. The Prophet ﷺ asked her, "You are still in the same position that you were in when I had left you?" She ﷺ said, "Yes." The Prophet ﷺ wanted to teach her a very special invocation, and so he ﷺ said, "After I left you, I said four words (i.e., four phrases) three times each; were they to be weighed against everything you said (in terms of invocations and supplications) since the beginning of this day, they (the four phrases I said) would have outweighed them (i.e., outweighed everything you said). (Those four phrases are:) 'How perfect Allah is and I praise Him by the number of His creation and His Pleasure, and by the weight of His throne, and the ink of His words.'" [1]

And in terms of her knowledge, Juwairiyyah ﷺ left behind an important legacy, having relating *Hadeeth* narrations from the Prophet ﷺ. Among the narrators who related from her were Ibn 'Abbaas ﷺ; 'Ubaid ibn As-Sabbaaq ﷺ; Kuraib ﷺ, the freed slave of Ibn 'Abbaas ﷺ; Mujaahid; and Abu Ayyoob Yahyaa ibn Maalik Al-Azdee. Seven of her *Hadeeth* narrations are still found in *Hadeeth* compilations, and four of those seven are related in the famous "Six Books." Bukhaaree related one of her narrations, and Muslim related two. One of the *Ahadeeth* she related makes it clear that one should not specify Friday as a day of fasting; another discusses the reward for glorifying Allah ﷻ; another is about *Zakaat*, and yet another is about freeing slaves. With her seven *Hadeeth* narrations, she ﷺ, like many other Companions ﷺ, contributed towards the end of preserving the Prophet's *Sunnah* and handing it down to ensuing generations - this, on top of the honour of being a wife to the Prophet ﷺ and a mother to all believers. Juwairiyyah ﷺ died in either the year 50 H or the year 56 H. May Allah be pleased with her and with all of the Prophet's wives.

[1] *Saheeh Muslim* (2726).

During The Return Journey From Al-Muraisee', The Hypocrites Try To Sow Dissension Between The *Muhaajiroon* And The *Ansaar*

In the expedition of Banu Al-Mustaliq, the Muslims were accompanied by a large number of hypocrites. Prior to Banu Al-Mustaliq, the hypocrites abstained from fighting alongside Muslims in battles, but they joined them this time around. Their main motivation was greed: They knew the Muslims had won a string of battles after Uhud, and they wanted to get a share of the spoils.^[1]

At Al-Muraisee', the hypocrites exposed themselves, revealing the hatred they felt towards Islam and Muslims. In the past, the more the Muslims won victories, the more bitter the hypocrites became. And in their heart of hearts, they were waiting for the day when they could rejoice over the defeat of the Muslims. And so when the Muslims won at Al-Muraisee', the hypocrites vented their anger by trying to sow dissension between the *Muhaajiroon* and the *Ansaar*. When they failed in that attempt, they tried to personally harm the Prophet ﷺ and his family ﷺ, waging a despicable psychological war during which they leveled false accusations against the Prophet's wife, 'Aishah ﷺ.

But let us first concentrate on their earlier attempt at Al-Muraisee'. Zaid ibn Arqam ﷺ, and eye-witness and victim of that attempt, later recounted: "I was on a military expedition (other narrations explicitly mention the name of that expedition: Banu Al-Mustaliq), and I heard 'Abdullah ibn Ubai say (to the native inhabitants of Al-Madeenah), 'Do not spend on those who are with the Messenger of Allah ﷺ (i.e., the *Muhaajiroon*), and they will all then abandon him. And if we return (to Al-Madeenah), the noble ones among us (i.e., the native dwellers of Al-Madeenah) will expel the ignoble ones among us (i.e., the *Muhaajiroon*); and he was also referring to the Prophet ﷺ).' I mentioned what he said to my uncle,^[2] and he in

^[1] Refer to *Hadeeth Al-Qur'an Al-Kareem* (1/318).

^[2] He was not referring to his real uncle, but to Sa'd ibn 'Ubaadah ﷺ, the leader of the Khazraj tribe.

turn made mention of that to the Prophet ﷺ. The Prophet ﷺ summoned me, and I told him what happened. The Messenger of Allah ﷺ then summoned 'Abdullah ibn Ubai and his companions, and they all swore that they never said those words. The Messenger of Allah ﷺ didn't believe me, and instead believed them. I was overcome with grief of the kind I had never before been afflicted with. Allah ﷻ then revealed the Verse:

﴿ إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ
وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ ﴾ ①

*“When the hypocrites come to you (O Muhammad ﷺ), they say :
“We bear witness that you are indeed the Messenger of Allah.”
Allah knows that you are indeed His Messenger and Allah bears
witness that the hypocrites are liars indeed.” (Qur’an 63: 1)*

Zaid ؓ went on to say, “The Messenger of Allah ﷺ sent news to me, reciting (this Verse), and saying, ‘Verily, Allah has indeed believed you, O Zaid.’”^[1]

Another eye-witness, albeit one less involved in the actual incident, also gave an account of what happened. That eye-witness was Jaabir ibn 'Abdullah ؓ, who said, “We were on a military expedition, and during it, a man from the *Muhaajiroon* kicked a man from the *Ansaar*. The *Ansaaree* man said, ‘Help, O people of the *Ansaar*.’ And the *Muhaajir* man said, ‘Help, O people of the *Muhaajiroon*.’ Hearing those cries for help, the Messenger of Allah ﷺ said, ‘What is the matter with you that you make a call from the pre-Islamic times of ignorance (i.e., you are not calling for help from your fellow believers, but instead from your fellow tribesmen, which is a characteristic not of Islam, but of ignorance)?’ They said, ‘O Messenger of Allah, a man from the *Muhaajiroon* kicked a man from the *Ansaar*.’ The Prophet ﷺ said, ‘Leave it (i.e., abstain from making the call for help that you made), for it is evil.’ Hearing about what had just transpired, ‘Abdullah

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/408), *Saheehi Bukhaaree* (4617), and *Saheeh Muslim* (2772).

ibn Ubai said, 'Did they really do that? Lo! By Allah, if we return to Al-Madeenah, the noble ones among us (i.e., the native dwellers of Al-Madeenah) will expel the ignoble ones among us (i.e., those who migrated to Al-Madeenah).' Ibn Ubai's words were conveyed to the Prophet ﷺ, and 'Umar ؓ (who was in his company) said, 'O Messenger of Allah, allow me to strike the neck of this hypocrites (i.e., Ibn Ubai).' The Prophet ﷺ said, 'Leave him. Let not people say that Muhammad kills his companions.'"^[1]

According to one narration, 'Umar ibn Al-Khattaab ؓ said to the Prophet ﷺ, "Order 'Abbaad ibn Bishr to kill him," to which the Prophet ﷺ responded, "Then how will it be, O 'Umar, when people say that Muhammad kills his companions. No, instead announce that we are departing (from here)." It was a time of the day during which the Prophet ﷺ never left camp and resumed a journey, but that day was an exception.^[2]

It is also related that Ibn Ubai found out that Zaid ؓ informed the Prophet ﷺ about what he had said and that he went to the Prophet ﷺ and swore by Allah that he didn't say the words that Zaid ؓ ascribed to him. Certain men from the *Ansaar*, who were with the Prophet ﷺ at the time, said about Zaid ؓ, "O Messenger of Allah, perhaps the lad only imagined hearing that." When the Messenger of Allah ﷺ resumed his homeward-bound journey, Usaid ibn Hudair ؓ met him, extended greetings of peace to him, and said, "O Prophet of Allah, you have departed at a strange time (of the day); prior to now, you would not depart at this time (so what is the matter?)" The Prophet ﷺ said, "Did you hear what your companion said?" Usaid ؓ said, "Which companion, O Messenger of Allah?" The Prophet ﷺ said, "'Abdullah ibn Ubai.'" "And what did he say?" Hudair ؓ asked. The Prophet ﷺ said, "He claims that if he returns to Al-Madeenah, the noble ones there will expel the ignoble ones." Hudair ؓ said, "Then you, O Messenger of Allah, will expel him from it (Al-Madeenah) if you

^[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/409). At-Tirmidhee, Bukhaaree, Muslim and Imam Ahmad also related this narration.

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/319).

wish; he is the ignoble one, and you are the noble one.” Usaid ؓ then said, “O Messenger of Allah, be gentle with him. For by Allah, Allah brought you to us at a time when his people were stringing beads for him in order to crown him (king of Al-Madeenah). Verily, he thinks that you have deprived him of his kingdom.”

That day, the Messenger of Allah ﷺ marched with his people until the evening, and continued to march with them until the morning; and they still continued to march, stopping only when the sun began to bother them (probably around noon time). It was only then that they made camp; the people were so tired that no sooner did their faces hit the ground than they fell asleep. The Prophet ﷺ made them march for such a long time in order to keep their minds busy, so that they had neither the time nor the energy to talk about what had happened the day before, in terms of the quarrel and the things ‘Abdullah ibn Ubai said. A chapter of the Qur’an was then revealed about the hypocrites, about Ibn Ubai and those who were like him. When it was revealed, the Messenger of Allah ﷺ took hold of Zaid ibn Arqam’s ear and said, “This is the one upon whose ear Allah has bestowed honour.”^[1]

This story is filled with important lessons and morals; here are the more important ones:

1) Preserving a Good Reputation of the Muslim Leadership, and Uniting the Ranks of Muslims

When ‘Umar ؓ asked permission to kill Ibn Ubai, the Prophet ﷺ responded, “Then how will it be, O ‘Umar, when the people say that Muhammad kills his companions?”

People were speaking about the great degree to which the Companions ؓ loved the Prophet ﷺ. Even one of the biggest enemies of Islam at the time, Abu Sufyaan, acknowledged that love when he said, “I have never seen anyone loving another

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/319, 320); this narration is also related in *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, as well as *Jaamai’ Al-Bayaan* by At-Tabaree.

person as much as the companions of Muhammad love Muhammad.”^[1] There is a great difference between that and between people saying, “Muhammad kills his own companions.” Had that been said by people, internal dissent would potentially have become a problem among the ranks of Al-Madeenah’s inhabitants. The enemies of Islam would have then taken advantage of the situation by trying to sow dissension among the Muslims of Al-Madeenah. As matters stood, the Companions ﷺ loved the Prophet ﷺ a great deal, and the enemies of Islam knew that they loved him a great deal, a reality that consequently made them lose hope of attacking Islam from within.

The Prophet ﷺ did not in the least react negatively to Ibn Ubai’s harsh and vile remarks; to the contrary, he ﷺ took positive steps to bring a quick end to the conflict. For one thing, he ﷺ kept his troops busy with almost two days of non-stop marching, an imposed ordeal that preventing them from talking about the fight that took place the day before and about the threat that was made by Ibn Ubai. And in fact, people did forget about the previous day’s events, and thus the conflict was nipped in the bud.

Also, the Prophet ﷺ did not respond to Ibn Ubai’s threats with a show of strength or with the use of weapons; no, the Prophet ﷺ wanted the Muslims to remain united. This was a particularly important attitude to take because Ibn Ubai had Muslim followers who were deceived by him. Had Ibn Ubai been killed that day, as ‘Umar ﷺ suggested doing, some people would have become angry on behalf of Ibn Ubai, and their anger would possibly have prompted them to act rashly – perhaps to break off from the Muslim army, and form their own community. That would have benefited neither Islam nor the Prophet ﷺ and his Companions ﷺ. No, the Prophet ﷺ needed to look at what was best for Islam in the long-run, which is why he ﷺ did not punish Ibn Ubai. This left Ibn Ubai incensed; he was not even important enough to be punished for his actions; or perhaps he felt that he could act with impunity. Whatever the case, he began to expose himself and his

^[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (3/463).

evil character. With his true nature thus revealed, his own people began to reproach him for his actions and treat him harshly for the things he said and did. In fact, it was his own people that later suggested killing him to the Prophet ﷺ; and even then, the Prophet ﷺ refused to kill him. The Prophet's strategy worked wonderfully; he ﷺ did not have to harm Ibn Ubai at all, for Ibn Ubai was doing a wonderful job of that himself.

2) "No. Instead We will be Gentle with Him, and We will Show Good Companionship to Him as Long as He Remains Among Us"

Ibn Ubai had a son who shared the same name, 'Abdullah, but who was completely different in terms of character, for he ؓ was a sincere believer. His full name was 'Abdullah ibn 'Abdullah ibn Ubai ibn Salool ؓ. When 'Abdullah (the son) learned about what had happened, and heard about the revelation of Chapter *Al-Munaafiqoon*, he became greatly troubled. He ؓ went to the Messenger of Allah ﷺ and said to him, "O Messenger of Allah, I have learned that, because of what you found out about my father, Ibn Salool, you want to kill him. If you are going to do that, then order me to kill him, and I will carry his head to you. For by Allah, the people of the Khazraj know that no one among them is more dutiful to his father than I am. And I fear that, if you command someone other than me, and if that person kills him, I will not allow myself to look at the killer of my father walking around safely among the people; I fear that I will kill him, which means that I will have killed a believer in retaliation for the death of a disbeliever, and that I will enter the Hellfire (as a result)." Trying to allay 'Abdullah's fears, the Messenger of Allah ﷺ said, "No. Instead we will be gentle with him, and we will show good companionship to him as long as he remains among us."^[1]

When the Muslim army reached the high ground that overlooks Al-Madeenah, 'Abdullah ؓ accosted his father, Ibn Ubai, and prevented him from proceeding onwards. He ؓ said to his father, "Stop, for by Allah, you will not enter Al-Madeenah until the

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hisham (3/321), as well as to *Al-Bidaayah Wan-Nihaayah*.

Messenger of Allah ﷺ gives you permission to do so.” When the Messenger of Allah ﷺ came, Ibn Ubai asked for the Prophet’s permission to enter Al-Madeenah, and the Prophet ﷺ granted him permission to do so.^[1]

Here we see how ‘Abdullah ﷺ put obedience to Allah ﷻ and His Messenger ﷺ above all other considerations, even above the loyalty and dutifulness he showed to his father throughout his life. Noticing the inner hurt that ‘Abdullah ﷺ was feeling, respecting him for choosing Allah ﷻ and His Messenger ﷺ above his father, and wanting to reward him with a show of mercy, the Messenger of Allah ﷺ showed how forgiving he was and how great a heart he had by saying wonderful words of consolation: “No. Instead we will be gentle with him, and we will show good companionship to him as long as he remains among us.” The Prophet ﷺ thus quickly put ‘Abdullah ﷺ at ease and dispelled his fears and doubts.

3) Putting an End to all Forms of Prejudice and Racism

Islam shuns the kind of tribalism and partisanship that blinds one to the truth, and here I am speaking about all forms of partisanship. The only thing that one should be bias towards is the truth. People should never blindly support their relatives or friends. In this regard, when a man from the *Muhaajiroon* kicked a man from the *Ansaar*, each of the two men appealed for help not from fellow believers at large, but specifically from the members of their respective groups. It was as if they were asking for help and support regardless of whether they were right or wrong; this perhaps applies more so to the *Muhaajir* man ﷺ, for he ﷺ was asking for help against the *Ansaaree* man ﷺ even though it was he who physically assaulted him. This was certainly a big step backwards in the training of the Companions ﷺ, and the Prophet ﷺ reacted immediately, admonishing the Companions ﷺ not as much about the incident itself as about their calls for partisanship and tribal loyalty.

True, both of the men were calling for help using names that were

^[1] Refer to *Al-Walaa Wal-Baraa Fil-Islam* by Al-Qahtaanee (pg. 209), as well as to *Al-Bidaayah Wan-Nihaayah*.

mentioned in the Qur'an, the *Muhaajiroon* and the *Ansaar*, but that did not change the fact that they were asking people to blindly support them, without taking into consideration who was the culprit and who was the victim in the affair. The Prophet ﷺ made it clear that it is wrong to ask for biased help based on a shared background, a similar colour, a similar race, or any other worldly similarity that bonds people together. No, instead people should help one another based on what is true and correct, which means that everyone should unite behind the person who is the victim against his transgressor.

The Prophet ﷺ illustrated this principle in a *Ahadeeth* in which he ﷺ said, "Help your brother, regardless of whether he is a wrongdoer or a person who is wronged." If this *Hadeeth* is taken literally, its meaning matches the philosophy of Arabs during pre-Islamic times: It does not matter whether your fellow tribesman is right or wrong; help him no matter what. But the Prophet ﷺ did not intend a literal meaning, and he ﷺ knew that one of his Companions ؓ would ask him to clarify what he said, which is exactly what one man did. That man said to the Messenger of Allah ﷺ, "I can help him if he is wronged, but suppose that he is the wrongdoer? How can I help him then?" The Prophet ﷺ said, "Restrain and prevent him from wrongdoing, for that, indeed, is helping him."^[1]

Especially in these times, when Muslims are weak and divided, we need to apply this *Hadeeth* and unite not upon factors such as a common nationality or race, but upon the religion of Islam. We need to bridge the gap that divides us, which is a difficult task, but certainly not an impossible one. The Companions ؓ accomplished this goal, and it is in their footsteps that we must follow.

The Chapter Of The Qur'an That Was Revealed After The Battle Of Banu Al-Mustaliq

Chapter *Al-Munaafiqoon* was revealed after the Battle of Banu Al-

^[1] Related by *Saheeh Bukhaaree* from Anas ؓ; also, refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/209).

Mustaliq, while the Muslims were making the return journey to Al-Madeenah. According to a narration that is related by Imam At-Tirmidhee, one of the Prophet's Companions ؓ said, "When we woke up (during the return journey to Al-Madeenah), the Messenger of Allah ﷺ recited the *Al-Munaafiqoon* Chapter."^[1]

As the title *Al-Munaafiqoon* (the hypocrites) indicates, the Chapter discusses the hypocrites in some detail; it points to some of their sayings and deeds, and more than anything else, it exposes their lies. And at the end of the Chapter, Allah ﷻ warned Muslims not to emulate the hypocrites by becoming preoccupied in worldly affairs and ambitions. For purposes of understanding this Chapter, we can break it down into three sections:

In the first section, Allah ﷻ exposes the lies of the hypocrites and describes their true nature: They make false oaths, they are not sincere to the Prophet ﷺ and the Muslims, and they hinder people from following the teachings of Islam. Allah ﷻ said:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ① أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ② ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ③ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ يُحَسِبُونَ كُلَّ صَيِّحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ ④ ﴾

"When the hypocrites come to you (O Muhammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not. And when you look at them, their

^[1] Refer to *Sunan At-Tirmidhee* (5/415).

bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path." (Qur'an 63: 1-4)

In the second section of the chapter, Allah ﷻ speaks about how the hypocrites intransigently follow falsehood; furthermore, Allah ﷻ relates some of their evil sayings - in particular, what they said after the Battle of Banu Al-Mustailiq, in terms of how they planned to expel the Prophet ﷺ and many of his Companions ﷺ from Al-Madeenah. Allah ﷻ said:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ⑤ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ⑥ هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَيَلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ⑦ يَقُولُونَ لِنَبِيِّنَا رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ⑧﴾

"And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they turn aside their heads, and you would see them turning away their faces in pride. It is equal to them whether you (Muhammad ﷺ) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Faasiqoon (rebellious, disobedient to Allah). They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. They (hypocrites) say: "If we return to Al-Madeenah, indeed the more honourable ('Abdullah ibn Ubaiy Bin Salul, the chief of hypocrites in 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: 5-8)

And in the final section of the chapter, Allah ﷻ warns Muslims not to imitate the hypocrites by becoming preoccupied with worldly pleasures and ambitions. So as to emphasize that point, Allah ﷻ orders them to do the exact opposite of what the hypocrites do. The hypocrites were miserly with their wealth, and they not only refused to spend themselves for the cause of Islam, they ordered others to do the same, saying, "Do not spend on those who are with the Messenger of Allah ﷺ." Allah ﷻ ordered Muslims to do the opposite, to spend in charity, and to thus show that they are different from the hypocrites. The hypocrites lived only for themselves; they were preoccupied with their wealth and their children, and they were heedless of their religious duties. Those who do the same are in reality "the losers." Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا ءَوْلَادُكُمْ عَن ذِكْرِ ءَللّٰهِ
وَمَن يَفْعَلْ ذَٰلِكَ فَاُوْلٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٩﴾ وَاَنْفِقُوا مِّنْ مَّا رَزَقْنَاكُمْ مِّن
قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَا اَخَّرْتَنِيْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ
فَاَصْدَقْ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ﴿١٠﴾ وَلٰن يُؤَخَّرَ ءَللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا
وَءَللّٰهُ خَيْرٌۭ بِمَا تَعْمَلُوْنَ ﴿١١﴾﴾

"O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e., return to the worldly life), then I should give Sadaqah (i.e., Zakaat) of my wealth, and be among the righteous [i.e., perform Hajj (pilgrimage to Makkah)]. And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do." (Qur'an 63: 9-11)

We should appreciate how on this occasion, as on many other occasions, Verses of the Qur'an dealt with events that were

actually taking place during the Prophet's lifetime and related those events to important principles and teachings of Islam. In this manner, the Companions ﷺ grew spiritually and in knowledge with the passing of each important event or battle.

The Hypocrites Attempt To Stain The Honour Of The Prophet's Household In An Occurrence That Has Infamously Become Known As "The Incident Of The Great Lie"

Upon returning from the Banu Al-Mustaliq expedition, the hypocrites concocted a vile and base lie. At Al-Muraisee', they had failed in their attempt to divide the ranks of the Muslims; later, they decided to stoop to a new low, attacking the honour of 'Aishah ﷺ, a chaste and pious wife of the Prophet ﷺ, and a mother to all believers. What made their slander campaign so bad was that they managed to bring onto their side, in this matter, some sincere Muslims, who believed their lie, instead of believing that 'Aishah ﷺ was too chaste and pious to have perpetrated the abominable act of which she had been accused.

Both Imam Muslim and Imam Bukhaaree related the events of this story; here is the latter's account, which is related by none other than 'Aishah ﷺ herself:

When the Messenger of Allah ﷺ intended to go out (on a journey), he ﷺ would cast lots between his wives; the Messenger of Allah ﷺ would then take with him the wife whose lot had been drawn. In that manner, he drew lots between us for one of his expeditions (the Banu Al-Mustaliq expedition), and my lot was drawn. I then went with the Messenger of Allah ﷺ, and this was after the legislation of the *Hijaab* was revealed. Because of that revelation, I was carried on a *Haudaj* (a structure that is placed on the back of a camel; it is covered by cloth so as to conceal the woman that is sitting in it), and I would rest in it when we made camp.

We continued to travel until the Messenger of Allah ﷺ accomplished the goal of the expedition; we then began our

return journey. When we were close to Al-Madeenah (and we had stopped to rest), someone announced that we were about to depart (and continue our journey). When they made the announcement that we were about to depart, I walked past the entire army (intending to find a private place in which to relieve myself). When I finished relieving myself, I started to return to my things (and to my camel); but I suddenly realized that a necklace of mine that was made from *Jaz' Dhafaar* (beads from a well-known city in Yemen) had broken off. I searched for my necklace, and in looking for it, I was held back; meanwhile, the group of people who accompanied me carried my *Haudaj* and mounted it on the camel upon which I would ride. They thought that I was in the *Haudaj* (a structure that is placed on top of a camel and in which women would ride); at that time, women were light; they were not weighed down by a great deal of flesh, for we would eat enough food for our upkeep and no more. For this reason, they did not think that anything was amiss when they lifted the *Haudaj*. And at the time, I was a young woman. They steered the camel onwards and proceeded themselves to depart from the campsite; as the army was leaving (a fact that was unknown to me), I found my necklace. I returned to the campsite and found no one; I headed towards that part of the campsite in which I had been situated, thinking that they would notice I was missing and would then come back to get me. As I was sitting there, my eyes became heavy and I fell asleep. Safwaan ibn Al-Mu'attil As-Sullamee ؓ, and then Adh-Dhakwaanee, was in the rear of the army (it was his job to remain behind the army, and pick up things anyone might have inadvertently dropped during the journey). It was the last part of the night, and when it was morning, he came across the place where I was. He saw a blackness (from a distance), and realized that it was a person who was sleeping. He came to me and recognized me when he saw me, for he had seen me before the legislation of the *Hijaab* (was revealed). I woke when I heard him say upon recognizing me, 'Indeed to Allah we belong and to Him we are returning.' I covered my face with my gown, and by Allah, he spoke not a single word to me, and I heard not a single word from him other than when I initially heard him say, 'Indeed to

Allah we belong, and to Him we are returning.’ He descended and made his riding animal kneel down; he stepped on its legs and I mounted it. He then began to steer my riding animal for me; by the time we reached the army, they had already stopped (to rest or to make camp) in the severe heat of noontime; and they had already disembarked (from their riding animals). Then some of them perished (i.e., then some of them perished for accusing me and Safwaan of wrongdoing).

After we reached Al-Madeenah, I remained sick (and bed-ridden) for an entire month; during that time, the people were busy talking about what the concocters of the great lie had said (about me and Safwaan), but I didn’t notice any of that (since I was sick, and since I was resting in my home). While I was in pain (because of my sickness), I became suspicious when I didn’t receive the same gentle treatment that I normally received from him (i.e., the Messenger of Allah ﷺ) when I was sick. The Messenger of Allah ﷺ would simply enter upon me, extend greetings of peace to me, and then say, ‘How are you?’ And then he ﷺ would immediately leave; that is what made me suspicious that something was amiss, though I didn’t truly perceive the evil (that was going on). When I recovered from my illness, I went out with Umm Mistah (Mistah’s mother and a relative of Abu Bakr ﷺ) towards Al-Masaanai’, which was a place we would go to in order to relieve ourselves. Umm Mistah’s father was Abu Ruhm ibn ‘Abd-Manaaf, and her mother was Bint Sakhr ibn Aamir, who was the aunt of Abu Bakr As-Siddeeq (she was the sister of Abu Bakr’s mother). And Umm Mistah’s son was Mistah ibn Uthaathah.

When we finished our business, Umm Mistah and I headed back towards my house. Umm Mistah then tripped on (the bottom of) her robe; she exclaimed, ‘May Mistah (her son) be destroyed (or, may evil befall him).’ I said to her, ‘Poorly have you spoken! Are you cursing a man who participated in Badr?’ She said, ‘O the naiveté! Did you not hear what he said (for Mistah was among those Muslims who believed in the lie that the hypocrites had concocted against ‘Aishah ﷺ)?’ I asked, ‘And what did he say?’ She

then told me the news about the people who concocted the lie (against me), and I became even more sick than before. When I returned to my home, the Messenger of Allah ﷺ entered upon me and extended greetings of peace, after which he ﷺ asked, 'How are you?' I responded, 'Do you give me permission to go to my parents?' At that point, I wanted to hear the news directly from them. The Messenger of Allah ﷺ granted me permission, and I went to my parents and said to my mother, 'O my mother, what are the people saying?' She said, 'O my daughter, don't take it too hard, for by Allah, rarely or never was there a woman who had co-wives, who was deemed beautiful by her husband, and who was loved by him except that her co-wives constantly tried to find fault with her.' I said, 'How perfect Allah is! Is this what the people are saying (i.e., are the people saying that I committed a lewd act with Safwaan)?' I cried throughout that night until the morning; my tears did not stop flowing, and I did not sleep at all. Even in the morning, I continued to cry.

When revelation (concerning my affair) was slow in coming, the Prophet ﷺ summoned 'Alee ibn Abee Taalib and Usaamah ibn Zaid, seeking their counsel as to whether he should divorce his wife (i.e., me). Usaamah pointed out to the Messenger of Allah ﷺ what he knew, in terms of the innocence of his family (i.e., of his wives) and how loving they were. He ﷺ said, 'O Messenger of Allah, (she) is your family (i.e., your wife), and we know only good things (about her).' As for 'Alee ibn Abee Taalib, he said, 'O Messenger of Allah, Allah did not make matters narrow for you, and there are plentiful women (out there) other than her. And if you ask the servant girl (of 'Aishah, i.e., Bareerah), she will be truthful with you.' The Messenger of Allah ﷺ summoned for Bareerah to come to him, and when she came, he ﷺ said, 'O Bareerah, have you seen anything suspicious (about 'Aishah)?' She said, 'No, by the One Who has sent you with the truth. The thing that I most find fault with her is that she is a young women who sleeps, leaving her family's dough unwatched, and the sheep (that is fed in the house) comes and eats it (i.e., negligence, because of her youth, is the greatest fault I find in her).'

The Messenger of Allah ﷺ then stood up (and went out to address the people); and on that day, he ﷺ asked the people if they would excuse him for punishing 'Abdullah ibn Ubai ibn Salool (the man who started the lie and who was the most active in spreading it). Standing on the pulpit, the Messenger of Allah ﷺ said, 'O group of Muslims, who will pardon me for punishing a man who has harmed me by harming the members of my household. For by Allah, I know only good things about my family. And they (the people who are spreading the lie) implicated a man (i.e., Safwaan) about whom I know only good things. And he never entered upon my family except when he entered with me.'

Sa'd ibn Mu'aadh Al-Ansaaree ؓ stood up and said, 'O Messenger of Allah, I will excuse you if you punish him. If he is a man from the Aus, I will strike his neck (and thus kill him). And if he is from our brothers from the Khazraj, command us, and we will do as you command.'

Sa'd ibn 'Ubaadah, the leader of the Khazraj tribe, then stood up. Prior to that time, he was a righteous man, but he was overcome by ignorant anger, and so he said (to Sa'd ibn Mu'aadh), 'By Allah, you have lied, for you will not kill him, nor are you able to kill him. And even had he been from your group (i.e., your tribe, the Aus), I would not love for him to be killed.' Sa'd's cousin Usaid ibn Hudair then stood up and said to Sa'd ibn 'Ubaadah, 'We will indeed kill him. Verily, you are a hypocrite who is arguing on behalf of the hypocrites.' The people of the Aus and the Khazraj stood up in anger, prepared to fight against one another, and all the while the Messenger of Allah ﷺ was standing up on the pulpit. The Messenger of Allah ﷺ continued to try to calm them down, until finally, they became silent, as did he ﷺ.

I cried the entire day, without sleeping for even an instant. My parents came to be by my side. I cried for two nights and a day without tasting any sleep. My parents thought that my crying would cause my liver (or heart) to split open. As I was crying, and while they were sitting by my side, a woman from the *Ansaar* asked permission to enter upon me, and I granted her permission. She sat

down and began to cry along with me. While we were upon that state, the Messenger of Allah ﷺ entered upon us. After he ﷺ extended greetings of peace, he sat down; and he hadn't sat down with me since the (lie) had been spoken (about me for the first time). An entire month passed by and nothing concerning my affair was revealed (to the Prophet ﷺ). When the Messenger of Allah ﷺ sat down, he ﷺ uttered the testimony of faith, after which he ﷺ said, 'To proceed: O 'Aishah such and such has been conveyed to me about you. If you are innocent, Allah will establish your innocence. And if you have perpetrated a sin, then ask Allah for forgiveness and repent to Him. For indeed, when a slave (of Allah) acknowledges his sin and then repents to Allah, Allah accepts his repentance and forgives him.' When the Messenger of Allah ﷺ finished saying those words, my tears dried and stopped flowing, so that I did not even feel a teardrop (falling or streaking down my cheek). I said to my father, 'Answer the Messenger of Allah ﷺ on my behalf regarding what he said.' He said, 'By Allah, I do not know what to say to the Messenger of Allah.' I then said to my mother, 'Answer the Messenger of Allah,' and she said, 'I do not know what I should say to the Messenger of Allah ﷺ.'

I, being a young woman who had not read a great deal of the Qur'an, said, 'Verily, by Allah, I indeed know that you have heard what is being said so much that it has become established in your souls, so that you have come to believe it. Therefore, if I say something to you about the matter (i.e., about my innocence in the affair), Allah knows that I am innocent of it, but you will still not believe me. And if I confess to you about the matter, Allah will still know that I am innocent of it, yet you, on the other hand, will believe me. By Allah, I cannot think of something that exemplifies me and you (in this situation) other than the saying of Yousuf's father:

﴿وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرًا جَمِيلًا ۗ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿٧﴾﴾

*"And they brought his shirt stained with false blood. He said:
"Nay, but your ownelves have made up a tale. So (for me)*

patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe." (Qur'an 12: 18)

I then turned around and lay down on my bed. I knew then for certain that I was innocent and that Allah would establish my innocence. But, by Allah, I didn't think that Allah would send down revelation about my situation, revelation that would be recited (by people until the Day of Resurrection). My status, I felt, was too lowly for Allah to speak about me in such a way that His words would be recited (i.e., in the Noble Qur'an); what I did hope for was for the Messenger of Allah ﷺ to see a dream in his sleep, a dream in which Allah would establish my innocence.

By Allah, the Messenger of Allah ﷺ did not leave his seat, nor did anyone from the household leave, until Allah sent down revelation to him. He became afflicted with the same distress that always befell him [when revelation descended to him (that distress was a result of the weightiness of the message that was being revealed to him)], to the degree that sweat in the shape of pearls began to flow down from him (from his face), even though it was a winter day. This happened because of the heaviness of the speech that was being revealed to him.

As the distress parted from him (which signaled that that session of revelation had come to an end), he smiled, and the first thing he said was: 'O 'Aishah, as for Allah, He has indeed established and confirmed your innocence.' My mother said, 'Stand up and go to him (i.e., to the Prophet ﷺ), to which I responded, By Allah, I will not stand up and go to him, and I will praise no one save Allah.' Allah revealed (the following Verses):

﴿إِنَّ الَّذِينَ جَاءُوا بِإِفْكِ عُصْبَةِٰ مَنكُمۡ لَا نَحْسَبُوهُ شَرًّا لَّكُمۡ بَلۡ هُوَ خَيْرٌ لَّكُمۡ لِكُلِّ
 ① أَمْرٍ مِّنْهُم مَّا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ ①
 تَوَلَّىٰ إِذۡ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِنَّ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ
 ② تَوَلَّىٰ جَاءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذۡ لَمۡ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ
 هُمُ الْكَٰذِبُونَ ③ ۝ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي

مَا أَفْضَمْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَوْنَهُ بِالسِّنِّتِمْ وَتَقُولُونَ بَأْفَوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَبَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾ ﴿

“Verily! Those who brought forth the slander (against ‘Aishah ؓ – the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: “This (charge) is an obvious lie?” Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars. Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. And why did you not when you heard it, say, “It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie”? Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers. And Allah makes the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not. And had it not been

for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful.” (Qur’an 24: 11-20)

When Allah ﷻ revealed this to confirm my innocence, Abu Bakr As-Siddeeq - who would spend on Mistah ibn Uthaathah based on the fact that they were relatives and that the latter was poor - said, ‘By Allah, after what Mistah said about Aishah, I will never again spend anything on him.’ Allah then revealed (these Verses):

﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾﴾

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.” (Qur’an 24: 22, 23)

Abu Bakr said (in response to these Verses), ‘Indeed, by Allah, I do love that Allah should forgive me,’ after which he resumed spending on Mistah as he had done before. Abu Bakr said, ‘By Allah, I will never deprive him of that (spending money).’

(During the period that revelation had not yet descended about my situation,) the Messenger of Allah ﷺ would ask Zainab bint Jahsh (another wife of the Prophet ﷺ) about my situation. He ﷺ said, ‘O Zainab, what do you know? Or what have you seen?’ She said, ‘O Messenger of Allah, I want to protect my sight and my hearing (from the punishment that would result were I to lie). I only know good things (about her).’ And she was the one, among all of the

Prophet's wives, who would compete with me (for the Prophet's love and attention), but Allah protected her (from lying about me), through her *Wara'* (*Wara'* means abstaining from what is forbidden, and being too conscientious to do what is wrong, regardless of the temptation). Her sister, Hamnah, however, defended her (i.e., defended her sister by attacking 'Aishah), and so was ruined as were the others who lied (against me and Safwaan).

This ordeal was just a link in the series of many hardships that befell the Prophet ﷺ throughout his lifetime. And even though the enemies of Islam tried to stain the honour of the Prophet's family, while some sincere Muslims mistakenly did the same, some believers remained steadfast, feeling that without the presence of incontrovertible proof, they had no right to be suspicious of sincere and good Muslims; in this regard, Abu Ayyoob ؓ and Umm Ayyoob ؓ stand out as examples of believers who thought the best of other believers – which is the way we should all be. In the end, Allah ﷻ confirmed the honour and piety of the Prophet's family and the wickedness and deception of the hypocrites. A few years later, revelation ceased to descend; nonetheless, the Verses of this story are still recited today, and its lessons remain as timely as ever.

The More Important Lessons, Morals, Legislations, And Manners That Can Be Derived From The Verses That Discuss The “Incident Of The Great Lie”

- 1) In Verses that will be recited until the Day of Resurrection, Allah ﷻ established and confirmed the innocence of 'Aishah ؓ. Allah ﷻ said:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ
 أَمْرٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ ۝۱۱﴾

“Verily! Those who brought forth the slander (against 'Aishah ؓ – the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man

among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment." (Qur'an 24: 11)

- 2) It is from the wisdom of Allah ﷻ that good should emerge unscathed from the grasp of evil. The ordeal that Abu Bakr's family went through was better for them in the long-run, for Allah ﷻ would later reward them for their patience and strong faith; He ﷻ said:

﴿لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ﴾

"Consider it not a bad thing for you. Nay, it is good for you."

- 3) Allah ﷻ admonished believers, reminding them that they should think the best of one another:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾﴾

"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?" (Qur'an 24: 12)

- 4) Allah ﷻ confirmed that those who accused 'Aishah ؓ of evildoing were liars; He ﷻ said:

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَقُولِيكَ عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ ﴿١٣﴾﴾

"Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars." (Qur'an 24: 13)

- 5) Allah ﷻ reminded believers of the tremendous favours that He ﷻ bestowed upon them:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾﴾

“Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. (Qur’an 24: 14)

- 6) Upon hearing news, one should make sure that it is true before one tells it to others; Allah ﷻ said:

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ﴾ (١٦)

“And why did you not, when you heard it, say, “It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie”? (Qur’an 24: 16)

- 7) In the strongest of terms, Allah ﷻ forbade Muslims from ever perpetrating the same mistake again:

﴿وَيَبِّئُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ (١٧)

“And Allah makes the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise.” (Qur’an 24: 18)

- 8) It is not only forbidden to spread false rumours about illicit sexual activities among believers; it is also forbidden to simply love or like for such rumours to be spread; therefore, as Muslims, we should be sincere to other Muslims, and that sincerity should manifest itself both on our tongues and in our hearts. Allah ﷻ said:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ (١٨)

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.” (Qur’an 24: 19)

- 9) Later on in these Verses, Allah ﷻ reminded Muslims for a

second time about His mercy towards them and the favours He ﷺ bestowed upon them:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَّحِيمٌ ﴿٢٠﴾﴾

“And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful.” (Qur’an 24: 20)

10) Allah ﷻ warned believers not to follow in the footsteps of the Devil:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾﴾

“O you who believe! Follow not the footsteps of Shaitaan (Satan). And whosoever follows the footsteps of Shaitaan (Satan), then, verily he commands Al-Fahsha [i.e., to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e., to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.” (Qur’an 24: 21)

11) Allah ﷻ encouraged believers to spend on their relatives even if they had been wronged by them:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah’s

Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (Qur'an 24: 22)

- 12) When His believing slaves are slandered, Allah ﷻ defends them and promises their slanderers that they will be cursed both in this life and in the Hereafter. Allah ﷻ said:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ
﴿٢٥﴾﴾

"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment, – On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, – He is the Manifest Truth." (Qur'an 24: 23-25)

The author of *Al-Kashshaaf* wrote in his commentary of these Verses: "Were you to closely study the entire Qur'an, searching for Verses that discuss the punishment that is promised to sinners, you will not find that Allah ﷻ gives a sterner warning than he gave regarding the great lie that was fabricated about 'Aishah رضي الله عنها."^[1] What could be greater than the punishment that was promised to those who slandered 'Aishah رضي الله عنها, a punishment that involved being cursed both in this life and in the Hereafter? As for the Hereafter, their punishment will be greater; and supposing they are inclined to deny their sins, their tongues, hands, and legs will all testify against them, thus sealing the doom that will befall them forever and ever.

^[1] *Tafseer Al-Kashshaaf* (3/323).

- 13) A universal law that is established in the following Verse is that good is coupled with good, while evil is coupled with evil:

﴿الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيِّثُونَ لِلْحَيِّثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾﴾

“Bad statements are for bad people (or bad women for bad men) and people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Kareem (generous provision, i.e., Paradise).” (Qur’an 24: 26)

- 14) As pointed out by Shaikh ‘Abdul-Qaadir Shaibah Al-Hamd, when ‘Aishah ؓ was falsely accused of wrongdoing, people, by virtue of the way they reacted, broke up into four groups.

The first group, which consisted of the majority of people, protected their ears and tongues from getting involved in the rumour that was being spread. About the rumour, they said nothing; they spoke about only good things; however, they expressed neither their belief nor disbelief in the rumour.

The second group, which consisted primarily of Abu Ayyoob Al-Ansaaree ؓ and Umm Ayyoob ؓ, quickly denied that the rumour could be true. No sooner did they hear it than they described it as a lie, expressing their complete conviction that ‘Aishah ؓ was innocent of the alleged crime.

As for the third group, it consisted of sincere Muslims who neither believed nor disbelieved in the rumour; however, they did not deny that it could be true. The people of this group differ from those of the first group in that they openly discussed what was being said about ‘Aishah ؓ. They thought that such discussions were harmless and would not result in their being punished by Allah ؓ; according to their rationale, a person who relates what a slanderer says is not a slanderer himself. Himnah bint Jahsh ؓ,

Hassaan ibn Thaabit ؓ, and Mistah ibn Uthaathah ؓ were some of the members of this group.

And finally, the fourth group consisted of people who fabricated the lie in the first place; the people of this group were headed by the enemy of Allah, and the chief of the hypocrites, 'Abdullah ibn Ubai ibn Salool. He played the biggest role in making up and spreading the lie.

Allah ﷻ alluded to the moral superiority of the minority, those of the second group, saying that all of the Muslims should have taken a similar stance. Allah ﷻ said:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾﴾

“Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: “This (charge) is an obvious lie?” (Qur’an 24: 12)

Allah ﷻ particularly reproached the people of the third group, saying that they should not have said the things they said; He ﷻ said:

﴿إِذْ تَلَقَوْنَهُ بِالسِّنِّتِمْ وَتَقُولُونَ بِلُغَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾﴾

“When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. And why did you not, when you heard it, say, “It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie”? (Qur’an 24: 25-26)

Despite the mistakes committed by the people of this category, Allah ﷻ affirmed the good deeds they previously performed, specifically those of Mistah ؓ: that he believed and migrated to

Al-Madeenah. And because Abu Bakr ﷺ vowed never to give him charity – despite the fact that Mistah ﷺ was poor and was one of his relatives – Allah ﷻ said:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (٢٢)

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakeen (the poor), and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.”
(Qur’an 24: 22)

By far, the worst of all were the people of the fourth group, the followers of ‘Abdullah ibn Ubai. Having complete knowledge of both the past and the future, Allah ﷻ alluded to the fact that the people of this group would not repent but would die upon their disbelief; cursed were they both in this life and in the Hereafter. Allah ﷻ said:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ
وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ (٢٣) يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا
يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ
﴿٢٥﴾

“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment, – On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, – He is the Manifest Truth.” (Qur’an 24: 23-25)

The Lessons And Morals Of The “Great Lie” Incident And Of The Battle Of Banu Al-Mustaliq

1) The Humanness of the Messenger of Allah ﷺ

The Prophet ﷺ was the recipient of revelation, so he had knowledge of the unseen world; but he ﷺ knew only as much as was revealed to him. Had he ﷺ been privy to everything from the unseen world, he ﷺ would have known that ‘Aishah ؓ and Safwaan ؓ were innocent. But as matters stood, he ﷺ went through an entire month of suffering, and in the end, he ﷺ had to ask ‘Aishah ؓ herself whether she was innocent or guilty. Thus we see the humanness of the Prophet ﷺ in this story; through His infinite wisdom, Allah ﷻ willed for Muslims to see that side of him, so that, among other things, they would not attribute to the Prophet ﷺ powers and knowledge that he ﷺ did not possess.

2) The Punishment of Slander (Particularly of the Kind that Involves Accusing Another of Fornication or Adultery)

With the passing of each event during the Prophet’s lifetime, Muslims were being educated about the teachings of Islam. When something happened, legislations would be revealed that were somehow relevant or timely. So when the hypocrites fabricated a lie about ‘Aishah ؓ and Safwaan ؓ, Allah ﷻ wanted to decree certain rulings that would help preserve the honour and dignity of Muslims. As a result, Chapter *An-Noor* was revealed; in it, Allah ﷻ spoke about rulings regarding those who fornicate – the prohibition of their crime, what a ruler or judge should do when a husband or wife accuses his or her spouse of adultery, the punishment that should be meted out to those who accuse chaste women of committing adultery but do not come up with four witnesses to back up their claim, and other rulings as well.

Allah ﷻ forbade adultery and decreed a punishment for those who perpetrate it; He ﷻ also forbade people from spreading news of adultery and from falsely accusing others of committing adultery. For if people were to spread rumours of adultery, and if

everyone openly discussed those rumours, not only would people's honour be stained, but adultery would become a more widely practiced crime. Were people to speak about it all the time, some people of weak character would think that adultery was a widespread phenomenon, and they would consequently consider its perpetration an insignificant crime – the attitude, “Well, if everyone does it, it must not be so serious a crime.” For these and other reasons, Allah ﷻ forbade Muslims from falsely accusing one another of adultery. If one does accuse another of adultery, and if he does not come up with four witnesses – who all had to witness not simply two people being together, but the actual act of sexual intercourse – then he is punished by being whipped eighty times; furthermore, his testimony, if ever needed, is not accepted afterwards unless he openly and sincerely repents.

Accordingly, the Messenger of Allah ﷺ applied the said punishment on three people: Mistah ؓ, Hassaan ؓ, and Himnah ؓ;^[1] however, it is nowhere authentically related that ‘Abdullah ibn Ubai was whipped for his part in the ordeal. True, certain narrations indicate that ‘Abdullah ibn Ubai was indeed punished, but they are all weak and cannot be used as proof.

Imam Ibn Al-Qayyim (may Allah have mercy on him) mentioned a number of possible reasons why ‘Abdullah ibn Ubai wasn't punished, even though he played the biggest negative role in the entire ordeal:

- 1) Such punishments are meant as atonement, so that the person being punished suffers a little in this life, in order for him to suffer less, or not at all, in the Hereafter. A wicked-doer, such as Ibn Ubai, does not deserve that leniency. Never mind the meager eighty whippings, ‘Abdullah ibn Ubai was promised a tremendously painful punishment in the Hereafter, one that is infinitely harsher than being whipped or stoned in this world.
- 2) Hypocrite that he was, Ibn Ubai would spread news in such a way that it would not come back to him.
- 3) The punishment for slander is applied only when there is proof

^[1] Refer to *Tafseer Al-Qurtubee* (12/197, 201).

or when the slanderer acknowledges his sin. Ibn Ubai didn't confess that he slandered 'Aishah رضي الله عنها, nor did anyone testify that he slandered her رضي الله عنها. This is because he would slander her not in the presence of true believers, but in the presence of his followers; then it was his followers who would spread the lie among the rest of Al-Madeenah's inhabitants.

- 4) It has also been said that the Prophet ﷺ abstained from punishing Ibn Ubai for the same reason that he ﷺ abstained from killing him: He ﷺ wanted to keep Muslims united, to attract Ibn Ubai's followers to the truth, to avoid the uproar or unrest that might result if too many people sympathized with Ibn Ubai, and to allow Ibn Ubai to expose himself with his own sayings and deeds.

After mentioning these possible reasons, Ibn Al-Qayyim (may Allah have mercy on him) said, "And perhaps the Prophet ﷺ abstained from punishing Ibn Ubai for all of these reasons combined."

3) Hassaan رضي الله عنه Apologizes to 'Aishah رضي الله عنها

Certain narrations make it clear that, with the exception of Ibn Ubai, those who spoke about the false rumour repented. Hassaan رضي الله عنه, who was famous for his poetic talents, composed a poem in which he at once apologized to 'Aishah رضي الله عنها and praised her رضي الله عنها for her noble qualities.

4) Some Rulings that are Derived from or that were Legislated During the Battle of Banu Al-Mustaliq

- ◆ By attacking Banu Al-Mustaliq, the Prophet ﷺ established the permissibility of, without prior warning, attacking those who disbelieve after the message of Islam has been conveyed to them.

He ﷺ also established the permissibility of using the service of freeing a female slave as a form of dowry for one's marriage to her, for that is what the Prophet ﷺ did when he ﷺ purchased the freedom of Juwairiyah bint Al-Haarith رضي الله عنها.

We learn from the expedition of Banu Al-Mustaliq that, when

one intends to embark upon a journey, it is legislated for one to draw lots between his wives to decide which one of them will go along with him.

- ◆ In war, slaves are taken; some scholars, however, have stated that it is not permissible to take Arabs as slaves. But because of what happened after the Battle of Banu Al-Mustaliq, the majority of scholars are of the view that it is in fact permissible to take them as slaves.^[1]
- ◆ There is universal consensus among scholars that whoever curses 'Aishah رضي الله عنها, despite her innocence having been unequivocally established in the Qur'an, or accuses her of having perpetrated adultery, is a disbeliever, since he rejects what is plainly established in the Noble Qur'an.
- ◆ During the expedition of Banu Al-Mustaliq, the ruling for a practice known as *Al-'Azl* became known. *Al-'Azl* is for a man to have sex with his wife but to remove his private part and release his sperm outside of her private area, so as to avoid impregnating her. When his Companions رضي الله عنهم asked him about this practice, the Prophet صلى الله عليه وسلم gave them permission to do it. Scholars still disagree, however, because some of them believe that permission was given for men to practice *Al-'Azl* with slaves only. Nonetheless, the majority of scholars maintain that it is even permissible to practice *Al-'Azl* with one's wife, as long as one does so with her consent.^[2]
- ◆ And finally, the Verse about performing *Tayummum*, a substitute form of purification that is performed when using water is not possible, was revealed. This legislation coupled with the legislation of the fear prayer underscore the importance of prayer, in that it must be performed under any circumstances – even when water is not available for ablution or when one fears being attacked by the enemy.

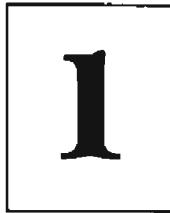
^[1] Refer to *Kitaab Al-Umm* by Ash-Shaafai'ee (4/186).

^[2] Refer to *Nail Al-Autaar* by Ash-Shaukaanee (2/222-224).



The Battle Of The Confederates (5 H)





The History Of the Battle, Its Causes, And The Events That Transpired During It

The History Of The Battle And Its Causes

1) The History of the Battle

The majority of historians and scholars of *Seerah* hold the view that the Battle of the Confederates took place in the month of Shawwaal, in the year 5 H.^[1] Most other scholars agree on the year 5 H, yet they disagree on the actual month during which the battle occurred. Al-Waaqidee^[2] said, "It took place on Tuesday, the eight of Dhil-Qai'dah, in the year 5 H." Ibn Sa'd^[3] said, "Verily, Allah ﷻ answered the supplication of the Messenger ﷺ and crushed the Confederates on a Wednesday, in the month of Dhil-Qaidah, in the year 5 H."

A relatively small group of scholars disagree altogether, saying that the Battle of the Confederates took place in the year 4 H; this view has been ascribed to Az-Zuhree, Maalik ibn Anas, and Moosa ibn 'Uqbah.

Those of the former view – that the battle took place in the year 5 H – feel that the reason why some scholars from the past believed

^[1] Refer to *As-Seerah An-Nabawiyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 443).

^[2] Refer to *Al-Maghaazee* (2/440), in a narration that is related without a chain.

^[3] Refer to *At-Tabaqaat* (2/65,73), in a narration whose chain is connected.

that the Battle of the Confederates took place in the year 4 H is that they dated the Islamic calendar from the month of Muharram of the year after the Prophet ﷺ migrated to Al-Madeenah; hence they cancelled out prior months all the way back to Ar-Rabee' Al-Awwal. This view is contrary to that of most scholars, who date the Islamic calendar from the month of Muharram of the year during which the Prophet's migration took place.^[1]

As for the view of the majority of scholars – of which I am a proponent – Ibn Al-Qayyim (may Allah have mercy on him) said, “Being the more correct of the two views in the matter, the Battle of the Confederates took place in the month of Shawwal, in the year 5 H. Everyone agrees that Uhud took place in the year 3 H. After Uhud, the polytheists made an appointment with the Messenger of Allah ﷺ to fight in the following year, which was the year 4 H, but the polytheists did not show up to the appointment because that year was an year of drought. Then, when it was the year 5 H, they went to Al-Madeenah to fight a battle against the Prophet ﷺ (an expedition that became known as the Battle of the Confederates).”^[2]

2) Its Causes

When the Jews of Banu An-Nadeer were expelled from Al-Madeenah, they took away with them not just their wealth and belongings, but also their hatred and malice; many of them settled in Khaibar, from where they began to discuss plans to bring down the Muslims. Finally, they agreed that their best option was to form alliances with other tribes and to attack Al-Madeenah with a massive army. To accomplish their goal they sent out a delegation to Makkah that consisted of Salaam ibn Abee Al-Huqaiq, Huyai ibn Akhtab, Kunaanah ibn Ar-Rabee' ibn Abee Al-Huqaiq, Haudhah ibn Qais Al-Waailee, and Abu 'Ammar.^[3]

^[1] Refer to *As-Seerah An-Nabawiyah Fee Daww Al-Masaadir Al-Asliyyah* (pg. 443).

^[2] *Zaad Al-Ma'ad* (2/288).

^[3] *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/237).

The delegation achieved all of its aims; the Quraish and other tribes, the Ghatfaan and their allies, agreed to attack Al-Madeenah as a single army. The Quraish were still bitter over past hostilities, and they were particularly upset about the economic embargo that the Muslims had established against them. As for the people of Ghatfaan, they had no particular grievance that needed to be redressed, nor did they hate the Muslims to the degree that the Jews and the Quraish did. They joined the alliance only because they wanted to have a share of the spoils and to gain from the riches of Al-Madeenah. The leaders of Ghatfaan then convinced certain of their allies from other tribes to go along with them for the military expedition.

When the Jewish delegation arrived in Makkah, they said to the leaders of the Quraish, "Verily, your religion is better than the religion of Muhammad ﷺ, and you are more worthy of the truth than he is." Regarding this statement of theirs, Allah ﷻ revealed the following Verse:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن نَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾﴾

"Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghoot and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper." (Qur'an 4: 51, 52)

This, to be sure, was a grave mistake committed by the Jewish delegates. Even if they did not believe in Islam, they knew that it was a purely monotheistic religion; and yet to achieve their aim, they bore witness that a polytheistic religion was better than it. Such a mistake must surely have bothered those Jewish scholars who had some fairness in them.

To be sure, the aforementioned testimony of the Jews pleased

Quraish's leaders a great deal; their level of zeal increased, and they made a firm resolve to join the Jews of Khaibar in their attack on Al-Madeenah.

Just as the leaders of the Quraish were easy to convince, the leaders of Ghatfaan were predisposed to join the alliance; throughout Arabia, the people of Ghatfaan were known as mercenaries; one simply had to offer the right price in order to secure their services. And the Jewish delegates offered a fair sum. The agreement between the two parties was this: The Ghatfaan had to join the alliance and bring along six-thousand fighters for the expedition; and in payment for that service, the Jews promised to give them one year's harvest of their date-palm trees. Like Al-Madeenah, Khaibar was known for its plentiful dates, so an entire year's worth of harvest was simply too enticing an offer to refuse.

Without having many fighters of their own to offer, the Jews of Khaibar managed to mobilize an army of ten thousand strong, an army that consisted of four-thousand fighters from the Quraish and its allies, and six-thousand fighters from the Ghatfaan and its allies.

The Muslims Learn About The Confederate Army

Because of constant external threats, the Muslim army was always on alert; and as such, they would pay close attention to the movements of their enemy. They knew fully well that a Jewish delegation had set out from Khaibar to Makkah, and they even knew their mission and the goals they achieved. We must remember that Al-'Abbaas ؑ embraced Islam around the time of Uhud but remained in Makkah because the Prophet ﷺ asked him to stay there; keeping his Islam a secret from the Quraish, and being privy to their most sensitive secrets – since he was a revered chieftain of the Quraish – Al-'Abbaas ؑ would send news to the Prophet ﷺ whenever he had something to inform him about. Others too, on various occasions, would offer information to the Prophet ﷺ.

As soon as news of the confederate army reached Al-Madeenah, the Prophet ﷺ took immediate steps to plan for their arrival; he ﷺ held an emergency meeting that was attended by leaders of both the *Ansaar* and the *Muhaajiroon*. The Prophet ﷺ wanted to benefit from their knowledge and experience, hoping to come up with the best plan to defend Al-Madeenah from the ten-thousand fighters that were approaching it. It was potentially one of the most dangerous situations the Muslims ever faced, for the goal of the confederate army was nothing short of destroying all Muslims.

When Salmaan ؓ saw that no one was offering a concrete, practicable plan to defend Al-Madeenah from the confederate army, he stood up to speak. Drawing on his experience from the days when he was a citizen of the Persian Empire, Salmaan ؓ suggested digging a deep trench in order to prevent the enemy army from entering Al-Madeenah. The Prophet ﷺ was immediately taken by the idea, even though it was one that had never before been employed by anyone in Arabia. Al-Waaqidee (may Allah have mercy on him) related that Salmaan ؓ said, "O Messenger of Allah, when I was in the land of Persia, and when we feared an attack by (men riding on) horses, we would dig trenches all around us. O Messenger of Allah, would you consider doing the same?"^[1]

Through consultation, after digging trenches was chosen as the best option to defend Al-Madeenah, the Prophet ﷺ went out with his Companions ؓ to choose the best spot to dig. Al-Waaqidee related that the Messenger of Allah ﷺ mounted his horse and rode out with some of his Companions from the *Muhaajiroon* and the *Ansaar*, in search of the ideal place to dig the trench. After considering the matter carefully, the Prophet ﷺ decided to place Mount Sal' behind the Muslim army and to dig a long trench from Al-Midhaad to Dhubaab - a small hill that is separated from Mount Sal' by Thaniyyatul-Widaa' - to Raatij - one of the

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/444); to *At-Tabaqaat Al-Kubraa* (2/66); and to *Muhammad* ﷺ by Muhammad Ar-Ridaa - refer to the chapter: "The Digging of the Trench."

fortresses of Al-Madeenah that belonged to certain Jews. The chosen spot was singularly good because the Muslims would be protected from a rear attack by Mount Sal', one of the more famous mountains of Al-Madeenah.

In all actuality, the Prophet ﷺ and his Companions ﷺ chose the best place to dig the long trench, for they dug it all along the northern front of Al-Madeenah, which was most vulnerable to an attack. It was virtually impossible for a large army of ten-thousand men and many horses to attack Al-Madeenah from any other front. Both to its east and west, Al-Madeenah was bordered by land that was replete with jagged, volcanic rock; no way would an army be able to attack from those fronts. As for the southern front of Al-Madeenah, it was filled with closely attached homes that had been built high, so that they were like impenetrable fences.

And the huge fortresses of the Banu Quraizah tribe covered the south-western front of Al-Madeenah, which practically guaranteed that the Muslims would be protected from the rear of their army. Banu Quraizah was the last Jewish tribe to remain in Al-Madeenah; like the Banu Qainuqaa' and the Banu An-Nadeer, the Banu Quraizah tribe was a supposed ally of the Muslims. Based on a treaty that was agreed upon between them, the Jews of Banu Quraizah vowed never to fight along with or support a foreign invader against the Muslims; what is more, it was their responsibility to protect the Muslims in case of an attack by a foreign army. Theoretically, therefore, the Muslims had nothing to fear from their south-western front; but practically, the Prophet ﷺ had already been deceived by two other Jewish tribes, and so he ﷺ vigilantly watched to see how Banu Quraizah would react to the attack that was being launched on Al-Madeenah.

Digging trenches was an innovation in Arab warfare, which shows that the Prophet ﷺ was willing to try new strategies and methods to overcome the enemy. The Quraish and their allies were completely surprised when they arrived in Al-Madeenah and saw the trenches; they had come prepared to fight and not to

lay siege to a city for an extended period of time; this certainly had the effect of weakening the morale of confederate soldiers, who had hoped for an easy victory, but were now faced with a protracted siege.

The Prophet ﷺ Makes Sure That Everything Runs Smoothly And That Everyone Is Taken Care Of Inside Al-Madeenah

- 1) Before heading out to dig the trenches, the Prophet ﷺ ordered for the women and children to be placed inside of Banu Haarithah's fortress; this way, they would remain at a safe and protected distance from the enemy. The morale of the Muslim fighters was certainly raised in consequence; for when a soldier knows that his wife and children are safe, his nerves remain calm, and he remains focused, not being preoccupied with worldly concerns.
- 2) The morale of the Muslims was certainly raised when they saw how the Prophet ﷺ fully participated in the work that needed to be done. Leaders and generals usually command but do not partake themselves in actual work. Imagine, then, what the Companions ؓ felt when they saw their leader and Prophet ﷺ digging trenches with them, picking up heavy rocks, and getting covered in dirt. Al-Baraa' ؓ said that he ؓ saw the Prophet ﷺ carrying dirt from the trenches and that his skin could not be seen because it was covered with a layer of dirt.^[1] When they saw the Prophet ﷺ working so hard, the Companions ؓ became motivated to work even harder in order to complete the digging of the trenches in time.
- 3) Not only did the Prophet ﷺ partake in physical labour alongside his Companions ؓ, he ﷺ also shared in their hardships, not allowing himself to enjoy comfort while they suffered. No extra portion of food did he ﷺ take; instead, just

^[1] *Saheeh Bukhaaree* (4106).

like the others, he ﷺ suffered from the pangs of hunger during the days of the digging and of the siege. To alleviate the pangs of hunger, the Prophet ﷺ had to tie a rock around his noble stomach.

- 4) During the digging of the trenches, the Companions ﷺ were emotionally fragile. Without a doubt, the trenches had to be dug, but the Companions ﷺ were asked to carry out that task in the most difficult of circumstances. The weather was extremely cold; it was very windy, and at every moment, they were anticipating the arrival of the huge army that was heading towards them; in such circumstances, they were asked to dig trenches not with tools but with their own hands; and they carried dirt out of the trenches not on a wheelbarrow, but on their backs. It is only natural that they needed a great deal of determination and zeal to carry out their mission. The Prophet ﷺ appreciated their efforts and tried to occupy their minds with thoughts and activities that would make them forget their hardships, which is why he ﷺ was reciting verses of poetry composed by Ibn Rawaahah while he ﷺ was busy carrying dirt. The Prophet ﷺ recited other verses as well, verses that contained mention of the Hereafter and the hope that the Allah ﷻ would forgive the *Ansaar* and the *Muhaajiroon*. The Prophet's Companions ﷺ joined in, reciting their own verses of poetry, verses that made reference to how they had pledged to follow the Prophet ﷺ and how they planned to continue to fulfill that pledge until they died.

Thus, in spite of the hard work and harsh weather, the Prophet ﷺ was able to foster a spirit of brotherhood and mutual love and purpose among his Companions ﷺ. The work became less difficult as a result, and the Companions ﷺ competed with one another to do more work, so that in the end, they successfully completed the digging of the trenches before the enemy arrived.

- 5) The Prophet ﷺ took into consideration the personal needs of his

Companions ﷺ; they were digging trenches on the outskirts of Al-Madeenah, and some of them needed to go back to their homes in order to take care of personal business. For their part, the Companions ﷺ were extremely well-mannered with the Prophet ﷺ, so that if one of them wanted to leave his duties for a while and take care of personal business, he ﷺ would first ask the Prophet ﷺ for permission to go back; then, when permission was granted to him, he would go back, only to return after a short while, hoping to reap the rewards of fulfilling his duty as a soldier in the Muslim army. Allah ﷻ revealed the following Verse about the Companions ﷺ:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ ﴾

“The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad ﷺ), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 24: 62)

This Verse means: O Muhammad, they should not leave without your permission. And if they ask your permission to leave in order to take care of some of their personal needs, grant permission to whomsoever among them you desire, and ask forgiveness for them.^[1]

The Prophet ﷺ was thus given a choice: If he ﷺ wanted, if he ﷺ

^[1] Refer to *Safwatut-Tafaaseer*, by As-Saabooni (2/351).

saw that the army as a whole would not be harmed, he could grant someone permission to leave. Therefore, he would grant permission or withhold it based on the circumstances and based on what was best for everyone.^[1]

6) When the siege began in earnest, the Prophet ﷺ divided his army into groups, and within each group, individual members would take turns standing guard. This system virtually guaranteed that no one from the enemy would be able to cross over the trenches without being challenged and attacked. In this manner, the Muslims succeeded in holding off the enemy whenever anyone among them tried to cross over the trenches to the Muslim side. Nonetheless, the fighting became intense at times; on the second day of the siege, fighting continued from morning until the middle of the night. Because the Companions ؓ were busy throughout that time fighting in skirmishes with the enemy, they missed four consecutive prayers and had to make them up later. Once, 'Alee ibn Abee Taalib ؓ and a number of Companions ؓ were able to prevent 'Ikrimah ibn Abu Jahl from crossing over to the Muslims side of the trenches. A duel even took place during the course of the siege; 'Alee ؓ fought the duel on behalf of the Muslims, and his opponent was the most renowned and skilled fighter of the Quraish, 'Amr ibn Abd Wudd.^[2]

A group of men from the *Ansaar* ؓ undertook the important task of standing guard over the Prophet ﷺ every single night; their leader was 'Abbaad ibn Bishr ؓ.

Both prior to and during the siege, the Prophet ﷺ was the higher authority and sole decision-maker of the Muslim army. A true leader, he ﷺ:

- ◆ Ordered the digging of the trenches, after doing so had been suggested and discussed. He ﷺ also decided on where the trenches were to be dug.

^[1] *Ahkaam Al-Qur'an* by Ibn Al-'Arabee (3/1410).

^[2] Refer to *Fiqhus-Seerah* by Muneer Al-Ghadbaan (pg. 504).

- ◆ Distributed the work of digging the trenches among his Companions ﷺ. He ﷺ broke up the Companions ﷺ into groups of ten, and each group was responsible for the digging of forty arm-spans worth of land.
- ◆ Supervised the work that was being done, so that no one could leave his post without his permission.
- ◆ Assigned different groups to guard different parts of the trenches, so that the entire length of the trenches remained constantly guarded.
- ◆ Inspired the Companions ﷺ, motivated them to work hard, and did things to raise their morale.
- ◆ Kept everyone united under his leadership. With the approach of an army of ten-thousand strong soldiers, unity within the Muslim camp was a top priority; in this context, we must keep in mind that, among other things, it was internal division within the enemy camp that precipitated their defeat and their return to their homeland.

2

The Muslims Face Many Hardships

Even though the Muslims took all necessary precautions to protect themselves, their city, their property, and their families, they still went through a period of great distress and difficulty. This, however, is not surprising, for some of the universal laws of Allah ﷻ are that victory comes only after hardship; that reward is gained only after one is tested; and that the closer victory approaches, the more hardships increase. A few things happened that made the situation of the Muslims look bleaker than ever before.

The Jews Of Banu Al-Quraidah Violate The Terms Of Their Treaty With The Muslims And Plan To Attack The Muslims From The Rear Of their Army

The Muslims feared the worst: that Banu Quraizah would wash their hands of their agreement with the Prophet ﷺ and that the Muslims would consequently be sandwiched in between two fronts, the confederates from the north and Banu Quraizah from the south. With sweet words and false promises, the leader of Banu An-Nadeer convinced Ka'ab ibn Asad, the leader of Banu Quraizah, to join the confederate alliance in their war against the Muslims.

Muslims began to talk about how Banu Quraizah had just completely gone back on their agreement with the Prophet ﷺ, but

they did not know this for sure. All along, the Prophet ﷺ feared that Banu Quraizah would betray him, which is why he ﷺ appointed Az-Zubair ibn Al-'Awwaam ؓ to go to Banu Quraizah and bring back news to him about what they intended to do. Az-Zubair ؓ went, learned as much as he could, and then returned to the Prophet ﷺ and said to him, "O Messenger of Allah, I saw them preparing their fortresses, clearing their roads (so that they could easily march towards the Muslims), and gathering their livestock."^[1]

All signs indicated that Banu Quraizah had betrayed the Prophet ﷺ and joined the confederate army. But to further make sure that he ﷺ was not mistaken, he ﷺ sent Sa'd ibn Mu'aadh ؓ, Sa'd ibn 'Ubaadah ؓ, 'Abdullah ibn Rawaahah ؓ, and Khawwaat ibn Jubair ؓ, saying to them, "Go and see whether what has reached us about them is true or not? If it is true, then tell me in such a way that only I will understand what you are saying; and do not weaken the people (i.e., and do not weaken the morale of the Muslims by letting them know that Banu Quraizah cancelled their treaty with the Muslims). But if they decide to fulfill what was agreed upon between us and them, then announce that to the people (in order to give them hope)."^[2]

The four men went and found that the rumour was true: Banu Quraizah had indeed walked away from the treaty with the Muslims. Upon returning to the Prophet ﷺ, the four men extended greetings of peace to him and said, "'Adal and Qaarah." Their fact-finding mission was a secret even to the Muslims, so when they spoke these words, no one really paid any close attention. But the Prophet ﷺ understood fully well the implications of the words "'Adal and Qaarah," for 'Adal and Qaarah were two of the tribes of Hudhail that had betrayed the

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/457).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Katheer (3/199) and to *Al-Qurtubee*, to the *Tafseer* of Verse number nine from chapter "*Al-Ahzaab*." Also, refer to *At-Tabaree*; *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer; and *As-Seerah An-Nabawiyah* by Ibn Hishaam.

Muslims at the Tragedy of Ar-Rajee'. The Prophet ﷺ therefore understood that, like 'Adal and Qarah, Banu Quraizah had just betrayed the Muslims.^[1]

The news did not dampen the spirits of the Prophet ﷺ; to the contrary, he ﷺ remained determined and did as much as he ﷺ could to keep his Companions ﷺ positive and focused. But it was not all about attitude; certain steps needed to be taken to deal with Banu Quraizah, and so the Prophet ﷺ sent Salamah ibn Aslam ﷺ with a group of two-hundred men, and Zaid ibn Haarithah ﷺ with a group of three-hundred men to guard Al-Madeenah. These two contingents would say, "Allahuakbar," out loud, in order to instill fear into the hearts of Banu Quraizah's tribesmen.

During this time, Banu Quraizah was preparing to participate with the confederate army in their assault on Al-Madeenah. To show their support, Banu Quraizah's leaders sent twenty camels loaded with dates, barley, and figs to the confederate army campsite. In essence, the confederate army was in the desert, which meant that they did not have enough supplies to last them indefinitely, which is why Banu Quraizah's help in providing supplies and food was just as important as their help in providing military assistance. The Muslims found out about the shipment of the goods, and they overtook the caravan that was conveying them, and they took everything that was in the shipment as booty. They then returned with the precious booty to the Prophet ﷺ.^[2]

The Siege Continues And The Hypocrites Withdraw From The Muslim Army

When Banu Quraizah joined forces with the confederate army, the leaders of the confederate army became more confident; consequently, they began to resort to harsher and more brazen tactics in their assault on Al-Madeenah. No historian can vividly

^[1] Refer to *Al-Bidaayah Wan-Nihayyah* (4/95); and to *As-Seerah An-Nabawiyah* by Ibn Hishaam, to the chapter titled, "The Battle of Al-Khandaq."

^[2] Refer to *As-Seerah Al-Halabiyah* (2/323).

depict what was going on in the minds of the Prophet's Companions ﷺ; only Allah ﷻ can do that, and He ﷻ said:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَنَظَّتُونَ بِاللَّهِ الظُّنُونًا ۝١٠ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ۝١١﴾

“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. There, the believers were tried and shaken with a mighty shaking.” (Qur’an 33: 10,11)

But then the believers passed the test. Allah ﷻ said:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝٢٢﴾

“And when the believers saw Al-Ahzab (the Confederates), they said: “This is what Allah and His Messenger (Muhammad ﷺ) had promised us, and Allah and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah).” (Qur’an 33: 22)

As for the hypocrites, they, becoming terrified, withdrew from the Muslim army and returned to their homes. Exemplifying their mind-set, Mu’attib ibn Qushair said, “Muhammad used to promise us that we will eat from the treasures of Kisra and Caesar, yet, as matters stand, not a single one of us is safe even to go to relieve himself.” Some of them asked permission to return to their homes, giving the excuse that “our homes lie open (to the enemy).” The hypocrites possessed the worst of characteristics: they were weak, cowardly, and treacherous. Certain narrations relate some of the mocking statements they made during the siege, but those narrations are weak^[1]; nonetheless, the Qur’an

^[1] Refer to *Al-Mo’jib Al-Kabeer* by At-Tabaraanee (11/376) and to *Majma’ Az-Zawaa'id* (6/131).

provides us with a clear description of their situation and attitude. Allah ﷻ said:

﴿وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَأْتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهِدُوا لَآلِهَةٍ مِّن قَبْلُ لَا يُؤْتُونَ آلَ ذُبَيْرٍ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْنَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللَّهِ إِن أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ﴿قَدْ يَعْلَمُ اللَّهُ الْمَعْوِفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَن آبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قُتِلُوا إِلَّا قَلِيلًا ﴿٢٠﴾﴾

“And when a party of them said: “O people of Yathrib (Al-Madeenah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!” And a band of them ask for permission of the Prophet ﷺ saying: “Truly, our homes lie open (to the enemy).” And they lay not open. They but wished to flee. And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e., to renegade from Islam to polytheism) they would surely have committed it and would have hesitated thereupon but little. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for. Say (O Muhammad ﷺ to those

hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!" Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allah, for themselves any Wali (protector, supporter, etc.) or any helper. Allah already knows those among you who keep back (men) from fighting in Allah's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little. Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah. They think that Al-Ahzaab (the Confederates) have not yet withdrawn, and if Al-Ahzaab (the confederates) should come (again), they would wish they were in the deserts (wandering) among the Bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little." (Qur'an 33: 13-20)

These Verses inform us about the effects that hypocrisy has on a person's soul and character. When a hypocrite has to endure a difficult hardship, he has no trust in Allah ﷻ whatsoever; during times of hardship, instead of seeking refuge with Allah ﷻ, the hypocrites says inappropriate things about Allah ﷻ, and so his reaction and attitude is completely opposite from that of a true believer.

The treachery of the hypocrites was not limited to beliefs and words. When it was time to work, and when all Muslims relied on one another's help and mutual protection, the hypocrites asked permission to leave, giving the weak excuse that their homes lay open to the enemy. Their sole intention was to flee from death, because of their weak faith and because of the terror and fear that

enveloped their hearts. What was perhaps worse, they encouraged others to follow them, trying to convince them to return to their homes, to, in effect, betray their covenant of faith and their pledge of obedience to Allah ﷻ and His Messenger ﷺ.^[1]

Meanwhile, the polytheists made more and more attempts to break through the trenches to reach the other side. Every night, many horsemen rode from one side of the trenches to the other, looking for a vulnerable spot from which to attack; this continued until the morning. Even if the polytheists did not achieve their goal of crossing over to the other side, they were at least draining the energy of the Muslims, forcing them to be constantly awake and vigilant.

Khaalid ibn Al-Waleed and a number of horsemen from the Quraish tried to catch the Muslims unawares and cross over the trenches to the other side, but two-hundred Companions ﷺ, led by Usaid ibn Hudair ﷺ, were watching their movements and were prepared for them when they tried to cross over. Skirmishes ensued, during which At-Tufail ibn An-No'maan ﷺ was martyred. Wahshee – the same man who had killed Hamzah ﷺ on the Day of Uhud – threw a spear from the other side of the trenches and managed to get a direct on At-Tufail ﷺ. Also, Habban ibn Al-'Ariqah fired an arrow that struck Sa'd ibn Mu'aadh ﷺ. As he fired the arrow, Habbaan said, "Take this, and I am the son of Al-'Ariqah." After he was hit by the arrow, Sa'd ibn Mu'aadh ﷺ said, "O Allah, if you will make the war with the Quraish last any longer, keep me alive for it. For indeed, the people I most love to fight and struggle against are those who have harmed your Messenger ﷺ, disbelieved in him, and expelled him (from his homeland). O Allah, and if you are going to cause an end to the war that is being waged between us and them, then make it martyrdom for me, but do not make me die until you give me complete satisfaction regarding Banu Quraizah."^[2] Allah ﷻ answered the

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/425).

^[2] This narration is related in *At-Tirmidhee; Mujmaa' Az-Zawaa'id; Musnad Imam Ahmad; and As-Seerah An-Nabawiyah* by Ibn Hishaam.

supplication of this righteous slave of His, for it was Sa'd ؓ who later rendered a judgment regarding how the people of Banu Quraizah should be punished for their treachery (a topic that we will come to shortly, *In Sha Allah*).

One particular unit of the polytheist army mounted a concentrated attack on the Prophet's headquarters. The Muslims fought them all day until the night. When it was time for 'Asr prayer, the enemy unit came close to crossing the trenches; obviously being preoccupied with them, the Prophet ﷺ and the Companions ؓ who were with him were not able to perform the 'Asr prayer. It was only after nightfall that the enemy unit gave up hope of breaking through the trenches. And because they made the Prophet ﷺ miss the 'Asr prayer, he ﷺ said, "May Allah fill their homes and graves with fire, just as they have made us too busy to perform the middle prayer (i.e., the 'Asr prayer) until after the setting of the sun."^[1]

The Prophet ﷺ Tries To Improve Matters By Making An Agreement With The Ghatfaan Tribe And By Resorting To Stratagem In Order To Divide The Ranks Of The Enemy Army Negotiations With The Ghatfaan

The Prophet ﷺ knew his enemies well, which is why, when it seemed necessary to strike a deal with them, he ﷺ chose to negotiate not with the Quraish or the Jews of Banu An-Nadeer, but with the Ghatfaan tribe. His plan was to offer the leaders of Ghatfaan wealth if they and their allies promised to abandon the siege and return to their homeland.

It was clear to the Prophet ﷺ that, in fighting him, the Ghatfaan had no political or religious goal to achieve. They participated in the siege for one reason only: They wanted to win spoils of war and take a share of the riches of Al-Madeenah.

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq"; *Hadeeth* number: 4111.

There was no point for the Prophet ﷺ to negotiate with the leaders of the Quraish, such as Abu Sufyaan, or with Jewish leaders, such as Huyai ibn Akhtab or Kinaanah ibn Ar-Rabee, since their principal goals were not based on monetary concerns but on political and religious ones. And to achieve those goals, they had to destroy Islam from its roots, which meant killing the Prophet ﷺ and all of his Companions ﷺ. The leaders of the Ghatfaan, on the other hand, remained true to their nature; they quickly accepted the terms that the Prophet ﷺ offered them.^[1]

Having received a secret invitation from the Prophet ﷺ, the leaders of the Ghatfaan tribe agreed to meet him. In order to keep their affair a secret from the Jews and the Quraish, Ghatfaan's leaders, 'Uyainah ibn Hisn and Al-Haarith ibn 'Auf, gathered a few of their most trusted men and stealthily made their way across the trenches to the central headquarters of the Messenger of Allah ﷺ.

As time was of the essence, the negotiations began immediately. These were the main points of the Prophet's offer:

- ◆ The agreement would be between the Muslims and the Ghatfaan exclusively.
- ◆ The Ghatfaan would sign a peace treaty and would cease all acts of hostility towards the Muslims.
- ◆ The Ghatfaan would walk away from the siege and return with its fighters to their homeland.
- ◆ In return, the Muslims would hand over to them one-third of all of Al-Madeenah's crops – dates and whatever else grew there.

It appears that only one year's crops were being offered.^[2] Al-Waaqidee related that the Messenger of Allah ﷺ said to the two leaders of Ghatfaan, "Suppose that I give you one-third of Al-Madeenah's fruits; will you then return with those who are with

^[1] Refer to *Ghazwatul-Ahzaab* by Muhammad Ahmad Baashmeel (pg. 201).

^[2] Refert to *Ghazwatul-Ahzaab* by Muhammad Baashmeel (pgs. 201, 202).

you.?" They said, "Give us one-half of Al-Madeenah's fruits." But the Messenger of Allah ﷺ refused to give them more than one-third, and they finally agreed to that amount. The agreement, however, was not finalized. The leaders of Ghatfaan promised to come back with ten of their people, and the Prophet ﷺ needed to first consult with his Companions ﷺ, particularly with the leaders of the *Ansaar* - perhaps because they owned almost all of Al-Madeenah's gardens, and so it was their harvest that was being offered.

By accepting the Prophet's offer, the leaders of Ghatfaan confirmed the reason why they came in the first place. The motives of the Jews and the Quraish were stronger, which meant that they would be more likely to wait out the siege; the motives of the Ghatfaan, however, were weak, and so, given the length of the siege, they welcomed the opportunity to gain wealth and to return to the comfort of their homes. The Prophet ﷺ, therefore, chose the right people to negotiate with, and he ﷺ was well on the way to weakening the effect of the siege.

But first he ﷺ wanted to consult with his Companions ﷺ, not out of necessity, but to apply his leadership principle of mutual consultation. If a matter had to do with warfare, if it affected the entire Muslim population, and if no revelation was sent down to guide his actions, the Prophet ﷺ would consult with his Companions ﷺ; and in this case, he ﷺ left the decision up to them.

The Prophet ﷺ told Sa'd ibn Mu'aadh ﷺ and Sa'd ibn 'Ubaadah ﷺ about the steps he had taken to arrive at an agreement with the Ghatfaan tribe. Both of them responded, "O Messenger of Allah, is this something that you love (to happen), so that we will do it; or is it something that Allah has commanded you with, so that the only option we have is to act in accordance with His command. Or is this something that you are doing for us?" The Messenger of Allah ﷺ said, "Rather, it is something that I am doing for you. By Allah, I am doing this only because I see that the Arabs are firing at you from a single bow, and they are intensifying their efforts against you, attacking you from all directions. I wanted to reduce, at least to some degree, their strength against you." Sa'd ibn

Mu'aadh ؓ said, "O Messenger of Allah, there was a time when both we and they (i.e., the people of Ghatfaan) would associate partners with Allah and worship idols. We did not worship Allah, nor did we know Him. At that time, they never desired (or dared) to eat a single one of our fruits except as guests or through trade (buying and selling). So is it when Allah has blessed us with Islam, guided us to it, and honoured us that we will simply give away to them our wealth! We have no need of such an arrangement. By Allah, we will give them nothing save the sword, until Allah judges between us and them." The Prophet ﷺ said, "Then the decision is yours." Sa'd ibn Mu'aadh ؓ took the scroll upon which the agreement had been prepared and erased what was written on it.

Both Sa'd ibn Mu'aadh ؓ and Sa'd ibn 'Ubaadah ؓ were extremely humble, submissive, and polite with the Prophet ﷺ. They understood that the Prophet's negotiations with the Ghatfaan fell under one of three categories: Either it was a command from Allah ﷻ, in which case there was no room for personal opinion; instead, everyone had to submit and obey. Or it was something that the Prophet ﷺ really wanted to do, based on his own opinion, in which case his opinion would be given precedence, and the Companions ؓ would obey him. Or the Prophet ﷺ negotiated with the Ghatfaan because he felt compassion for the Muslims and wanted to help them; if this was true, then the Companions ؓ could express their own views as to what they should do. The Prophet ﷺ told them that what he ﷺ did fell under the third category and that they had the right to express their views; in fact, he ﷺ wanted them to be open and to tell him how they felt about the matter. Sa'd ibn Mu'aadh ؓ then proceeded to give a strong answer, in which he explained that, since the *Ansaar* had not suffered humiliation at the hands of the Ghatfaan during the pre-Islamic days of ignorance, they should not do so after the advent of Islam and after Allah ﷻ had guided them to the truth. The Prophet ﷺ was both impressed and pleased with Sa'd's fortitude, and he ﷺ informed the leaders of the Ghatfaan that the agreement was not going to go forward.

That the Prophet ﷺ said, "I see that the Arabs are firing at you from a single bow," proves that he ﷺ began negotiations with the Ghatfaan because he ﷺ did not want all Arabs to unite against Muslims. True, they were all polytheists; but fighting against all of them at the same time was neither practicable nor desirable; therefore, it was in the best interests of the Muslims to ensure the neutrality of the Ghatfaan and to bring as many people to the sidelines as possible.

The most impressive part of this incident was the complete understanding that existed between the Prophet ﷺ and his Companions ؓ. He ﷺ respected both them and their judgment, and they revered him, obeyed his every command, and respected his personal judgments in matters of importance. The fluidity of their discussions and relationship showed that they were always on the same page, so that by studying the Prophet's biography, one appreciates what a great leader he ﷺ was; and by studying the biographies of the Companions ؓ, one appreciates what wonderful and obedient followers they were.

The Prophet ﷺ Never Lost Sight of the Importance of Sound Strategy

In life in general, deception is frowned upon in Islam; but not so when it comes to warfare. One never promises one's enemies that he will be loyal to them; therefore, resorting to stratagem and deception is not a form of treachery and is not something that is looked down upon in war; in fact, resorting to stratagem and deception is war itself. In this spirit, the Prophet ﷺ resorted to a military ploy in order to divide the ranks of his enemies.

First, he ﷺ tried to weaken the resolve of the Ghatfaan, appealing to their greed in order to convince them to break off from the confederate army. Then the Prophet ﷺ was presented with another opportunity to weaken the confederate army when an intelligent man from the Ghatfaan, Nu'aim ibn Mas'ood ؓ, came to him, announcing that he had become a Muslim. Nu'aim ؓ said, "O Messenger of Allah ﷺ, my people do not know that I

have become a Muslim, so command me howsoever you want (and I will execute your command).” The Prophet ﷺ said, “Among us, you are only one man (i.e., if you join us, our situation will not greatly improve), so, on our behalf, cause betrayal among them, if you are able to do so. For indeed war is stratagem.^[1]

Naturally endowed for the task because of his intelligence, Nu’aim ؓ knew exactly what needed to be done. He ؓ knew that the Ghatfaan had come only for material gain; he ؓ further recognized that the Jews of Banu Quraizah were in a particularly vulnerable situation because, if the confederate army chose to leave, they had the most to lose. They broke their agreement with the Muslims, an agreement that stipulated not their neutrality in case of war but their full support of the Muslims. If the Quraish left, they would not be treated as mercifully as were the two other Jewish tribes of Al-Madeenah; no, they deserved not expulsion but death for their blatant betrayal of the Muslims.

Nu’aim ؓ played on that weakness, going to the Jews of Banu Quraizah and pretending to be their sincere advisor. He ؓ reminded them of their precarious situation and suggested to them that, in order to make sure that they would not be abandoned by their allies, they should request the Quraish to send twenty of its men as security. If the Quraish left, twenty of its people would be slaughtered along with the people of Banu Quraizah. This idea was well-received by Banu Quraizah’s leaders, and they forthwith made the said request to Quraish’s leadership.

Nu’aim ؓ then returned to the Quraish and pretended to be their sincere advisor. He ؓ told them that the Jews asked for hostages (they were more like hostages than security) only because they would use those hostages as payment for reentering their treaty with the Muslims. By deceiving both parties, Nu’aim ؓ was acting correctly, for war is, after all, deception.^[2]

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/113), as well as to Ibn Hishaam’s *As-Seerah An-Nabawiyyah*, to the chapter titled, “The Battle of Al-Khandaq.”

^[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/430).

Nu'aim's ploy worked wonderfully. Every party within the confederate army had doubts about the other party; they no longer trusted one another to faithfully stay the course of the siege. This, no doubt, weakened their resolve and was a major factor in bringing about an end to the siege. Nu'aim ﷺ succeeded in his ploy for the following reasons:

- 1) He ﷺ kept his Islam a secret from every member of the confederate army; as a result, everyone trusted him and valued his advice.
- 2) Nu'aim ﷺ reminded the Jews of Banu Quraizah about what happened to the other two Jewish tribes of Al-Madeenah, thus influencing them and making them change their view about their war with the Prophet ﷺ.
- 3) Perhaps most importantly, Nu'aim ﷺ convinced both sides – both the Jews of Banu Quraizah and the Quraish – to keep his advice a secret from the other side. As long as both parties kept his advice a secret, which is what they did, no one would find him out, and his mission could be marked down as a success.

And because he ﷺ did succeed, Nu'aim ﷺ played a huge role for the Muslims in the Battle of the Confederates.

Allah's Help Arrives, And A Qur'anic Description Of The Battle Of The Confederates

Placing his complete trust in Allah ﷻ, the Prophet ﷺ would always supplicate to Allah ﷻ a great deal, but perhaps more so and more intensely during battles than during calmer circumstances. When the siege became very difficult to bear, the hearts of the Muslims reached their throats, an expression that was used to depict their fear; also, Allah ﷻ informs us that, "They were shaken with a mighty shaking." Knowing that they needed guidance regarding how to supplicate to Allah ﷻ during that period of hardship, the Companions ﷺ betook themselves to the Prophet ﷺ and said, "O Messenger of Allah ﷻ, is there something that we should say, for indeed, our hearts have reached our throats (that is how frightened we are)?" The Prophet ﷺ said, "Yes (say): 'O Allah, cover our private areas (and faults) and remove from us the terror (that causes us so much distress).'"^[1]

It is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*, from the *Hadeeth* of Abdullah ibn Abee Aufaa ؓ, that the Messenger of Allah ﷺ supplicated against the confederate army, saying, "O Allah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allah, defeat them and convulse them."^[2]

^[1] *Musnad Imam Ahmad* (4/18); this narration is also mentioned in *Al-Bidaayah Wan-Nihaayah* and *Mujma' Az-Zawaaid*.

^[2] *Saheeh Bukhaaree* (4114); this narration is also related in *Ibn Maajah*, *Saheeh Muslim*, and *Musnad Imam Ahmad*.

What followed then shows us that it was Allah ﷻ Who sent down defeat to the confederate army. True, Nu'aim ibn Mas'ood ؓ resorted to a military ploy that weakened the resolve of the various leaders of the confederate army, but that did not make them return home; it did, however, soften them for the final blow that came quickly after the Prophet ﷺ made the above-mentioned supplication.

And so, yes, Allah ﷻ answered the supplication of the Prophet ﷺ; first, Allah ﷻ blessed the Prophet ﷺ with the help of Nu'aim ؓ; and then He ﷻ sent a cold, violent wind along with angels to cast terror into the hearts of the enemy. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾﴾

“O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seeing of what you do.” (Qur'an 33: 9)

Al-Qurtubee, may Allah have mercy on him, said, “This wind was a miracle for the Prophet ﷺ. Nothing separated the Muslims from the wind (and the polytheists) except for the trench; they were very close by, and yet they were safe from the wind; in fact, they had not idea about the violent weather on the other side of the trenches (it was, after all, dark outside).”^[1] The wind was not fatal, in that it was sent not to physically destroy the polytheists, but to mentally and psychologically bring about their downfall. The wind was so severe that the ropes of their tents were torn off, their torches were extinguished, their huge pots for cooking were overturned, and their horses became wild, ramming one another violently; to make matters worse for the polytheists, the angels were saying, “Allah is the Greatest,” from the sides of the

^[1] Refer to *Tafseer Al-Qurtubee* (14/144) as well to *Jaamai' Al-Bayaan* by At-Tabaree, to the chapter titled, “The *Tafseer* of chapter *Al-Ahzaab*.”

encampment. In short, terror enveloped the hearts of the polytheists. Every tribal chieftain said, "O children of so and so, come to me," and when his people would gather around him, he would exclaim, "Save me! Save me!"^[1]

It was clear to the Prophet ﷺ that the Muslims were not going to defeat the huge army of the polytheists through military might; the Muslims prepared as well as they were able to, and they made many sacrifices, but they were simply outmatched. Not even a brilliant military strategy could have availed them. Only Allah ﷻ alone could defeat the confederates, and that is what He ﷻ did. Allah ﷻ said:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْۙ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٩﴾﴾

"O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seer of what you do." (Qur'an 33: 9)

Abu Hurairah ؓ reported that the Messenger of Allah ﷺ would say, "None has the right to be worshipped except Allah alone. He strengthened His forces; He aided His servant, and He single-handedly defeated the allies. And there is nothing after Him (as for this last phrase, Ibn Hajar mentioned two possible interpretations: When compared to His existence, everything is akin to being non-existent; or, everything will be destroyed, while He is the One Who will remain, so that there is nothing after Him)."^[2]

There is no conflict between making an effort and doing everything possible to achieve one's goals and between placing

^[1] Refer to *Tafseer Al-Qurtubee* (14/144) as well as to *Jaamai' Al-Bayaan* by At-Tabaree - to the chapter titled, "The Tafseer of chapter Al-Ahzaab."

^[2] *Saheeh Bukhaaree* (4114), and the narration is also related in *Saheeh Muslim* and *Musnad Imam Ahmad*.

one's complete trust in Allah ﷻ; rather than a conflict, it is the balance that we should all strive to achieve in this life. The Prophet ﷺ did everything he could to prepare for the siege and to then bring about its end; yet, throughout that period, he trusted not on his own strength or abilities – even though he used them to their full potential – but on His Lord, Creator, Helper, and Protector: Allah ﷻ. For no matter how hard one works in life, one is truly powerless if one does not draw his strength from supplication and prayer. This is why we see that, throughout his life, and through all the hardships he endured, the Prophet ﷺ always turned to Allah ﷻ and asked for His help and guidance.

Watching For The Departure Of The Confederate Army

Without a doubt, the Muslims were not bothered by the severe wind that Allah ﷻ sent to the encampment of the polytheist army; nonetheless, it was still a very cold night, and the Muslims were extremely tired. The Prophet ﷺ somehow sensed that something big was happening on the other side of the trenches, and so he ﷺ was looking for a volunteer to undertake the dangerous mission of crossing the trenches and spying on the polytheists. The Prophet ﷺ said, "Is there a man who will bring us news about the people (i.e., the enemy), and may Allah place him with me on the Day of Resurrection."^[1]

Everyone was tired and weak, and so the Prophet ﷺ tried to encourage one of them to volunteer by promising him a great reward in the Hereafter; but no one stepped forward, which was uncommon for the Companions ﷺ, yet understandable considering their situation. When that method of asking did not work, the Prophet ﷺ took a more resolute approach, singling out a man for the job. He ﷺ said, "Stand up, O Hudhaifah, and bring us news about the people (i.e., the enemy), and do not frighten them into taking steps against us (i.e., do not instigate any

^[1] *Saheeh Muslim, the Book of Jihaad and As-Siyyar, chapter, "The Battle of the Confederates"; Hadeeth number: 1788.*

fighting, for that will result in your capture and your death, which will hurt us all).”^[1] We should learn from this that a good leader tries to encourage his followers to make sacrifices, and only resorts to a sterner approach when he is left with no choice.

Hudhaifah ؓ said, “I then left, and it was as if I was walking on hot water.” Everyone else was suffering from severe cold, and the polytheists in particular were bothered by a very violent wind, yet Hudhaifah ؓ felt none of that, which was a great blessing from Allah ﷻ. He ؓ went on to say, “I saw Abu Sufyaan, warming his back to a fire. I placed my arrow in the handle of my bow, wanting to fire at him, but then I remembered what the Messenger of Allah ﷺ said: ‘And do not frighten them into taking steps against us’; however, had I fired at him, I would have hit him. I then returned, and I was walking in what seemed to be hot water. I went to the Messenger of Allah ﷺ, and was afflicted with the cold (weather) when I returned (i.e., after he ؓ completed his mission, the miracle of being protected from the cold weather came to an end) I informed the Messenger of Allah ﷺ about what I saw (i.e., about the confederates leaving to return to their homeland), and he ﷺ attired me in the extra part of a robe he was wearing, and in which he ﷺ was praying. I continued to sleep until the break of dawn, at which time, the Messenger of Allah ﷺ said, “Wake up, O sleepy one.”^[2] The Prophet ﷺ woke him up because it was time for *Fajr* prayer.

The Lessons and Morals of this Story

- 1) The Messenger of Allah ﷺ knew the qualities and talents of his Companions ؓ and employed them accordingly. He ﷺ didn't choose just anybody for the dangerous mission of infiltrating the enemy camp; to the contrary, he ﷺ chose someone who was courageous, highly intelligent, and skilled at getting out of difficult situations, qualities Hudhaifah ؓ displayed once he ؓ infiltrated the enemy campsite. Az-Zarqaanee related

^[1] *Saheeh Muslim* (1788)

^[2] *Saheeh Muslim* (1788)

that, since the lamps of the polytheists had been extinguished by the wind, it was very dark and that, after Hudhaifah ؓ infiltrated the enemy campsite, Abu Sufyaan said, "Let each man among you take hold of the person who is sitting beside him (and let him ascertain his identity)." Without wasting an instant, Hudhaifah ؓ took hold of the man who was sitting to his right and confidently said, "Who are you?" The man said, "I am Mu'aawiyah ibn Sufyaan." Hudhaifah ؓ then struck the hand of the man who was sitting to his left and said, "Who are you?" And the man responded, "'Amr ibn Al-'Aas."^[1] Because of the quickness and confidence that Hudhaifah ؓ showed, the two men assumed that he was one of them, and so they didn't even bother to ask him his identity. Thus was Hudhaifah ؓ able to allude being identified and captured by the enemy.

- 2) The Companions ؓ were very obedient to the Prophet ﷺ. Even when the Prophet ﷺ wasn't around, they showed self-discipline and followed his commands rather than act according to their own opinions. Hudhaifah ؓ had the chance to kill the leader of the confederate army, Abu Sufyaan; he longed to see the end of Quraish's leader, and he even thought seriously about killing him right then and there - even though that would have resulted in his capture and death - but he ؓ remembered the Prophet's command to avoid instigating hostilities. His mission was simply to gather information; he set his sights on that objective and put aside all other thoughts that came into his mind.
- 3) Allah ﷻ blesses his Prophets with miracles, and He ﷻ does the same for other righteous slaves (though the term Mo'jizah is used for a Prophet, while Karaamah is used for other people). On the final night of the siege, He ﷻ blessed Hudhaifah ibn Al-Yamaan ؓ with a miracle. It was a cold and rainy night, but not so for Hudhaifah ؓ, who was unaffected by the weather,

^[1] Refer to *Sharh Az-Zarqaanee* (2/120).

feeling warm, as if he “was walking on hot water.” For as long as he was busy completing his mission, he remained warm; only when he ﷺ returned to the Muslim side of the trenches did he feel cold again. To be sure, this was an example of the kinds of miracles that Allah ﷻ bestows upon his believing slaves.^[1]

- 4) Appreciating Hudhaifah’s fortitude and bravery, the Prophet ﷺ was very gentle with and kind to Hudhaifah ﷺ; this, of course, was by no means strange, for the Prophet ﷺ always treated his Companions ﷺ well. Having returned with the good news, Hudhaifah ﷺ was exhausted, and he ﷺ fell asleep right away. The Prophet ﷺ covered him in his own robe and then refrained from waking him up until it was time for *Fajr* prayer, and even then, he gently and playfully said, “Wake up, O sleepy one.” The Prophet ﷺ truly cared for his Companions ﷺ, and that feeling was constantly being translating into kind words and deeds. That the Prophet ﷺ cared deeply for his Companions ﷺ is clear from his biography, and is confirmed in the following saying of Allah ﷻ:

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾ (١٢٨)

“For the believers (he ﷺ is) full of pity, kind, and merciful.”
(Qur’an 9: 128)

A Qur’anic Description Of The Battle Of The Confederates And Of Its Results

In many Verses of the Noble Qur’an, Allah ﷻ discusses at length the Battle of the Confederates and the Battle of Banu Quraizah. One who studies those verses finds something in common with other Verses: When discussing events in the Qur’an, Allah ﷻ mentions universal principles, so that Muslims do not read those events as being of historical significance only. Through understanding those universal principles that are mentioned in

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Faaris (pg. 367).

the Qur'an, Muslims are always able to relate events that took place in the Prophet's lifetime to events that take place during their lifetime. Understanding this idea is an important key to studying the Qur'an in the correct manner. During the Battle of the Confederates, the Muslims were attacked in their homeland, and they were surrounded by the enemy; the same has happened many times throughout history, and so the same lessons Allah ﷻ mentions about the Battle of the Confederates apply to battles and sieges that took place after the Prophet's lifetime. This, I feel, is an important thing that distinguishes Islam from other religions. The people of other religions read stories of their leaders as pure facts of history that have no impact on or relevance to their lives. Muslims, on the other hand, read the Prophet's biography not only to educate themselves about how Muslims lived in the past, but also to learn how they should live in the present.

When one contemplates the Verses of the Qur'an that deal with the Battle of the Confederates, one sees that they concentrate on clarifying a number of issues:

- 1) Allah ﷻ reminds the believers about the blessings He ﷻ favoured them with; for example, He ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾﴾

"O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e., troops of angels during the battle of Al-Ahzab (the Confederates)]. And Allah is Ever All-Seeing of what you do." (Qur'an 33: 9)

- 2) Allah ﷻ gave a wonderful and precise description of the hardships that befell the Muslims as a direct result of being surrounded by confederate soldiers:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾﴾

“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah.”
(Qur’an 33: 10)

- 3) Allah ﷻ exposed the evil intentions of the hypocrites, their base characteristics, their shameful cowardice, their treachery, and their false excuses. He ﷻ said:

﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾﴾

“And when the hypocrites and those in whose hearts is a disease (of doubts) said: “Allah and His Messenger ﷺ promised us nothing but delusions!” (Qur’an 33: 12)

- 4) Allah ﷻ encouraged Muslims of all places and times to follow the example of the Messenger of Allah ﷺ - the example of, among other things, his words, his deeds, and his sacrifices. Allah ﷻ said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾﴾

“Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” (Qur’an 33: 21)

- 5) Allah ﷻ praised the believers for bravely and truthfully resisting the onslaught of the confederate soldiers; throughout the entire ordeal of the siege, their faith remained strong, and they remained truthful to the covenant of Allah ﷻ. Allah ﷻ said:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَّن 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)

- 6) Allah ﷻ clarified one of the laws by which He ﷻ governs this world: in the end, victory is granted to the believers, while defeat is handed to their enemies. Allah ﷻ said:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ
وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾﴾

“And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, All-Mighty.” (Qur’an 33: 25)

- 7) After hardships comes relief. After the Muslims endured a long period of hardship during the Battle of the Confederates, they were blessed with a relatively easy victory over the tribe of Banu Quraizah. Even though the tribesmen of Banu Quraizah were safe in their impenetrable fortresses, Allah ﷻ made them surrender and thus granted victory to the Muslims. Allah ﷻ reminded the Muslims of this great favour in the following Verse:

﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِبِهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٣٦﴾ وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّعُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٣٧﴾﴾

“And those of the people of the Scripture who backed them (the disbelievers) – Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and

a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things." (Qur'an 33: 26, 27)

The Battle of the Confederates was one of the most important battles that the Muslims ever fought in; in fact, in the Madanee period of the Prophet's biography, it was a true turning point in the war between the Quraish and the Muslims. These are some of the positive results that made the battle so significant:

- 1) The Muslims not only achieved victory over their enemies, but also managed to divide their ranks. Each party of the confederate army was suspicious of the other parties and was not pleased with them; it was not likely, therefore, that they would ever again unite against the Muslims of Al-Madeenah. This certainly made it easier for the Prophet ﷺ to deal with them one at a time, instead of with all of them at once. Thus the Prophet ﷺ was able to launch a successful attack against the Jews of Khaibar, without interference from a third party; and a couple of years later, they conquered Makkah, and neither the Jews nor the people of Ghatfaan, nor anyone else for that matter, dared to interfere in the conquest; hence the significance of the Battle of the Confederates.
- 2) With the end of the Battle of the Confederates, the Muslims began to develop an offensive military strategy, after years of having to maintain a defensive one. For five years, Al-Madeenah and its inhabitants were constantly threatened by the enemy; the Quraish came with its entire army on three occasions, and other parties joined them in their final assault on the Prophet ﷺ and the Muslims. The Battle of the Confederates was the last chance for the polytheists; after that, Quraish's leaders lost hope of ever being able to defeat the Muslims, and with the passing of every day, the Islamic nation grew in strength and in numbers. The Prophet ﷺ clearly understood the shift in his war with the Quraish, for he ﷺ said after the conclusion of the Battle of the Confederates, "Now,

we will attack them, and they will not attack us. We will go to them.”^[1]

- 3) The events of the siege revealed the true nature of the Jews of Banu Quraizah and the malice they harboured towards the Muslims. In the most difficult of times, when the Muslims desperately needed help, the Jews of Banu Quraizah betrayed them and did everything they could to bring about their destruction.
- 4) The Battle of the Confederates revealed the true nature of other groups as well – the believers and the hypocrites. It is always during the harshest of times that people reveal their true character. The Muslims remained strong and proved their sincere faith and dedication to their religion; the hypocrites, on the other hand, showed their inner ugliness that they had previously tried to hide. And so because of the hardships of the siege, the Muslims came to know whose side the hypocrites and the Jews were truly on.
- 5) As a direct result of the Battle of the Confederates, the Muslims fought the Battle of Banu Quraizah, during which they were able to punish the Jews of Banu Quraizah for breaking their covenant with the Messenger of Allah ﷺ.

Eliminating Banu Quraizah

Shortly after the Prophet ﷺ left the trenches, returned to Al-Madeenah, and put down his weapons, Allah ﷻ ordered him to fight Banu Quraizah. Accordingly, the Prophet ﷺ ordered his Companions ﷺ to march towards the district of Banu Quraizah, giving them glad tidings that Allah ﷻ sent Jibreel ﷺ to shake the fortresses of Banu Quraizah and to cast terror into the hearts of Banu Quraizah's tribesmen. Encouraging his Companions ﷺ to march quickly towards the enemy, the Prophet ﷺ said, "Let no

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq (5/58)"; *Hadeeth* number: 4109.

one pray 'Asr until (you reach) Banu Quraizah."^[1]

The Muslims laid siege to Banu Quraizah's district for a total of twenty-five nights.^[2] The people of Banu Quraizah, having lost all hope of victory, acknowledged defeat; they did, however, stipulate one condition for their surrender: They wanted Sa'd ibn Mu'aadh ؓ to judge what should be done with them, hoping that he ؓ would show mercy to them, since his tribe, the Aus, was allied to Banu Quraizah during the pre-Islamic days of ignorance.

Sa'd ؓ had to be carried to the district of Banu Quraizah, since he ؓ was still suffering from a wound that he was afflicted with during the Battle of the Confederates. Based on the great crimes of Banu Quraizah, Sa'd ؓ judged that their fighters should be killed, their women and children should be taken as slaves, and that their wealth should be distributed (according to Islamically legislated rules of distributing war spoils), a judgment that Banu Quraizah's leaders were certainly not expecting. But the Messenger of Allah ﷺ approved his judgment, saying, "You have rendered a judgment that is in exact harmony with the judgment of Allah."^[3] Ditches were dug in the marketplace of Al-Madeenah, and in a succession of groups, four-hundred fighters of Banu Quraizah were executed. Their wealth and families were distributed among the Muslims. A relatively small group of men were spared since they did not violate their treaty with the Muslims, and since they entered into the fold of Islam.

The previous two Jewish tribes of Al-Madeenah were banished because of their crimes, some of which were very serious. And although Banu An-Nadeer plotted to kill the Prophet ﷺ, their plan did not immediately involve killing all Muslims. Banu Quraizah's betrayal of their treaty was much more serious and

^[1] *Saheeh Bukhaaree* (4110); Muslim related this *Hadeeth* as well, in the Book of *Jihaad* and *As-Siyyar*, in the chapter titled, "Initiating an Attack, and Giving Precedence to the Most Important of Two Conflicting Interests."

^[2] Refer to *As-Saheeh As-Seerah An-Nabawiyah* (pg. 373).

^[3] *Saheeh Bukhaaree* (4122), and this narration is also related in *Saheeh Muslim* and *Musnad Imam Ahmad*.

heinous; in effect, by betraying the Muslims, they were issuing a death sentence upon them. And they knew that, if they were going to survive the Battle of the Confederates, they had to kill every single Muslims, or else they would pay for their treachery. For the people of Banu Quraizah, there were two possible results: they would win everything or lose everything. Allah ﷻ sent His forces to break up the confederate army and to make them return to their homeland, and so the Jews of Banu Quraizah lost everything - and their gamble failed. The only just reward for their treachery was death; otherwise, they would do as the people of Banu An-Nadeer did: Go to Khaibar or somewhere else and wage war from there against the Muslims. It was for these reasons that Sa'd ؓ ruled that their men should be killed, for it was a punishment that exactly fitted their crime.

Only one of Banu Quraizah's women was killed. 'Aishah ؓ related that, when the men of Banu Quraizah were being killed, a woman was sitting beside her and was laughing uncontrollably as if nothing was the matter. Someone then called out her name, and she responded, "Here I am." 'Aishah ؓ said to her, "Woe upon you! What is the matter with you?" She said, "I am about to be killed." 'Aishah ؓ asked, "Why?" She said, "For something I did." What had she done? She threw a hand mill onto Khallad ibn Suwaid ؓ and killed him, and that is why the Messenger of Allah ﷺ ruled that she should be executed. She was then taken away and her neck was struck with a sword. 'Aishah ؓ would later say, "By Allah, I have not forgotten my amazement at her; she was self-satisfied, and she was laughing a great deal, even though she knew that she was about to be killed."^[1]

The Battle of Banu Quraizah marked an end to the Jewish presence in Al-Madeenah, a city whose every district was now under the complete control of Muslims. Prior to this time,

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 377); to *Mukhtasir Seerah Ibn Hishaam* (2/30); and to *Musnad Imam Ahmad*, to the *Hadeeth* of 'Aishah ؓ; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, to the chapter titled, "About the Battle of Banu Quraizah."

Muslims feared treachery at the hands of the hypocrites and the Jews of Al-Madeenah; but now they were at least safe from the latter group. With the defeat of the Jews of Al-Madeenah, the dream of the Quraish ended, for its leaders hoped all along for help from Al-Madeenah's Jews against the Messenger of Allah ﷺ. The hopes of the hypocrites were also shattered, for they too depended a great deal on support from their Jewish allies. Finally, after five years of struggle and hardship, the Muslim homeland was secure.

4

Lessons And Morals

Allah ﷻ Blesses The Prophet ﷺ With Some Miracles During The Battle Of The Confederates

Jaabir ؓ said:

On the day of the trenches, we were busy digging, when a solid, hard piece of earth came in our way (so that we could not dig any deeper). They (the Companions ؓ) went to the Prophet ﷺ and said, "This is a large piece of solid, hard earth that has come in our way in the trenches." The Prophet ﷺ said, "I will go down (to break it into pieces)." With a stone tied around his stomach (to reduce the pangs of hunger) - for we had spent three days without tasting even a morsel of food - the Prophet ﷺ stood up, took a pickax, and struck the huge piece of earth (that was preventing us from digging); it immediately turned into a mound of flowing dust.

I said, "O Messenger of Allah, give me permission to return to my home." Once there, I said to my wife, "I saw the Prophet ﷺ do something that could not be accomplished even with patience (i.e., it required a miracle), so do you have any (food) with you (which I can offer to him)?" She said, "I have some barley (it is related elsewhere that she had four handfuls of barley) and an 'Aanaq (a female baby goat)." I slaughtered the baby goat, while she crushed the barley (in order to make bread from it). And then we placed the meat in the pot. I then went to the Prophet ﷺ. Meanwhile, (back at my home) the dough was breaking up (i.e.,

becoming soft in the oven), while the pot was placed on a stone (in an oven); the food was almost well cooked. I said, "I have a small quantity of food, so stand up, O Messenger of Allah, and bring with you one or two men (i.e., the food should be enough for the three of you)." The Prophet ﷺ said, "How much is there?" I told him how much food we had with us, and he ﷺ said, "Good, that is plenty," after which he ﷺ said, "Tell her (i.e., your wife) not to remove the pot and the bread from the oven until I come." He ﷺ then said, "Stand up"; (many) people from the *Muhaajiroon* and the *Ansaar* stood up (and accompanied him to my home). When I entered upon my wife, I said, "Woe upon you, the Prophet ﷺ has brought with him the *Muhaajiroon* and the *Ansaar* and those that are with them." She said, "Did he ﷺ ask you (i.e., did he ﷺ ask you how much food we have)?" I said, "Yes." Meanwhile, the Prophet ﷺ said, "Enter and do not crowd up against one another." He ﷺ began to break up the bread and place meat over it. When he ﷺ would take from the oven, he ﷺ would cover the pot; he would place the food near his Companions, and then he would remove (some more meat). He continued to break bread and scoop out (meat) until everyone became sated, and yet there still remained some food. He ﷺ said (to my wife), "Eat this and give it as a gift (to others), for indeed, the people are afflicted with hunger."^[1]

Relating yet another miracle that took place during the Battle of the Confederates, the daughter of Basheer ibn Sa'd ؓ said:

My mother, Amrah bint Raa'hah ؓ, summoned me, gave me a handful of dates, which she placed in my garment, and said, 'O my daughter, go to your father (Basheer ؓ) and your uncle ('Amrah's brother), 'Abdullah ibn Rawaahah with their meal. Taking the garment, I set out with it. As I was looking for my father and uncle, I passed by the Messenger of Allah ﷺ, who said, "Come here, young girl. What is this that you have with you?" I said, "O Messenger of Allah, these are dates that my mother sent

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq (5/55); *Hadeeth* number: 4101.

me with and that I am to give to my father, Basheer ibn Sa'd, and to my uncle, 'Abdullah ibn Rawaahah, so that they can use them for nourishment." He ﷺ said, "Give them to me." I poured them into the hands of the Messenger of Allah ﷺ, and they did not (even) fill his hands. He ﷺ ordered for a garment, and one was spread out before him. Next, he ﷺ asked for the dates to be placed on it, and they were then scattered over it. He ﷺ said to a man who was with him, "Call out to the people of the trenches to come and partake in a meal." Everyone who was at the trenches came to him, and they all began to eat from the dates. The dates continued to increase in number, until everyone left him (after having eaten); yet still dates were falling from the edges of the garment.^[1]

Both of the two aforementioned narrations contain accounts of actual miracles that were performed at the hands of the Messenger of Allah ﷺ and by the permission of Allah ﷻ. Both narrations also highlight the important role that women played during battles. The men of Al-Madeenah, having left behind their daily jobs and their means of gaining sustenance, were busy digging trenches; consequently, they were running low on food. Short on food, everyone was afflicted with hunger, the pangs of which the Messenger of Allah ﷺ and his Companions ﷺ tried to alleviate by tying stones around their stomachs. People would only do that when they were extremely hungry. So the women ﷺ would try as much as they could to gather food and prepare it for their men.

Other kinds of miracles occurred as well; however, they were miracles that the Muslims could see not right then and there, but later on in their lives. These miracles involved the Prophet ﷺ telling his Companions ﷺ about future events. For example, while he ﷺ was digging the trenches with them, the Prophet ﷺ informed 'Ammar ibn Yaasir ﷺ that the transgressing group (of two groups fighting in a battle) would kill him. This prophecy

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/241), as well to *Ibn Katheer's Al-Bidaayah Wan-Nihaayah*.

came true years later when, during the Battle of Siffeen, 'Ammar ؓ was killed; and at the time, 'Ammar ؓ was a soldier in the army of 'Alee ؓ.^[1]

Also, when a huge stone came in the way and prevented the Muslims from digging in the trenches, the Messenger of Allah ﷺ struck it three times and it crumbled into pieces. Having struck the stone the first time, the Messenger of Allah ﷺ said, "Allah is the greatest. I have been given the keys of Ash-Sham (Syria and surrounding regions). By Allah, at this very hour (or minute) I am looking at its red castles." After he ﷺ struck the stone for a second time, the Prophet ﷺ said, "Allah is the greatest. I have been given the keys of Persia. By Allah, I am indeed looking at the white castle of the townships." And after he ﷺ struck it for a third time, he ﷺ said, "Allah is the greatest. I have been given the keys of Yemen. By Allah, from my place here, and at this very hour (or moment), I am indeed looking at the doors of San'aa."^[2]

The Prophet ﷺ made these promises at a time when the Muslims were besieged and when living until the next day or week seemed unlikely, yet all of his promises came true, and the Muslims achieved all of the conquests he ﷺ informed them about.

The Difference Between Reality And Imagination

Some time after the Prophet's lifetime, a man from the people of Kufah said to Hudhaifah ibn Al-Yamaan ؓ, "O Abu 'Abdullah, did you see the Messenger of Allah ﷺ, and were you a companion of his?" Hudhaifah ؓ said, "Yes, O son of my brother." The man said, "Then what did you used to do?" Hudhaifah ؓ said, "By Allah, we would exert ourselves (to do our religious duties)." The man said, "By Allah, had we been around when he was alive, we would not have allowed him to walk on the earth; instead, we would have carried him above our necks." Hudhaifah ؓ said, "O

^[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 448).

^[2] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 449). The narration is also related in *Imam Ahmad's Al-Musnad*, *Ibn Katheer's Al-Bidaayah Wan-Nihaayah*, and *Al-Haithamee's Mujmaa' Az-Zawaa'id*.

son of my brother, by Allah, I remember when we were with the Messenger of Allah ﷺ at the trenches,"^[1] after which he ﷺ continued to tell the man the story about how the Prophet ﷺ had sent him to the enemy campsite.^[2]

The *Taabi'ee* (a man who was from the generation after the generation of the Companions; or more technically put, a man who was a believer and who met one of the Prophet's Companions) in this story met Hudhaifah ﷺ and imagined that, had he been alive with the Prophet ﷺ, he would have been able to accomplish more than the Companions ﷺ accomplished. Imagining something is one thing, and living it is an altogether different matter. He did not know, perhaps it was from the blessing of Allah ﷻ that he was not alive during the lifetime of the Prophet ﷺ; after all, many people during the Prophet's lifetime were not guided to Islam and died as disbelievers. In fact, many of the Prophet's own people opposed him. In the early days of the Prophet's mission, Muslims were weak and, worldly speaking, many people saw it in their best interests to oppose Islam. It was a precious few who believed from the beginning, and for that reason no one – and not just the *Taabi'ee* in the above-mentioned story – should think that he could have done better than the Companions ﷺ.

Also, it must be remembered that the Companions ﷺ were humans: they had the limited strength and abilities of all humans. That being the case, they did all they were able to do, sacrificing their very lives, never mind their wealth and effort, for the cause of Islam. In this regard, the Prophet ﷺ put matters in perspective for us when he ﷺ said, "The best of generations is my generation," thus making it clear that no one can match the Companions ﷺ in deeds.

Those who came after the Companions ﷺ found that Islam extended over vast areas of land and that its laws were being applied in many parts of the earth. They lived, therefore, in an era of peace, safety, and justice, all things that the Companions ﷺ fought

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/255).

^[2] Refer to *Saheeh Bukharee* (4107) and *Saheeh Muslim* (1788).

for with their blood and sweat. It was not possible for ensuing generations to understand what it felt like to live in the past, a past that was characterized by ignorance, idol-worship, misguidance, and disbelief. Only with that understanding could they, or us, appreciate the sacrifices the Companions ﷺ made so that Islam could be established on earth.

“Salmaan is From Us, The People Of (My) House”

Before the Battle of the Confederates, Salmaan Al-Faarisee ﷺ was raised in ranking among the Muslims when he ﷺ suggested digging trenches. And the Companions ﷺ respected him even more when they saw how he ﷺ was doing the work of many men during the digging of the trenches. They even began to quarrel over him. While they were digging, the *Muhaajiroon* said, “Salmaan is from us.” And the people of the *Ansaar* said, “Salmaan is from us.” Salmaan ﷺ came to Al-Madeenah all the way from Persia, having embarked on a journey to find the truth, and finally finding it with the Prophet ﷺ. Because of Salmaan’s background, he was not, technically speaking, considered to be a member of either the *Muhaajiroon* or the *Ansaar*, which is why both groups were competing with one another to have him ascribed to them.

The Messenger of Allah ﷺ decided the matter, saying, “Salmaan is from us, the people of (my) house.”^[1] This was like a Prophetic seal being stamped on Salmaan ﷺ, who would thereafter be considered a member of the *Muhaajiroon* – since the people of the Prophet’s household were from the *Muhaajiroon*.

The Middle Prayer

In the Noble Qur’an Allah ﷻ stressed the importance of the middle prayer; in the past, scholars have disagreed about which prayer the middle prayer is. The *Hadeeth* mentioned earlier on in

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/247); *Al-Albaanee*, however, ruled that the *Hadeeth* is weak, having issued his ruling in *Da’eef Al-Jaamai’ As-Sagheer*. The narration is also related in *Mo’jam At-Tabaraanee Al-Kabeer* and *Al-Haiham-ee’s Mujma’ Az-Zawaaaid*.

this section indicates that the middle prayer is the 'Asr prayer. According to that *Hadeeth*, the Prophet ﷺ and his Companions ﷺ were too busy fighting the enemy to pray 'Asr. Later, the Prophet ﷺ said, "May Allah fill their homes and graves with fire, just as they have kept us busy away from the middle prayer until the setting of the sun."^[1] This *Hadeeth* is authentic; therefore, the opinion that 'Asr is the middle prayer is very strong.

The Lawful And The Forbidden

After 'Alee ibn Abee Taalib ؓ defeated and killed 'Amr ibn Wudd in a duel, the latter's corpse remained on the Muslim side of the trenches. Since 'Amr had been a revered soldier and nobleman among his tribe, the leaders of the Quraish wanted to retrieve his body and bury him in an honourable manner. And so they offered to pay the Muslims for 'Amr's corpse. Rather than accept their offer, the Prophet ﷺ said, "Give his corpse to them, for indeed, it is a foul corpse, and it is wicked blood money (that they are offering)." Thus the Prophet ﷺ refused to take anything from them.

This occurred at a time when Muslims were suffering from extreme hunger; nonetheless, what was lawful remained lawful, and what was prohibited remained prohibited. Under no circumstances did the Prophet ﷺ want to be the recipient of unlawful wealth. Then what about those Muslims of today who are not suffering from extreme want, yet who make all kinds of excuses to justify dealing in usury and other unlawful trade practices?^[2]

The Bravery Of Safiyyah ؓ, The Prophet's Aunt

Before the Prophet ﷺ and his male Companions ﷺ set out to dig the trenches, Muslim women and children were placed in a tall,

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter, "The Battle of Al-Khandaq"; *Hadeeth* number: 4111.

^[2] Refer to *Min Ma'een As-Seerah* (pg. 294).

solid fortress. They were placed there because the men were too busy resisting the confederate army to watch over their women and children. As long as the confederate army did not get past the Muslim army, and as long as the tribesmen of Banu Quraizah did not foolishly try to create mischief in Al-Madeenah, the Muslim women and children were safe.

But as soon as the Jews of Banu Quraizah broke their treaty with the Prophet ﷺ, they were already too far down the path of foolishness to have any scruples about what they did. And so they sent one of their men to see if the Muslim women and children were guarded in their fortress. When the spy drew near to the fortress, Safiyyah bint 'Abdul-Muttalib ؓ saw him. Taking a stick in her hand, she descended from the fortress, struck him with the stick, and killed him. When the spy didn't return, the Jews of Banu Quraizah assumed that he had been killed, and they accordingly assumed that the fortress was being defended by Muslim men; Safiyyah's action, therefore, prevented Banu Quraizah from attacking the fortress and taking advantage of the fact that the male population of Muslims was busy guarding the front lines. Safiyyah ؓ set a wonderful example of how women should learn self-defense, since situations may arise when no Muslim man is present and a woman needs to ward off an attacker.

The Falseness Of What Has Been

Related Regarding Hassaan ؓ

In regard to how the Prophet's aunt Safiyyah ؓ killed the Jewish spy, weak narrations that include Hassaan ؓ in the story have been related. Without a doubt, they are weak and should not be related. According to those narrations, Safiyyah ؓ said to Hassaan ibn Thaabit ؓ, "Verily, here is a Jew who, as you see, is walking around the fortress; and I fear that he will point out our weak situation to the Jews that are behind us (i.e., the Jews of Banu Quraizah). The Messenger of Allah ﷺ and his Companions ؓ are preoccupied elsewhere, so go down to him and kill him." According to the narrations, Hassaan ؓ responded, "May Allah

forgive you, O daughter of 'Abdul-Muttalib. By Allah, you indeed know that I am not a man to do such a thing." Safiyyah ؓ then took a stick and killed the Jewish spy herself, after which she ؓ returned to the fortress and said, "O Hassaan, go down and take his things as booty, for indeed, it is only because he is a man that I did not take his things as booty." The narrations then end with Hassaan ؓ saying, "I have no need of his things, O daughter of 'Abdul-Muttalib."^[1]

This story is false for a number of reasons, two of which are as follows:

- 1) The narrations have no chain, which clearly indicates that it is made-up story; therefore, it is not permissible to relate it. It negatively depicts one of Companions ؓ of the Messenger of Allah ﷺ, a Companion ؓ who, as it is well established, fought for the cause of Islam his entire life.
- 2) Hassaan ؓ was a famous poet who would satirize the enemies of Islam in his poems. Those enemies were on the lookout for any opportunity to satirize Hassaan ؓ in return for the trenchant and scathing Verses he ؓ composed about them; in many of those Verses, he ؓ referred to the cowardice of Islam's enemies and of their leaders in particular. Now, had Hassaan ؓ really refrained from fighting, the enemies of Islam, and their poets in particular, would have jumped on the opportunity to compose caustic and insulting Verses about him. But that never happened; no such Verses can be found in history books simply because the above-mentioned story is fabricated.

The First Muslim Military Hospital

During the Battle of the Confederates, a tent was erected inside of the Prophet's *Masjid*. The Prophet ﷺ appointed a woman named Rufaidah Al-Aslamiyyah Al-Ansaariyyah ؓ to be in charge of

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 365); also, refer to *Ibn Hishaam's As-Seerah An-Nabawiyyah*, to the chapter titled, "The Battle of Al-Khandaq."

that hospital. Ibn Hishaam related that, when Sa'd ib Mu'aadh ؓ was struck by an arrow, the Prophet ﷺ ordered for him to be taken care of in that tent.

In principle, if a Muslim was wounded, his family would take care of him; others would be taken care of in the tent that was erected in the Prophet's *Masjid*. Sa'd ؓ did have a family, but he ؓ was still being treated in the *Masjid* because the Prophet ﷺ wanted to keep him nearby, so that he ﷺ could frequently check up on him. It is related that, after Sa'd ؓ was wounded, the Prophet ﷺ said, "Put him in the tent of Rufaidah, so that I can visit him."^[1] Here, Sa'd ؓ was being honoured because of the sacrifices he ؓ made for the cause of Islam.

A Muslim Sins But He Hurries To Repent

In the pre-Islamic days of ignorance, Abu Lubaabah ؓ was allied to the Banu Quraizah tribe. Because of their past relationship, the leaders of Banu Quraizah wanted to consult with him before they decided whether or not to submit to the Prophet's judgment regarding how they should be punished. When Abu Lubaabah ؓ was alone with them, he pointed to his neck, indicating that if they surrendered, the Prophet ﷺ would order for the execution of every single one of their men. In doing so, Abu Lubaabah ؓ was giving away a very sensitive secret of the Muslim leadership.

When Abu Lubaabah ؓ returned to the Muslims, he didn't try to hide his mistake; to the contrary, he ؓ felt very bad about it and repented immediately. He ؓ betook himself to the Prophet's *Masjid* and tied himself to the base of a tree beside the *Masjid*, vowing not to untie himself until Allah ﷻ accepted his repentance. Six nights went by, and he ؓ remained tied down to the trunk of the tree; during that period, his wife would come to him when it was time for prayer. She would untie him for prayer, he would pray, and then he would immediately return and tie

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/263); and to *Al-Isaabah* by Ibn Hajar, to the chapter titled, "The Book of Women."

himself down again.^[1] He ﷺ was quoted as saying, "I will not leave this place until Allah accepts my repentance for what I did." At the end of those nights, just before daybreak, Umm Salamah ﷺ heard the Messenger of Allah ﷺ laughing. She ﷺ said, "What are you laughing about, O Messenger of Allah?" He ﷺ said, "Abu Lubaabah's repentance has been accepted." She ﷺ said, "O Messenger of Allah, should I not give him the glad tidings thereof?" He ﷺ said, "Yes, if you wish." She ﷺ went to the door of her apartment and called out, "O Abu Lubaabah, rejoice, for Allah has accepted your repentance."

Everyone raced to release him, but he ﷺ refused their help, saying, "No, by Allah, let it be the Messenger of Allah ﷺ who releases me with his own hand." When the Prophet ﷺ passed by him as he ﷺ was leaving for the morning prayer, he ﷺ untied him.

Because he repented sincerely, Allah ﷻ honoured him by letting him know, through revelation to the Prophet ﷺ, that his repentance had been accepted. True, Abu Lubaabah's sin affected not only him but the entire Muslim population, since he ﷺ had given away a sensitive military secret; but afterwards, he ﷺ didn't try to hide his mistake from the Prophet ﷺ; he could have, if he wanted to, returned to the Muslims and pretended that he had fulfilled his duty as an emissary of the Messenger of Allah ﷺ; that wouldn't have been difficult, because he ﷺ was the only Muslim who went and because he could simply have asked the leaders of Banu Quraizah to keep his mistake a secret. But he ﷺ remembered the fact that Allah ﷻ knew both his outer actions and his inner secrets; furthermore, he ﷺ remembered the great right the Prophet ﷺ had over him, having honoured him by trusting him with an important secret. Upon remembering these things, Abu Lubaabah ﷺ was overcome by regret; he admitted his error and proceeded immediately to punish himself without waiting for anyone else to do the same to him. Abu Lubaabah ﷺ thus

^[1] Refer to *Al-Mustafaad Min Qisas Al-Qur'an* (2/286).

applied the meanings contained in the saying of Allah ﷻ:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝١٧ ﴾

“Allah accept only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.” (Qur’an 4: 17)

To be sure, only a person of faith (Eemaan) would have done what Abu Lubaabah ﷺ did; he simply could not bear walking in the streets, conducting business in the marketplace, or sitting down comfortably in his home while the sin of revealing the Prophet’s secret hung over his shoulder.

Having seen Abu Lubaabah ﷺ suffer for six days, everyone was happy when the announcement was made that his repentance was accepted: The Prophet ﷺ laughed, Umm Salamah ﷺ enthusiastically conveyed the news to Abu Lubaabah ﷺ, and the Companions ﷺ raced to release him. Allah ﷻ revealed this Verse about Abu Lubaabah ﷺ:

﴿ وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكُمُ النَّاسُ فَآوَانِكُمْ وَأَيْدِيكُمْ فِيهِمْ وَرَزَقَكُم مِّنَ الْأَرْضِ 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)

And regarding Abu Lubaabah’s repentance, Allah ﷻ revealed the following Verse:

﴿ وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ۝١٢ ﴾

“And (there are) others who have acknowledged their sins, they

have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 102)

Some Of The Virtues Of Sa'd Ibn Mu'aadh ﷺ

Much that happened during the Battle of the Confederates proved not only Sa'd's commitment to serving Islam, but also his high ranking with Allah ﷻ. For example, Allah ﷻ answered the following supplication that Sa'd ﷺ made after he ﷺ was wounded: "O Allah, if you will make the war with the Quraish last any longer, keep me alive for it. For indeed, the people I most love to fight and struggle against are those who have harmed your Messenger ﷺ, disbelieved in him, and expelled him (from his homeland). O Allah, and if you are going to cause an end to the war that is being waged between us and them, then make it martyrdom for me, but do not make me die until you give me complete satisfaction regarding Banu Quraizah."^[1] His wound closed up, and it looked like Sa'd ﷺ was on the road to recovery. He ﷺ then received complete satisfaction regarding the treachery committed by Banu Quraizah's tribesmen, for he ﷺ was the one who was appointed to render a judgment against them. Without fearing the blame or reproach of any person, he rendered a just judgment, one that coincided exactly with the judgment that Allah ﷻ rendered against them.

When Sa'd ﷺ came to render judgment, the Prophet ﷺ bestowed two great honours upon him by saying to his Companions ﷺ, "Stand up before your chief."^[2] The first honour was making the Companions ﷺ stand up before him, and the second honour was calling him the chief of the Companions ﷺ.

After the judgment against the Jews of Banu Quraizah had been executed, Sa'd ﷺ raised his hands to make another supplication.

^[1] This narration is related in *At-Tirmidhee*; *Mujmaa' Az-Zawaa'id*; *Musnad Imam Ahmad*; and *As-Seerah An-Nabawiyah* by Ibn Hishaam.

^[2] Refer to *Ibn Hishaam's As-Seerah An-Nabawiyah* (3/263); this narration is also related in both *Saheeh Bukhaaree*, *Saheeh Muslim*, and *Abu Daawood*.

He ﷺ said, “O Allah, I indeed think that You are causing an end to the war between us and them (the Quraish). If You are indeed causing an end to the war between us and them, then cause my wound to flare up and make me die because of it.”^[1] Again, his supplication was answered. That very night, his wound flared up and he died – may Allah have mercy on him.^[2]

The deeds of the Companions ﷺ were greatly superior to ours, and so were their supplications. We ask for many things, and righteous people among us still might pray for martyrdom, but Sa’d’s supplication went even beyond that. Understanding his purpose and responsibility in life, he ﷺ didn’t just ask to achieve martyrdom; he ﷺ also asked to be able to complete his mission in life before being granted martyrdom. Each and every Muslim has a duty towards the Muslim nation; Sa’d ﷺ took that duty very seriously until his dying breath.

Even when Sa’d ﷺ asked for an extension in his life, he ﷺ didn’t do so because he longed to remain in this world; rather, he did so in order to fulfill his responsibilities before he ﷺ died. As soon as Banu Quraizah received their due punishment and Sa’d ﷺ realized that the war between the Muslims and the Quraish was soon coming to end, he ﷺ began to think about his own welfare, desiring martyrdom, and asking Allah ﷻ to grant it to him by saying, “Cause my wound to flare up and make me die because of it.”

Just from studying the Battle of the Confederates, we can see that Sa’d ibn Mu’aadh ﷺ was a person whose supplications were answered. If he ﷺ swore by Allah ﷻ that something would happen, Allah ﷻ would make sure his oath became fulfilled. Sa’d ﷺ asked Allah ﷻ to grant him satisfaction regarding Banu Quraizah. Allah ﷻ not only granted him the satisfaction of seeing them pay for their crime against the Messenger of Allah ﷺ and the Muslims; He ﷻ also left the matter of deciding the fate of Banu Quraizah completely in Sa’d’s hands. And what was most

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/275).

^[2] Refer to *Fiqhus-Seerah* by Al-Bootee (pg. 228).

amazing about this blessing was that it was the leaders of Banu Quraizah themselves who asked that Sa'd ؓ, and no one else, render a judgment upon them.

When Sa'd's wound flared up, his people carried him to the district of Banu 'Abdul-Ashhal. As soon as the Prophet ﷺ found out about Sa'd's worsening condition, he ﷺ instructed his Companions ؓ to accompany him towards where Sa'd ؓ was. The Prophet ﷺ walked so fast that while the Companions ؓ were trying to keep up with him, their outer robes fell off and their sandals started to break apart. They ؓ complained about that, and he ﷺ said, "Verily, I fear that the angels (of death) will beat us (to him) and that they will wash him just as they washed Hanzalah (i.e., he ﷺ wanted to arrive there and see him before he died)." By the time the Prophet ﷺ arrived at the house, Sa'd ؓ was being washed and his mother was crying.

The Prophet ﷺ said, "Every woman who wails for the deceased lies, except for the mother of Sa'd." He ﷺ then left with Sa'd's body, and the people said to him, "O Messenger of Allah, we have never carried a corpse that was lighter than his is." The Prophet ﷺ responded, "And what should prevent him from being so light, for such and such angels descended, having never descended before this day, and carried him with you."^[1]

In *Sunan An-Nasaaee*, in a narration related by Ibn 'Umar ؓ, the number of angels that participated in the funeral procession of Sa'd ؓ is mentioned. In that narration, the Prophet ﷺ said, "This righteous slave (Sa'd ؓ) for whom the Throne moved, for whom the doors of the sky opened up, and whose (death) was attended by seventy-thousand angels - angels that never descended to the earth prior to that - was pressed with an embrace (upon his death) and was then released."^[2]

According to a narration that is related by 'Abdullah ibn

^[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/287) and to *As-Suyootee's Al-Jaamai' As-Sagheer*; and the chain of this narration is *Hasan* (acceptable).

^[2] Refer to *Siyyar 'Alaam An-Nubalaa* (1/295) and *An-Nasaaee* (4/100). The chain of the *Hadeeth* is authentic.

Shaddaad, the Messenger of Allah ﷺ entered the house just as Sa'd's soul was being removed from his body. The Prophet ﷺ said, "May Allah reward you well. You indeed fulfilled what you promised Him (Allah), so may Allah fulfill for you what He promised you."^[1]

After Sa'd ؓ died, the Prophet ﷺ would praise him a great deal in the presence of his Companions ؓ, primarily to acquaint people with his deeds so that they could then emulate him.^[2] In an authentic *Hadeeth*, the Messenger of Allah ﷺ said, "The Throne of the Most-Merciful trembled for the death of Sa'd ibn Mu'aadh."^[3] And according to another *Hadeeth*, Al-Baraa' ibn 'Aazib ؓ said, "A robe made of silk was given as a gift to the Messenger of Allah ﷺ, and the Companions ؓ began touching it, becoming amazed at its softness. The Prophet ﷺ then said to them, 'Are you amazed at the softness of this? Verily, the handkerchiefs of Sa'd ibn Mu'aadh in Paradise are better and softer than this.'^[4]

Even with his wonderful qualities, many sacrifices, and amazing deeds, all of which were for the service of Allah's religion, Sa'd ؓ still had to be pressed and embraced upon entering his grave. This should cause a great deal of worry and introspection, not to mention many sleepless nights, for the likes of us, whose good deeds do not even nearly measure up to those of Sa'd ؓ, and whose sins are much greater than his.

When the Muslims reached the grave of Sa'd ؓ, four of them descended into it: Al-Haarith ibn Aus ؓ, Usaid ibn Hudair ؓ, Abu Naailah Salkaan ؓ, and Salaamah ibn Waqsh ؓ; meanwhile, the Messenger of Allah ﷺ remained standing (over

^[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/288) and to *Al-Muttaqee Al-Hindee's Kanz Al-'Ammal*; the narrators of this *Hadeeth* are all trustworthy.

^[2] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (6/171).

^[3] *Saheeh Muslim* (2466); this *Hadeeth* is also related in *Saheeh Bukhaaree* and *Sunan Ibn Maajah*.

^[4] *Saheeh Bukhaaree* (2468); Ibn Maajah, *At-Tirmidhee*, and *An-Nasae* also related this *Hadeeth*.

the grave). Then when Sa'd ؓ was placed in his grave, the Prophet's face changed colour. He made *Tasbeeh* (i.e., he said, 'Subhaanallah,' or How perfect Allah is!) three times. The Muslims did the same until Al-Baqee' (the graveyard in Al-Madeenah) began to shake. The Prophet ﷺ then made *Takbeer* (i.e., said, 'Allahuakbar,' or Allah is the Greatest) three times, and the Muslims did the same. The Prophet ﷺ was asked about that, and he ﷺ said, "The grave was made narrow for your companion, and he was pressed with an embrace. Had anyone been saved from that (experience), he would have been saved from it. Then Allah caused him to be released from that embrace."^[1]

Sa'd ibn Mu'aadh ؓ was martyred in the prime of his youth, for he ؓ was thirty-seven years old when he ؓ breathed his last breath. In this context, we should remember that he ؓ was the leader of his tribe; in fact, Sa'd ؓ led his people in his twenties, a feat that is truly impressive, considering how one's true and complete potential is reached only at the age of forty. Allah ﷻ said:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ
وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ
أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥﴾﴾

"And We have enjoined on man to be dutiful and kind to his parents. Is mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do

^[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/77), in which this narration is mentioned, though the author of that book took it from *Musnad Imam Ahmad* (6/141).

righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." (Qur'an 46: 15)

In terms of appearance, Sa'd ؓ was white-skinned, tall, and handsome, with a beautiful beard.^[1] In terms of his achievements, the list is very long; it is sufficient here to mention that he died a martyr, the Throne trembled for his death, thousands of angels attended his funeral, and the Prophet ﷺ confirmed that he ؓ was in Paradise. May Allah ﷻ have mercy on him, and may Allah ﷻ be pleased with him.

The Deaths Of Huyai Ibn Akhtab And Ka'ab Ibn Asad

1) The Death of Huyai ibn Akhtab An-Nadree

In his *Musannaf*, Abdur-Razzaaq related from Sa'eed ibn Al-Musayyib an account of certain things that happened during the Battles of the Confederates and Banu Quraizah. According to that narration, Huyai ibn Akhtab of the Banu An-Nadeer tribe travelled away from Al-Madeenah, as did everyone from the confederate army. When Huyai reached Ar-Rauhaa, he remembered the pledge he made to the people of Banu Quraizah. And so he returned to Al-Madeenah and entered one of the fortresses of Banu Quraizah, deciding to stay with them until the end.

Later on, when Banu Quraizah surrendered, Huyai, who was tied up, was taken to be killed. He said to the Prophet ﷺ, "Lo, by Allah, I do not blame myself for showing enmity towards you; nonetheless, the reality is that when one abandons Allah, one is abandoned himself (as I have become)." The Prophet ﷺ then gave the order, and Huyai was struck in the neck with a sword.^[2]

^[1] Refer to *Siyyar 'Alaam An-Nubalaa* (1/290).

^[2] Refer to *Musannaf 'Abdur-Razzaaq* (5/371) (9737). Also, refer to *Al-Qurtubee* (to the *Tafseer* of Verse number nine of Chapter *Al-Ahzaab*), *At-Tabaree*, and *Al-Bidaayah Wan-Nihaayah*.

But just before Huyai was executed, he stood before the people and said to them, "O people, there is nothing the matter with the command of Allah: A book, a decree, and a slaughter that Allah has written upon the Children of Israel." He then sat down and was struck in the neck with a sword.^[1]

A Few Lessons from the Story of Huyai's Death

a) Only the Plotter Himself, in the End, is Afflicted by His Evil Plotting

Arab and Jewish tribes united in a war against Islam, and during that war, the leaders of the Jewish tribe of Banu Quraizah were convinced that it was necessary for them to break their treaty with the Messenger ﷺ and to attack him from the rear of his army. But in the end, their evil plotting did not avail them in the least; what was worse, their plotting led to their own destruction.

Allah ﷻ does not forget about wrongdoers and transgressors, though it is true that He ﷻ gives them respite and brings them to their destruction by degrees. In the end, when He ﷻ seizes them, "His Seizure is painful and severe." Allah ﷻ said:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾
 ﴿١٠٢﴾

"Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe." (Qur'an 11: 102)

And the Prophet ﷺ said, "Verily, Allah gives respite to the wrongdoer, but then when He seizes him, He ﷻ does not let him escape."^[2]

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/265); also, refer to *Al-Qurtubee* (to the *Tafseer* of Verse number nine of Chapter *Al-Ahzaab*), *At-Tabaree*, *Al-Bidaayah Wan-Nihaayah*, and a book titled "Muhammad ﷺ" (by Muhammad Ridaa).

^[2] Refer to *Saheeh Bukhaaree*, to the chapter titled, (Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong). Also, refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (2/112).

b) Hardness of Heart, and Hardness of Will

Upon his death, Huyai showed a good degree of fortitude, not wanting that anyone should take pleasure in his death. Huyai had no doubt that he was a wrongdoer and that he alone had brought about his own destruction; but even still, he died being proud of his sins, and it is this arrogance that led him to the Hellfire. In short, he was a man who worshipped his desires, and not his Lord. Allah ﷻ said:

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ
عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾﴾

“Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?” (Qur’an 45: 23)

c) Whoever Abandons Allah Becomes Abandoned Himself

When Allah ﷻ abandons a person, that person can have no helper or defender who will save him. Allah ﷻ said:

﴿إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُم مِّنْ
بَعْدِهِ وَعَلَىٰ 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)

No power on earth or in the heavens could have saved Huyai from his humiliating end, and he was very well aware of that reality. None can ward off Allah’s Decree; whatever He ﷻ wills to happen, happens. Allah ﷻ said:

﴿وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسُّكَ بِخَيْرٍ فَهُوَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾﴾

“And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.” (Qur’an 6: 17)

2) The Death of Ka’ab ibn Asad Al-Qurazee (Al-Qurazee Means that he was a Member of the Banu Quraizah Tribe)

Ka’ab ibn Asad, the chief of Banu Quraizah, was taken away to be killed. Before the execution took place, the Messenger of Allah ﷺ engaged in a discussion with Ka’ab.

“(Are you) Ka’ab ibn Asad?” The Messenger of Allah ﷺ asked.

“Yes, O Abul-Qaasim,” replied Ka’ab.

“You did not benefit from the advice that Ibn Khuraash gave you,” said the Messenger of Allah ﷺ. “He believed in me. And did he not order you to follow me and to convey greetings of peace from him once you saw me?”

“By the Torah, yes indeed, O Abul-Qaasim” admitted Ka’ab. “I would have followed you, had I not feared being shamed by the Jews for fleeing in terror from the sword (from fighting). And so I am upon the religion of the Jews.” The Messenger of Allah ﷺ then gave the order, and Ka’ab was executed.^[1]

Books of *Seerah* relate that the Jews of Banu Quraizah sent one group after another to be killed. Those whose turn had not come said to their leader, “O Ka’ab, what do you think is being done to us?”

Ka’ab replied, “Will you continue to lack understanding in every situation? Do you not see that those of you who are taken away do not return? By Allah, it is death (for us all).”^[2]

From the above-mentioned narrations it is clear that Ka’ab blindly followed his religion, knowing fully well that he was upon falsehood. All along, he knew that Prophet Muhammad ﷺ was indeed the Messenger of Allah ﷺ; nonetheless, he refused to enter

^[1] Refer o *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/368).

^[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/368).

the fold of Islam, fearing that he would then be ostracized by his fellow tribesmen. He didn't believe because he loved praise, and he ardently wanted to remain a revered member of his tribe. That he placed such worldly concerns over following the truth attests to his weakness, foolishness, and utter cowardice.^[1]

Thaabit Ibn Qais ﷺ Intercedes For Az-Zubair Ibn Baataa, And Salmah Bint Qais ﷺ Intercedes For Rifaa'ah Ibn Samaa'al

1) Thaabit's Intercession for Az-Zubair ibn Baataa

Thaabit ibn Qais ibn Shimaas approached the Messenger of Allah ﷺ and said, "Donate Az-Zubair the Jew to me (grant him his freedom for me), so that I can reward him for the help he gave me on the Day of Bu'aath (a war that took place prior to the advent of Islam)." The Prophet ﷺ granted Thaabit's wish.

Thaabit ﷺ went to Az-Zubair ibn Baataa and said, "Do you know me?" Az-Zubair said, "Yes, and does a man not recognize his own brother?" Thaabit ﷺ said, "I wanted to reward you today for the help you had provided me with on the Day of Bu'aath," to which Az-Zubair responded, "Then do so, for the generous one rewards another generous one." Thaabit ﷺ said, "I have done so. I asked the Messenger of Allah ﷺ (for your release), and he granted you your release for me."

Az-Zubair was then freed, but it seems that he still did not know that his fellow tribesmen were being killed. He said to Thaabit ﷺ, "I have no one to steer me (perhaps he was blind, which explains why he said this; and Allah knows best), and you have taken my wife and son." Thaabit ﷺ returned to the Messenger of Allah ﷺ and asked that, for his sake, the Prophet ﷺ order for the release of Az-Zubair's wife and son. Then returning to Az-Zubair, Thaabit ﷺ said, "The Messenger of Allah ﷺ has returned to you your wife and son."

^[1] Refer to *As-Siraa' Ma'al Yahood* (2/115).

But still, Az-Zubair was not satisfied. He said, "There is a garden that belongs to me, and in it are bunches (of fruit). My family and I have no means of livelihood except for that garden." Thaabit ؓ returned to the Prophet ﷺ, who gave him the garden as a gift. Thaabit ؓ returned to Az-Zubair and said, "The Messenger of Allah ﷺ has indeed returned to you your family and your wealth, so embrace Islam, and consequently achieve safety (from Allah's Punishment)."

Az-Zubair asked, "What happened to my two companions who were sitting with me?"^[1] Here, he was referring to two men of his tribe. Thaabit ؓ said, "They have been killed. They are done with, but perhaps Allah ﷻ has kept you alive for a good purpose." Az-Zubair said, "By Allah, O Thaabit, I ask you by the help I extended to you on the Day of Bu'aath, make me join them! For indeed there is no goodness to life without them." Thaabit ؓ mentioned that to the Messenger of Allah ﷺ, who then gave the order, upon which Az-Zubair was executed.^[2]

2) Salmah bint Qais's Intercession for Rifaa'ah ibn Samaa'al

Islam honours women and gives them the right to intercede on behalf of others. Salmah bint Qais ؓ applied this right shortly after the Battle of Banu Quraizah. Salmah ؓ was the sister of Sulait ibn Qais ؓ, and was one of the aunts – from the mother's side – of the Messenger of Allah ﷺ. She ؓ had made the woman's pledge of allegiance to the Prophet ﷺ. After the surrender of Banu Quraizah, a Jewish man named Rifaa'ah ibn Samaa'al Al-Qurazee asked Salmah ؓ to try to get him asylum, for he knew her family during the pre-Islamic days of ignorance. Salmah ؓ went to the Prophet ﷺ and said, "May my mother and father be sacrificed for you, bestow upon me Rifaa'ah (i.e., free him for me), for indeed,

[1] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/372).

[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/373); also, refer to *As-Seerah* by Ibn Hishaam, to the chapter titled, "The Battle of Banu Quraizah in the Year 5 H, and the Story of Az-Zubair ibn Baataa."

he claimed that he would pray and eat from the meat of camels.” The Prophet ﷺ then freed Rifaa’ah for her.

The Manners Of Disagreeing

As the Muslims were preparing to march towards the district of Banu Quraizah, the Prophet ﷺ said to them, “Let no one (among you) pray ‘Asr until (you reach) Banu Quraizah.”^[1] The Companions ﷺ disagreed about the meaning of this command. Some of them felt that the Prophet ﷺ was simply trying to encourage them to get to their destination as quickly as possible – before sunset, preferably – and that he ﷺ did not literally mean that they should not pray ‘Asr on time. These Companions ﷺ stopped and prayer ‘Asr on time before they reached Banu Quraizah. Others understood the Prophet’s command literally: They were not to pray until they reached Banu Quraizah. The time for ‘Asr came and went, and they didn’t pray it because they had not yet reached their destination. Only after they reached Banu Quraizah did they pray ‘Asr.

Once everyone reached Banu Quraizah, the Prophet ﷺ reproached neither of the two groups, which established an important precedent in Islamic legislation – the precedent of having disagreements about secondary issues in Islamic jurisprudence and of recognizing the fact that the proponents of each opinion (if they try their best to arrive at the truth) are rewarded.

This incident is referred to during the discussion of a variety of issues in Islamic jurisprudence. For one thing, it establishes the permissibility of deducing laws from the Qur’an and *Sunnah*. Also, it shows us that it is not possible for Muslim scholars to end their disagreements about secondary issues in jurisprudence – and there is nothing wrong in that. To try to end such disagreements is a foolish waste of time. For whenever there is a case in which scholars have to derive

^[1] *Saheeh Bukhaaree* (4119).

laws from their understanding of revealed texts, they will often disagree, an inevitable outcome given the disparity in understanding and intelligence among human beings. Had it been possible for the scholars of our generation to end such differences, the same would have been accomplished during the lifetime of the Companions ﷺ. But even they disagreed about a number of issues in jurisprudence. A scholar who judges by the literal meaning of a revealed text cannot be blamed, and the same goes for a scholar who derives a more specific and less literal ruling from a revealed text. Whoever is wrong in a given issue has no sin upon him for that, because the Prophet ﷺ said, "If a judge rules, having tried his best (to arrive at the correct ruling), and is then correct (in his ruling), then he has two rewards. And if he judges, having tried his best (to arrive at the correct ruling), but then is wrong (in his ruling), then he has one reward."^[1]

Al-Haafiz Ibn Hajar (may Allah have mercy on him) commented on this story, saying,

The deduction from this story that every *Mujtahid* (Scholar who tries his best to arrive at a correct ruling in issues of jurisprudence) is always correct (in his opinions) is far from being plain. The story only proves that one who tries his best and works diligently to arrive at a correct ruling should not be scolded, blamed, or reproached; or in other words, (regardless of whether he is right or wrong in his ruling,) he has not sinned (as a result of his ruling). In a nutshell, the story describes how some Companions ﷺ took to a literal understanding of what the Prophet ﷺ said, not minding that the time for prayer was finished, because they gave precedence to a later prohibition (not to pray until they reached Banu Quraizah) over a previous prohibition – the prohibition of delaying prayer until after its timing has ended. Their opinion was also based on the idea that, if one is busy in a military matter,

[1] *Saheeh Bukhaaree*, chapter, "The Reward of the Judge Who Tries His Best (to Arrive at the Truth), When He is Correct or Wrong." Also, refer to *Muslim*, *At-Tirmidhee*, *Ibn Maajah*, *An-Nasaaee*, and *Musnad Imam Ahmad*.

one may delay the prayer, which is exactly what they had to do during the days of (the siege at) the trenches. Other Companions رضي الله عنهم did not take to a literal understanding of the prohibition; rather, they felt that the Prophet صلى الله عليه وسلم gave that command simply to encourage them to hurry and to arrive at Banu Quraizah as soon as possible. The conclusion drawn from this story by the majority of scholars is that one does not sin when one tries one's best to arrive at the correct view in a given matter; this is because the Prophet صلى الله عليه وسلم reproached neither of the two groups. Had any of them sinned (in praying on time or in delaying prayer until they reached Banu Quraizah), the Prophet صلى الله عليه وسلم would have reproached specifically those who had sinned (i.e., those who were wrong; but he صلى الله عليه وسلم didn't; hence the aforementioned conclusion).^[1]

Distributing The Spoils Won From Banu Quraizah, And The Islam Of Raihaanah Bint 'Amr رضي الله عنها

1) Distributing the Spoils Won from Banu Quraizah

The Companions رضي الله عنهم set about the task of gathering all of the wealth that was left behind by the people of Banu Quraizah. These are some of the things they gathered: one thousand five-hundred swords; two-thousand spears; three-hundred pieces of armour; one thousand five-hundred shields; many camels and sheep, as well as a large quantity of furniture and cooking pots and cups; in terms of property, many houses and fortresses; and many vessels of alcohol. All moveable goods – such as weapons and furniture – were distributed among soldiers from the *Muhaajiroon* and the *Ansaar* who attended the battle; four-fifths of the spoils were given to them. A horse was allocated two shares, and a man going on foot was allocated one share; therefore, a rider was given a total of three shares, one for himself and two for his horse, while everyone else was given one share only. As for the one-fifth that remained, it belonged to Allah and

^[1] A truncated version of what is written in *Fathul-Baaree* (7/473), in the explanation of *Hadeeth* number: 4119.

his Messenger ﷺ and was distributed according to principles outlined in the Qur'an.^[1]

As for the alcohol that the Muslims found, they took nothing from it; they didn't even benefit from it by selling it; rather, they spilled it all. The Prophet ﷺ allocated a share for Suwaid ibn Khallaad ؓ, who was killed by the only Jewish woman that was executed; Suwaid's share was given to his inheritors. Another Companion ؓ who died during the siege of Banu Quraizah was similarly allocated a share.^[2] The Prophet ﷺ also answered the request of those women who were present but who had not been allocated a share; among those women were Safiyyah bint 'Abdul-Muttalib ؓ, Umm 'Ammarah ؓ, Umm Sulait ؓ, Umm Al-'Alaa ؓ, As-Sumairah ibn Qais ؓ, and Umm Sa'd ibn Mu'aadh ؓ.

As for immoveable wealth - land and homes - the Messenger of Allah ﷺ gave it all to the *Muhaajiroon*, to the exclusion of the *Ansaar*; and he ﷺ ordered the *Muhaajiroon* to return to the *Ansaar* all of the date-palm trees and land that they previously took from them; the arrangement, therefore, was that the land they borrowed was not theirs; they simply had a right to live on it and eat from its fruits. But now they didn't need that arrangement anymore, since all of the land and homes of the Banu Quraizah tribe was given to them. Allah ﷻ said about the property of Banu Quraizah:

﴿وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَّوْهُا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا﴾ (٢٧)

"And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things." (Qur'an 33: 27)

Regarding Allah's saying, "And a land which you had not trodden (before)," scholars of *Tafseer* have mentioned that it is the

^[1] Refer to *As-Siraa' Ma'al Yahood* (2/96,97).

^[2] Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/375).

land of Khaibar; if that is the correct meaning of the phrase, then Muslims were being told that they would soon conquer Khaibar. Nonetheless, the context of the Verse seems to indicate that “a land which you had not trodden (before)” refers to property owned by Banu Quraizah that was situated far away from their homes. The Muslims gained that property without having to fight a battle. Because of what happened to the owners of that property, the Prophet ﷺ sent Sa’d ibn ‘Ubaadah ؓ to Ash-Sham (Syria and surrounding regions) to sell it and to use the proceeds to buy weapons and horses that Muslims could use in future battles.

2) The Islam of Raihaanah ؓ

One of the female captives of Banu Quraizah was Raihaanah bint ‘Amr ibn Khunaafah ؓ, who was from the Banu ‘Amr clan of the Banu Quraizah tribe. Once she embraced Islam, the Prophet ﷺ wanted to marry her. But first she hesitated and remained upon her previous religion for a while. Then Allah opened her heart to Islam, and she ؓ became a Muslim. She was sent to the house of Umm Mundhir bint Qias ؓ, where she remained until she went through her menstrual cycle. After her period of menstruation ended, the Messenger of Allah ﷺ went to her and gave her a choice: Either he ﷺ would free her and marry her, or she could remain under his ownership. She ؓ chose to remain under his ownership.^[1]

^[1] Refer to *As-Siraa’ Ma’al Yahood* (2/98). Also, refer to Ibn Katheer’s *Al-Bidaayah Wan-Nihaayah* and to Ibn Hishaam’s *As-Seerah An-Nabawiyah*.



**The Period Between The Battle
Of The Confederates And
Al-Hudaibiyah**





The Prophet's Marriage To Zainab Bint Jahsh ﷺ

The Prophet ﷺ continued to send out military units and establish the foundations of a strong nation. At the same time, more and more Islamic legislations were revealed and the complete form of Islamic Law began to take shape.

After the Battle of the Confederates, certain key laws were revealed; for example, the system of adoption was abolished, the legislation of *Hijaab* was revealed, the rules of holding marriage banquets were explained, and customs that conflicted with the spirit of Islamic law were prohibited.

The Prophet's marriage to Zainab bint Jahsh ﷺ alone contained in it many important lessons and rulings that remained a permanent fixture in the teachings of Islam. So here now is the story of the Mother of the Believers, Zainab bint Jahsh ﷺ.

Her Name And Lineage

Her full name is Zainab bint Jahsh ibn Ribaab ibn Ya'mar Al-Asadiyyah ﷺ, and she ﷺ was sister to both 'Abdullah ibn Jahsh ﷺ and Himah bint Jahsh ﷺ. Her mother was Ameemah bint 'Abdul-Muttalib ibn Haashim ibn 'Abd-Manaaf ibn Qusai, who was the aunt of the Prophet ﷺ and the sister of Hamzah ibn 'Abdul-Muttalib ﷺ.^[1] Zainab ﷺ, therefore, was the first cousin of the Prophet ﷺ.

^[1] Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* by Ibn 'Abdul-Barr (1/372).

It is said that, originally, her name was Barrah, and that the Prophet ﷺ then named her Zainab ؓ; and her *Kunyah* (a title with which one is, most of the time, ascribed to one's son or daughter) was Umm Al-Hakam.^[1]

Zainab ؓ was among the first group of people who migrated to Al-Madeenah, and she ؓ was a very pious woman ؓ. During the day, she fasted; and during the night, she ؓ stood up to pray; and she ؓ was generous to others and frequently gave charity to the poor and needy. 'Aishah ؓ, the Mother of the Believers, said, "The Messenger of Allah ﷺ (once) said (to us, his wives), 'The quickest of you to reach me [in the afterlife (i.e., the first to die after me)] is the one among you who has the longest hand.' So they (i.e., the Prophet's wives) extended (their arms) to see who among them had the longest hand." They took the Prophet's statement literally, but he ﷺ intended an altogether different being. To be long in the hand was a phrase used to express generosity and the giving of charity; therefore, the Prophet ﷺ was saying that the first of them to reach him in the Hereafter would be the one who gave charity most generously. Later realizing this, 'Aishah ؓ said, "The one among us who had the longest hand was Zainab. And that is because she would work with her hand and give charity."^[2]

Even though Zainab ؓ was a co-wife, 'Aishah ؓ would praise her a great deal. She ؓ would say about Zainab ؓ, "I have never seen a woman who was better in (her) religion than Zainab, nor one who feared Allah more, nor one who was more truthful in speech, more kind to her relatives, more generous in giving charity, and more uncaring about her own self when it came to do doing work as charity, seeking thereby closeness to Allah ﷻ. The only thing (fault) about her was the quickness and severity of her anger; but even then, she was quick to end her anger and return to normal."^[3]

[1] Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* by Ibn 'Abdul-Barr (4/1849).

[2] *Saheeh Muslim* (2452); both *Saheeh Bukhaaree* and *An-Nasaaee* also related this *Hadeeth*.

[3] *Saheeh Muslim* (2442); this *Hadeeth* is also related in *An-Nasaaee*, in the Book of How to Live and Deal with Women, chapter, "For a Man to Love Certain of His Wives More than the Others."

Her Marriage To Zaid Ibn Haarithah ﷺ

The Prophet ﷺ wanted to completely destroy the class system that Muslims inherited along with other customs and beliefs from pre-Islamic ignorance. With the advent of Islam, all people became equal, like the teeth on a comb; only piety, and no other factor, raised some people above others.

The principle of equality had to be applied in practice if it was going to uproot the class consciousness that was so deeply ingrained in the minds of the people. Of particular note, freed slaves were considered to be of a lower class than the nobles, a situation that the Prophet ﷺ wanted to see changed. He ﷺ had the chance to do that in practice since a freed slave, Zaid ibn Haarithah ؓ, was raised in his household.

Wanting to see Zaid ؓ get married to a noblewoman and to end the concept of class distinction by setting a personal example, the Prophet ﷺ chose to marry his cousin Zainab ؓ off to Zaid ؓ. Only the setting of a personal example would break the mind-set of the people and get them accustomed to looking at one another as equals. Perhaps another wisdom behind Zaid's marriage to Zainab ؓ - though the couple didn't know it at the time - was that it would pave the way for another equally important legislation that would be revealed later on (and that we will - *In Sha Allah* - discuss in forthcoming sections).^[1]

The Prophet ﷺ set out from his home in order to make the proposal on behalf of Zaid ؓ. Having entered upon Zainab ؓ, the Prophet ﷺ presented to her the proposal, to which she ؓ responded, "I will not marry him." The Messenger of Allah ﷺ said, "To the contrary, so marry him. As they were discussing the matter, Allah ﷻ revealed this Verse:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ
مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٣٦﴾﴾

^[1] Refer to *Qadaayah Nisaa An-Nabee Wal-Mo'minaat* by Hafsa bint 'Uthmaan Al-Khaleefee (pg. 205).

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” (Quran 33: 36)

Zainab ؓ then said, “O Messenger of Allah, and are you indeed pleased with him as a husband for me?” He ﷺ said, “Yes.” She ؓ said, “(Then) I will not disobey the Messenger of Allah ﷺ,” after which she ؓ declared that she ؓ would indeed marry him.^[1]

At the time, Zaid ibn Haarithah ؓ was still called Zaid ibn (ibn meaning, son of) Muhammad (since the Prophet ﷺ had adopted him and given him his own name). Zaid ؓ married her and gave her as dowry ten dinars, sixty dirhams, a veil, an outer robe, some armour, fifty handfuls of food, and ten handfuls of dates.^[2]

Zaid ؓ Divorces Zainab ؓ

Based on His infinite wisdom, Allah ﷻ willed to make Zaid’s married life with Zainab ؓ devoid of harmony. As happens sometimes between couples, their marriage became unbearable, and Zaid ؓ consequently resolved to divorce Zainab ؓ. Prior to that, he ؓ would complain to the Messenger of Allah ﷺ that he could no longer bear remaining a husband to Zainab ؓ; having patiently heard Zaid’s complaint, the Prophet ﷺ ordered him to hold on to his wife and to fear Allah ﷻ regarding her. He ﷺ said to Zaid ؓ, ‘Hold onto your wife and fear Allah.’^[3]

The situation continued thus until Allah ﷻ granted permission for Zaid ؓ to divorce Zainab ؓ. And so after approximately one year of marriage, their marriage dissolved.

Because Zainab ؓ wanted to be released from Zaid ؓ, and because he was an honourable Muslim, he ؓ didn’t want to build his life of

^[1] Refer to *Jaamai’ Al-Bayaan* by At-Tabaree (11/22) and to *Ad-Dur Al-Manthoor Fit-Tafseer Bil-Ma’thoor* by As-Suyootee.

^[2] Refer to *Tafseer Ibn Katheer* (3/489).

^[3] *Musnad Imam Ahmad* (the Musnad of Anas ibn Maalik ؓ) and *Mo’jam At-Tabaraanee Al-Kabeer*.

happiness and comfort at the expense of misery for another Muslim. No one had to come between them to resolve their problems; with a mutual understanding, they ended the marriage themselves. And contrary to what is implied in false narrations, the divorce was purely and completely Zaid's decision.^[1]

The Wisdom Behind The Prophet's Marriage To Zainab ﷺ

The practice of adoption was firmly rooted in Arab society; therefore, it would be difficult to change. Adoption here refers to the practice of not only taking in a child and rearing him, but also changing his name and ascribing him to his adoptive parents instead of to his real parents. As an example, Zaid ﷺ was born Zaid ibn Haarithah, or Zaid, the son of Haarithah; but once the Prophet ﷺ adopted him, his name changed to Zaid ibn Muhaammad, or Zaid, the son of Muhammad.

Nothing was revealed about this practice in Makkah or during the first few years after the Prophet's migration to Al-Madeenah. But then Allah ﷻ revealed Verses in which He ﷻ forbade the practice of adoption, making it clear that an adoptive father's claim that his adopted son is his real son does not change the fact that his adopted son is really the son of somebody else. Allah ﷻ said:

﴿ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ، وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ
وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ٤ ﴾

“Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers backs, your real mothers. [Az-Zihar is the saying of a husband to his wife, “You are to me like the back of my mother,” i.e., You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah

^[1] Refer to Ibn Katheer's *Tafseer Al-Qur'an Al-'Azeem* (3/491).

says the truth, and He guides to the (Right) Way.” (Qur’an 33: 4)

In the next Verse, Allah ﷻ commanded that they should henceforward be ascribed to their real fathers:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾﴾

“Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.” (Qur’an 33: 5)

In an authentic Hadeeth, ‘Abdullah ibn ‘Umar ؓ said, “Verily, Zaid ibn Haarithah ؓ was the freed slave of the Messenger of Allah ﷺ, and the only name we would call him by was Zaid ibn (son of) Muhammad, until (Verses of the) Qur’an was revealed (about that): “Call them (adopted sons) by (the names of) their fathers, that is more just with Allah.”

Allah ﷻ also made it clear that, even if one does not know his real parents, one still does not have an excuse to say that he is the son of his adoptive parents. In such a situation, if a man raises a child that is not his own, that child is not his adopted son, but his brother (in faith) and his *Maulaa* (*Maulaa* has many meanings; it can mean a freed slave, but here, and Allah knows best, it refers to a lifelong bond of loyalty that child should show to the man who raised him). Allah ﷻ said:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾﴾

“Call them (adopted sons) by (the names of) their fathers, that is

more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 33: 5)

This Verse means, even if you do not know your parents, then there is still no relation between you and them except for the brotherhood of faith and loyalty. That alone should suffice as a substitution for what you missed out on in terms of being ascribed to your real father (since you do not know who he is). Therefore, it will henceforward be said that you are so and so, *Maulaa* (the meaning of which is explained above) of so-and-so.^[1]

The aforementioned brotherhood and loyalty applies even to those who know who their real fathers are, which is why the Messenger of Allah ﷺ said to Zaid ibn Haarithah ؓ, "You are our brother and our *Maulaa* (in the case of the Prophet ﷺ, Zaid ؓ was in fact his freed slave)."^[2] And 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 (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy." (Qur'an 49: 10)

Other revealed texts dealt with the problem of adoption from another perspective, from the perspective of the adopted son. Allah ﷻ forbade adopted sons from ascribing themselves to anybody other than their true fathers - on purpose. The sin of ascribing oneself to other than one's true father is a very grave sin indeed, for the Prophet ﷺ said, "Whoever claims that someone other than his (real) father is a father or ascribes himself to other

^[1] Refer to *Tafseer As-Sa'dee* (4/136).

^[2] *Saheeh Bukhaaree* (2699) and *Musnad Imam Ahmad* (The *Musnad* of 'Alee ibn Abee Taalib ؓ).

than his *Mawaalee* (the people who freed him, or to whom he owes loyalty), then upon him is the curse of Allah, the angels, and all of mankind. Allah ﷻ does not accept either compulsory or voluntary deeds from them.”^[1]

A father-son relationship is established only through sexual contact between a man and his wife, or between a man and his female slave. Therefore, one may not be ascribed to either one’s adoptive father or to the man who perpetrated adultery or fornication with one’s mother. The Prophet ﷺ said, “A son is ascribed to the bed, and for the fornicator is the stone.”^[2] The meaning of this *Hadeeth* is as follows: Children that are born as a result of sexual relations on a correct bed, meaning as a result of sexual relations that are based on a correct marriage contract or on a man owning a slave, are ascribed to their fathers. As for fornication and adultery, they do not merit making a person become ascribed to the man who perpetrated illegal sex with his mother. Adultery merits only one thing, and that is being stoned to death.^[3]

So in short, Allah ﷻ clarified three important rulings: that it is forbidden for one to ascribe oneself to one’s adoptive parents, that one should ascribe oneself to one’s real father if he is known to him, and that one should say that one is the brother or *Maulaa* of the man who raised him if he does not know his real father. Allah ﷻ then proceeded to explain a fourth ruling, one that has to do with a person who mistakenly, and without the intention of acting contrary to Islamic law, refers to a man as his father when that is not really the case. Allah ﷻ said:

﴿أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ﴾

^[1] *Saheeh Bukhaaree* (3172) and *Saheeh Muslim* (1370).

^[2] *Saheeh Bukhaaree* (6818), *An-Nasaaee* (the Book of Marriage), *At-Tirmidhee* (chapter, “Regarding What has been Related About the Rule: There is no Bequest for an Inheritor”), and *Ibn Maajah* (chapter, “There is no Bequest for an Inheritor”).

^[3] Refer to *‘Ilaaqatul-Aabaa Wal-Abnaa Fish-Shariyah Al-Islaamiyyah* by Dr. Sa’aad As-Saanai’ (pgs. 52 and 53).

فِي الدِّينِ وَمَوَالِكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾

“Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their fathers (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.” (Qur’an 33: 5)

The ruling is, therefore, that one does not sin when one forgetfully or mistakenly ascribes oneself to a man who is not his real father; one sins in this regard only when one knowingly speaks falsehood, having full knowledge of the prohibition of ascribing oneself to other than one's true father, but doing that just the same.^[1]

The practice of adoption, which was common and deep-rooted in Arab society, was practically, and not just theoretically, terminated when the Prophet ﷺ married Zainab ؓ. This is because Zaid ؓ was not really the Prophet's son, which made Zainab ؓ lawful for the Prophet ﷺ once Zaid ؓ divorced her. Had Zaid ؓ really been the Prophet's son, the Prophet's marriage to Zainab ؓ would of course not have taken place. Therefore, their marriage made it known to people that adoption was not a legitimate practice, meaning that one does not become a man's son through adoption; instead, his true father was and always will remain his father, to whom he must ascribe himself. In the following Verse, Allah ﷻ confirmed the wisdom behind the Prophet's marriage to Zainab ؓ:

﴿لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَاجٌ فِي أَزْوَاجِ ادَّعِيَايِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

“So that (in future) there may be no difficulty to the believers in

^[1] Refer to *Qadaayaa Nisaa An-Nabee Wal-Mo'minaat* (pg. 191, 192).

respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled." (Qur'an 33: 37)

Disbelievers and ignorant people who blindly follow them try to circulate false narrations, in which a great lie is fabricated against the Prophet ﷺ: that he ﷺ desired Zainab bint Jahsh ؓ after Zaid ؓ married her and that, once Zaid ؓ found out about that, he ؓ divorced her so that the Prophet ﷺ could marry her. Nothing, however, could be further from the truth.

In the Noble Qur'an, it is established that the Prophet ﷺ would admonish Zaid ؓ and order him to keep his wife, in spite of their disagreements, and to fear Allah ﷻ. Furthermore, as Imam Ibn Al-'Arabee pointed out, the Prophet ﷺ had seen Zainab ؓ on numerous occasions prior to the legislation of the *Hijaab*. He ﷺ was raised with her, and she ؓ with him, which meant that he ﷺ saw her frequently. How can it be, then, that he ﷺ took a liking to her only after she ؓ got married? The claim is false, baseless, and refuted by the Qur'an and authentic narrations. The Prophet ﷺ, in terms of his character and his pure heart, was far above having such a base attachment. His character was the embodiment of the Qur'an's teachings, and Allah ﷻ said in the Noble Qur'an:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾ (١٣١)

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendor of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting." (Qur'an 20: 131)

Also, Allah ﷻ said:

﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ﴾

"But you did hide in yourself (i.e., what Allah has already made

known to you that He will give her to you in marriage) that which Allah will make manifest." (Quran 33: 37)

This means that, through revelation, the Prophet ﷺ knew that Zaid ؓ would divorce Zainab ؓ and that he ﷺ would then marry her. Nonetheless, he ﷺ kept this knowledge hidden and instead ordered Zaid ؓ to hold on to his wife. Therefore, what the Prophet ﷺ kept hidden was the knowledge that he ﷺ would marry her, and not love that he ﷺ felt for her.^[1]

The *Shariah* aimed to end both the practice of adoption and all of the things that happened as a result of it. Give the way society felt about such matters, it would have been difficult for a man to marry a woman that his adopted son divorced; he would have feared censure from the community. And so, according to the divine wisdom of Allah ﷻ, the Prophet ﷺ had to practically do just that, to remove all doubt about a man's true relationship with his adopted son – to make it known that they are not really father and son, but instead brothers in faith.^[2] And, as it is well known, when a man divorces his wife, it is perfectly permissible for his brother in faith to then marry her.

The Story Of The Prophet's Marriage To Zainab ؓ

When Zainab's period of waiting (after a woman gets divorced, the period during which she may not get married) came to an end, the Messenger of Allah ﷺ said to Zaid ؓ, "Go and mention me to her," or in other words, go and propose to her on my behalf. When Zaid ؓ went to her, she ؓ was busy covering her dough. Zaid ؓ explained in a narration that, because of their history, he ؓ was not able to look at her. Turning his back to her, and drawing back a little, he ؓ said, "O Zainab, rejoice!" He ؓ then proceeded to inform her about the Prophet's proposal, and she ؓ responded by saying that she ؓ would take no step until she ؓ sought guidance in the matter from Allah ﷻ. She ؓ betook herself to where she

^[1] Refer to *Ahkaam Al-Qur'an* by Ibn Al-'Arabee (3/1531, 1532).

^[2] Refer to *Al-Mufasssal Fee Ahkaam Al-Mar'ah* (11/476).

would pray in her home, and shortly thereafter, a part of the Qur'an was revealed to the Prophet ﷺ. The Messenger of Allah ﷺ then entered upon her and the marriage was decided upon. As dowry, the Prophet ﷺ gave her four-hundred dirhams. He ﷺ also organized an especially large marriage banquet, for which he ﷺ slaughtered a sheep. According to the most well-known account, their blessed marriage took place in the year 5 H. And Al-Haafiz Al-Baihaqee (may Allah have mercy on him) said, "The Prophet ﷺ married her after (the Battle of) Banu Quraizah."^[1]

The following are some of the lessons and morals from the story of the Prophet's marriage to Zainab ؓ:

- 1) The Prophet ﷺ sent Zainab's former husband to propose to her on his behalf; Ibn Hajar said that this was perhaps intentional, in order to prevent hypocrites and ignorant people from claiming that Zaid ؓ was forced to divorce Zainab ؓ.
- 2) Even after a man and woman get divorced, having gone through a period of arguments and fighting, they are still respectively brother and sister unto one another in the faith, which means that each of them should still sincerely hope for the other's happiness. In the story of the Prophet's marriage to Zainab ؓ, we see a practical application of this principle in the attitude and behaviour of Zaid ؓ. True, he ؓ had had problems with Zainab ؓ and had ascribed their mutual difficulties to her, but he was still her Muslim brother, and so he willingly went to propose to her on behalf of the Prophet ﷺ, and he even expressed his happiness for her when he ؓ said, "O Zainab, rejoice!"
- 3) In one of the Verses that was revealed about the Prophet's marriage to Zainab ؓ, Allah ﷻ admonished the Prophet ﷺ. When Zaid ؓ went to the Prophet ﷺ and complained to him about his wife's ill-treatment of him and about how he ؓ wanted to divorce her, the Prophet ﷺ instructed him to fear Allah ﷻ and to not divorce her; meanwhile, the Prophet ﷺ was keeping secret in his heart the knowledge that was conveyed to

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/147).

him from his Lord: That Zaid ؓ would divorce Zainab ؓ and that he ؓ would then marry her. At the time, the Prophet ؓ feared that, when that would happen, the people would say bad things, such as, "He married the divorced wife of his adopted son." Allah ؓ reproached the Prophet ؓ because of that.

'Aishah ؓ said, "Had Muhammad ؓ kept hidden some of that which was revealed to him (from the Qur'an (which he ؓ of course didn't), he ؓ would have kept hidden this Verse (since he ؓ is being reproached in it):

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ﴾

"And (remember) when you said to him (Zaid ibn Haarithah ؓ, the freed-slave of the Prophet ؓ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ؓ too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad ؓ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him." (Qur'an 33: 37)

Commenting on this Verse Shaikh 'Abdur-Rahmaan As-Sa'dee (may Allah have mercy on him) wrote in his *Tafseer*, "Allah bestowed Grace on him by guiding him to Islam, and the Prophet ؓ bestowed grace on him by manumitting him and sincerely advising him. For when Zaid ؓ went to consult the Prophet ؓ regarding his intention to divorce Zainab ؓ, the Prophet ؓ answered him sincerely, placing his welfare above his own, even though he ؓ began to feel what was going to happen between him and Zainab ؓ - that they were going to get married. The Prophet ؓ said to Zaid ؓ in so many words: Hold on to your wife and do not divorce her, and be patient with her; and fear Allah ؓ in your life in general, and in your dealings with your

wife in particular.”^[1]

Sayyid Qutub ﷺ made an interesting point, explaining that everything happened according to Allah’s divine wisdom. No person involved was completely aware of what was going to happen, especially not Zainab ﷺ and Zaid ﷺ; true, the Prophet ﷺ had an idea of what was going to happen, but Sayyid Qutub said that his knowledge did not come in the form of a direct command; otherwise, he ﷺ would not have delayed the matter by advising Zaid ﷺ to hold on to his wife. As for Zaid ﷺ and Zainab ﷺ, neither of them had any inkling about the upcoming marriage between the Prophet ﷺ and Zainab ﷺ, nor did either of them give any thought to what would happen after they got divorced. For them, the customs of their society had not yet changed, and so, supposing that the thought of Zainab ﷺ marrying again had crossed one of their minds, neither of them would have even imagined the Prophet ﷺ as her potential suitor, since they naturally assumed that he ﷺ would not marry the divorced wife of his adopted son. Therefore, the only planning that was going on was the divine planning of Allah ﷻ.

4) Allah ﷻ said:

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

“And (remember) when you said to him (Zaid ibn Haarithah ﷺ, the freed-slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him) “Keep your wife to yourself, and fear Allah.” But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the

^[1] Tafseer As-Sa’dee (3/154); the above-mentioned quote is paraphrased from the original text.

people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah's Command must be fulfilled." (Qur'an 33: 37)

Here was a great honour that was being bestowed upon Zaid ibn Haarithah ؓ, one that was exclusive to him; from of all of the Prophet's Companions ؓ, he ؓ was the only one who was mentioned in the Qur'an by name. It was not just an honour, but also a consolation for Zaid ؓ. Prior to the prohibition of adoption, Zaid ؓ was known as the Zaid ibn Muhammad ؓ. For those many years prior to the prohibition of adoption, Zaid ؓ was known as the son of Allah's Prophet ﷺ. Yet in an instant, that honour was removed. Allah ﷻ of course knew how sad Zaid ؓ felt on account of that, and so He ﷻ blessed him with an honour that no other Companion ؓ was blessed with: He ؓ was mentioned by name in the Noble Qur'an. Allah ﷻ said, "So when Zaid had accomplished his desire from her" His name became a part of the Qur'an, which will continue to be recited on the tongues of men in this world until the Day of Resurrection. Consider how, on another occasion, Ubai ibn Ka'ab ؓ cried when the Prophet ﷺ said to him, "Verily, Allah commanded me to recite to you such and such chapter (of the Qur'an)." Ubai ؓ was crying from joy, being overwhelmed by the fact that his Lord, Allah ﷻ, mentioned him. To be sure, Ubai ؓ was honoured on that occasion, but Zaid ؓ was honoured even more because his name shall forever be a part of the Qur'an; people alive on earth recite it when they read the Qur'an, and it will remain on the tongues of the believers in Paradise. For Zaid ؓ, this certainly was a wonderful compensation for no longer being able to say that the Prophet ﷺ was his father.^[1]

^[1] Refer to *Tafseer Al-Qurtubee* (14/194).

- 5) Allah ﷻ ordered for the marriage between the Prophet ﷺ and Zainab ؓ to take place, and it was Allah ﷻ Who married her off to him. Allah ﷻ said:

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾﴾

“And (remember) when you said to him (Zaid ibn Haarithah ؓ, the freed-slave of the Prophet ﷺ) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favour (by manumitting him) “Keep your wife to yourself, and fear Allah.” But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e., they have divorced them). And Allah’s Command must be fulfilled.” (Qur’an 33: 37)

Allah ﷻ bestowed a great honour upon Zainab ؓ, one that she ؓ would mention to the other wives of the Prophet ﷺ. Anas ؓ said, “When she ؓ was with the other wives of the Prophet ﷺ, Zainab ؓ would pride herself on (the honour that was bestowed upon her); she ؓ would say (to them), “Your families married you off, but it was Allah Who married me off from above the seven heavens.” According to another narration, she ؓ would say, “Verily, Allah married me off from the heavens.”^[1]

In receiving this honour, perhaps Zainab ؓ was being rewarded

^[1] Saheeh Bukhaaree (7420, 7421).

for obeying the Prophet's command to marry his freed slave, Zaid ؓ, when she ؓ had no desire of doing so.

6) Throughout this book, we have come across many miracles with which Allah ﷻ blessed the Prophet ﷺ; those miracles provide a clear refutation of those who, out of ignorance, say that the only miracle that the Prophet ﷺ came with was the Qur'an.

In regard to the banquet that was held for his marriage to Zainab ؓ, the Prophet ﷺ was blessed with yet another miracle. Also, during the marriage banquet, the legislation of *Hijaab* for the Prophet's wives was revealed, as were other laws and manners.

Anas ibn Maalik ؓ said, "The Messenger of Allah ﷺ got married and entered upon his family (i.e., wife). My mother, Umm Saleem, prepared *Hais* (a kind of food that is made from dates, fat, and dried milk) and placed it in a container. She said, 'O Anas, take this to the Messenger of Allah ﷺ and say: My mother sent this to you, and she sends you greetings of peace. And say: Verily, this is something small from us to you, O Messenger of Allah.' I took it (the *Hais*) to the Messenger of Allah ﷺ and said, 'Verily, my mother sends greetings of peace to you and says: This is something small from us to you, O Messenger of Allah.' He ﷺ said, 'Put it down,' after which he ﷺ said, 'Go and invite so-and-so, and so-and-so, as well as anyone you meet.' And he ﷺ named certain men. I then invited those he named as well as those I met."

The narrator of the *Hadeeth* asked Anas ؓ how many guests there were in total, and he ؓ responded, "Approximately three-hundred," which was certainly disproportionate to the small quantity of food that had been presented to the Prophet ﷺ; nonetheless, they all went.

Anas ؓ went on to say, "The Messenger of Allah ﷺ said to me, 'O Anas, hand me the container.' They (the guests) entered until they filled *As-Suffah* (the rear area of the *Masjid*) and the apartment (of the Prophet ﷺ). The Messenger of Allah ﷺ said, 'Sit in groups of

ten, and let each person eat from that which is closest to him.' They ate until they were full. One group left and another entered, until all of them ate. The Prophet ﷺ then said to me, 'O Anas, lift up [the container (and take it away)]. I lifted it, yet I do not know if there was more food in it when I put it down or when I lifted it up. Groups of them sat down and engaged in discussions with one another in the house of the Messenger of Allah ﷺ; meanwhile, the Messenger of Allah ﷺ remained seated, while his wife had her face turned towards the wall. They were burdening the Messenger of Allah ﷺ (by lingering in his home). The Messenger of Allah ﷺ went out to his other wives and then returned. When they saw that the Messenger of Allah ﷺ had returned, they began to feel that they had burdened him. They raced to the door, and all of them left. The Messenger of Allah ﷺ came, lowered the screen, and entered; meanwhile, I was seated in the apartment. Only a short while passed before he ﷺ came out to me. This Verse was revealed, and the Messenger of Allah ﷺ came out and recited it to the people:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا نَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِ بْنِ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِنِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحِيءُ مِنْكُمْ وَاللَّهُ لَا يَسْتَحِيءُ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُنَّ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾﴾

“O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the

truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity." (Qur'an 33: 53)

Al-Ja'ad (Whose full name was Al-Ja'ad ibn Deenaar Abu 'Uthmaan Al-Yashkaree Al-Basree; he was from the Companions of Anas ؓ) said, "Anas ibn Maalik ؓ said, 'I was the first of people to learn these Verses. And the wives of the Prophet ﷺ began to cover themselves.'"^[1]

The Prophet's wives began to cover themselves when the Verse of *Hijaab* was revealed. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعْسِئِينَ لِحَدِيثٍ إِنْ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيَ مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيَ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ إِنْ بُدُوا شَيْئًا أَوْ تُخْفُوا فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾﴾

"O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy

^[1] Saheeh Muslim (1428).

Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity. Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything." (Qur'an 33: 53, 54)

The Verse about the *Hijaab* was yet another instance of 'Umar ؓ being in harmony with the *Shariah* in that he ؓ, on more than one occasion, said something, and that something would then be legislated. In this instance, as *Saheeh Bukhaaree* related from Anas ؓ, 'Umar ؓ said, "I said, 'O Messenger of Allah, both the righteous and the evil (ones) enter upon you, so would that you ordered the Mothers of the Believers to cover themselves.'" After 'Umar ؓ said this, Allah ﷻ revealed the Verse about the *Hijaab*.^[1]

With the revelation of the above-mentioned Verses, *Hijaab* became legislated for the wives of the Prophet ﷺ. What is meant by *Hijaab* is that they were to cover their bodies from strangers and to abstain from speaking to them or asking them something except from behind a veil or screen that separated them from others. Their close male relatives – such as their fathers and sons – asked the Messenger of Allah ﷺ, "And we too should speak to them from behind a screen?" In response to their question, this Verse was revealed:

﴿لَا جُنَاحَ عَلَيْهِنَّ فِي ءَابَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا
 أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ
 كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾﴾

"It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allah. Verily, Allah is Ever All-Witness over everything." (Qur'an 33: 55)

[1] *Saheeh Bukhaaree* (4790).

Other rules concerning the Prophet's wives were also revealed. Allah ﷻ said:

﴿يٰۤاَيُّهَا النِّسَاءُ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقَلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾﴾

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.” (Qur’an 33: 32, 33)

The majority of *Tafseer* scholars agree that, even though this Verse addresses the wives of the Prophet ﷺ, its rulings apply to all women of the Muslim nation. The Prophet's wives were specifically mentioned because of their superior status and ranking with the Prophet ﷺ. In his *Tafseer*, Imam Al-Qurtubee wrote, “This Verse contains a command to stay in the house, and even if the Verse is addressing the wives of the Prophet ﷺ, its rulings and implications extend to all other women. This would have been the case even if no other revealed text mentioned the same rulings for other women; but it is even more the case since, in fact, there are many revealed texts in which woman are ordered to stay in their homes and to refrain from leaving them except when doing so is necessary.”^[1] Elsewhere in the Noble Qur’an,

^[1] Refer to *Tafseer Al-Qurtubee* (14/179).

Allah ﷻ discussed in detail how all Muslim women should lower their gazes, protect their private areas, and abstain from showing the parts of their body that reveal their beauty – such as their neck, ankles, arm, forearm, hair, and so on from the private areas of a woman's body that may be revealed only in the presence of *Mahaarim* (men she may never marry, men she is allowed to be alone with; then, of course, there are even more private areas that she may reveal only to her husband).^[1] Furthermore, the Prophet's *Sunnah* explains in detail laws that relate to a woman's dress code, modesty, and rules of conduct.^[2]

These are some of the lessons that pertain to the Prophet's marriage to Zainab ؓ. After having led a fruitful and noble life, Zainab bint Jahsh ؓ died in the year 20 H, at the age of 53, thus becoming, just as the Prophet ﷺ had prophesized, the first of his wives to catch up with him [in the afterlife (i.e., she ؓ was the first of them to die after the Prophet's death)].^[3]

According to the book of Baqee ibn Mukhallid, Zainab ؓ related eleven *Hadeeth* narrations from the Prophet ﷺ.^[4] Of those, five are related in the Six Books,^[5] and two are agreed upon by Bukhaaree and Muslim.^[6] May Allah be pleased with her and with all of the Prophet's wives.

[1] Refer to *As-Sunnah An-Nabawiyyah* by Abu Shohbah (2/312).

[2] Refer to *As-Sunnah An-Nabawiyyah* by Abu Shohbah (2/312).

[3] Refer to *At-Tabaqaat Al-Kubraa* (8/115).

[4] Refer to *Talqeeh Al-Fuhood* by Ibn Al-Jawzee (pg. 370).

[5] Refer to *Tuhfatul-Ashraaf* by Al-Mizzee (11/321-323).

[6] Refer to *Siyyar 'Alaam An-Nubalaa* (2/121).

2

“Now, We Will Attack Them, And They Will No Longer Attack Us”

Without a doubt, the Prophet ﷺ was a brilliant military strategist; so when he ﷺ declared after the Battle of the Confederates that the next step for the Muslims would be attacking the Quraish, one can be sure that that is exactly what happened and that he ﷺ was not ignoring in his assessment the strengths of neighbouring tribes. No, the Prophet ﷺ was not overconfident when he announced the next step for the Muslim nation; he ﷺ knew very well how the Muslims stood militarily in Arabia. Fully aware of the strengths, weakness, and loyalties of other tribes, the Prophet ﷺ knew for certain that the Quraish would no longer be able to attack them.

But the Prophet’s confidence and certainty did not lead to complacency; to the contrary, he ﷺ strove to increase the strength of the Muslims and to attack any neighbouring tribe that still showed enmity to them.

The year 6 H was an active one; the Prophet ﷺ participated himself in two expeditions, and he ﷺ sent out fourteen military units on missions - this number does not include those missions that took place after the Battle of the Confederates but still in the year 5 H. Through these military expeditions and missions, the Prophet’s aims were to intensify his economic embargo against the Quraish and to, one by one, deal with those tribes that supported the Quraish. Also, the Prophet ﷺ sent out units to deal

with those tribes that aided the Quraish during the Battle of the Confederates, as well as those tribes that had betrayed the Muslims in the past or that openly declared Muslims to be their enemies. Here are the most important expeditions and missions that took place during the period that followed the Battle of the Confederates.

The Military Unit Of Muhammad Ibn Maslamah, ﷺ Which Was Sent To The Children Of Al-Qartaa

Of all polytheists in Arabia, the tribes of Najd were particularly active in waging war against the Muslims. The people of Najd were confident and felt that they were stronger than the Muslims, and to be sure, they were strong and they had a large number of fighters. In fact, the confederate army consisted, for the most part, of fighters from the tribes of Najd; there were six-thousand of them, and they were known to be ruthless and ferocious in battle. They came from the Ghatfaan, Ashja', Aslam, Fizaarah, and Asad tribes; and they all fought under the banner of Abu Sufyaan's army.

After the conclusion of the Battle of the Confederates, the first military unit the Prophet ﷺ dispatched was sent to Najd, to the Banu Bakr ibn Kilaab tribe, whose people resided in Al-Qartaa, along the side of Daryah, a highly populated city that lay on the road from Makkah to Basrah. It took seven nights to travel from Al-Madeenah to Al-Qaraa.

The Prophet ﷺ sent a unit of thirty men, who were headed by Muhammad ibn Maslamah ﷺ; their goal was to attack Banu Al-Qartaa, which was from the tribe of Bikr ibn Kilaab. Their attack took place on the 10th of Muharram, in the year 6 H.

Taking the enemy by surprise, Muhammad ibn Maslamah's unit won the battle very easily. Ten members of Banu Al-Qartaa were killed, and the rest fled, making it easy for the Muslims to take their camels and livestock as booty. During their homeward-bound journey, the Muslims captured a man named Thumaamah

ibn Uthaal Al-Hanafee, who was the leader of the Banu Haneefah tribe. The Muslims captured him but did not know who he was and what his standing was among his tribe.

Nonetheless, they took him back to Al-Madeenah and tied him up to one of the columns of the *Masjid*. The Companions ﷺ did not know him, but the Prophet ﷺ did, either through a previous encounter or through revelation. The Prophet ﷺ went out to him and said, "O Thumaamah, what is it that you have with you?"

"I have goodness with me, O Muhammad. If you kill me, you will have killed a man with a noble bloodline. If you bestow a favour upon me, you will have shown kindness to a thankful person. And if it is wealth that you want, then ask for whatever amount you desire." Thumaamah was then left alone until the following day, when the Prophet ﷺ again approached him and asked, "O Thumaamah, what is it that you have with you?"

Thumaamah replied, "I have what I told you about. If you bestow a favour upon me, you will be showing kindness to a thankful person." The Prophet ﷺ then left him until after the following day, when he ﷺ again asked him, "O Thumaamah, what is it that you have with you?" Thumaamah replied, "I have with me what I told you about," upon which the Prophet ﷺ said to his Companions ﷺ, "Release Thumaamah."

Having gained his freedom, Thumaamah went to a garden of date-palm trees that was situated near the *Masjid*; he took a bath, after which he returned, entered the *Masjid*, and declared, "I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah. O Muhammad, by Allah, I hated no face on the entire earth as much as I hated your face, but now your face has become the most beloved of faces to me. By Allah, I hated no religion as much as I hated your religion, and now your religion is the one I love most. And by Allah, I hated no country as much as I hated your country, and now your country has become the one I love above all other countries. I was intending to perform 'Umrah (the smaller

pilgrimage to Makkah) when your horsemen captured me, so what do you think I should do?" The Prophet ﷺ gave him glad tidings and ordered him to perform 'Umrah and thus fulfill his previous oath.

Upon arriving in Makkah to perform his first 'Umrah as a Muslim, Thumaamah ؓ was accosted by a man who said to him, "You have changed your religion?" This was an expression that was used in a derogatory manner, referring to a practice that was anathema to Arabs: Forsaking the religion of one's forbears. Thumaamah ؓ replied to the insult, "No, by Allah, instead I have embraced Islam with Muhammad, the Messenger of Allah ﷺ. And no, by Allah, not even a grain of wheat will come to you from Al-Yamaamah without the express permission of the Prophet ﷺ."^[1]

Thumaamah ؓ fulfilled this last vow of his, refusing to allow for wheat to be shipped from Al-Yamaamah to Makkah, which resulted in a grave crisis in Makkah, since its inhabitants relied on imports for their day-to-day needs. The fear of starvation absorbed the minds of Quraish's leaders, to the degree that they soon humbled themselves before their prime enemy, the Prophet ﷺ. They wrote him a letter, beseeching him to write to Thumaamah ؓ and to order him to allow his people to send food shipments to Makkah.^[2]

Even though he was at war with them, the Prophet ﷺ responded to the request of his people; he ﷺ wrote a letter to Thumaamah ؓ, instructing him to resume trade relations with the Quraish. Thumaamah ؓ of course obeyed the Prophet's command; he ؓ forthwith told his people that they could resume sending goods to the Quraish; and as a result, the fear of hunger was removed from the hearts of Makkah's inhabitants.

A number of lessons and rulings of jurisprudence can be derived from this story; here are some of them:

^[1] Refer to *Saheeh Bukhaaree* and *Saheeh Muslim* (as has hitherto been mentioned), and to *Nadratur-Na'eem* (1/320).

^[2] Refer to *Nadratur-Na'eem* (1/330).

- 1) In times of war, it is permissible to tie up a disbelieving prisoner in the *Masjid*.
- 2) One may show kindness to a disbelieving prisoner and free him without stipulation and without the taking of ransom money. To be sure, such acts of kindness, when bestowed on the right person, have extremely positive effects, as in the case of Thumaamah ؓ. Once the Prophet ﷺ freed Thumaamah ؓ without asking for anything in return, Thumaamah's outlook on life changed in an instant. All of the people and things he hated most - the Prophet ﷺ, the city of Al-Madeenah, the religion of Islam - became the very people and things that he loved and cherished most.
- 3) When one embraces Islam, it is legislated for one to take a shower, as is illustrated in the story of Thumaamah ؓ and of other of the Prophet's Companions ؓ.
- 4) Acts of kindness and generosity weed out hatred and allow love to grow in its place.
- 5) When a disbeliever intends or vows to do a good deed and he then embraces Islam, it is legislated for him to then go ahead and perform that deed, as is exemplified in the story of Thumaamah ؓ: He ؓ had intended to perform 'Umrah when he was a disbeliever but was only able to perform it after he embraced Islam. When he ؓ then asked what he should do, the Prophet ﷺ told him to perform 'Umrah and to thus go through with the vow he had made as a disbeliever.
- 6) Throughout this work, we have seen how Islam completely transforms a person; and in this regard, Thumaamah ؓ was no exception. No sooner did Thumaamah ؓ embrace Islam than he employed all of his talents, resources, and abilities for the service of Islam. He ؓ was even willing to sacrifice his livelihood, which hinged so much on good trade relations with the Quraish.

Abu 'Ubaidah Ibn Al-Jarraah's Unit That Was Sent To Saif-ul-Bahr

Abu 'Ubaidah's mission was just one more link in a series of attempts by the Prophet ﷺ to weaken Quraish's economy and to establish an embargo against them that would hurt them in the long-run. Along with three-hundred riders, Abu 'Ubaidah ibn Al-Jarraah ؓ was sent along the route of the seashore to look for, and perhaps overtake, one of Quraish's trading caravans. On the way, however, Abu 'Ubaidah's men began to run out of food; Abu 'Ubaidah ؓ ordered them to hand over all of the food they had with them, so that he ؓ could assess their situation based on the quantity of food that was left. A not too large quantity of dates was all that remained, and so Abu 'Ubaidah ؓ was forced to ration out a number of dates to each soldier every day; when the supply of dates became practically depleted, each soldier was allotted a portion of only one date per day. The situation, to say the least, became critical.

Nonetheless, the soldiers remained positive, trying to eat as little as possible for as long as possible without complaining. Jaabir ؓ, one of the members of the unit, said, "We would suck on a date, just as a child sucks (on some food), and then we would drink water over it. It would then be enough for us for the entire day until nighttime."^[1] Wahb ibn Kaisaan later asked Jaabir ؓ, "And how could a single date suffice you?" To which Jaabir ؓ replied, "We indeed missed that date when all of the dates ran out."^[2]

With nothing left to eat, Abu 'Ubaidah's men were then forced to eat tree leaves. Jaabir ؓ said, "We would use our sticks to strike the leaves on the bottom parts of trees; we would then moisten those leaves in water and eat them."^[3] Because the leaves on the bottom parts of trees are called Al-Khabat, Abu 'Ubaidah's unit

^[1] Refer to the *Sharh-An-Nawawee*, the commentary of *Saheeh Muslim* (13/84); and to *Abu Daawood*, the Book of Foods, chapter, "The Creatures of the Sea."

^[2] *Saheeh Bukhaaree* (4360).

^[3] Refer to *Sharh An-Nawawee* (13/84).

became known as the "Army of Al-Khabat."^[1]

The situation of the unit had a profound effect on Qais ibn Sa'd ibn 'Ubaadah ؓ, one of the men of the unit who was from a family whose members were known for their generosity. Taking three camels at a time, Qais ؓ slaughtered them and fed their meat to the men of the unit. After Qais ؓ slaughtered a total of nine camels, Abu 'Ubaidah ؓ forbade him from slaughtering any more.^[2]

While the unit's men were all in a state of extreme hunger, a large tide was washing in from the sea; and Allah ﷻ caused a huge whale to come out onto the shore. Jaabir ibn 'Abdullah ؓ later recounted the utter hugeness of the creature, saying:

We were travelling along the shore of the sea, when we saw on the seashore what appeared to be a huge sand hill. We went to it and saw that it was in fact a creature that was called Al-'Anbar. Abu 'Ubaidah said, "It is *Maitah* (i.e., an animal that dies not through slaughtering, but through natural causes, which makes it unlawful)." He then said, "No, rather, we are the messengers of the Messenger of Allah ﷺ, who are travelling in the way of Allah (i.e., for the cause of Allah, which is Islam). And (all of) you are forced out of necessity (and hunger), so eat." We stayed beside the creature for an entire month, until all three-hundred of us put on weight. I remember seeing us scoop out huge jars of fat from its eye sockets. And we would, for example, break off a piece of meat from it that was like a bull or that was like the size of a bull. Abu 'Ubaidah took thirteen of our men and made them sit in its eye socket. And we took one of its ribs and raised it (on the ground); then the man with the largest camel out of all of us rode underneath it. And we supplied ourselves with *Washaa'iq* of its meat (*Washaa'iq* is meat that is boiled but not completely cooked and that is taken as provision for a journey). When we arrived in Al-Madeenah, the Messenger of Allah ﷺ asked, "What held you back (i.e., what took you so long)?" We said, "We were following the caravans of the Quraish," and then we went on to mention to

[1] *Saheeh Buhaaree* (4361).

[2] *Saheeh Bukhaaree* (4361).

him to story of the (sea) creature.^[1] He ﷺ said, "It is sustenance that Allah brought out (of the sea) for you. And do you have with you any of its meat that you can feed us with." We then sent some of its meat to the Messenger of Allah ﷺ, and he ﷺ ate from it.^[2]

The strongest of all available proofs indicate that this mission took place before the Al-Hudaibiyah Accord, and not in *Rajab* of the year 8 H, as has been mentioned by Ibn Sa'd.^[3] What Ibn Sa'd mentioned is not true for two reasons: First, *Rajab* is one of the inviolable months, and the Prophet ﷺ would not send out military units during any of those months. And second, *Rajab* of the year 8 H falls under the period during which the Hudaiybiyyah Treaty was in effect, which means that a mission against the Quraish could not have taken place at that time.^[4]

Ibn Sa'd and Al-Waaqidee^[5] mentioned that the Prophet ﷺ sent Abu 'Ubaidah's unit to one of the districts of the Juhainah tribe. Ibn Hajar said, "This does not conflict with what is related in *As-Saheeh* (i.e., *Saheeh Bukhaaree* or *Muslim*), since it is possible that their mission was to achieve two goals, one involving a trading caravan of the Quraish, and the other involving a district of the Juhainah tribe. And it is also possible (based on what Ibn Sa'd mentioned in terms of the mission taking place in *Rajab* of the year 8 H) that they were heading towards the caravan not to fight with its people but to protect them from the Juhainah tribe. The view that their mission involved two goals - one related to a caravan of the Quraish and another to the Juhainah tribe - is strengthened by the fact that, according to a narration in *Muslim*, the unit was sent to Juhainah territory."^[6]

[1] Refer to *Saheeh Sunan An-Nasaaee*, by Al-Albaanee (may Allah have mercy on him) (3/910).

[2] Refer to *Sharh An-Nawawee* (13/87).

[3] Refer to *Ibn Sa'd's At-Tabaqat* (2/132) and to *Adh-Dhahabee's Al-Maghaazee* (pg. 519).

[4] Refer to *Al-Mujtama' Al-Madane* by Al-'Umaree (pg. 125).

[5] Refer to *Al-Maghaazee* (2/774) and to *As-Seerah An-Nabawiyah 'Ala Dau Masaadirihaa Al-Asliyyah* (pg. 480).

[6] Refer to *As-Seerah An-Nabawiyah Fee Dau Masaadirihaa Al-Asliyyah* (pg. 480).

Here are some of the lessons and morals of this story:

- 1) Abu 'Ubaidah ؓ showed a great deal of wisdom when he gathered all of the food that the individual members of his unit had with them. This was done in order to evenly distribute rations of food, so that everyone, and not just a few individuals, could come out alive from the crisis. Thinking about everyone's welfare was a principle that Abu 'Ubaidah ؓ learned over and over again from the practical example of the Messenger of Allah ﷺ.

Deriving a general principle from Abu 'Ubaidah's example, Imam An-Nawawee wrote, "Our associates (scholars of the same school of jurisprudence) as well as other scholars have said that it is recommended for fellow-travelers to put all of their food together, to make their food more blessed for them, to promote good relations among them, and to avoid having some of them eat their full, while others among them go hungry. And Allah knows best."^[1]

- 2) Qais ؓ, son of Sa'd ibn 'Ubaadah ؓ, showed generosity in the most difficult of circumstances. Many people give charity when they are wealthy, but it is a select few who give it when they themselves are not well off. Abu 'Ubaidah's unit was in Juhainah territory, and while they ؓ were there, Qais ibn Sa'd ؓ borrowed camels from a man from the Juhainah tribe. After Qais ؓ slaughtered a number of those camels, Abu 'Ubaidah ؓ forbade him from slaughtering any more, warning him that he ؓ should not overburden himself with debt when he had no money, for that would result in him not keeping his word to the Juhaneer man from whom he purchased the camels. Qais ؓ responded by reminding him that his father, Sa'd ؓ, was famous for paying off other people's debts, for providing for the needy, and for feeding the hungry. Qais ؓ then said, "Then do you not think that he will pay off debts for a people

^[1] Refer to *Sharh An-Nawawee* (13/86).

who are struggling in the way of Allah?"^[1] Qais ؓ said this to Abu 'Ubaidah ؓ because he had come to an agreement with the *Juhanees* man from whom he had taken the camels; according to terms of their agreement, Qais ؓ was purchasing the camels in order to slaughter them for the men of his unit, in return for which he ؓ promised to give a certain quantity of dates from Al-Madeenah. The *Juhanees* man agreed to those terms, and the transaction was finalized. Later on, when Qais's father, Sa'd ibn 'Ubaadah ؓ, found out that Abu 'Ubaidah ؓ had forbidden Qais ؓ from slaughtering the camels based on the argument that Qais ؓ had no wealth, he ؓ gave a gift to his son: four large gardens, each of which contained a very large quantity of dates.^[2] This gift obviously enabled Qais ؓ to quickly pay off his debt to the *Juhanees* man.

- 3) The members of Abu 'Ubaidah's unit were on the verge of starvation; a single date was the sum total of each man's nourishment for an entire day; and, we must remember, this quantity of food did not suffice them while they were comfortably seated in their homes, but instead when they were enduring the hardships of travel. Soon they ran out of dates, and were forced to eat tree leaves, but not even that situation made them lose sight of their principles and of what is lawful and forbidden in Islam.

They were passing by the *Juhanees* man who had sold camels to Qais ؓ, yet it never even occurred to them that they could raid his property and home, and seize his food or the food of his people. Had the same situation occurred during the pre-Islamic days of ignorance, they probably would not even have thought twice about raiding the *Juhainah* tribe if they were only mildly hungry, never mind hungry to the point of starvation. But the day they were actually in that situation was a day upon which they were

^[1] Refer to *Min Ma'een As-Seerah* (pg. 323), whose author was citing from *Az-Zarqaanee's Sharh* (2/282).

^[2] The *Sharh of Az-Zarqaanee* (2/282).

bearers of the message of Islam, a religion of truth and justice that came to save people from oppression and wrongdoing, and to preserve for them, among other things, their wealth and their honour; and so on that day they distinguished between what is lawful and what is unlawful, even though their extreme want and hunger would have made many lesser men forget that distinction in a matter of moments.

4) A clear ruling - although more explicitly stated elsewhere - was established in this story. For the purposes of eating, dead animals fall under one of three categories: animals that are slaughtered Islamically, animals that are slaughtered in a non-Islamic manner, and animals that die of natural causes. As a general rule, the only animals that are lawful for Muslims are those that are slaughtered Islamically (and, of course, the meat of the People of the Book). Animals that die of natural causes are not lawful; so if one comes across a dead cow on the road, one that was hit by a car or that died of other natural (i.e., non-slaughter related) causes, its meat is unlawful for him. But there are two exceptions to this rule: creatures of the sea and locusts. If a fish is found floating in the sea, a Muslim may eat it, and if a locust is found lying dead in a field, a Muslim may eat it as well. The ruling for fish is established in the story of Abu 'Ubaidah's unit as well as in other narrations.

Therefore, dead creatures of the sea - those that die of natural causes - do not fall under the ruling mentioned in the following Verse:

﴿حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى
النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ
دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمَةٍ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾﴾

“Forbidden to you (for food) are : Al-Maytatah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah’s Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 5: 3)

In another Verse, Allah ﷻ said:

﴿أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾﴾

“Lawful to you is (the pursuit of) water-game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihram (for Hajj or ‘Umrah). And fear Allah to Whom you shall be gathered back.” (Qur’an 5: 96)

It is authentically related from Abu Bakr As-Siddeeq ؓ, ‘Abdullah ibn ‘Abbaas ؓ, and a number of other Companions ؓ that “Water-game (from the above-mentioned Verse)” refers to what is hunted from the sea, and that “its use for food (also from the above-mentioned Verse, the literal translation of which is, ‘its food’)” refers to what dies in the sea (without being caught or hunted). And the following is related in *As-Sunan* from

Ibn 'Umar ؓ: "Made lawful for us are two dead creatures (i.e., creatures that have not been slaughtered) and two things with blood. As for the two dead creatures, they are fish and locusts; and as for the two things with blood, they are liver and spleen." This *Hadeeth* is *Hasan* (acceptable), and even supposing that it is a saying of a Companion ؓ, it takes on the ruling of a *Hadeeth* from the Prophet ﷺ, for when a Companion ؓ says, "Such and such has been made lawful for us, or such and such has been made forbidden for us," we can automatically and correctly conclude that he is referring to what the Prophet ﷺ made lawful or forbidden, since legislation came only through revelation to him ﷺ.^[1]

Furthermore, although it is true that the men of Abu 'Ubaidah's unit ate the dead sea creature out of necessity, there was no such necessity for the Prophet ﷺ to eat from its meat; and so, in eating its meat, the Prophet ﷺ was making it clear to everyone that its meat was lawful.

The Prophet's action of eating the meat that Abu 'Ubaidah ؓ brought back establishes another important principle for Muslim scholars. When the permissibility of something is clear to a scholar but not to other Muslims, it is legislated for him to do that thing - as long as it does not involve too much difficulty for him - in order to establish its permissibility for others. For example, suppose that a group of Muslims is travelling on a journey during which it is difficult for them to constantly remove their socks to wash their feet when they make ablution for prayer. They continue to remove their socks because they are not sure about the permissibility of wiping over one's socks with wet hands. A scholar that is among them would do well to conspicuously wipe over his socks, instead of removing them during ablution, so that doubt about the matter can be removed from the minds of the others.

^[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 123).

The Military Unit Of Abdur-Rahmaan Ibn 'Auf ﷺ

This unit was sent to Daumatul-Jandal, which was, as of then, the furthest land within Arabia that had been reached by the Muslim army. Daumatul-Jandal was situated three times farther from Al-Madeenah than it was from Damascus; it was located in the heart of the Arabian Desert, and it acted as a buffer zone between the Romans in Ash-Sham (Syria and surrounding regions) and the Arabs in the Arabian Peninsula. The inhabitants of Daumatul-Jandal were from the greater tribe of Kalb; they had become Christians as a result of their close proximity to and dealings with the Romans. This mission marked at least a second time that the Muslim army made their presence felt near Roman territory.

The leader of the unit was 'Abdur-Rahmaan ibn 'Auf ﷺ, one of the famous "ten who were given glad tidings of Paradise"; and he ﷺ was among the first to embrace Islam, from the select few who embraced Islam at the hands of Abu Bakr ﷺ in the early days of Islam; once a Muslim, 'Abdur-Rahmaan ﷺ followed the lead of Abu Bakr ﷺ and contributed greatly to the propagation of Islam.

The purpose of the mission was twofold, one purpose being to spread the message of Islam, and the other being to achieve key military objectives. To be sure, therefore, 'Abdur-Rahmaan's qualities and skills were the main reasons why he ﷺ was chosen to lead the mission.^[1]

As for the events that took place during the mission, 'Abdullah ibn 'Umar ﷺ gave a somewhat detailed account of them. He ﷺ said,

'Abdur-Rahmaan ibn 'Auf was summoned by the Messenger of Allah ﷺ, who said (to him), 'Make your preparations, for I am indeed sending you on a mission on this very day of yours or tomorrow, *In Sha Allah* (Allah willing).' I heard that and said (to myself), 'I will indeed enter and pray with the Prophet ﷺ in the

^[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/167, 168).

early morning, and I will indeed hear his advice (commands, instructions) to 'Abdur-Rahmaan ibn 'Auf.' I went early in the morning and prayed; upon arriving there, I saw that the following people were present: Abu Bakr ﷺ, 'Umar ﷺ, and people from the *Muhaajiroon*, among whom was 'Abdur-Rahmaan ibn 'Auf ﷺ. The Messenger of Allah ﷺ had commanded him to depart during the night to Daumatul-Jandal and to invite its people to Islam (but 'Abdur-Rahmaan ﷺ was still there). (And so) the Messenger of Allah ﷺ said to 'Abdur-Rahmaan, 'What has kept you behind from your companions (i.e., from the men of your unit)?' His companions had left in the last part of the night and by then had made camp at Al-Jurf; they were seven-hundred in total. 'Abdur-Rahmaan replied, 'O Messenger of Allah, I loved to make farewell to you while wearing my travel garments (i.e., this is the reason why I have tarried).' 'Abdur-Rahmaan had upon him a turban, which he had wrapped around his head. The Prophet ﷺ called him (to come closer) and made him sit before him. He ﷺ proceeded to undo 'Abdur-Rahmaan's turban with his hand, after which he ﷺ attired him in a black turban, the end of which he ﷺ made hang down between 'Abdur-Rahmaan's shoulders. He ﷺ said (to 'Abdur-Rahmaan), 'It is like this that you should wear a turban, O son of 'Auf.'

Ibn 'Auf was wearing his sword, and the Messenger of Allah ﷺ said (to him), 'Attack in the name of Allah, and in the path of Allah. And fight those who disbelieve in Allah. Do not wrongfully take from the spoils (before they are properly distributed), do not break your covenant, and do not kill an infant.'

The Prophet ﷺ then extended his hand and said, 'O people, beware of five things before they befall you: (1) Whenever a people cheat one another in the measurement (or weight of the goods they sell), Allah inflicts them with drought, and the quantity of their fruits (harvest) decreases, so that perhaps they will return (to the truth and to fair business practices). (2) Whenever a people break their covenant, Allah gives power to

their enemy over them. (3) Whenever a people refuses to pay *Zakaat* (obligatory charity), Allah withholds from them rain from the sky; and were it not for beasts, no rain would have descended upon them at all. (4) Whenever lewdness (fornication and adultery) appears among a people (i.e., becomes a widespread phenomenon or is practiced openly), Allah inflicts them with a plague. (5) And whenever a people rule by other than Verses of the Qur'an, Allah will cause them to divide into factions, and each faction will make the other taste pain and agony at its hands.'''^[1]

'Abdur-Rahmaan ؓ then caught up with his men ؓ, and they traveled together until they reached Daumatul-Jandal. Upon arriving there, 'Abdur-Rahmaan ؓ invited its people to embrace Islam and continued to do so for three days. In those early days following his arrival, they responded only with threats of war. But then on the third day, a breakthrough occurred. None other than the leader of the Kalb tribe embraced Islam, which signaled a great victory for the Muslims. His name was Al-Asbagh ibn 'Amr ؓ, and after he announced his entry into the fold of Islam, 'Abdur-Rahmaan ؓ immediately sent news of what happened to the Prophet ﷺ; he ؓ also sent Raafai' ibn Makeeth ؓ, a man from the Juhainah tribe, with a message, in which he ؓ informed the Prophet ﷺ that he wanted to marry someone from the Kalb tribe. The Prophet ﷺ wrote back, instructing him to marry the daughter of Al-Asbagh ؓ, Tamaadar ؓ. Having married Tamaadar ؓ and consummated his marriage with her, 'Abdur-Rahmaan ؓ took her back with him to Al-Madeenah. And because she later gave birth to 'Abdur-Rahmaan's son, Abu Salamah ؓ, she became known as Umm (mother of) Abu Salamah ibn (son of) 'Abdur-Rahmaan ibn 'Auf ؓ. In Al-Maghaazee, Al-Waaqidee mentioned that this unit went out for its mission in *Sha'baan* of the year 6 H.^[2]

^[1] Refer to *Nasbur-Raayah* by Az-Zayla'ee, (*Kitaab As-Sulh*) and to *Kanzul-'Ammal* by Al-Muttaqee Al-Hindee (Ba'ad 'Abdur-Rahmaan).

^[2] Refer to *Maghaazee Al-Waaqidee* (2/560-561).

The Lessons and Morals of This Story

- 1) In this story, we see yet another example of the Prophet's humbleness, as well as his love for his Companions ﷺ. The Prophet ﷺ could have ordered 'Abdur-Rahmaan ؓ to take off his turban and to wear another one and to put it on differently; but no, the Prophet ﷺ instead removed 'Abdur-Rahmaan's turban and attired him in another using his own noble hands. To be sure, as the Companions ؓ were watching him do that, their spirits were raised, making them want to work even harder to serve the religion that was manifested in the wonderful character of the Prophet ﷺ.

Whether it is a teacher and a student, a father and a son, or a spiritual leader and his pupil, the success of any of these and similar relationships hinges upon mutual respect, love, compassion, and understanding, as well as upon each party fulfilling its responsibilities towards the other. In this regard, the Prophet's relationship with his Companions ؓ was an unparalleled success - and that despite his many duties towards them, for he ﷺ was their Prophet, leader, teacher, trainer, guide, and commander all-in-one.

- 2) The Prophet ﷺ never let his Companions ؓ fall under the illusion that they were fighting for him or for his sake; to the contrary, he ﷺ always made it clear that all of their deeds, including the wars they fought, were for the sake of Allah ﷻ alone. Allah ﷻ said:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

“Say (O Muhammad ﷺ): “Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.” (Qur'an 7: 162, 163)

The Prophet ﷺ stressed this point when he ﷺ said, "Attack in the name of Allah," instead of in his name, the name of a tribe, or the name of a country. It was this firm belief in pure Islamic Monotheism that strengthened the Companions ؓ, so that they were able to accomplish so much in so little time. May Allah be pleased with them all.

3) War is harsh and unpleasant, but from the perspective of Muslims, whose hearts Allah ﷻ purified from jealousy, greed, and rancor, it is nothing more than ancillary to achieving the goal of upholding the truth and eradicating falsehood. For this reason, Muslims do not, out of malice, break their peace treaties or hurt the innocent and weak, which is why the Messenger of Allah ﷺ reminded 'Abdur-Rahmaan ؓ of certain important rules of engagement before sending him to Daumatul-Jandal. For one thing, the Prophet ﷺ warned him not to wrongfully take from the spoils of war before their proper distribution; furthermore, he ﷺ warned him not to break his covenants and agreements and not to kill children. On other occasions, the Prophet ﷺ would give similar instructions, for example warning his Companions ؓ not to mutilate the bodies of their enemies. Fighting, therefore, was a means to an end, and not something that was deeply-ingrained in the personalities of the Companions ؓ; so that even during times of war, they adhered to lofty manners and characteristics, resorting to violence when necessary and to kindness and mercy at all other times.

4) As I mentioned earlier, 'Abdur-Rahmaan ibn 'Auf ؓ contributed greatly to the spread of Islam, and he ؓ was blessed with qualities that enabled him to play a vital role in spreading Islam throughout his lifetime. He ؓ was forbearing, wise, intelligent, knowledgeable, and experienced; and upon arriving at Daumatul-Jandal, he ؓ used all of those qualities to avert war and to attract members of the Kalb tribe to Islam. And through the grace and mercy of Allah ﷻ, not just any man embraced Islam at 'Abdur-Rahmaan's hands, but the overall leader of the Kalb tribe himself. That Kalb's leader embraced

Islam at 'Abdur-Rahmaan's hands reminds us of two other Companions ؓ, who achieved a similar feat: Ja'far ibn Abee Taalib ؓ, at whose hands the king of Abyssinia, An-Najaashee (may Allah have mercy on him), embraced Islam; and Mus'ab ibn 'Umair ؓ, at whose hands the leaders of the Aus and Khazraj tribes embraced Islam. Incidentally, those three Companions ؓ - 'Abdur-Rahmaan ؓ, Ja'far ؓ, and Mus'ab ؓ - were among the first to embrace in Makkah; perhaps their training during the early days of the Prophet's mission had a lot to do with molding their character and making out of them men who attracted others to the Religion of Islam.

- 5) 'Abdur-Rahmaan's expedition marked the first time that Islam was applied outside of Al-Madeenah. Muslims and Christians lived side by side as inhabitants of the same country; the laws of Islam were applied on Muslims, while Christians adhered to their faith and paid *Jizyah* tax (head-tax) to the Muslims.
- 6) The leader of the Kalb tribe married his daughter off to 'Abdur-Rahmaan ibn 'Auf ؓ, in what was a marriage that united not just two families, but two peoples, the new Muslims in Daumatul-Jandal and the Muslims of Al-Madeenah. Without a doubt, once he became a Muslim, Al-Asbagh ibn 'Amr ؓ automatically became concerned with events that took place in Al-Madeenah and that had to do with the Prophet ﷺ and his Companions ؓ; but that concern certainly intensified after his daughter ؓ moved to Al-Madeenah in order to live with her husband, 'Abdur-Rahmaan ؓ. Becoming in-laws of 'Abdur-Rahmaan ؓ, Al-Asbagh ؓ and his people developed a strong link with the Muslims of Al-Madeenah.

This was not an isolated occurrence; quite the opposite, the Prophet ﷺ strove throughout his Prophethood to form close bonds with other tribes by marrying the daughters of tribal chieftains; such marriages led to many positive results; for example, we have hitherto seen how an entire tribe entered into the fold of Islam after the Prophet ﷺ married the daughter of that tribe's chief.

Punishing Treacherous Tribes: The Battle Of Banu Laihyaan, The Battle Of Al-Ghaabah, And Other Similar Battles

Banu Laihyaan

With the departure of the confederate army after their abortive attempt to destroy the Prophet ﷺ and his Companions ؓ, the Muslims went on the offensive, no longer having to fear for the safety of their homeland. It was now they who would initiate battles at whatever time they saw fit to pursue their military goals. Soon the time came to punish the Banu Laihyaan tribe, the very same tribe that had betrayed Khubaib ؓ and his Companions ؓ on the day that the Tragedy of Ar-Rajee' occurred; revenge had to be taken on behalf of that day's martyrs. And so, in Rabee'ul Awwal or Jumaadah Al-Oolah of the year 6 H, the Prophet ﷺ set out towards them with a small army of two hundred Muslims.

Misleading the Enemy

The land that was inhabited by the Banu Laihyaan tribe was situated more than two-hundred miles from Al-Madeenah - a great distance to traverse in those days. To be sure, it would not be an easy journey to undertake, but the Prophet ﷺ was determined to exact revenge for his Companions ؓ who were martyred because of the treachery of Banu Laihyaan.

As was his wont when it came to military matters, the Prophet ﷺ tried to mislead the enemy, so that the attack would come as a surprise to them. Certain precautions were necessary, for even though the Jews of Al-Madeenah had been banished to other lands, the hypocrites remained, and they, or enemies from nearby tribes, would, had they known, sent news to Banu Laihyaan about the Muslim army that was headed towards them. Therefore, the Prophet ﷺ announced that he was headed north, in order to attack areas in Ash-Sham (Syria and surrounding

regions); even his Companions ﷺ were unaware of the fact that their true intended destination was Banu Laihyaan territory to the south. Only when they had traveled about twenty miles northwards and then changed directions did they find out what their actual destination was. They changed directions at a place called Al-Batraa; they then traveled westwards for a while, after which they began to march directly southwards toward their true destination.

The People of Banu Laihyaan Flee

After their treacherous and vile behavior, and after they found out about the failure of the confederate army to achieve its goal, the leaders of Banu Laihyaan probably did not sleep very much. Without a doubt, they feared that the Muslims would, sooner or later, come after them. The entire tribe was in a state of emergency; scouts were sent out to look out for the approach of an army, and spies were dispersed throughout the region to try and ascertain whether the Muslims were coming to attack them. Because of their vigilance, which was a direct result of their fear, they found out about the approach of the Muslims as soon as their army drew near; thus they had ample time to flee. Given their intense fear of the Muslims, fighting was of course not an option. They headed towards the peaks of mountains, where it would not be possible for the Muslims to attack them.

When the Muslims arrived with their army, they made camp in the homes of Banu Laihyaan's tribesmen, and the next stage of the expedition began: small units were sent out to pursue the Banu Laihyaan, and the pursuit continued for two entire days. No one was found, however, yet the Prophet ﷺ stayed for two days in order to instill fear into their hearts, to challenge them to come out and fight - and, most importantly, to show them their strength, confidence, and ability to attack at will.^[1]

^[1] Refer to *Sulh Al-Hudaiybiyyah* by Baashmeel (pgs. 34 and 35).

Threatening the Polytheists of Makkah

Given that his army was close to Makkah, the Prophet ﷺ deemed it wise to take advantage of the opportunity to send a stern message to the Quraish. He ﷺ decided to engage in military exercises right outside of Makkah; the goals were simply to show their presence and to frighten the polytheists. The Prophet ﷺ and his Companions ﷺ rode until they reached the 'Usfaan valley, which was about two days travelling distance from Makkah. Once there, the Prophet ﷺ ordered Abu Bakr ﷺ and ten horsemen to ride towards Makkah. They continued to ride until they reached the Kuraa' Al-Ghameem valley, which is very close to Makkah.

The Quraish heard about their presence and thought that the Prophet ﷺ was preparing to mount an attack on Makkah. Now that the tables had turned in their war with the Muslims, the leaders of the Quraish had no confidence left in them; and as a result, they became terrified at the prospect of an attack; after all, they thought, if a number of horsemen were at Kuraa' Al-Ghameem, they were probably scouts for a large army behind them. The goal of inflicting terror into the hearts of the Quraish having been achieved, Abu Bakr ﷺ and his companions ﷺ returned safely to the Prophet ﷺ, after which the Muslim army began its homeward-bound journey to Al-Madeenah.^[1]

As they were heading back home, the Prophet ﷺ passed by the valley of Ghuraan, where a number of his Companions ﷺ had been betrayed and martyred. Upon arriving there, the Prophet ﷺ supplicated for them and invoked Allah ﷻ to have mercy on them.

The Battle of Al-Ghaabah

As I mentioned earlier, 6 H was an intensely busy year for the Muslims. Only a few nights after the Prophet ﷺ and his Companions ﷺ returned from the Battle of Banu Laihyaan, a man named 'Uyainah ibn Hisn Al-Fizaaree and a number of horsemen from the Ghatfaan tribe raided a place called Ghaabah, which was

^[1] Refer to *Sulh Al-Hudaiybiyyah* (pg. 37).

situated near Al-Madeenah, to its northern side, and which contained wealth and livestock owned by Muslims; in fact, some camels that were owned by the Prophet ﷺ were being herded there. 'Uyainah's men killed Dharr ibn Abi Dharr Al-Ghafaaree ؓ and took his wife, Lailaa ؓ, as a prisoner; during the raid, they took twenty camels, which they then steered back towards their homeland. When the Messenger of Allah ﷺ learned about what 'Uyainah did, he ﷺ did not go out with a contingent of fifty or one-hundred men; no, he ﷺ went out with five-hundred Companions ؓ to pursue 'Uyainah and his criminal accomplices who dared to disturb the peace near Al-Madeenah, to kill a Muslim, and to take away a female Muslim as a prisoner. Nonetheless, as serious as was his response to 'Uyainah's raid, the Prophet ﷺ wanted to make sure that the homeland was secure, and so he ﷺ left behind Sa'd ibn 'Ubaadah ؓ and three hundred men ؓ to guard Al-Madeenah.^[1]

It was at a mountain near the water source of Dhee Qarad that the Messenger of Allah ﷺ caught up to the enemy; in the fighting that ensued, the Muslims killed some of their men and managed to get back the camels.^[2] Salamah ibn Al-Akwa' ؓ stood out for his bravery even before the fighting took place. He ؓ was among a group of shepherds who were working in the area of Al-Ghaabah, and he single-handedly challenged the horsemen before the Prophet ﷺ and his Companions ؓ arrived on the scene. He preoccupied the enemy and delayed their escape from the area by firing arrows at them; bravery certainly played an important role in his efforts to engage the enemy, but so did skill, for he ؓ was renowned as one of the most skilled archers in Arabia. All by himself, he ؓ managed to save a number of camels from the enemy horsemen.^[3]

As for the woman who was captured by the Ghatfaan horsemen, her name was Lailaa ؓ, and she ؓ was the wife of Dharr ibn Abu Dharr ؓ, the lone Muslim who was killed during the raid. On her

^[1] Refer to *'Uyoon Al-Athar* by Ibn Sayyid An-Naas (2/72, 73).

^[2] Refer to *At-Taareekh As-Siyaasee Al-'Askaree* (pg. 327).

^[3] Refer to *Sulh Al-Hudaibiyah* (pg. 43).

own, and prior to the arrival of the Muslim contingent, she ﷺ managed to escape from her captors, riding back on one of the stolen camels that was owned by the Messenger of Allah ﷺ. Prior to her escape, Lailaa ﷺ vowed that, if Allah ﷻ saved her, she ﷺ would slaughter the camel upon which she ﷺ was riding - the very camel upon which she escaped; the only problem was that it was not her camel. Later, when she ﷺ informed the Prophet ﷺ about her vow, he ﷺ smiled and said, "A very bad way to repay it indeed!" which means: It carried you during your escape, and now you want to reward it by slaughtering it! The Prophet ﷺ then said, "No vow should be made (or fulfilled) when it involves the disobedience of Allah, or when it involves the dispensation (or disposal) of something that you (here, he ﷺ used a verb that addressed her directly) do not own."^[1]

Five nights after he ﷺ left to pursue the enemy, the Prophet ﷺ returned to Al-Madeenah.^[2] Because of the number of men he ﷺ took with him, this expedition is considered to be one of the largest that he ﷺ led in the attempts he ﷺ made, between the Battle of Banu Quraizah and the Battle of Khaibar, to punish the Arabs of Najd and to teach them a stern lesson.^[3]

In the period that followed, a number of units were sent out with the same goal; some of the missions were a complete success and others were not. One of the most important of missions during that period was headed by 'Ukkaashah ibn Maihsan Al-Asdee ﷺ, whose unit became known as the Al-Ghamr unit. Al-Ghamr is a water source that belonged to the Banu Asad tribe; it was two nights travelling distance away from Faid, which was a fortress along the road to Makkah.

^[1] Refer to *Sulh Al-Hudaiybiyyah* (pg. 45); also, refer to *At-Tirmidhee* (chapter: What has Been Related from the Messenger of Allah ﷺ Regarding the Fact that Vows Involving Sinning Should not be Made or Fulfilled), to *Saheeh Muslim* (chapter: A Vow that Involves the Disobedience of Allah ﷻ or that Involves the Dispensation of Something that One Does not Own Should Not be Fulfilled); and to *Musnad Ahmad* (to the *Hadeeth* of 'Imraan ibn Husain ﷺ).

^[2] Refer to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 327).

^[3] Refer to *Sulh Al-Hudaiybiyyah* (pg. 45).

The Prophet ﷺ sent out 'Ukkaashah's unit in Rabee'ul-Awwal of the year 6 H, and the intended target was the Banu Asad clan. By the time the unit reached the water source of Al-Ghamr, the people of Banu Asad had already fled and were scattered about on the peaks of nearby mountains. Although the people of Banu Asad were able to flee with their lives, they had no time to take along their livestock, a great quantity of which was left behind as easy pickings for 'Ukkaashah's unit. Having taught Banu Asad a lesson and taken two-hundred of their camels as booty, 'Ukkaashah ﷺ and his men ﷺ returned to Al-Madeenah.^[1]

Another important mission was led by Muhammad ibn Maslamah ﷺ; he ﷺ and his unit were sent to Dhil-Qissah, which was situated only 24 miles outside of Al-Madeenah, on the road to Ar-Rabdah. The unit's mission was to frighten Banu Tha'labah and 'Uwwaal, to teach them a lesson, and to deter them from future raids on livestock that belonged to Al-Madeenah's inhabitants and that was being herded either on the outskirts of Al-Madeenah or in grazing fields outside of Al-Madeenah.

In Rabee'-uth-Thaane of the year 6 H, Muhammad ibn Maslamah ﷺ set out with ten Muslims and reached the enemy at nighttime; they were, however, quickly surrounded by one-hundred men. Muhammad ibn Maslamah ﷺ and his Companions ﷺ fired arrows at the enemy in order to deter them from coming any nearer, but they were not able to hold on for long, for the enemy soon charged at them with spears and killed all of them, with the exception of Muhammad ibn Maslamah ﷺ, who was not dead but severely wounded. Because of his serious wounds, Muhammad ibn Maslamah ﷺ was not able to make the return journey to Al-Madeenah on his own, even though it was not too far away. But he ﷺ was then saved when a Muslim man passed by, saw him, and carried him all the way back to Al-Madeenah.^[2]

^[1] Refer to *Taareekh At-Tabaree* (2/640).

^[2] Refer to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 328).

The Prophet ﷺ immediately sent Abu 'Ubaidah 'Aamir ibn Al-Jarraah ؓ and a unit of forty men to the Banu Tha'labah and 'Uwwaal tribes; but by the time they reached their intended destination, it was too late: the enemy, expected an attack, had already fled, leaving behind their homes and some of their wealth. The unit took some camels as booty and steered them back to Al-Madeenah.^[1]

In Jumaada Al-Oolah of the same year, Zaid ibn Haarithah ؓ and one-hundred and seventy riders were sent to Al-'Ees, a place that was four nights travelling distance from Al-Madeenah. Their goal was to overtake a Makkan trading caravan that was returning from Ash-Sham (Syria and surrounding regions). Their mission was a success: They overtook the caravan, seized its goods, and captured some of its members (while the rest escaped). Among the prisoners were Abul-'Aas ibn Ar-Rabee', husband of Zainab bint Allah's Messenger ﷺ; Abul'Aas's mother, Haalah bint Khuwailid ؓ, who was the sister of the Khadeejah bint Khuwailid ؓ; and Mu'aawiyah ibn Abul-'Aas.^[2]

And in Sha'baan of the year 6 H, 'Alee ibn Abee Taalib ؓ headed a unit whose mission was to send a clear and stern message to the Banu Sa'd ibn Bakr tribe, for its leaders were mobilizing support for the Jews of Al-Madeenah. The unit consisted of one-hundred Muslims; when they reached their destination, they attacked the Banu Sa'd tribe, took some of their livestock as booty, and then safely returned to Al-Madeenah.^[3]

The Prophet ﷺ was making it clear to tribes in the region that he ﷺ would attack not only those who attacked Al-Madeenah directly, but also those who aided and abetted those who openly waged war against the Muslims. Had the Prophet ﷺ done nothing about Banu Sa'd's activities, they, and others like them, would have continued to provide substantial support to Islam's enemies without having

^[1] Refer to *Al-Waaqidee* (1/551).

^[2] Refer to *Muhammad Rasoolullah* by Muhammad Ridaa (pgs. 245, 246).

^[3] Refer to *At-Taareekh As-Siyaasee Al-'Askaree* (pg. 330).

to risk anything themselves. But as matters stood, they were made to realize that their movements, activities, and actions were being monitored and that the Prophet ﷺ was keeping a close watch on everything that was happening in Arabia.

Even though they were surrounded by enemies, the Muslims remained strong for the very reason that they took action early against their enemies, going after not only open enemies, but also seemingly neutral tribes who were providing material support to those enemies.

It is important to note here that, in order to decide on what missions were necessary, the Prophet ﷺ needed accurate intelligence reports about what was happening in the Arabian Peninsula. And other than revelation, the Prophet ﷺ had many means of obtaining the information he ﷺ needed: he ﷺ would send out scouts to spy on other tribes; members of other tribes who secretly embraced Islam would pass on information to him; non-Muslims who were allied to the Muslims or who felt sympathy towards them would also, on occasion, send news to him; and then there was the brilliant intuition and prescience of the Prophet ﷺ, who learned about things through intelligence and deduction. Consequently, the Prophet ﷺ was never taken by surprise - neither by an internal plot (of the hypocrites or Jews of Al-Madeenah) nor by external threats.

The Unit Of Kurz Ibn Jaabir Al-Faihree ﷺ **Is Sent To The 'Irniyyeen**

In Shawwaal of the year 6 H, a group of delegates visited the Prophet ﷺ. Some of the delegates were from 'Ukal, a tribe from Taim Ar-Ribaab, and the rest were from 'Urainah, a district in Bajeelah. They spoke about Islam with the Prophet ﷺ, and they said to him, "O Prophet of Allah ﷺ we are a people of livestock and not of planting fields," after which they made it clear that, because of a sickness that afflicted them, they did not want to stay in Al-Madeenah. The Messenger of Allah ﷺ instructed the delegates to go outside of Al-Madeenah and make camp there, since they did

not want to stay inside of it during their visit. He ﷺ generously provided them with a shepherd and, as has been related, a Dhaud of camels, which means anywhere from three to ten (or two and nine) camels; he ﷺ furthermore told them to drink from the camels' milk and to use the urine of the camels to treat their sickness.

The delegates went out until they reached Al-Hurrah, but once there, they did something despicable: They disbelieved after having believed, they killed the shepherd who was appointed to be their host, and they steered the camels away as they fled from Al-Madeenah.

As soon as the Prophet ﷺ heard about what they did, he ﷺ sent some of his Companions ﷺ to pursue them. The delegates turned criminals were apprehended; the command was given, and their hands and legs were cut off; furthermore, their eyes were smeared with heated nails, for that is what they had brutally done to the Muslim shepherd they had killed. That was their punishment, though they were not killed; they were, however, left at Al-Hurrah, where they died not too long thereafter. Qataadah, the narrator of this account, said, "It has been conveyed to us that, after this incident occurred, the Prophet ﷺ would encourage his Companions ﷺ to give charity and would forbid them from mutilating (enemy corpses)."^[1] Abu Qulaabah said, "These were people who stole, killed, and disbelieved after having had faith. And they waged war against Allah and His Messenger ﷺ."^[2]

Allah ﷻ said:

﴿ إِنَّمَا جَزَاؤُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفِهِمْ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ حِزْبٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾ (٣٣)

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Masaadiriha Al-Asliyyah* (pg. 478), and to *Saheeh Bukhaaree* (the Book of Battles), chapter, "The Story of 'Ukal and 'Urainah."

^[2] Refer to *As-Seerah An-Nabawiyah Fee Dau Masaadiriha Al-Asliyyah* (pg. 478).

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.”
(Qur’an 5: 33)

The majority of scholars hold that this Verse was revealed about the above-mentioned delegates from ‘Urainah and ‘Ukal; however, some scholars disagreed, mentioning other reasons that prompted its revelation. At any rate, what matters most are the implications and rulings contained in the words of the Verse, and not the specific incident that prompted its revelation.

Therefore, the rulings contained in the Verse continue to be applicable today. This is further established by the fact that scholars agree that the punishment for those who ‘do mischief in the land (i.e., those who cause people not to feel safe by engaging in robbery, killing, etc.)’ is applicable to both Muslims and disbelievers, even though the Verse was revealed about polytheists; hence the relevance of the rule: what matters most are the implications and rulings contained in the words of a Verse, and not the specific incident that prompted its revelation.

There is another point of interest regarding this incident. Mutilation is forbidden, yet the Prophet ﷺ ordered for the eyes of the delegates from ‘Urainah to be smeared with heated nails; it must be understood that the latter fact has nothing to do with the former. This is because the Prophet ﷺ smeared their eyes with heated nails as a just form of requital, since that is exactly what they had done to the Muslim shepherd; so here, the principle of an eye for an eye was applied, which had nothing to do with mutilating the delegates out of anger or malice.^[1]

The crimes of the delegates from ‘Urainah led to what is known as the ruling of Al-Hiraabah, which refers to “the recompense of

^[1] Refer to *‘Ilaaj Al-Qur’an Al-Kareem Lil-Jareemah* by Dr. ‘Abdullah Ash-Shinqeetee (pgs. 297, 298).

those who wage war against Allah and His Messenger and do mischief in the land." Allah ﷻ made it clear that *Al-Muhaariboon* (those who wage war against Allah and His Messenger and do mischief in the land; we'll adhere to the term *Al-Muhaariboon* for the purpose of precision) can be punished in any of four ways. Allah ﷻ described *Al-Muhaariboon* in such a way as to make us feel the truly disgusting nature of their crimes: They wage war against Allah ﷻ and His Messenger ﷺ, and they want to instill terror into the hearts of people, by killing them, robbing them, and usurping their wealth.

The punishment Allah ﷻ decreed for them is both just and merciful not just for them, but for the rest of people as well. They can be killed or crucified, in which cases people will no longer have to fear wrongdoing at their hands and can feel safe about walking on the streets or travelling on a road from one city to another. Or their hands and feet can be cut off from opposite sides, in which case they will remain alive but will no longer remain a threat to society; furthermore, they will serve as an example for anyone else who thinks about making a living out of killing and robbing people. And finally, they can be banished and removed from society, thus preventing them from repeating their crimes; others are deterred from committing the same crimes, and those that are punished can, in the process, be purified from their sins if they repent sincerely.

All sins require repentance from those who perpetrate them, and one does not know for which sin one will be punished in the Hereafter; therefore, one should not take any sin lightly; that being said, sins vary in that some are more serious than others, so that killing a person is not the same as a lesser sin. *Al-Muhaariboon*, to be sure, are perpetrators of some of the most serious and major of sins. Because they harm Muslims, their punishment in this life is disgrace and humiliation; as for the Hereafter, theirs will be "a great torment."

In the next Verse, Allah ﷻ excluded from that punishment those *Al-Muhaariboon* who go and repent before they are apprehended

or fall into the power of the Muslim authorities of the land. Here, in a wonderful manner, Allah ﷻ gives *Al-Muhaariboon* the opportunity to repent and encourages them not to delay their repentance lest they lose the chance to save themselves from disgrace and punishment in this world and in the Hereafter. Here is a point to consider: Without a doubt, to Allah ﷻ belongs the highest example; we cannot draw comparisons between Him and the creation, for He is far above such comparisons. While you keep this understanding in mind, consider how a president of a country gives amnesty to rebels: they will not be harmed if they put down their weapons; otherwise, if they are apprehended, they will be killed. A president resorts to this tactic out of selfish concerns: he is afraid for his life and for his position; after all, the rebels might one day oust him from power. But in the case of Allah ﷻ, Who is the All-Powerful, the Almighty, He ﷻ offers amnesty to *Al-Muhaariboon* purely out of His Mercy for His slaves on earth. For if *Al-Muhaariboon* put down their weapons and desist from harming Muslims, it is the general population of Muslims that will benefit in the process. Therefore, Allah ﷻ uses a wonderful approach to at once protect Muslims from transgression and encourage *Al-Muhaariboon* to repent sooner rather than later.

Another point to consider is that those *Al-Muhaariboon* who repent before they fall under the power of the police or government are more likely to be sincere in their repentance than *Al-Muhaariboon* who repent after they are caught and are potentially facing execution. Because *Shirk* (to associate partners with Allah in worship) is the only sin that Allah ﷻ does not forgive (in the case of *Shirk*, embracing Islam is required; in the case of all other sins, repentance is required), the understanding we should take from the above-mentioned verse is that *Al-Muhaariboon* who repent after they are caught do not achieve the same forgiveness that is gained by *Al-Muhaariboon* who repent before they are caught.

Allah ﷻ ended the two verses by affirming that He ﷻ is Oft-

Forgiving, Most Merciful - for those who repent and then lead upright lives; no one, therefore, should lose hope of the Mercy of Allah ﷻ; everyone, regardless of the gravity of their crimes, can be forgiven, with the exception of those who perpetrate *Shirk*.

Allah ﷻ said:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾ ﴾

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.”
(Qur’an 5: 33, 34)

In these Verses, Allah ﷻ provides a complete solution to violent crimes that have become a mainstay in today’s societies. If they were to be applied, one would not fear going out in the middle of the night; but, because of the grave consequences involved, one would fear becoming a robber or a killer (or some similar profession) for a living.

Eliminating The Most Vocal And Active Of Islam's Enemies

The Military Unit Of 'Abdullah Ibn 'Ateek ﷺ

The Jews of Banu An-Nadeer were expelled from Al-Madeenah, but in the minds of their leaders, their war against the Prophet ﷺ was far from over. Many of them went to Khaibar, from where they planned new acts of hostility against the Prophet ﷺ and his Companions ﷺ. One of the most vocal and active of their leaders was a man named Abu Raafai' Salaam ibn Abee Al-Huqaiq, who went so far as to offer a huge reward to the Ghatfaan and other tribes if they joined him in his war against the Muslims; he thus became one of the key figures who brought the confederate armies together and united them upon a single purpose: to destroy the Prophet ﷺ and all of his Companions ﷺ. And although it is true that he failed miserably in that attempt, he returned safely to Khaibar and therefore remained a dangerous threat to the Muslim nation, one that needed to be dealt with sooner rather than later. That is why the Messenger of Allah ﷺ sent a group of men from the *Ansaar* on a mission to accomplish a single goal: to kill Abu Raafai'; and he ﷺ appointed 'Abdullah ibn 'Ateek ﷺ as the leader of that mission.

Here is a synopsis of 'Abdullah ibn 'Ateek's account of what happened next. By the time 'Abdullah's unit reached its destination, the sun had just set, Abu Raafai' was inside of a

fortress that belonged to him, and people were returning with their grazing livestock. 'Abdullah ibn 'Ateek ﷺ said to his men ﷺ, "Sit down here, for I am going to talk nicely with the gatekeeper (and pretend that I am one of them); maybe I can then get inside." As 'Abdullah ﷺ approached the gate, he covered most of body and face with his robe, acting as if he had went out to relieve himself and was just now returning. Everyone had entered the fortress, and upon seeing 'Abdullah ﷺ in that condition, the gatekeeper called out to him, saying, "O slave of Allah, if you want to come inside, then enter, for I want to close the gate." 'Abdullah ﷺ entered and hid himself; meanwhile, the gatekeeper closed the gate, locked it, and hanged the keys up on a peg. When the gatekeeper left and no one was around, 'Abdullah ﷺ came out from his hiding place, took the keys, and opened the gates, allowing the members of his unit to enter the fortress with him. He ﷺ then waited for the opportune moment to find and kill Abu Raafai'.

According to Bukhaaree's narration of this story, 'Abdullah ibn 'Ateek ﷺ approached a room in which he saw his target, Abu Raafai'; sadly, however, Abu Raafai' was not alone. A number of men, who were paying him a social visit, were sitting down around him, engaged in a late-night, casual discussion. 'Abdullah ﷺ found a place to hide himself and waited until the guests left. When they finally did leave, 'Abdullah ﷺ climbed the stairs up towards Abu Raafai'. Every door 'Abdullah ﷺ went through he locked from the inside, so that even if people found out about him, no one would be able to reach him until he completed the mission of killing Abu Raafai'.

Abu Raafai' had made his way to his family; the room he was in was dark, and so when 'Abdullah ﷺ reached it, he could see nothing. "O Abu Raafai'," 'Abdullah ﷺ called out in a friendly tone.

"Who is it?" Abu Raafai' asked. 'Abdullah ﷺ thrust his sword in the direction of the voice but managed to deliver only a non-lethal blow. Abu Raafai' let out a scream, upon which 'Abdullah ﷺ

scuttled out of the room. His leaving in that manner was a ploy, for he returned a few moments later and said in a changed voice, "What was that voice I heard, O Abu Raafai'?"

"Woe upon your mother!" Abu Raafai' exclaimed. "Verily, there is a man in the house who just struck me with a sword." Now being sure where his target was, 'Abdullah ؓ delivered a mighty blow to Abu Raafai's body, albeit one that did not immediately kill him; and so 'Abdullah ؓ took the sharpest part of his sword and plunged it into the stomach of Abu Raafai' until it came out from his back, at which point 'Abdullah ؓ was sure that he ؓ had killed him.

'Abdullah ؓ then descended, opening door after door, until he reached some stairs. It is related that 'Abdullah's eyesight was weak, which explains what happened next. He placed his feet on a stair but thought that he had reached the ground; as a result, he fell down in the moon-lit semi-darkness of the night. Some part of his leg broke; he tied his turban around the injury and then made his way to the door. But he didn't leave; instead, he stayed there, saying to himself, "I will not leave here tonight until I found out for sure that I killed him." Around the time when 'Abdullah ؓ heard the crow of a rooster, a man leaned over a fence in the fortress and called out, "I am announcing the death of Abu Raafai', the businessman from the people of Hijaaz." Returning to his Companions ؓ, 'Abdullah ؓ informed them that Allah ﷻ had destroyed Abu Raafai' and that they better make haste if they wanted to escape.

The unit returned to Al-Madeenah, and 'Abdullah ؓ recounted to the Prophet ﷺ the events that transpired during their mission. The Prophet ﷺ said to him, "Extend your leg." 'Abdullah ؓ did so, and the Prophet ﷺ wiped over it. Commenting on what he felt next, 'Abdullah ؓ later said, "It was as if I had never been injured in the first place (i.e., my injury healed completely right there on the spot)."^[1]

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Death of Abu Raafai' (5/34)"; *Hadeeth* number: 4040.

Books of *Seerah* mention that, when Abu Raafai' was hit, his wife screamed. 'Abdullah ﷺ intended to kill her, but then held back, remembering that the Messenger of Allah ﷺ had prohibited them from killing women and children.^[1] Incidentally, 'Abdullah ibn 'Ateek ﷺ spoke the Jewish language and used it to communicate with Abu Raafai's wife and family.

The above-mentioned synopsis is taken from *Saheeh Bukhaaree*, from a narration that was related by 'Abdullah ibn 'Ateek ﷺ himself. The books of *Seerah*, however, add that all of the members of 'Abdullah's unit took part in the killing of Abu Raafai'; in fact, when they returned to Al-Madeenah, each one of them claimed to have delivered the final and lethal blow to Abu Raafai'. The Prophet ﷺ asked them to bring their swords, and when they presented them to him, he ﷺ pointed to one of the swords and said that it was the one that killed Abu Raafai'; and that sword belonged to 'Abdullah ibn Unais ﷺ, one of the men of the unit. The Prophet ﷺ pointed to remnants of food on the blade of 'Abdullah ibn Unais's sword, which indicated that his sword had penetrated the stomach or chest area of Abu Raafai', so deeply, in fact, that it became covered with food that was being digested inside of Abu Raafai's body.^[2]

At first glance, one might be led to conclude that there is a contradiction between 'Abdullah's account in *Saheeh Bukhaaree* - which mentions that 'Abdullah ibn 'Ateek ﷺ delivered the lethal blow - and the accounts mentioned in books of *Seerah*; in reality, however, there is no contradiction. 'Abdullah ibn 'Ateek ﷺ was merely mentioning what happened from his perspective, explaining that he thought that he had killed Abu Raafai'; that in no way means that others did not participate with him in Abu Raafai's killing, for he ﷺ himself did not deny that in his

[1] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/168).

[2] Refer to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/91,92); to *Al-Maghaazee* by *Al-Waaqidee* (1/294); to *Al-Maghaazee An-Nabawiyyah*, by *Az-Zuhree* (pg. 114); and to *Al-Bidaayah Wan-Nihaayah* (to the chapter titled, "The Death of Abu Raafai', the Jew").

narration. What we can safely conclude, therefore, is that the various narrations explain one another; each person saw what happened from his own perspective; nothing proves this more clearly than the fact that they each claimed to have delivered the final, lethal blow to Abu Raafai'.

Incidentally, books of *Seerah* mention the names of the men who were a part of 'Abdullah ibn 'Ateek's unit; they were Mas'ood ibn Sinaan ؓ, 'Abdullah ibn Unais ؓ, Abu Qataadah Al-Haarith Ar-Rib'ee ؓ, and Khuzaa'ee ibn Aswad ؓ.

The Lessons and Morals of This Story

- 1) Every single member of this unit was from the Khazraj tribe, the members of which felt the need to compete with their brothers from the Aus, who had had the honour of killing one of the most notorious enemies of Islam, Ka'ab ibn Al-Ashraf. The spirit of competition between the Aus and the Khazraj was healthy to say the least, for they were competing to perform good deeds and to achieve the Good Pleasure of Allah ﷻ, and not to achieve any worldly gain or glory.^[1]
- 2) From a military perspective, one sees the benefit of learning foreign languages, especially those spoken by the enemy. We have hitherto seen how the Prophet ﷺ commanded Zaid ؓ to learn the language of the Jews; and in this story, we see how a command of their language enabled 'Abdullah ibn 'Ateek ؓ to enter Abu Raafai's fortress without being detected. He ؓ also spoke in their language to Abu Raafai's wife, and thus was able to enter their room without arousing too much suspicion.
- 3) The entire planning process of 'Abdullah ibn 'Ateek's unit was admirable, especially the part that involved deciding on how to enter the fortress. 'Abdullah ؓ resolved to go alone and to try to find a way to enter. He ؓ acted normally, so as to not arouse the suspicion of the guard. And everything that followed - from acting as though he had just come back from

^[1] Refer to *At-Taareekh Al-Islaamee* (6/177).

- relieving himself, to finding a hiding place from which he could observe the guard, to waiting for the opportune moment to take the keys and allow his companions to enter - attested to both the intelligence and ability of 'Abdullah ibn 'Ateek ؓ.
- 4) This story provides a wonderful example of how Allah ﷻ takes care of his obedient slaves, for as long as 'Abdullah ibn 'Ateek ؓ was on his mission, he ؓ did not feel the pain of having broken his leg. Only when his mission was completed and he ؓ no longer needed to exert himself did the pain return; it was then that the men of his unit were forced to carry him. And then when he ؓ informed the Prophet ﷺ about his situation, the Prophet ﷺ performed a miracle by the permission of Allah ﷻ, and 'Abdullah's leg healed right there on the spot.
 - 5) The Prophet ﷺ strove throughout his lifetime to train his Companions ؓ, to raise them to higher levels of piety and righteousness. His training did not always involve direct commands; sometimes he ﷺ sent a message to his Companions ؓ through more subtle means, such as in the above-mentioned story, in terms of how he ﷺ appointed 'Abdullah ibn 'Ateek ؓ and not 'Abdullah ibn Unais ؓ to lead the mission.

To be sure, 'Abdullah ibn Unais ؓ was the more experienced of the two men: He ؓ had been present during the 'Aqabah pledge, he participated in the Battle of Badr, and he performed Prayer towards both *Qiblahs* (Jerusalem and Makkah); in short, he ؓ was among the first group of the *Ansaar* to embrace Islam. His military prowess was also an undeniable quality of his; indeed, on one occasion, the Prophet ﷺ sent him alone on a mission to kill Sufyaan ibn Khaalid Al-Hudhalee (Sufyaan, as we have previously discussed, was preparing an army to attack Al-Madeenah); 'Abdullah ibn Unais ؓ successfully completed that mission and returned safely to Al-Madeenah.

In spite of his qualities and achievements, 'Abdullah ibn Unais ؓ was not the leader of the unit that was sent to kill Abu Raafai'; instead, he was simply a member of the unit and a subordinate of its

leader, 'Abdullah ibn 'Ateek ؓ. Here, the Prophet ﷺ was training his Companions ؓ to be good followers, just as they were being trained to be good leaders; and he ﷺ was also preparing them to follow the commands of whoever was appointed leader over them, regardless of that leader's status or ranking or background. On a similar note, the Prophet ﷺ would send the two best Companions, Abu Bakr ؓ and 'Umar ؓ, on missions in which someone else was appointed as leader over them. Also, it must be remembered that, for military missions, the Prophet ﷺ needed to appoint not the best man, but the best man for the job. And in the case of the unit sent to Abu Raafai', one appreciates the skill and intelligence that 'Abdullah ؓ employed to successfully complete his mission.

The Unit Of 'Abdullah Ibn Rawaahah ؓ

News of a dangerous threat to the Muslims was conveyed to the Prophet ﷺ in Al-Madeenah. The leader of Khaibar's Jews after the death of Salaam ibn Abee Al-Huqaiq, Al-Yusair ibn Razaam, was mobilizing the Jews of the north to fight against the Prophet ﷺ and his Companions ؓ. Al-Yusair did not stop there; he further tried to convince the tribe of Ghatfaan and their allies to join in their cause. It was as if the battle of the confederates was taking shape to happen all over again.

When the Prophet ﷺ heard about this news, he ﷺ didn't want to take any decisive action without first ascertaining whether the news was true or not; and to that end, he ﷺ sent 'Abdullah ibn Rawaahah ؓ and a number of other Muslims as scouts, with the mission of finding out what the Jews of Khaibar were up to. The scouts went and found out that the news was true. This was sufficient cause for action, and so the Prophet ﷺ sent out a unit of thirty horsemen to Khaibar; one of them was 'Abdullah ibn Unais ؓ, and their leader was 'Abdullah ibn Rawaahah ؓ.

When they reached Khaibar, they went to Al-Yusair and said to him, "The Messenger of Allah ﷺ has sent us to you in order to appoint you as leader of Khaibar." They continued to talk to him in this manner until he finally agreed to return with them to Al-

Madeenah in order to engage in talks with the Prophet ﷺ. But he stipulated taking twenty-nine of his men along with him. Each of them, including Al-Yusair, rode behind a Muslim on the same horse; and 'Abdullah ibn Unais's riding partner was Al-Yusair.

When they reached Baqarqarah Thiyaar, which was situated about six miles outside of Khaibar, Al-Yusair began to regret his decision to go to the Messenger of Allah ﷺ. He reached down for the sword of his riding partner, but 'Abdullah ibn Unais ؓ, seeing what Al-Yusair was doing, attacked him and cut off his leg with his sword. Al-Yusair quickly responded by striking 'Abdullah's face with a stick of some kind, a blow that resulted in a serious fracture. Fighting ensued among all the riders, and in the end, each Muslim managed to kill his Jewish riding partner, except for one, who succeeded in escaping on foot. When 'Abdullah ibn Rawaahah's unit returned safely to Al-Madeenah, the Prophet ﷺ spit on the wound of 'Abdullah ibn Unais ؓ; as a result, it did not fester; nor did it thereafter cause any pain or harm to 'Abdullah ibn Unais ؓ.

'Abdullah ibn Rawaahah's unit went out in the month of Shawwaal, of the year 6 H.^[1] His mission was one of the last missions of the year 6 H, a year during which the Muslims engaged the enemy perhaps more so than ever before. This was not surprising, for at the end of the previous year the Prophet ﷺ proclaimed, "Now, we will attack them, and they will not attack us." The offensive campaign of the Muslims paid off many dividends: enemies were struck down, coalitions were broken apart, and armies were deterred from attacking Al-Madeenah. In short, fear was instilled into the hearts of the enemy. But shortly thereafter, such a rigorous schedule of military missions, especially against the Quraish, became unnecessary; the war was going to be won through mainly peaceful means, a new stage of foreign policy that began with a clear victory for the Muslims - the Treaty of Al-Hudaibiyyah.^[2]

^[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 477).

^[2] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/189-192).



The Manifest Conquest
The Treaty Of Al-Hudaibiyyah





Its History, Its Causes, And The Prophet's Departure For Makkah

Its History And Causes

On Monday, the 1st of Dhil-Qai'dah, of the year 6 H^[1], the Messenger of Allah ﷺ left Al-Madeenah and, along with his Companions ﷺ, headed towards Makkah in order to perform 'Umrah (the smaller pilgrimage to Makkah).^[2] The cause of the expedition was simple: The Prophet ﷺ saw a dream about going to Makkah; and as opposed to the dreams of common people, the dreams of Prophets ﷺ are always true. Basically, the Prophet ﷺ saw in a dream that he ﷺ was entering Makkah with his Companions ﷺ in order to perform 'Umrah; and he ﷺ was steering animals that were to be slaughtered during the pilgrimage. When the Prophet ﷺ informed his Companions ﷺ about his dream, they became extremely happy.^[3] The Ka'bah was the House of Allah, and it had been a long time since the Companions ﷺ had last seen it. They longed to visit it and to perform circuits (*Tawaaf*) around it; of all the Muslims, the *Muhaajiroon* longed for Makkah the most; they were born there, they were raised there, they loved it a great deal, and they left it only because they were

^[1] Scholars unanimously agree on this date; refer to *Al-Majmoo'* by *An-Nawawee* (7/78).

^[2] Refer to *Nadratur-Na'eem* (1/334).

^[3] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat-ur-Rasool* (2/495).

forced to leave. Extremely pleased with the news, everyone prepared for the upcoming blessed journey to Makkah.^[1]

The Prophet ﷺ encouraged neighbouring Muslim Bedouins to accompany him during the pilgrimage, for he ﷺ feared that the Quraish would try to prevent him from reaching the Ka'bah. That fear was certainly warranted, given the latest reports that were reaching the Prophet ﷺ, reports which clearly indicated that the Quraish from the south and the Jews of Khaibar from the north had signed a military treaty, in which they agreed to form an alliance against the Muslims of Al-Madeenah. But, as we will see shortly, one of the benefits of the Prophet's pilgrimage that year was to bring an end to the Quraish-Khaibar alliance.

According to all Arabs, the Quraish, in principle, had no right to prevent the Prophet ﷺ from entering Makkah. In the minds of all Arabs, the Ka'bah was not the property of the Quraish; rather, it was the heritage of their father, Ismaa'eel ؑ. And so the Quraish had no right to arbitrarily choose who was allowed to visit Makkah, which meant that the Prophet ﷺ and his Companions ؓ had every right to enter Makkah and visit the Ka'bah.^[2]

News of the Prophet's departure from Al-Madeenah quickly spread among the tribes of Arabia. In general, Arabs sympathized with the Prophet's desire to perform 'Umrah, especially considering the fact that he ﷺ openly declared that he ﷺ had not come out for war, but simply to make the pilgrimage to Makkah. Thus, in terms of popular support in Arabia, the Prophet ﷺ had just won an important victory.

The Prophet ﷺ and his Companions ؓ took off all stitched clothing and attired themselves in the clothing that is permissible during a pilgrimage to Makkah. Having marked certain camels with blood, indicating that they were to be sacrificed during the pilgrimage, the Prophet ﷺ and his Companions ؓ entered into the inviolable state of 'Umrah at a place called Dhil-Hulaifah.

^[1] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 273).

^[2] Refer to *Qiraa'ah Siyaasiyyah Lis-Seerah An-Nabawiyyah* (ps. 213, 214).

That the Prophet ﷺ did not go out to fight in no way meant that he ﷺ was carefree or careless; to the contrary, he ﷺ took all necessary precautions to ensure the safety of his Companions ؓ, for there were still many enemies across Arabia that wanted to do harm to them. For one thing, the Prophet ﷺ sent Bishr ibn Sufyaan Al-Khuzaa'ee ؓ to spy on other tribes, to make sure that no one was preparing to ambush the Muslims.^[1] Also, the Prophet ﷺ sent twenty scouts ahead of the army to make sure that the road to Makkah was safe. Al-Waaqidee (may Allah have mercy on him) confirmed this fact when he wrote: "The Messenger of Allah ﷺ summoned 'Abbaad ibn Bishr ؓ and placed him at the front of a group of twenty horsemen, among whom were men from both the *Muhaajiroon* and the *Ansaar*."^[2] The mission of the scouts was obvious: They were to come back with news of any potential threat, and they were to gather as much pertinent information as possible about the enemy.

Dhil-Hulaifah is just outside of Al-Madeenah; and while the Muslims were there preparing to enter into the inviolable state of being pilgrims, 'Umar ؓ gave an important recommendation to the Prophet ﷺ. He ؓ said, "Without carrying any weapons or armour, you are entering upon a people who are your declared enemies?" The Prophet ﷺ acted immediately on 'Umar's suggestion, ordering for certain people in Al-Madeenah to undertake the task of loading weapons onto camels and transporting them alongside the pilgrims in case of an emergency.^[3] True, the Muslims had no intention of fighting, but they were travelling into the heart of enemy territory. The enemy had weapons, and it was very much possible that they would use their weapons to harm the Muslim pilgrims. Although harming pilgrims would have tarnished the reputation of the Quraish, 'Umar ؓ knew that they hated the Muslims so much that they might very well be willing to take

^[1] Refer to *Marwiyaaat Ghazwatul-Hudaibiyah* by Al-Hakamee (pgs. 58, 59).

^[2] Refer to *Maghaazee Al-Waaqidee* (2/974).

^[3] Refer to *Taareekh At-Tabaree* (2/622).

the risk of attacking the Muslims, regardless of the consequences; hence the wisdom behind 'Umar's advice.^[1] 'Umar ﷺ understood very clearly that the enemies of Islam are always looking for the opportunity to inflict Muslims with harm. And appreciating the wisdom of 'Umar's suggestion, the Prophet ﷺ acted upon it immediately, taking the necessary steps to ensure that weapons would be available to them in the event of an ambush or attack.

The Prophet ﷺ Reaches 'Asfaan

When the Messenger of Allah ﷺ reached 'Asfaan, he ﷺ was met by Bishr ibn Sufyaan Al-Ka'bee Al-Khuzaa'ee ﷺ. Bishr ﷺ said, "O Messenger of Allah, the Quraish has heard about your journey. And they have come out with their women and children (i.e., they are prepared for a long confrontation; also, the women and children will try to dissuade them from fleeing from battle). They have attired themselves in leopard skins, and they have vowed to Allah that you will never be able to enter upon them by force." The Messenger of Allah ﷺ said, "O Waih Quraish (Waih is an expression that signifies mixed feelings of mercy, compassion, and pain); they are consumed with thoughts of war. What would it hurt them if they allowed me to deal freely with the people? If they (people other than the Quraish) killed me, the Quraish would have what they wanted. And if Allah grants me victory over them, the Quraish would enter into the fold of Islam and would only gain in the process. And if they do not do either of those things, they will fight, and it is true that they have some strength. But what does the Quraish think (will happen in the end)? By Allah, I will continue to struggle against them upon that which Allah has sent me with or I will die in the process ("Or I will die in the process" is one interpretation of the final words of this hadeeth; another interpretation is, "By Allah, I will continue to struggle against them upon that which Allah has sent me with

^[1] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Ar-Rasool* (pg. 489).

until I am the last man remaining to fight against them”^[1]

Because the Quraish was preparing to prevent the Muslims from entering Makkah, the Prophet ﷺ was left with a difficult decision; and as always when a difficult decision needed to be made regarding a military matter, the Prophet ﷺ consulted his Companions. He ﷺ presented them with two options: Either they could attack the Ahaabeesh who had come out to help the Quraish against the Muslims. Or they could take a route that led them to Makkah, and they would then fight anyone who tried to stop them. The first option involved a greater degree of aggression, for it was the Muslims who would initiate the fighting. The second involved a more peaceful stance; they would show that their sole intention was to enter Makkah, and they would fight only when someone else attacked them.

Abu Bakr ؓ recommended the second option: that they should avoid fighting and continue onwards to complete the objective they had set out to achieve, which was to perform 'Umrah. This way, they would fight only if they were attacked first. The Prophet ﷺ was convinced that Abu Bakr's view was correct, and so they took a path that would lead them not to Quraish's army but to Makkah.^[2] When polytheist horsemen drew near to the Muslim pilgrims at 'Asfaan, the Prophet ﷺ performed the Fear prayer with his Companions ؓ.

The Messenger Of Allah ﷺ Changes Direction And Then Makes Camp At Al-Hudaibiyyah

The Prophet ﷺ chose not to confront the Quraish; so when he ﷺ found out that Khaalid ibn Al-Waleed and a contingent of fighters

^[1] *Saheeh Bukhaaree*, The Book of Stipulations, chapter, "Making Conditions for Jihaad (3/237); *Hadeeth* number 2732. Also refer to *Musnad Ahmad* (The First Musnad of the Koofiyyoon); to *Mo'jam At-Tabaraanee Al-Kabeer*; to Ibn Hishaam's *As-Seerah An-Nabawiyyah*; and to Muhammad ﷺ, which is authored by Muhammad Ridaa.

^[2] Refer to *Malaamaah Ash-Shoorah Fid-Da'wah Al-Islaamiyyah* by Shaikh 'Adnaan An-Nahwee (pg. 160).

from the Quraish were blocking the road that led to Makkah, he ﷺ decided to change course and avoid having to face the polytheists. Al-Liwaa Mahmood Shait correctly pointed out that the Muslims changed course not because they feared Quraish's army, but simply because they were determined to achieve their primary objective of performing 'Umrah, and if they could achieve that goal without fighting, then so much the better. Had the Muslims been afraid, they would have retreated to Al-Madeenah, and they certainly would not have ventured deeper into Quraish territory. But since they did travel into the heart of Quraish's stronghold, it is clear that they were not in the least afraid of the Quraish.^[1]

The Prophet ﷺ said to his Companions ﷺ, "Who is the man who will lead us along a road that is different from the road that they are upon?" Here, the Prophet ﷺ was of course not asking for anyone to reply; instead, he ﷺ was asking for someone who knew the area well and who could direct them along little used pathways. A man ﷺ from the Aslam tribe responded, "I will, O Messenger of Allah," after which he ﷺ proceeded to lead the Muslims along rough terrain between mountain passes. The Companions ﷺ found it very difficult to travel along that route, but they finally came out onto a flatland at the end of the valley, at which point the Messenger of Allah ﷺ said to his Companions ﷺ, "Say, 'We ask Allah for forgiveness, and we repent to him.'" After they ﷺ said what he ﷺ told them to say, he ﷺ said, "By Allah, it was the *Al-Hittah* that was presented to the Children of Israel (i.e., when they were asked to enter the gate in prostration and to say, 'Forgive us'), but they did not say it (i.e., they did not ask Allah to forgive them as you have just done)."^[2]

The Prophet ﷺ ordered his Companions ﷺ to travel towards the right, on a path that would lead them to the mountain pass of *Al-Miraar*, and to descend to *Al-Hudaibiyyah*, which was situated south of Makkah. Since *Al-Madeenah* is to the north of Makkah,

^[1] Refer to *Ar-Rasool Al-Qaaid* by Shait Khattaab (pgs. 186, 187).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/338), and to *Muhammad ﷺ* by Muhammad Ridaa.

they, in effect, took a winding road around Makkah to its other side. The army traveled so quietly and stealthily that no one from the enemy either heard or saw them. By the time Khaalid ibn Al-Waleed found out that they had gone by him, it was too late; he became afraid that, since Makkah was left virtually unprotected, the Muslims would attack it and force their way to the Ka'bah. And so he hurried back in order to warn Makkah's inhabitants about the Muslim army and to make preparations to face them in battle.

Without a doubt, the people of the Quraish were in a state of shock when they realized that the Muslim army, unbeknownst to anyone from the Quraish, had made camp at Al-Hudaiybiyyah. In their minds, Makkah was now threatened by a direct attack, one for which the Quraish would have no adequate response, since Khaalid and the army of the Quraish were still outside of Makkah - although they were quickly making their way back to respond to the threat.

“Al-Qaswaa (The Prophet's Camel) Did Not Kneel Down Without A Good Reason; That Is Not Its Character; Instead, It Was Prevented (From Continuing Onward) By The One Who Prevented The Elephant (Of Abraha From Proceeding Onward Towards Makkah)”

When the Messenger of Allah ﷺ drew near to Al-Hudaibiyah, his camel, *Al-Qaswaa*, knelt down to the ground. The Companions ؓ, who wanted it to get up so that they could reach Makkah without delay, said, “Without any justifiable reason, *Al-Qaswaa* has knelt to the ground,” to which the Prophet ﷺ responded, “*Al-Qaswaa* did not kneel down without a good reason; That is not its character; instead, it was prevented from continuing onward by the One Who prevented the elephant [of Abraha from proceeding onward towards Makkah (i.e., just as Allah prevented Abraha's elephant from entering Makkah, He was preventing *Al-Qaswaa* from doing the same)].” The Prophet ﷺ then said, “By the One Who has my soul in His Hand, they (the Quraish) will not ask me for something by which they are honouring the sanctified things of Allah (in this

case, the avoidance of fighting in the inviolable city of Makkah), except that I will give it to them (give them what they ask for in that regard).”^[1]

The Prophet ﷺ then prodded *Al-Qaswaa*, and it jumped up. Knowing that entry into Makkah was not intended for them, the Prophet ﷺ changed course and proceeded until he ﷺ stopped to make camp at the furthest extreme of *Al-Hudaibiyyah*, at the well of *Thamad*. *Thamad* contained very little water, so it did not take long for the Companions ﷺ to empty it out. Having then ran out of water, they complained of thirst to the Prophet ﷺ. He ﷺ took out an arrow from his quiver and ordered them to place it in the well; as a result, and by the permission of Allah ﷻ, water gushed forth from the well, and they all drank until the thirst of every single one of them was quenched. According to one narration, the Prophet ﷺ was sitting on the edge of the well, when he ﷺ asked for water to be brought to him. He ﷺ took the water that was brought to him, and he ﷺ rinsed it in his mouth; he ﷺ then spit it out into the well, and as a result, it gushed forth with water. The two accounts do not conflict with one another, for as Ibn Hajar mentioned,^[2] both events occurred, a view that is strengthened by a narration that *Al-Waaqidee* related from ‘*Urwah*.^[3] According to that narration, the Messenger of Allah ﷺ rinsed some water in his mouth and spit it out into a bucket; he ﷺ then spilled the contents of the bucket into the *Thamad* well, after which he ﷺ took an arrow out of his quiver and cast it into the well. He ﷺ then invoked Allah ﷻ for help, and water began to shoot up from the well.^[4]

^[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 484); and to *Saheeh Bukhaaree*, the Book of Stipulations, chapter, “Conditions for *Jihaad*, Making Peace with the Enemy, and Writing Down Conditions.”

^[2] Refer to *Al-Fath* (11/164); *Hadeeth* numbers: 2731, 2732.

^[3] From the narration of *Abul-Aswad* from him, as has been mentioned by *Ibn Hajar* in *Al-Fath* (11/164).

^[4] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 484); and to *Saheeh Bukhaaree*, the Book of Stipulations, chapter, “Conditions for *Jihaad*, Making Peace with the Enemy, and Writing Down Conditions.”

Lessons and Morals that Pertain to the Kneeling of Al-Qaswaa and to the Oath that the Prophet ﷺ then Took

- 1) Everything that happens in this universe occurs according to the permission and divine will of Allah ﷻ. Consider both how and where the Prophet's camel knelt down, and how the Companions ﷺ disliked the fact that it knelt down. They tried to coax it into getting up so that they could continue their journey towards the Ka'bah, regardless of the consequences - for fighting would probably have resulted and many lives would have been lost. That is what they wanted, but Allah ﷻ wanted for something else to occur.^[1]
- 2) In regard to the Prophet's saying, "It has been held back by the One Who held back the elephant," Ibn Hajar mentioned an interesting point. He pointed out that it is permissible, in a general sense, to compare two people or two things even if, from another perspective, they are completely different. The Prophet ﷺ compared the situation of the people of the elephant with that of his Companions ﷺ, even though the former were upon utter falsehood, while the latter were upon the truth. This is because the comparison that was being drawn had to do with the situation of both groups - both were held back from entering Makkah - and not with their chosen faith. They were being compared because Allah ﷻ wanted to prevent both groups from entering Makkah, albeit for different reasons. The army of Abraha was prevented for apparent reasons: they wanted to destroy the Ka'bah, and so Allah ﷻ destroyed them as a result. As for the Muslims, they were prevented from entering Makkah for more subtle reasons, which we will discuss - *In Sha Allah* - in the ensuing discussions. If those reasons have to be summarized in a single sentence, one can say that it was in the best interests of all parties involved - both the polytheists and the Muslims - for the Muslims to avoid entering Makkah by force and to instead make camp at Al-Hudaibiyyah.

^[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 43).

- 3) The Quraish were polytheists and were upon utter falsehood; nonetheless, the Prophet ﷺ swore that if they were to ask for help in preserving sanctified things - in this case, the Ka'bah and Makkah - the Prophet ﷺ would help them. He ﷺ would help them not based on their disbelief, but based on what they were asking for. This proves that Muslims should answer the call to do something good, even if the person inviting them to do good is a disbeliever - nay, even if he is one of the worst enemies of Islam - so long as no greater harm results.^[1]
- 4) Allah ﷻ decreed that, during the Prophet's pilgrimage that year, no fighting would take place between the Muslims and the inhabitants of Makkah. There are, of course, many wisdoms behind that decree; among them are the following:
- a) Had the Muslims entered by force, fighting would have erupted and many lives would have been lost on both sides. This is not something that Allah ﷻ willed to happen. And as the reader will see in the following sections of this work, the peaceful end of the expedition was for the benefit of both the Muslims and the polytheists (since most of them later entered into the fold of Islam).
 - b) Had the Muslims entered Makkah by force, they would have possibly ended up killing some of their brothers in faith who lived in Makkah but were forced by circumstances to keep their Islam a secret. Allah ﷻ said:

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدَىٰ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُمْ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّزَّ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فَنُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾﴾

“They are the ones who disbelieved (in the Oneness of Allah - Islamic Monotheism) and hindered you from Al-Masjid-al-Haraam

^[1] Refer to *Sulh Al-Hudaibiyah* by Abu Faaris (pg. 47).

(the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, – if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.’’ (Qur’an 48: 25)

- c) Allah, the All-Knowing, of course knew beforehand that those who prevented the Prophet ﷺ and his Companions from entering Makkah on that day would later enter into the fold of Islam. And at their hands Allah ﷻ would then bless the Muslims with many conquests in foreign lands. On the day of Al-Hudaibiyyah, they were in utter darkness; later on, it would be they who would carry the message of Islam to mankind, helping to bring people out of darkness and into the light.

Negotiations Between The Messenger Of Allah ﷺ And The Quraish

The Messenger of Allah ﷺ did all that he could to make the Quraish understand that he did not come to fight a battle against them; furthermore, he ﷺ made it clear that he ﷺ simply wanted to visit the Ka’bah and perform the rites of ‘Umrah. Every Arab could freely and safely enter Makkah to visit the Ka’bah, and the Prophet ﷺ and his Companions from deserved to enjoy the same rights and freedoms, for the Ka’bah did not belong to the Quraish. When the leaders of the Quraish became convinced that the Prophet ﷺ did not come to fight them, they sent someone to negotiate with him. Their negotiator had other goals as well: it was his job to ascertain the strength of the Muslim army and to find out how determined they were to fight if they were forced into a conflict. It was also the negotiator’s goal to find peaceful means of preventing the Prophet ﷺ and his Companions from entering Makkah.^[1]

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 485).

1) Budail ibn Warqaa Visits the Prophet ﷺ

Along with a number of men from the Khuzaa'ah, Budail ibn Warqaa went to see the Prophet ﷺ. The Khuzaa'ah tribe, it must be remembered, was allied to the Muslims, and the Prophet ﷺ would entrust its leaders with some important secrets. The Khuzaa'ah delegates explained to the Prophet ﷺ that the Quraish were determined to prevent the Muslims from entering Makkah. The Prophet ﷺ responded by clarifying to them the purpose of his visit; he ﷺ went on to explain that the war, if continued, would be detrimental to the Quraish, and so he ﷺ suggested that the Quraish should agree to a truce with him for a specified period of time. If they refused, the war would continue, and he ﷺ would continue to fight them until the end.

The Khuzaa'ah delegates faithfully conveyed the Prophet's message to Quraish's leaders.^[1] They said, "O people of the Quraish, you are indeed acting hastily with Muhammad ﷺ, for Muhammad ﷺ has not come to fight; rather, he has come simply to visit this House." The leaders of the Quraish spoke rudely with them and accused them of taking sides with the Prophet ﷺ; and they said, "Even if he has come for that purpose only, he will not, by Allah, enter upon us by force, and the Arabs will not say that he did that (to us)."^[2]

The Prophet ﷺ showed a great deal of political genius in offering the polytheists of Makkah a truce, for both in the short and long term, it would be the Muslims who would most benefit from such a truce. Here are just some of the many benefits they would enjoy in the case of a truce between them and the Quraish:

- 1) A truce would guarantee the neutrality of the Quraish, which would take them out of the picture in the case of any conflict between the Muslims and any tribe in the Arabian Peninsula -

^[1] Refer to *Saheeh Bukhaaree*, the Book of Stipulations (2731, 2732).

^[2] Refer to *Ibn Hishaam's As-Seerah An-Nabawiyah* (3/340) and to *Ibn Katheer's Al-Bidaayah Wan-Nihaayah* (the chapter titled, "The Al-Hudaibiyyah Expedition").

whether it was an Arab tribe or the Jews of Khaibar who were plotting the destruction of the Prophet ﷺ and his Companions ؓ.

- 2) The Prophet ﷺ gave the Quraish many opportunities to enter into the fold of Islam. The truce he ﷺ offered them was yet another opportunity. As allies, ambassadors from Muslims and the Quraish would travel back and forth between Al-Madeenah and Makkah, and so the lines of communication would remain open between them. This would foster an atmosphere of cooperation to at least a certain degree; and if nothing else, the level of animosity between the Quraish and the Muslims would decrease, and would eventually pave the way to the Quraish entering into the fold of Islam.
- 3) The Prophet ﷺ was able to show his allies from the Khuzaa'ah that he ﷺ and his Companions ؓ were strong; as a result, their confidence in him and their loyalty to him and to the Children of Haashim (for they were allied to them prior to the advent of Islam) increased, and was even reconfirmed in the Treaty of Al-Hudaibiyyah.
- 4) Arabs who were fair and intelligent saw with their own eyes that the Prophet ﷺ went to Makkah to honour the Ka'bah and that the Quraish refused him entry. Even if the Quraish were their coreligionists, such Arabs would side with the Prophet ﷺ; thus the reputation of the Prophet ﷺ would improve within Arabia; and at the same time, the reputation of the Quraish would worsen considerably as a result of their intransigent and haughty stance towards the Muslims.

2) 'Urwah ibn Mas'ood Ath-Thaqafee

Whether or not they truly believed Budail ibn Warqaa was beside the point; outwardly, they accused Warqaa and his companions of lying, and they spoke vile and harsh words to them. Wanting to lend wise counsel to his allies from the Quraish, 'Urwah ibn Mas'ood Ath-Thaqafee (from the Thaqeef tribe) offered to meet the Prophet ﷺ, to speak to him on their behalf, and to return to

them with sure news about his intentions. He knew that the Quraish trusted him implicitly, and why shouldn't they have, for without the aid of his fellow tribesmen, he came to Makkah to support the Quraish in their war against the Prophet ﷺ.

Imam Bukhaaree related in his *Saheeh* that 'Urwah ibn Mas'ood stood up and said, "O people, are you not the father?" "Yes," they replied. "And am I not the son," to which they again replied, "Yes." 'Urwah's mother was from the Quraish, so 'Urwah was here alluding to the close ties he had with the Quraish.

"And do you have any reason to accuse me (of anything)?" 'Urwah asked. They replied, "No." He said, "Do you not know that I rallied the people of 'Ukkaadh (the name of a famous marketplace north of At-Taaif; people would gather there once a year to do trade). Then, when they refused to join me, I came to you with my wife, my child, and with those who obeyed me?" "Yes," they all acknowledged.

Having established his credentials, 'Urwah now wanted to say something they did not want to hear. He gestured towards Budail and said, "Then indeed, this man has offered you sound advice, so accept it, and let me go to him (i.e., to the Prophet ﷺ)." They said, "Go to him."

'Urwah went to the Muslim encampment, and the Prophet ﷺ repeated to him what he ﷺ had previously said to Budail.^[1] 'Urwah replied, "O Muhammad, suppose you eradicate the affair (the religion, the lives) of your people, have you ever heard of a single person before you from the Arabs who destroyed his people? And if it is the other outcome (i.e., and if the Quraish defeats you), then by Allah, I do not see faces; instead, I see a congregation of people from different tribes (i.e., your Companions) who are worthy of fleeing and of abandoning you." 'Urwah was suggesting that people of the same tribe stick together until the end, since their relationship towards one another is strong; but that, since the Prophet's Companions ﷺ

[1] Refer to *Saheeh Bukhaaree*, the Book of Stipulations in *Jihaad* (3/236); *Hadeeth* number: 2732.

were from different tribes, their loyalty to one another would not last long, and they would flee as soon as they saw the might of the Quraish. Little did 'Urwah know that the bonds of faith are always much stronger than the bonds that are established through tribal loyalty.

Upon hearing 'Urwah's vile claim, Abu Bakr ﷺ silenced him immediately by saying to him, "Suck on the *Bazr* (the clitoris) of *Al-Laat* (the idol that 'Urwah worshipped). Will we flee from him and abandon him (as you claim; no, that will never happen, *In Sha Allah*)?" Here we see the permissibility of using offensive language to silence someone who is disrespecting the religion of Islam.

"Who is that?" 'Urwah asked. The people around him said, "That is Abu Bakr." Directing his voice at Abu Bakr ﷺ, 'Urwah said, "Lo! By the One Who has my soul in His Hand, had it not been for a favour you gave to me (during the pre-Islamic days of ignorance, Abu Bakr ﷺ once helped 'Urwah pay off some kind of a debt) and which I never repaid, I would have now answered (your insult with one of my own)."

When 'Urwah spoke earlier about the Companions ﷺ fleeing, he was trying to weaken the resolve of the Muslims and cause internal discord among their ranks; he specifically wanting to create a rift between the leadership and the common ranks of Muslims. On the one hand, he alluded to the strength of the Quraish; and on the other, he claimed that the Companions ﷺ would flee since they were not loyal to one another or to their leader. With a strong show of confidence, he tried to convince the Muslims that a confrontation with the Quraish was not in their best interests. His efforts, as he soon realized, were in vain; the faith of the Companions ﷺ was too strong for 'Urwah's words to have an effect on them.

Abu Bakr ﷺ was not the only one who spoke harshly to 'Urwah; another man, who was much closer to 'Urwah in relation, showed the true extent to which Islam completely changes the character of a person. That man was Al-Mugheerah ibn Sho'bah ﷺ, who was the direct nephew of 'Urwah - to be exact, his brother's son. Al-

Mugheerah ؓ had embraced Islam just prior to the expedition to Al-Hudaibiyyah; and before he embraced Islam, he was a murderous, drunken, highway robber. As soon as he ؓ embraced Islam, he became a new man; he joined, by the mercy and grace of Allah ﷻ, the ranks of righteous believers.

And fittingly as it turned out, Mugheerah ؓ had been appointed to guard the Messenger of Allah ﷺ during the negotiations between his uncle, 'Urwah, and the Messenger of Allah ﷺ. In the pre-Islamic days of ignorance, it was customary during negotiations for a negotiator to hold on to his adversary's beard while he talked to him. In that spirit, 'Urwah, while he was discussing terms, grabbed the beard of the Messenger of Allah ﷺ, an action that angered Al-Mugheerah ibn Sho'bah ؓ a great deal. Al-Mugheerah ؓ, wearing a helmet on his head and carrying a sword in his hand, stood guard directly over the Messenger of Allah ﷺ. And so no sooner did his uncle grab the Prophet's beard than he ؓ poked his uncle's hand with the butt of his sword and said, "Draw back your hand from touching the beard of the Messenger of Allah ﷺ, and do it quickly before your hand will no longer be able to draw back to your person (i.e., before I cut it off)." Seeing what was transpiring between 'Urwah the polytheist and his nephew ؓ the believer, the Prophet ﷺ smiled. What made the situation all the more amusing was that Al-Mugheerah ؓ was completely attired in armour, with even his face covered, so that his uncle could not recognize him.

Irate at the actions of the Prophet's guard, 'Urwah exclaimed, "Would that I knew what relation, O Muhammad, you have to this man who is among your companions." The Messenger of Allah ﷺ replied, "This is your nephew, Al-Mugheerah ibn Sho'bah." Turning on his nephew, 'Urwah said, "You would do that, O treacherous one? You have left a legacy of enmity within the Thaqeef tribe that will last until the end of time. By Allah, it is only yesterday that I have washed away your treachery." 'Urwah was here referring to something that happened before Al-Mugheerah ؓ embraced Islam. The story of what happened is

long, but what basically happened was that Al-Mugheerah ﷺ robbed and killed thirteen of his fellow tribesmen. A battle was about to erupt between the sub-tribes of the Thaqeef, had not 'Urwah done his best to calm matters down; in the end, 'Urwah had to play blood money on behalf of his nephew for the thirteen men he killed. As for Al-Mugheerah ﷺ, he had, by that time, fled to Al-Madeenah. Upon arriving there, he embraced Islam and offered the money he stole to the Prophet ﷺ. Since he had gained that money through treacherous means, the Prophet ﷺ did not accept it; and he ﷺ said to Al-Mugheerah, "As for your Islam, I accept it (from you), but as for the wealth (you offer), I want nothing to do with it."^[1]

'Urwah tried to exude confidence in the presence of the Messenger of Allah ﷺ, but he could not keep up the act when he returned to the Quraish. He felt a sense of hopelessness, and he said the following words to the leaders of the Quraish: "O people, throughout my life I have paid visits to kings - to Kisra, Haraqal, and An-Najaashee. But, by Allah, I have never seen a king who was more obeyed by the people he lived amongst than Muhammad is by his Companions. By Allah, (they honour him so much that) they do not look directly at him (for more than an instant), and they do not raise their voices in his presence. He ﷺ simply has to suggest a matter, and it is done. Anytime he discharges phlegm or spittle, some man from his companions takes it in his hand and rubs it over his skin. And whenever he performs ablution, his companions gather around him, forming a crowd, with each man among them hoping to get something from the water he used during his ablution (hoping to be blessed with that water). I have done my best to assess their character and mettle. Based on what I have seen, know for certain that if you want a battle with swords, they will give you everything they have. For I have just come back from a people who do not care about what happens to them, so long as they are able to protect their leader...so make a firm resolve and beware of making a weak

^[1] *Saheeh Bukhaaree*, the Book of Stipulations (3/238); *Hadeeth* number: 2732.

decision. O people, set a period of time during which you can have a truce with him. Accept what I recommend to you, for I am indeed sincere to you (and to your cause), even though I fear that you will not be granted victory over him. Think of him as a man who has come to the House (the Ka'bah) in order to honour it. He has with him animals that he wants to sacrifice; he will slaughter them and leave (so don't stop him from entering Makkah, for that will be a grave mistake on your part)." Taken aback by 'Urwah's words, the leaders of the Quraish could only respond, "Do not say such words, O Abu Ra'foor (i.e., 'Urwah; Abu Ya'foor was his *Kunyah*, and it literally means, 'Father of Ya'foor'). Had someone other than you spoken them, we would have found fault with him. But no (we will not do as you say); instead, we will turn him away from the House this year, and he may return the next."^[1]

The irony of the situation was that, even though 'Urwah attempted with all his will to deliver a psychological blow to the Muslims, he unwittingly did just that to the leaders of the Quraish when he returned to them. His plan had backfired, for while he was trying to divide the ranks of the Muslims and weaken their morale, they were showing him their strong faith, their love for their Prophet ﷺ, and their willingness to die for the cause of Islam.

Sincere as he was to the Quraish, 'Urwah did not want to see them enter into a hasty battle with the Muslims, because he knew that they would lose in the end; and even though he thought that delaying the war by means of a truce was the best course of action for the Quraish, he was bold enough to say to Quraish's leaders that they would still not be granted victory over the Muslims. In so many words, he said that Quraish's cause was hopeless, though he ardently wanted them to come out victorious over the Muslims; imagine, then, the impact his words had on the leaders of the Quraish. They hated everything he said, but knowing that he was speaking the truth, they could not come up with any argument to refute him; all they could do was lament the fact that 'Urwah had spoken in such a manner to them. The Prophet ﷺ

^[1] Refer to *Maghaazee* by Al-Waaqidee (2/598).

succeeded in disillusioning 'Urwah about Quraish's chances of victory; sadly for the Quraish, however, they still entertained the delusion, outwardly if not in their hearts, that they, and not the Prophet ﷺ, had the upper hand in the conflict.

3) Al-Hulais ibn 'Alqamah

From a strategic vantage point, the Muslims needed to distance Quraish's allies from the Quraish, which is why influencing 'Urwah was an important victory for the Muslims. They had a chance to achieve a similar victory when the Quraish sent Al-Hulais ibn 'Alqamah, who was a member of the Kinaanah tribe, and who was the leader of the Ahaabeesh. When the Messenger of Allah ﷺ saw him approaching, he informed his Companions ﷺ that Al-Hulais was a man who honoured the Ka'bah, a man who sincerely and seriously exalted things he deemed sanctified, such as the rites of pilgrimage.

The Prophet ﷺ wanted to show Al-Hulais that their cause was just. All they wanted to do was to honour the Ka'bah and to perform sacrifices during their pilgrimage to it, and in response to that the Quraish threatened to fight them if they tried to enter Makkah. Because the Prophet ﷺ knew that Al-Hulais was a man of principles, though he was misguided, he ﷺ wanted him to see clearly what was actually happening, and so he ﷺ ordered his Companions ﷺ to send out the *Hadyee* (the animals prepared for slaughter) in his direction so that he could see for himself their situation. The Prophet ﷺ further ordered them to raise their voices while they made the *Talbiyyah* so that he could hear them (the *Talbiyyah* is the group of phrases that a pilgrim repeats frequently during his pilgrimage).

As the Prophet ﷺ had hoped, Al-Hulais was greatly moved when he saw the *Hadyee* being steered towards him from the valley; he saw the *Qalaaid* (that which is hung around the neck of animals that are to be sacrificed during the pilgrimage to Makkah). Al-Hulais could not stand what he was seeing, and so he went back to the Quraish before he even reached the Messenger of Allah ﷺ.

Al-Hulais was in shock at what he was seeing; he could not understand why Quraish's leaders were acting so unjustly and irrationally towards the Prophet ﷺ and his Companions ﷺ. When he was going towards Al-Hudaibiyyah, he saw how disheveled the Muslims looked as a result of being forced to stay in a state of *Ihraam* (the inviolable state of being a pilgrim) for so long without being allowed to visit the Ka'bah. In Al-Hulais's mind, the whole situation was a disgrace to the Quraish; this time, he felt, they had gone too far.

In unequivocal terms, Al-Hulais told the Quraish how he felt about their wrongdoing; they answered him in equally vehement tones, and the unity of the Quraish and its allies was quickly eroding. In an attempt to alleviate the tense situation, the leaders of the Quraish said to Al-Hulais, "Indeed, everything you saw was a plot concocted by Muhammad and his Companions, so refrain from holding us back."^[1]

It was a great blessing from Allah ﷻ that the Prophet ﷺ knew Al-Hulais's character, and then it was a further blessing that the Prophet ﷺ knew how best to appeal to his sense of justice and fairness. If Al-Hulais did not practically support the Muslims in their cause, he at least, after having expressed his anger to the Quraish, made it clear that he was not going to side with the Quraish if fighting erupted between them and the Muslims. And given that he was the leader of the Ahaabeesh and had many men under his control, removing him from the picture was a great victory for the Muslims.

Thus the Prophet ﷺ was able to influence two allies of the Quraish, 'Urwah and Al-Hulais, which certainly had the affect of demoralizing the enemy. In every sphere of life the Prophet ﷺ showed exceptional skill and ability. At Al-Hudaibiyyah, the Prophet ﷺ showed great skill in diplomacy, in that he ﷺ was able to convince two of his enemies that his cause was just, which went a long way towards weakening their resolve to fight him.

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/600).

Another emissary of the Quraish was Mikraz ibn Hafs. When the Prophet ﷺ saw him, he ﷺ said, "Here is Miraz, an evildoing man." The Prophet ﷺ knew that his talks with Mikraz would not be fruitful; but while Mikraz was talking to him, Suhail ibn 'Amrun approached. The name Suhail comes from the word Sahl, which means easy or manageable. Playing on the meaning of Suhail's name, the Prophet ﷺ said to his Companions upon seeing Suhail, "Allah has made your affair easy for you."^[1] The Prophet ﷺ said this because he ﷺ knew that the Quraish had sent him to offer a truce. And we will further have opportunity to speak about Suhail in an upcoming section, *In Sha Allah* (Allah Willing).

The Delegations That The Prophet ﷺ Sent To The Quraish

The Prophet ﷺ felt that it was necessary to send an ambassador from his side to the Quraish, someone who could inform them about his peaceful intentions, his desire to honour the sanctity of Makkah and of the Ka'bah, and his intention to return to Al-Madeenah as soon as he ﷺ and his Companions ﷺ were finished performing 'Umrah. Kharraash ibn Umayyah Al-Khuzaa'ee ﷺ was chosen to be that ambassador. Having mounted a camel named 'Ath-Tha'ab,' Kharraash ﷺ rode towards Makkah to convey the Prophet's message to the Quraish. Once he entered Makkah, however, the Quraish did not even give him the opportunity to speak. They killed the camel and showed every intention of killing Kharraash ﷺ himself, but they were prevented from doing so by men from the Ahaabeesh.

Kharraash ﷺ quickly returned to Al-Hudaibiyah and informed the Messenger of Allah ﷺ about what had happened. Despite what happened to Kharraash ﷺ, the Messenger of Allah ﷺ wanted to send another messenger to convey his message to the Quraish. At first, he ﷺ chose 'Umar ibn Al-Khattaab ﷺ to go,^[2]

^[1] *Saheeh Bukhaaree*, the Book of Stipulations, chapter, "Stipulations Regarding Jihaad (3/239); *Hadeeth* number: 2732.

^[2] Refer to *Ghazwatul-Hudaibiyah* by Abu Faaris (pg. 83).

but 'Umar ؓ excused himself from going, and suggested that 'Uthmaan ؓ go in his place.

'Umar ؓ had good reason not to go; the person who went needed some form of protection, and 'Umar ؓ had no one who would protect him from the Quraish; 'Uthmaan ؓ, on the other hand, would be well protected by his clan, which is why 'Umar ؓ suggested that 'Uthmaan ؓ go as the Prophet's ambassador. 'Umar ؓ said to the Messenger of Allah ﷺ, "Verily, when it comes to the Quraish, I fear for myself, for you indeed know how much of an enemy I am of theirs; and there is no one from the Children of 'Adee who will defend me; nonetheless, if you want me to go, O Messenger of Allah, I will enter upon them (and do as you command)."^[1] The Messenger of Allah ﷺ gave no reply, and so 'Umar ؓ continued to say, "But I will guide you, O Messenger of Allah, to a man who is more honoured in Makkah than I am, and who has a larger and stronger clan than I have: He is 'Uthmaan ibn 'Affaan." The Messenger of Allah ﷺ summoned for 'Uthmaan ؓ to come to him. When he ؓ came, the Messenger of Allah ﷺ said to him, "Go to the Quraish and inform them that we have not come to fight against anyone; instead, we have come only to visit this House and honour its inviolability. We have with us the *Hadyee* (animals that are sacrificed during the pilgrimage), and we will slaughter them and then leave." 'Uthmaan ibn 'Affaan ؓ set out until he reached Baldah, where he ؓ came across a group of men from the Quraish, some of whom were noblemen. They said to him, "Where do you intend to go?" He ؓ answered, "The Messenger of Allah ﷺ sent me to you, to invite you unto Allah and to Islam, so that all of you then enter into the fold of the religion (of Islam). For indeed, Allah will grant victory to His religion and honour to His Prophet ﷺ; or as another option, you can hold back your enmity and allow others to lead (the war against the Muslims). If they (others) are granted victory over Muhammad ﷺ, then that is what you wanted in the first place. And if Muhammad ﷺ comes out victorious, you will have the choice of entering into the fold of the

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/600).

religion along with the rest of the people..." 'Uthmaan ﷺ continued to say things that displeased them, and so they responded, "We have heard what you have to say, but that will never happen; he will never enter upon us by force, so return to your companion and tell him that he will not reach us here."

That was the general response that 'Uthmaan ﷺ received; there was one man, however, who came to his aid, and that was Abbaan ibn Sa'eed ibn Al-'Aas. Abbaan welcomed him and openly declared to the Quraish that 'Uthmaan ﷺ was under his protection, which meant that 'Uthmaan ﷺ could walk around safely throughout Makkah. "Do what you need to do," Abbaan said, after which he descended from the horse he was riding, allowed 'Uthmaan ﷺ to sit on it, and mounted it himself, so that they rode together to Makkah. Once inside of Makkah, 'Uthmaan ﷺ visited Quraish's noblemen one man at a time, going to Abu Sufyaan ibn Harb, Safwaan ibn Umayyah, and others. Some of them he was speaking to for the first time since he arrived at Al-Hudaibiyyah, and others he had already spoken to at Baldah. They all repeated the same answer to him: "Muhammad will never enter upon us."^[1]

On a conciliatory note, the polytheists offered 'Uthmaan ﷺ the opportunity to make *Tawaaf* (circuits) around the Ka'bah, but he ﷺ refused. He ﷺ used his time wisely during his stay in Makkah, taking advantage of the opportunity to convey the Prophet's message to weak Muslims who were not able to migrate to Al-Madeenah; as he ﷺ conveyed that message, he ﷺ gave them glad tidings of victory that was near at hand. For their part, they gave 'Uthmaan ﷺ a verbal message to take back to the Prophet ﷺ. They said, "Convey from us greetings of peace to the Messenger of Allah ﷺ. Verily, the One Who enabled him to reach Al-Hudaibiyyah is Most Able to make him reach the inside of Makkah."^[2]

The process of agreeing upon a treaty was not easy; many

^[1] Refer to *Zaad Al-Ma'aad* (3/290) and to *Ibn Hishaam's As-Seerah An-Nabawiyyah* (3/344).

^[2] Refer to *Ghazwah Al-Hudaibiyyah* by Abu Faaris (pg. 85) and to *Zaad Al-Ma'aad* (3/291).

members of the Quraish wanted war rather than a truce, and their attitude resulted in a skirmish, in which arrows were fired and stones were thrown. Both sides took prisoners that they held as security. Allah ﷻ said:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

“And he it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.” (Qur’an 48: 24)

Imam Muslim related an account of the event that prompted the revelation of this verse; according to that narration, eighty armed polytheists from the people of Makkah descended stealthily and made their way from Mount At-Tan’eem down to Al-Hudaibiyah, with the intention of attacking the Muslims by surprise. Their plan failed, for they were captured by the Prophet ﷺ and his Companions. The Prophet ﷺ gave an order that the prisoners should be kept alive, and Allah ﷻ then revealed the above-mentioned Verse.^[1]

Salamah ibn Al-Akwa’ ؓ gave the following account of what happened:

The polytheists then made overtures of wanting to agree to a truce; all of us (both Muslims and polytheists) walked in the same places, and we came to an agreement. I was a servant of Talhah ibn ‘Ubaidullah; it was my job to provide drink to his horse and to clean its back (i.e., to remove dust from the horse’s skin); also, I would serve Talhah and eat from his food. I had left my family and my wealth in order to migrate to Allah and His Messenger ﷺ. After an agreement was made between us and the people of Makkah, we mixed with one another. I went to a tree, swept away its thorns, and lied down at its base. Four polytheists from the

^[1] Refer to *Saheeh Muslim*, the Book of *Al-Jihaad* and *As-Siyyar* (3/1442); and to *Musnad Imam Ahmad* (the *Musnad* of Anas ibn Maalik ؓ).

people of Makkah came to me and began to verbally attack the Messenger of Allah ﷺ. Despising them (for that and for their disbelief), I changed places and went to another tree; meanwhile, they hung up their swords and lied down to rest. As they were upon that state, someone called out from the bottom of the valley, saying: "O *Muhaajiroon!* Ibn Zaneem has been killed!" I unsheathed my sword and raced towards the four polytheists who were sleeping. I took their weapons and made a bundle out of them in my hands. I then said, "By the One Who Honored the face of Muhammad, if any one of you so much as raises his head, I will strike him between his eyes with my sword." I led them to the Messenger of Allah ﷺ, and (around the same time) my uncle, 'Aamir, was coming with a man from the Al-'Abillaat (the Al-'Abillaat were a people who were ascribed to their mother, 'Abillah bint 'Ubaid)^[1], and his name was Mikraz. Riding on a horse that was attired in some material (to protect it from weapons), my uncle was escorting Mikraz and seventy polytheists to the Messenger of Allah ﷺ (as prisoners). The Messenger of Allah ﷺ looked at them and said, "Release them, for it is they who initiate vile deeds, and it is they who will repeat them for a second time."^[2] The Messenger of Allah ﷺ pardoned them, after which Allah ﷻ revealed (this Verse):

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾﴾

"And he it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do." (Qur'an 48: 24)^[3]

Through what happened, Allah ﷻ bestowed a great blessing upon His believing slaves, preventing the polytheists from harming

^[1] Refer to *An-Nawawee's Sharh Muslim* (12/177).

^[2] Refer to *An-Nawawee's Sharh Muslim* (12/176).

^[3] *Saheeh Muslim, the Book of Al-Jihaad and As-Siyyar* (3/1432).

them, and holding them back from attacking the polytheists, in order that fighting should take place beside the inviolable *Masjid* in Makkah. Even though the situation was tense, and many people from the polytheists did not want a truce, Allah ﷻ decreed for things to happen in a way that resulted in a treaty that benefited the believers both in this life and in the Hereafter.^[1]

Allah ﷻ said towards the end of the above-mentioned Verse:

﴿مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾

“After He had made you victors over them. And Allah is Ever the All-Seer of what you do.”

A phrase which points to the fact that it was the Muslims, and not the polytheists, who deserved credit for ending the hostilities. This is because the Muslims first captured the polytheists, then had them in their control (they could have killed them if they wanted to), and then pardoned and released them.^[2] That magnanimous gesture on the part of the Prophet ﷺ helped pave the way for the peace treaty that followed.

The Pledge Of Ar-Ridwaan

An emergency situation arose in the Muslim encampment at Al-Hudaibiyah; reports had been conveyed to the Muslims that 'Uthmaan ؓ had been killed. It was not possible to find out right away whether the report was true or not, and it was quite possible that the Quraish might attack the Muslims again, but this time with much more than eighty men. And so the Prophet ﷺ gathered his Companions ؓ for an emergency meeting. Once they were all gathered, he ﷺ called upon them to make a pledge to fight against the polytheists. The Companions ؓ of course answered his call and pledged to continue to struggle until death overtook them; there was, however, one man among the Companions ؓ who did not make the pledge. His name was Al-Jadd ibn Qais, and it was

^[1] Refer to *Tafseer Ibn Katheer* (4/192).

^[2] Refer to *Hadeeth Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool* ﷺ (2/230).

his hypocrisy that prevented him from making the pledge.^[1]

According to one narration, the Companions ﷺ made a pledge to be patient,^[2] but according to another narration, they made a pledge not to flee from battle.^[3] These narrations do not conflict with one another, since a pledge to struggle until death implies that the person making the pledge will be patient and will not flee from battle.^[4]

The first person to make that pledge was Abu Sinaan 'Abdullah ibn Wahb Al-Asdee ﷺ; others ﷺ followed after him, making the same pledge as he ﷺ did. Salamah ibn Al-Akwa' ﷺ made the pledge three times, once among the early group of people who were making the pledge, once among the middle group, and once among the last group.^[5]

'Uthmaan ﷺ was not present for the pledge because he ﷺ was still in Makkah, and was thought to be dead by the Muslims. The Prophet ﷺ took his own right hand and said, "This is on behalf of 'Uthmaan," after which he ﷺ struck it on his other hand.^[6]

The number of Companions ﷺ that made the pledge that day under the tree was one-thousand four-hundred.^[7] In the Noble Qur'an, the people who made the Pledge of Ar-Ridwaan (the pledge that was made on that day) are discussed, and their virtues are mentioned both in Verses of the Noble Qur'an and in sayings of the Prophet ﷺ; here are some of the revealed texts that shed light on their Virtues.

1) Allah ﷻ said:

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 486).

^[2] *Saheeh Bukhaaree* (4169).

^[3] *Saheeh Muslim* (1856).

^[4] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 486).

^[5] Refer to *Zaad Al-Ma'aad* (3/291).

^[6] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 404); and to *Saheeh Bukhaaree*, chapter, "The Virtues of 'Uthmaan ibn 'Affaan ﷺ, and the Wording, 'This is the Hand of 'Uthmaan.'"

^[7] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 482).

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنَّا أَجْرًا عَظِيمًا ﴿١٠﴾﴾

“Verily, those who give Bai’a (pledge) to you (O Muhammad ﷺ) they are giving Bai’a (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.” (Qur’an 48: 10)

In this Verse, Allah ﷻ bestows a great honour upon those Companions ﷺ who made the Pledge of Ar-Ridwaan, informing them that the pledge they made to the Prophet ﷺ was in fact one they were making to Allah ﷻ. What greater honour could they have asked for? Ibn Al-Qayyim said, “The Messenger of Allah ﷺ was like an ambassador between Allah ﷻ and his Companions ﷺ, because the pledge they made to him was in fact a pledge to Allah ﷻ. And because Allah ﷻ is above the heavens, above His Throne, and above all created things - including those who made the pledge - He ﷻ said:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ﴾

“Verily, those who give Bai’a (pledge) to you (O Muhammad ﷺ) they are giving Bai’a (pledge) to Allah. The Hand of Allah is over their hands.”^[1]

As for Allah’s saying:

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنَّا أَجْرًا عَظِيمًا﴾

“And whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.”

The great reward mentioned is Paradise and what is in it. And no eye has seen, no ear has heard, and no person has imagined what is in Paradise.

^[1] Refer to Mukhtasir As-Sawaa’iq Al-Mursalah (2/172).

- 2) The Pledge of Al-Hudaibiyyah is called "The Pledge of Ar-Ridwaan." Ar-Ridwaan denotes being pleased, and so the naming of the pledge was appropriate because Allah ﷻ was pleased with the believers who gave their pledge to the Prophet ﷺ under the tree at Al-Hudaibiyyah. Allah ﷻ said:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَعَانِدَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾﴾

"Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquility) upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise." (Qur'an 48: 18, 19)

Much is contained in these Verses. First, Allah ﷻ informed the people of the Ar-Ridwaan Pledge that He ﷻ was pleased with them, and when Allah ﷻ is pleased with someone, He ﷻ is never again angry with them. One who understands this fact appreciates the great honour and blessing that were bestowed upon them. Allah ﷻ said:

﴿إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾

"When they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree."

And what pledge did they make under the tree? They pledged to fight the Quraish and to not flee from battle.

Allah ﷻ said:

﴿فَعَلِمَ مَا فِي قُلُوبِهِمْ﴾

"He knew what was in their hearts."

Which means that He ﷻ knew that they were sincere and that

they truly intended to fulfill the terms of their pledge. Then Allah ﷻ gave them a promise saying:

﴿وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾

"And He rewarded them with a near victory."

That victory was the conquest of Khaibar, which actually occurred after the Treaty of Al-Hudaibiyyah (we will, *In Sha Allah*, come to it in a later chapter). Allah ﷻ also promised them:

﴿وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا﴾

"Abundant spoils that they will capture."

The spoils mentioned here refer to the string of conquests that Allah ﷻ blessed the believers with in the years that followed, beginning with the conquest of Khaibar, then of Makkah, and then of many lands both within and outside of the Arabian Peninsula. Those spoils were not limited to material things, but extended to the honour and high ranking that the believers are blessed with in both this world and the Hereafter.^[1]

3) Allah ﷻ said:

﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾﴾

"When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allah sent down His Sakeenah (calmness and tranquility) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e., none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything." (Qur'an 48: 26)

^[1] Refer to *Tafseer At-Tabaree* (26/85, 86) and to *Tafseer Al-Qurtubee* (16/186).

Here, Allah ﷻ said that He ﷻ made the believers stick to the word of piety, and most scholars agree that the word (or phrase) of piety is, "None has the right to be worshipped but Allah."

4) Jaabir ibn 'Abdullah ؓ said, "On the Day of Al-Hudaibiyyah, the Messenger of Allah ﷺ said to us, 'You are the best of earth's people,' and there were one-thousand four-hundred of us." He ؓ continued to say to the people around him, "And had I been able to see (Jaabir said this because he became blind in the latter part of his life), I would have shown you the location of the tree (i.e., the tree under which they had made the Ar-Ridwaan Pledge)."^[1] This narration attests to the virtues of the Companions ؓ who made the Ar-Ridwaan Pledge. One point of concern, however, is that some *Shiahs* cite this narration to argue the claim that 'Alee ؓ is superior to 'Uthmaan ؓ, because 'Alee ؓ made the pledge of Ar-Ridwaan, while 'Uthmaan ؓ was away in Makkah. Their understanding of the hadeeth and the way they use it to argue their claim are both patently false. 'Uthmaan ؓ is in fact considered to have made the pledge, since the Prophet ﷺ made it on his behalf; 'Uthmaan ؓ, therefore, falls under the category of the people who made the Ar-Ridwaan Pledge, and he thus shares with them the quality of being one of the best of earth's inhabitants. Furthermore, the Prophet ﷺ did not mean that some of them were better than others among them, but simply that they were as a category and as a group better than everyone else on earth.^[2]

5) Jaabir ibn 'Abdullah ؓ related that Umm Mubashhir ؓ informed him that she ؓ heard the Prophet ﷺ say in the company of Hafsa ؓ, "Allah willing, no one from the people of the tree (the people who made the Ar-Ridwaan Pledge), the people who made the pledge underneath it, will enter the Hellfire." Hafsa ؓ said, "No?" The Prophet ﷺ scolded her, and she ؓ replied by citing the Verse:

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Al-Hudaibiyyah"; and *Saheeh Muslim* (3/1485).

^[2] Refer to *Fathul-Baaree* (7/443).

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا﴾

“There is not one of you but will pass over it (Hell).” (Qur’an 19: 71)

She ﷺ only mentioned the first part of the Verse, so the Prophet ﷺ replied, “Indeed, Allah ﷻ said:

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًا ﴿٧٢﴾﴾

“There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished. Then We shall save those who use 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: 71, 72)

In his commentary of this *Hadeeth*, Imam An-Nawawee said, “This means that certainly, and without exception, they will not enter the Hellfire...And the Prophet ﷺ said, ‘Allah Willing,’ to seek blessings (from Allah ﷻ), and not because he doubted what he was saying...As for Hafsaah ﷺ, she said, “No,” not to refute what the Prophet ﷺ said, but to seek out further explanation from him. Incidentally, the correct meaning of ‘will pass over it’ is that every single person will have to pass over *As-Siraat*, which is a bridge erected over the Hellfire. The people of Hell will fall over the bridge and into the Hellfire, while everyone else will be saved (and will cross over it to the other side).”^[1]

6) Jaabir ibn ‘Abdullah ﷺ related that the Messenger of Allah ﷺ said, “Whoever climbs the mountain pass, the mountain pass of *Al-Miraar*, what was taken away from the Children of Israel (i.e., in terms of sins; and Allah knows best) will be taken away from him.” Jaabir ﷺ said, “The first to climb it were our horsemen, the horsemen of Banu Al-Khazraj, followed by the rest of the people.” The Prophet ﷺ said, “All of you are

^[1] Refer to *An-Nawawee’s Sharh Saheeh Muslim* (16/85).

forgiven, except for the owner of the red camel." The owner of the red camel was Al-Jadd ibn Qais; his camel strayed away from the encampment, and he decided to look for it instead of taking part in the pledge. Jaabir ؓ said about Al-Jadd, "We went to him and said, 'Come, so that the Messenger of Allah ﷺ can ask that you be forgiven.' He replied, 'By Allah, for me to find my lost camel is more beloved to me than for your companion to ask forgiveness for me.'..."^[1]

The previous *Hadeeth* confirms that the people of the Ar-Ridwaan Pledge will not enter the Hellfire, while this *Hadeeth* establishes that Allah ﷻ forgave them for their sins. Such was the wonderful reward they received - not only received but were informed about in this life - for obeying Allah ﷻ and His Messenger ﷺ.^[2]

An interesting statistic is that, while only eighty-three *Muhaajiroon* participated in Badr, the *Muhaajiroon* constituted half of the Muslim army at Al-Hudaibiyyah. This is because most of them were emigrants from small, neighbouring Arab tribes. The youth from these tribes traveled to Al-Madeenah and joined their brothers in faith under the banner of the Messenger of Allah ﷺ. They were trained and educated on a daily basis in the *Masjid* of the Prophet ﷺ, and they underwent another kind of training during battles and expeditions. Their tribes, despite being small, achieved a higher standing over other comparatively larger tribes that refused to attach themselves to the Muslim nation. Aslam and Ghafaar are two notable examples of those smaller tribes, and after Allah ﷻ, the credit of their embracing Islam must be given to those of their members who were among the first to embrace Islam; and here I am referring to Abu Dharr ؓ of the Ghafaar tribe, and Buraidah ibn Al-Haseeb ؓ of the Aslam tribe. Both of these two exceptional men became Muslims and then returned to their people to invite them to the religion of Islam.^[3]

^[1] *Saheeh Muslim* (4/2144, 2145) and *Ahmad* (In the beginning part of the *Al-Koofiyyoon Musnad*).

^[2] Refer to '*Aqeedah Ahlus-Sunnah Wal-Jamaa'ah* (1/212).

^[3] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/214).

As for other tribes - such as Muzainah, Juhainah, Ashja', and Khuzaa'ah - it is true that some of their youth began to migrate to Al-Madeenah, but they nonetheless came in small numbers. The rest of their tribesmen, who constituted the majority, remained polytheists. Their tribes, therefore, lost out on the honour of joining the Muslim army as it headed towards Al-Hudaibiyah.^[1]

^[1] Refer to *At-Tarbiyyah Al-Qiyaadiyyah* (4/216).

2

The Treaty Of Al-Hudaibiyyah And Some Events That Resulted From Its Signing

Suhail Ibn 'Amr's Negotiations With The Messenger Of Allah ﷺ

When the leaders of the Quraish heard about the Ar-Ridwaan Pledge, they collectively realized that the Prophet ﷺ and his Companions ؓ were very much determined to fight them; past experiences at Badr and Uhud probably also reminded them how much the Prophet's Companions ؓ were willing to sacrifice for the cause of Islam. It was, Quraish's leaders agreed, the time to negotiate a truce with the Prophet ﷺ, and for that purpose, they sent Suhail ibn 'Amr to lead a delegation that was to go to the Prophet ﷺ and negotiate terms for a truce.

Suhail was one of the more respected leaders of the Quraish; he was known for his political astuteness, eloquent speech, intelligence, and cleverness. The Prophet ﷺ was just in his assessment of men and their talents; and so recognizing the qualities of Suhail ibn 'Amr, he ﷺ said upon seeing Suhail coming to him at Al-Hudaibiyyah, "Verily, the people (i.e., the Quraish) wanted a truce when they decided to send this man (to negotiate on their behalf)."^[1]

The two sides began to negotiate the terms of the agreement, and by that time, 'Uthmaan ibn 'Affaan ؓ had returned safely to the

^[1] Refer to *Maghaazee Al-Waaqidee* (2/602, 604, 605).

Muslim encampment. Since the Prophet ﷺ was satisfied about the well-being of 'Uthmaan ؓ, there was no reason not to negotiate with the Quraish. Each party made clear the conditions they wanted to include in the treaty; and they discussed a number of issues they disagreed about, in the hope of arriving at some point of agreement. Their discussions continued for a while, but in the end, they agreed in principle on the main points of the treaty.

As they were about to write the final version of the treaty, the Prophet ﷺ began dictating to the wording of the agreement to a scribe, who in this case was Imam 'Alee ibn Abee Taalib ؓ. The Prophet ﷺ ordered 'Alee ؓ to begin the treaty with the words, "In the Name of Allah, the Most Beneficent, the Most Merciful." Suhail objected immediately, saying, "I do not know *Ar-Rahmaan* (the Most Beneficent); instead write, 'In Your Name, O Allah.'" The Companions ؓ voiced their anger at Suhail's objection, saying, "He is *Ar-Rahmaan* (the Most Merciful), and we will write nothing other than *Ar-Rahmaan*." As if signaling for his Companions ؓ to remain silent, the Prophet ﷺ said to the scribe ؓ, "Write: In Your Name, O Allah."^[1] The Prophet ﷺ then continued to dictate the conditions of the treaty, ordering the scribe ؓ to write down the following: "This what the Messenger of Allah has agreed upon," but this time, Suhail interrupted him before he ﷺ could even complete his sentence. Suhail said, "Had I known that you were the Messenger of Allah, I would not have opposed you, but would have instead followed you. Do you turn away from your name and the name of your father: Muhammad ibn 'Abdullah? So write down your name and the name of your father (instead of the Messenger of Allah)."^[2]

The Companions ؓ again voiced their anger at Suhail's objection, but the Prophet ﷺ again, through his easygoingness and wisdom and farsightedness, ended the disagreement by ordering the

^[1] Refer to *Maghaazee Al-Waaqidee* (2/610).

^[2] Refer to *Al-Mustafaad Min Qisas Al-Qur'an Lid-Da'wah Wad-Du'aat* (2/342), to *Saheeh Muslim* (chapter, "The Treaty of Al-Hudaibiyyah at Al-Hudai-biyyah"), and to *Musnad Ahmad* (the *Musnad* of Anas ibn Maalik).

scribe ﷺ to eliminate 'the Messenger of Allah' from the text of the agreement and to instead write 'Muhammad ibn 'Abdullah.' His decision immediately had the effect of silencing and calming down his Companions ﷺ.

There was yet a third condition that did not seem fair but that the Prophet ﷺ, because of his wisdom and farsightedness, agreed to nonetheless. That condition was stipulated by Suhail, and it was as follows: If any polytheist left Al-Madeenah and traveled to Makkah, the leaders of the Quraish could welcome him and allow him to live among them; but if any Muslim fled Makkah and went to Al-Madeenah, the Prophet ﷺ had to refuse him entry and bar him from the right of living in Al-Madeenah.

The Prophet ﷺ agreed to these terms because he ﷺ was looking at the big picture, at what was going to benefit the Muslims in the long run; but even then, these seemingly unfair terms were not so harmful after all. To write 'In Your Name, O Allah' instead of 'In the Name of Allah, the Most Beneficent, the Most Merciful' did not make all that much difference, for both phrases essentially conveyed the same meaning. As for writing 'Muhammad ibn 'Abdullah' instead of 'the Messenger of Allah,' that too was not worthy of making an objection, for the Prophet's name, after all, was Muhammad ibn 'Abdullah ﷺ. Yes, Allah ﷻ is the Most Beneficent, the Most Merciful, but to simply write 'in the Name of Allah' does not negate those qualities, and so there was no need of making too much of a fuss over the matter. Similarly, it is a fact that the one dictating the terms of the treaty was the Messenger of Allah ﷺ, but to have said that he was Muhammad ibn 'Abdullah in no way negated that fact. What would have been bad and unacceptable would be for Suhail to have stipulated the writing down of one of the idols he worshipped or some statement that implied the divinity of his idols, but since he didn't do that, it was best not to argue, but to simply accommodate him; he was, after all, one of the two contracting parties in the agreement, and therefore had the right to voice his objection as long as he was being fair.

The third condition was a bit more touchy, in that the Prophet ﷺ would no longer be able to welcome any Muslim who migrated from Makkah to Al-Madeenah; not only could he not welcome any such emigrants, he ﷺ, as the overall leader of Al-Madeenah, had to refuse them entry and force them to stay outside of the boundaries of Al-Madeenah. The Prophet ﷺ agreed to this condition because he knew - whether it was through revelation or the wisdom and foresight that Allah ﷻ blessed him with - that things would work out for the best for the weak Muslims of Makkah. He ﷺ made that point clear when he ﷺ said, "Whoever from us goes to them, then may Allah distance him [from us (i.e., we should be satisfied to be rid of him)]. And whosoever among them comes to us, Allah will provide him with relief and a way out." And that, of course, is exactly what happened (as we will, *In Sha Allah*, discuss in a later section).^[1]

The treaty was finalized, and it consisted of the following points:

- 1) "In Your Name, O Allah."
- 2) This is what Muhammad ibn 'Abdullah has agreed upon with Suhail ibn 'Amr.
- 3) Both have agreed to put a hold on the war between the people (of Makkah and Al-Madeenah) for a period of ten years, during which time people will live safely and will refrain from harming one another.
- 4) Whosoever of the companions of Muhammad comes to Makkah, to perform *Hajj* or '*Umrah*, or with the hope of gaining from the Blessings of Allah (i.e., goes to Makkah to engage in trade), then he is safe, both in his blood and in his wealth. And whosoever from the Quraish goes to Makkah, passing through it in order to go to Egypt or Ash-Sham, and hoping to gain from the blessing of Allah, then he is safe both

^[1] Refer to *Al-Mustafaad Min Qisas Al-Qur'an Lid-Da'wah Wad-Du'aat* (2/324), to *Saheeh Muslim* (chapter, "The Agreement of Al-Hudaibiyyah at Al-Hudai-biyyah"), and to *Musnad Ahmad* (the *Musnad* of Anas ibn Maalik ؓ).

in his blood and in his wealth.

- 5) If anyone from the Quraish goes to Muhammad without the permission of his guardian, then Muhammad has to send him back. And if anyone that is with Muhammad goes to the Quraish, they do not have to send him back.
- 6) We will all abide by the terms of the treaty; none of us will steal from one another or act treacherously with one another.
- 7) Any third party that wants to enter into an agreement or alliance with Muhammad has the right to do so. And any third party that wants to enter into an agreement or alliance with the Quraish has the right to do so. (Consequently, the Khuzaa'ah entered into the agreement, saying, "We are upon an agreement and a covenant with Muhammad"; and the people of Banu Bakr also entered into the agreement, saying, "We are upon an agreement and a covenant with the Quraish.").
- 8) You (O Muhammad) have to return this year without entering Makkah; next year, however, we will leave (Makkah) for you, and you may enter it with your Companions and remain in it for three days. You can carry with you the weapons that a rider carries (and no more): swords in scabbards. And you will not enter with any other weapons.
- 9) As for the sacrificial animals you brought (this year)...you may not enter (Makkah) with them upon us.

The treaty was witnessed by both Muslims and polytheists. The Muslims who witnessed the treaty were Abu Bakr As-Siddeeq ؓ, 'Umar ibn Al-Khattaab ؓ, 'Abdur-Rahmaan ibn 'Auf ؓ, 'Abdullah ibn Suhail ibn 'Amr ؓ, Sa'd ibn Abee Waqqaas ؓ, Muhammad ibn Maslamah ؓ - and the transcriber of the treaty, 'Alee ibn Abee Taalib ؓ. The polytheists who bore witness to the treaty were Miraz ibn Hafs and Suhail ibn 'Amr.^[1]

^[1] Refer to *Al-Mu'aahadaat Fish-Shariah Al-Islaamiyyah Wal-Qaanoon Ad-Duwalee* by Dr. Muhammad Ad-Deek (pgs. 270, 271).

This treaty has been of great importance to all Muslims who came after the generation of the Companions ﷺ, for it provided the framework and principles for any treaty in which Muslims wanted to be a signing party. The principles and precedents contained in the signing of the treaty are important - how Muslims should negotiate, what compromises they may make, what conditions they can agree to, how the text of a treaty should be worded, and so on.

The Prophet ﷺ agreed to the Treaty of Al-Hudaibiyyah not when the Muslims were weak, but when they were strong and could adequately defend themselves from outside threats. It is safe to say that the Quraish needed the treaty much more than the Muslims needed it. Nonetheless, the Muslims accepted certain conditions that they could have quite possibly rejected, which caused many of the Companions ﷺ to become angry and upset. Regardless of how they felt, however, they knew that they had to obey the Prophet ﷺ, for he ﷺ spoke based on revelation, and not based on personal whims or desires.

The Companions ﷺ showed great restraint in dealing with Quraish's ambassador, Suhail ibn 'Amr. He, on more than one occasion, surpassed the bounds of propriety while he negotiated terms with the Prophet ﷺ; and he did so while he was in the midst of the Muslim army. Nonetheless, the Companions ﷺ did not give any sign that they wanted to harm him, applying an unwritten law that was universally accepted but not always practiced in Arabia, a law which stated that ambassadors were not to be killed (or harmed). Even though Suhail went beyond the bounds of propriety, the Prophet ﷺ tried to please him and dealt with him gently, keeping in mind the overall goal that was in the best interests of Islam - which was arriving at a peace treaty with the Quraish, an achievement that would entail many benefits for the Muslims in the short term as well as, and more specifically, in the long run. The Treaty of Al-Hudaibiyyah was going to mark a new stage in the propagation of Islam both inside and outside of the Arabian Peninsula.

When one reflects on the terms of the treaty, one can draw the following conclusions and lessons:

- 1) The preface of Islamic contracts and treaties should begin with the mention of Allah's Name.
- 2) After the preamble of a treaty, the parties involved, or at least the names of the representatives of each party involved, should be mentioned. A treaty should then go on to mention its articles and conditions, which should be worded in plain and unequivocal language, leaving no room for a false interpretation. Also, the overall spirit and aim of the treaty should be spelled out in clear language. In the case of the Treaty of Al-Hudaibiyyah, its articles made it clear that the aim of the treaty was to put a halt to the war between the Quraish and the Muslims for ten years, during which time neither party would initiate any hostilities against the other.
- 3) As illustrated by the Prophet's actions at Al-Hudaibiyyah, a Muslim leader may be the one who initiates talks of a truce with the enemy, if he feels that doing so entails an overall benefit for the Muslims. It is therefore not necessary to wait for the other side to initiate talks of a truce.
- 4) When it is in the best interests of Muslims to sign a treaty with the enemy, it is at times necessary for the Muslim leader to accept terms that are harmful to Muslims. He accepts such terms when the benefit of doing so outweighs the harm that will be inflicted upon Muslims as a result. Since circumstances vary, it is up to the Muslim leader at a given time to decide, based on his knowledge and political as well as military astuteness, whether or not to accept certain terms that are harmful to Muslims.
- 5) Allah ﷻ called the Treaty of Al-Hudaibiyyah a victory. The treaty appeared to contain conditions that were harmful to Muslims, but its true implications, which Muslims could not see at first glance, were amazingly positive ones for the cause

of Islam. The treaty, in effect, meant honour and victory for the Muslims. The Prophet ﷺ understood the hidden benefits of the treaty, which is why he ﷺ was so accommodating to Suhail during their negotiations.

- 6) Outside parties may enter into treaties, for that is exactly what the Khuzaa'ah and the Kinaanah tribes did. These were two tribes that had been at war for a number of years; so by entering into the treaty, they both benefited greatly, because hostilities between them were halted. For since Kinaanah sided with the Quraish, since Khuzaa'ah sided with the Muslims, and since the Quraish and the Muslims agreed to a truce, the terms of that truce extended to the Kinaanah and Khuzaa'ah tribes.
- 7) A treaty must be witnessed and signed by each party.
- 8) A neutral or third party may act as an intermediary or peacemaker between two disputing parties, for such was the role of Al-Hulais ibn 'Alqamah. The Quraish asked him to act on their behalf by entering into negotiations with the Prophet ﷺ. Because of Al-Hulais's standing among Arabs, and because he was recognized for his values and intelligence by the Prophet ﷺ, the Quraish hoped that he could influence the Prophet ﷺ. But, ironically enough, it was because of his values and intelligence that he recognized the unjustness of Quraish's actions and consequently tried to convince Quraish's leaders to take a more lenient stance towards the Muslims. Similarly, the leader of the Khuzaa'ah acted as an intermediary between the Prophet ﷺ and Quraish's leaders.
- 9) A treaty comes into effect as soon as it is written and each party involved in it agrees to its terms and conditions, even if, at the time, it is not yet signed. For that is exactly what happened during the negotiations for the Treaty of Al-Hudaibiyah. After each side had agreed to its terms and conditions, Suhail's son, Abu Jandal ibn Suhail ibn 'Amr ؓ, who was a Muslim, fled Makkah and went to the Muslim encampment at Al-

Hudaibiyyah, hoping to join the ranks of the Muslim army. But based on the fifth article of the treaty - which stipulated that the Prophet ﷺ could not accept someone who fled Makkah without the permission of his guardian - the Prophet ﷺ did not accept Abu Jandal ؓ, even though the treaty had not as of then been signed by both parties.

10) Two copies of a treaty should be written, with each party involved in the treaty going back with one of the copies. For that is what happened at Al-Hudaibiyyah; each party took a copy of the treaty, after which Quraish's delegation returned to Makkah.^[1]

Abu Jandal's Sad Predicament

One of the main lessons that we should learn from the Treaty of Al-Hudaibiyyah is the importance of honouring one's promises and agreements. The Prophet ﷺ was a paragon of trustworthiness when it came to fulfilling his promises and honouring his agreements; even in the years prior to his Prophethood, he ﷺ was known as "The Trustworthy One."

After the Prophet ﷺ agreed in principle with Suhail to the terms of the treaty, Suhail's son, Abu Jandal ؓ, came hobbling towards them in chains. He ؓ was in chains because of his faith; he ؓ wanted to migrate but had been overcome by the Quraish, and was kept in chains in order to prevent him from migrating to Al-Madeenah. When Abu Jandal ؓ heard about the coming of the Prophet ﷺ to Al-Hudaibiyyah, he ؓ was infused with enough hope and enthusiasm to try and escape from his captors. And escape he did, making it all the way to the Muslim encampment at Al-Hudaibiyyah. It was a moment of triumph for Abu Jandal ؓ, who finally had the opportunity to practice his faith without being persecuted as a result. But that was not meant to be.

As soon as Suhail saw his son approaching, he stood up to him and grabbed him by his beard. He then turned to the Prophet ﷺ and said,

^[1] Refer to *Al-Mu'aahadaat Fish-Shariah Al-Islaamiyyah* (pg. 273).

“O Muhammad, the matter between us had been concluded before he (i.e., Abu Jandal ؓ) came to you.” The Messenger of Allah ﷺ replied, “You have spoken the truth.” Abu Jandal ؓ said, “O group of Muslims, if I return to the polytheists, they will try to turn me away from my religion,” but his appeals for help were in vain, for the Messenger of Allah ﷺ refused to accept him. He ﷺ said to Abu Jandal ؓ, “We have agreed to a treaty with them, for which we have given them, and they have given us, a commitment (to fulfill its terms); and we will not act treacherously with them.” Faced with this tragedy, the Prophet ﷺ then tried to console Abu Jandal ؓ and give him glad tidings of near relief for him and for those like him in Makkah. The Prophet ﷺ said to him, “O Abu Jandal, be patient and hope for your reward from Allah (for the hardships that you are enduring). Allah will indeed provide you, as well as the weak ones with you, with relief and a way out.”^[1] As painful as the situation was, the Prophet ﷺ proved beyond doubt that he ﷺ always strove to honour his agreements, regardless of the bad consequences that others feared would come to pass.^[2] The Companions ؓ, who felt a great deal of pain because of what was happening, showed an exceptional degree of restraint and of obedience to the Prophet ﷺ. They patiently watched as their brother in faith was being forced to return to Makkah in chains. Many of them cried uncontrollably because of how Abu Jandal ؓ was being treated; right before their eyes, Suhail, a polytheist, was roughly handling his own son, so that he could be sent back to his prison in Makkah.

Abu Jandal ؓ handled his situation with an amazing degree of patience and fortitude. Knowing that he ؓ was suffering for his beliefs and for his religion, he ؓ had faith that Allah ﷻ would reward him for all that he had to endure, and that in itself was more than sufficient comfort for him; and without a doubt, the following Verse applied to Abu Jandal’s situation:

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/347); to *Musnad Imam Ahmad* (In the beginning of the *Koofiyyoon Musnad*); to *Al-Bidaayah Wan-Nihaayah*; and to *Saheeh Bukhaaree*, who related a part of the narration in his *Saheeh*, in *The Book of Stipulations*.

^[2] Refer to *Muhammad Rasoolullah ﷺ* by Muhammad As-Saadiq ‘Arjoon (4/275).

﴿فَإِذَا بَلَغَ أَجَلُهُمْ فَأَمْسِكُوهُمْ بِمَعْرُوفٍ أَوْ فَارِقُوهُمْ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ ۖ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝۳﴾

“Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.” (Qur’an 65: 2, 3)

And as the Prophet ﷺ promised, relief came to Abu Jandal ؓ after the passing of less than a year. He ؓ and other weak Muslims of Makkah were able to flee from their prisons in Makkah. And what happened after that attests to the wisdom and foresight of the Prophet ﷺ. Abu Jandal ؓ and his Companions ؓ were safely outside the grasp of Makkah’s leaders, but they could not, as per the terms of the Hudaibiyyah Treaty, enter Al-Madeenah. Nonetheless, they still did not return to Makkah; instead, they made life for the Quraish miserable by overtaking their caravans that were coming back from Ash-Sham. They had every right to do so, since, officially, they were not under the rule of the Prophet ﷺ in Al-Madeenah, and were therefore not bound by the Treaty of Al-Hudaibiyyah. In a later chapter, we will, *In Sha Allah* (Allah Willing), discuss in more detail the story of Abu Jandal ؓ and his Companions ؓ.

Respecting Someone For Raising An Objection Based On Sincere Motives

After the treaty was agreed upon, but before its articles were transcribed, the Companions ﷺ showed strong opposition to it. They were especially angry about two of the conditions that the Prophet ﷺ promised to honour, the first of them being to turn back Muslims who wanted to migrate to Al-Madeenah, while the Quraish didn't have to do the same if someone wanted to emigrate from Al-Madeenah to Makkah; and the second being a promise to return from Al-Hudaibiyyah to Al-Madeenah without first entering Makkah and performing 'Umrah - at least for that year. The three people who most vehemently opposed the treaty were 'Umar ibn Al-Khattaab ﷺ, Usaid ibn Hudair ﷺ, and Sa'd ibn 'Ubaadah ﷺ.

It is related that 'Umar ibn Al-Khattaab ﷺ actually went to the Prophet ﷺ to voice his objection to the treaty. He ﷺ said to the Prophet ﷺ, "Are you not the Messenger of Allah ﷻ?" to which the Prophet ﷺ responded, "Yes (I am the Messenger of Allah ﷻ)." 'Umar ﷺ asked, "And are we not Muslims?" to which the Prophet ﷺ responded, "Yes (you are Muslims)." 'Umar ﷺ asked, "Are they not polytheists?" The Prophet ﷺ responded, "Yes (they are polytheists)." 'Umar ﷺ said, "Then why are we accepting to be humiliated in our religion?" To end the argument and to make it clear that 'Umar ﷺ was not correct in his objections, the Prophet ﷺ said, "Verily, I am the Messenger of Allah, and I do not disobey Him."^[1] According to another narration, the Prophet ﷺ said to 'Umar ﷺ, "I am the slave of Allah and His Messenger; I will not act contrary to His command, and He will not neglect me (or cause me to waste away or to be ruined)."^[2] 'Umar ﷺ was not doubting the Prophet's judgment; he ﷺ was simply asking for an explanation regarding something he did not understand, and what he did not understand was the wisdom behind agreeing to

^[1] Refer to *Min Ma'een As-Seerah* (pg. 333).

^[2] Refer to *Taareekh At-Tabaree* (2/643).

terms that apparently were in favour of the Quraish. 'Umar ؓ also said, "Did you not say to us that we would come to the House (the Ka'bah) and perform *Tawaaf* (circuits) around it?" The Prophet ﷺ said, "Yes, but did I inform you that we would come to it this year?" 'Umar ؓ said, "No." The Prophet ﷺ said, "Indeed, you will come to it and perform *Tawaaf* around it."

'Umar ؓ had two problems with the treaty: he did not understand the wisdom behind agreeing to it, and he could not bear the thought that the Prophet ﷺ and the Muslims were going to accept humiliation at the hands of the polytheists; hence his concern was genuine and was for the welfare of all Muslims. 'Umar ؓ then went to Abu Bakr ؓ and said to him, "O Abu Bakr, is he not the Messenger of Allah?" Abu Bakr ؓ said, "Yes (he is the Messenger of Allah)." 'Umar ؓ said, "And are we not Muslims?" Abu Bakr ؓ responded, "Yes (we are Muslims)." 'Umar ؓ said, "And are they not polytheists?" Abu Bakr ؓ said, "Yes (they are polytheists)." 'Umar ؓ said, "Then why are we accepting to be humiliated in our religion?" Abu Bakr ؓ knew that 'Umar ؓ was sincere but wanted himself to be sincere to 'Umar ؓ and to give him good advice. And so he ؓ said to 'Umar ؓ, "Adhere to the Prophet's command. For I bear witness that he is indeed the Messenger of Allah and that the truth is what he commands. And he will never act contrary to Allah's command, and Allah will not neglect him (or cause him to waste away or to be ruined)."^[1] That Abu Bakr ؓ gave exactly the same reply that the Prophet ﷺ gave to 'Umar ؓ attests to Abu Bakr's superior faith, knowledge, and understanding. While 'Umar ؓ was not able to understand the wisdom behind the treaty, Abu Bakr ؓ understood, if not the actual wisdom behind it, then at least the best and only course of action for himself, for 'Umar ؓ, and for all of the Companions ؓ, and that was to trust in Allah ﷻ and to obey the command of the Messenger of Allah ﷺ, who spoke from revelation and not from desire.

^[1] Refer to *Saheeh Bukhaaree*, the Book of Stipulations; to *Musnad Imam Ahmad* (in the beginning of the *Musnad of Al-Koofiyyoon*); and to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/346).

The situation became somewhat calmer for a while, but it then flared up again when the tragic and sad events surrounding Abu Jandal ؓ took place. A number of Companions ؓ went to the Messenger of Allah ﷺ to discuss the matter with him and to voice their objections, and among them was 'Umar ibn Al-Khattaab ؓ. The Prophet ﷺ, being blessed by Allah with patience, wisdom, and gentleness, was able to convince them that the treaty was in their best interests and that it entailed victory for them.^[1] He ﷺ also brought them to the understanding that Abu Jandal ؓ and those like him would soon find relief and a way out of their difficult situation.

In discussing the matter so patiently with them, the Prophet ﷺ established a very important principle, which is that if some raises an objection sincerely and because he is looking out for the welfare of his fellow Muslims, his leader should neither scold nor punish him. Perhaps, and Allah knows best, the Prophet ﷺ spoke so gently with 'Umar ؓ and those who came with him because he wanted to guide leaders who came after him to respect the views of his subordinates. This is because followers should be encouraged to express those of their views that serve the welfare of the general Muslim population.^[2] Thus the Prophet ﷺ was showing by example that the individual in a Muslim society has the right to express his views, even if they run contrary to a stance taken by a leader or ruler. And in order for an individual to voice his views, he must feel safe and not intimidated or threatened. Through his actions, 'Umar ؓ showed that objecting to a decision made by a ruler - provided that one is sincere and polite and does not surpass the bounds of propriety - is not a crime and does not deserve to be thrown into prison as a result.^[3]

[1] Refer to *Sulh Al-Hudaibiyah* by Bashmeel (pg. 270).

[2] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Rasoolullah ﷺ* (pg. 495).

[3] Refer to *Ghazwatul-Hudaibiyah* by Abu Faaris (pgs. 134,135).

Officially Ending The Pilgrimage, And The Advice Of Umm Salamah ﷺ

The terms of the treaty were clear: The Muslims would not be performing *'Umrah* that year; therefore, they needed to exit from the inviolable state of being pilgrims, a process that involved shaving their heads (or cutting their hair shorter) and slaughtering the sacrifice animals that were with them. The Prophet ﷺ said to his Companions ﷺ, "Stand up (all of you), slaughter (the sacrificial animals you brought), and then shave (your heads)." The Prophet ﷺ then repeated these instructions, but no one stood up to carry them out. Saddened by what he ﷺ saw, the Prophet ﷺ entered upon Umm Salamah ﷺ and told her about the treatment he ﷺ had just received from the people.

Umm Salamah ﷺ was a woman of great wisdom and understanding. In this case, she ﷺ understood why the Companions ﷺ behaved as they did: They were saddened by not being able to perform *'Umrah*, and so they considered the trip a defeat; as a result, they thought that the Prophet ﷺ told them to exit from the pilgrimage out of sympathy towards them, not wanting them to suffer any more hardships; furthermore, they thought that the Prophet ﷺ was being hard upon himself by asking them to end their pilgrimage but not doing the same himself; and, they feared, he ﷺ would remain in the disheveled state that results from being in *Ihraam* (the inviolable state of being a pilgrim) for too long. With a clear understanding of the situation, Umm Salamah ﷺ offered a practical solution, saying, "O Prophet of Allah...go out but do not then speak even a single word to any of them until you first slaughter your sacrificial animal, and until you call your shaver, who will then shave your head." This way, the Prophet ﷺ would be leading by example, leaving no room for a misunderstanding on the part of his Companions ﷺ.

The Prophet ﷺ did as Umm Salamah ﷺ suggested: He ﷺ went

out, slaughtered his sacrificial animal, and had his head shaven, and from the time he ﷺ went out until his head was completely shaved, he ﷺ did not speak a single word to his Companions ﷺ. When they ﷺ saw what he ﷺ did, they all stood up, slaughtered their sacrificial animals, and shaved one another's heads. And they almost ended up killing one another out of grief (for not having initially obeyed the Prophet's command).^[1]

That day, some of the Companions ﷺ shaved their heads, while others only shortened the length of their hair. The Messenger of Allah ﷺ said, "May Allah have mercy on those who have shaved their heads." The Companions ﷺ asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" The Prophet ﷺ replied, "May Allah have mercy on those who have shaved their heads." They again asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" He ﷺ again said, "May Allah have mercy on those who have shaved their heads." And for a third time they asked, "And (what about) those who have shortened the length of their hair, O Messenger of Allah?" This time around, he ﷺ replied, "And (may Allah also have mercy on) those who have shortened the length of their hair."^[2]

Incidentally, among the sacrificial animals that the Prophet ﷺ took to Al-Hudaibiyyah was a camel that used to belong to Abu Jahl; on its head was a kind of collar or ring that was placed on its nose in order to subdue it. When leaders of the Quraish heard about this, they became angry and bitter.^[3]

^[1] *Saheeh Bukhaaree*, the Book of Stipulations (3/240); *Hadeeth* number: 2732.

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/348), to *Musnad Imam Ahmad* (the *Musnad* of 'Abdullah ibn 'Abbaas ﷺ); to *Al-Isaabah Fee Ma'rifatus-Sahaabah*; and to *Al-Haithamee's Mujma' Az-Zawaa'id* (the Book of *Hajj*, the chapters regarding shortening the length of and shaving hair).

^[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/349); to *Tohfatul-Ahwadhee*, by Al-Mubaarakpooree (the Book of *Hajj*); to *Ibn Maajah*, chapter, "The *Hajj* of the Messenger of Allah ﷺ"; and to *At-Tirmidhee* (the chapters of *Hajj* and 'Umrah).

Here are some important lessons that we should learn from this story:

- 1) Umm Salamah ؓ was blessed with wisdom and understanding. Her composure and good advice and the way in which she ؓ comforted the Prophet ﷺ remind one of Khadeejah ؓ and how she comforted the Prophet ﷺ and provided him with sound advice in key situations.

In what happened at Al-Hudaibiyyah, one should appreciate the role and status of women in Islam. The enemies of Islam claim that women are not honoured and respected in Islam, but nothing could be further from the truth. Here was the Prophet of Allah ﷺ, who received revelation from Allah, accepting with complete humility the advice of a woman. In Islam, it does not matter if it is a man or a woman giving advice so long as it is sound advice; what better proof can there be that a woman's view is respected in Islam than an example wherein a woman's advice is accepted and applied by a Prophet ﷺ sent by Allah ﷻ, regarding a very difficult situation, one during which a leader usually relies on his wisest of advisors and ministers.

- 2) One should appreciate from this story the importance of leading by example: The Messenger of Allah ﷺ repeated a command three times to his Companions ؓ. And even though some of the oldest and wisest of his Companions ؓ were present, no one responded to his command. But when the Prophet ﷺ stepped forward and executed his own command, his Companions ؓ reacted immediately by following his example. The principle of leading by example is a principle that all good leaders must both understand and apply.^[1]
- 3) At times, due to extenuating circumstances, one might be prevented from completing one's *Hajj* or *'Umrah*; the above-mentioned story provides a legal ruling for when that happens. In short, if one is prevented from completing his *Hajj* or *'Umrah*, one can end it early and exit from the *Ihraam* (the inviolable state

^[1] Refer to *Ta'ammulaat Fis-Seerah An-Nabawiyah* by Muhammad As-Sayyid Al-Wakeel (pg. 211).

of being a pilgrim) by doing two things: slaughtering a sacrificial animal (a sheep or something that takes its place) at the farthest place he reached, and shaving his head. He should then make the intention of exiting from the *Ihraam* that he had earlier entered upon, regardless of whether he is performing *Hajj* or *'Umrah*.

The Return Journey To Al-Madeenah And The Revelation Of Chapter *Al-Fath*

The Messenger of Allah ﷺ then left Al-Hudaibiyyah and began the return journey to Al-Madeenah. About half way through the journey, Chapter *Al-Fath* of the Noble Qur'an was revealed. In it, Allah ﷻ said:

﴿سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا
يَقُولُونَ بِالسِّنْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا إِنْ
أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾﴾

“Those of the Bedouins who lagged behind will say to you : “Our possessions and our families occupied us, so ask forgiveness for us.” They say with their tongues what is not in their hearts. Say : “Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit? Nay, but Allah is Ever All-Aware of what you do.” (Qur'an 48: 11)

The revelation of Chapter *Al-Fath* pleased the Prophet ﷺ a great deal; in fact, he ﷺ was so happy when it was revealed that he ﷺ said, “Last night a Chapter was revealed to me - a Chapter that is more beloved to me than all that the sun shines upon.”^[1] The Prophet ﷺ then recited the Chapter's first Verse:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾﴾

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* Chapter, “The Battle of Al-Hudaibiyyah (5/80); *Hadeeth* number: 4177. Imam Muslim also related it in the chapter, “The Virtues of *At-Tahleel* (to say, “None has the right to be worshipped but Allah”), *At-Tasbeeh* (to say, “*Subhaanallah*,” or, how perfect Allah is!), and Supplication.”

“Verily, We have given you (O Muhammad ﷺ) a manifest victory.” (Qur’an 48: 1)

The Companions ؓ said, “*Haneean Mareean* (an expression of joy, which literally means, ‘May you live a life that is free of sin and disease’). And what will we have?” In response to their question, “And what will we have?” Allah ﷻ revealed the Verse:

﴿لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۝﴾

“That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e., Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success.” (Qur’an 48: 5)

It is related that while the Prophet ﷺ was mounted on his riding animal at *Kuraa’ Al-Ghameem*, his Companions ؓ came racing towards him and he ﷺ recited to them the Verse: “Verily, We have given you (O Muhammad ﷺ) a manifest victory.” One man present said, “O Messenger of Allah, and is it indeed a victory?” He ﷺ said, “Yes. By the One Who has my soul in His Hand, it is indeed a victory.”^[1] Something truly amazing then happened: The Muslims reacted as if they saw that promised victory being realized right then and there, when in fact they were simply being promised that victory; such was the strength of their faith. If they heard of a promise in the Qur’an or heard it from the Prophet ﷺ in his own words, they were so certain that it would come true that they became happy as if it had already been realized. So even though the Companions ؓ were sad on account of certain terms of the treaty, their sadness turned instantly into joy when they heard the Prophet ﷺ recite the first Verse of Chapter *Al-Fath*. And they came to realize that, with their limited faculties, they could not foresee what was in their best interests; the best course of

^[1] Refer to *Sunan Abu Daawood* (2736), to *Mo’jam At-Tabaraanee Al-Kabeer*, and to *Nasbur-Raa’yah* by Az-Zaila’ee (the Book of *As-Siyyar*, chapter, “How to Divide (Wealth or Spoils).”

action for them, therefore, was to submit completely to the commands of Allah ﷻ and His Messenger ﷺ, for that was the path to safety and success for this life and the Hereafter.^[1]

The timing of the revelation of chapter *Al-Fath* was very telling and crucial; it took place after the Muslims were forced to prematurely end their 'Umrah, after they saw the ill-treatment of Abu Jandal ؓ, and after many of them had expressed deep concern over many provisions of the treaty. Chapter *Al-Fath* was then revealed to explain to the Muslims that the Treaty of Al-Hudaibiyyah was in fact a victory for them and that the Prophet ﷺ was correct to have agreed to it. The Verses of Chapter *Al-Fath* had the effect of increasing the Companions' trust in the Messenger of Allah ﷺ and in his decisions - even though that level of trust was very strong as it was.

In one particular Verse of Chapter *Al-Fath*, Allah ﷻ informed the believers about something they probably hadn't realized earlier at Al-Hudaibiyyah: The reason why they were patient and why they practiced self-restraint at Al-Hudaibiyyah was that Allah ﷻ had injected their hearts with tranquility, even the hearts of those who objected to certain provisions of the treaty; as a result, they all felt at peace, and they all obeyed the Prophet's command. Allah ﷻ said:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝٤﴾

"He it is Who sent down As-Sakeenah (calmness and tranquility) into the hearts of the believers, that they may grow more in faith along with their (present) faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knowing, All-Wise." (Qur'an 48: 4)

Allah ﷻ informed the Companions ؓ that it was He Who had sent down calmness and tranquility upon them so that they could remember His favours and be thankful for them. This Verse is yet

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/449).

another example of how history books written by men cannot comprehensively describe the events that took place during the Prophet's lifetime, because there are certain hidden factors that only Allah ﷻ knew about and that we can learn about only through revealed Verses of the Qur'an.

Also in Chapter *Al-Fath*, Allah ﷻ praised those who made the Pledge of Ar-Ridwaan; He ﷻ said:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنَّا أَجْرًا عَظِيمًا﴾
 ﴿١٠﴾

“Verily, those who give Bai'a (pledge) to you (O Muhammad ﷺ) they are giving Bai'a (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.” (Qur'an 48: 10)

Then there was the question of the Prophet's dream prior to the Al-Hudaibiyah expedition; it was, in fact, what led to the Prophet's decision to travel to Makkah in order to perform 'Umrah. The dream was not fulfilled that year, but nowhere in the dream was it mentioned when it was going to come true. Even if his dream was not realized that year, the Prophet ﷺ believed with certainty that it was going to come true, and he ﷺ informed 'Umar ؓ of that fact during their discussion at Al-Hudaibiyah. And to further instill faith into the hearts of the Prophet's Companions ؓ, Allah ﷻ confirmed to them that the Prophet's dream was true and that they were in fact going to enter Makkah and perform their pilgrimage; and it was something that was going to happen sooner rather than later. Allah ﷻ said:

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَلِكَ فَتْحًا قَرِيبًا﴾
 ﴿٢٧﴾

“Indeed Allah shall fulfill the true vision which He showed to His Messenger ﷺ [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Haraam; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.” (Qur’an 48: 27)

In what must have been a great comfort for the believers as they were returning to Al-Madeenah, Allah ﷻ ended Chapter Al-Fath with praise for and a description of the Prophet ﷺ and his Companions ﷺ. He ﷻ said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝٢٨﴾ مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزِيعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

“He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness. 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 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: 28, 29)

In these Verses, a striking and beautiful description of the Prophet's Companions is given. These are the main aspects of that description:

- 1) The believers are 'severe against disbelievers, and merciful among themselves,' and it must be remembered that among the disbelievers were the fathers, brothers, and relatives of the Prophet's Companions ﷺ. Nonetheless, they broke off all of those ties, in the sense of showing loyalty, and established a strong link of mutual love and loyalty with their brothers in faith; hence the meaning of 'merciful among themselves.'
- 2) Allah ﷻ said about the believers that:

﴿رُكَّعًا سُجَّدًا﴾

"You see them bowing and falling down prostrate (in prayer)."

Without a doubt, the English translation does not do justice to the full meaning of this Verse. The expression in Arabic conveys a sense that they are always bowing and prostrating, that these, and not standing, walking, or sitting, are their natural and habitual positions. One can appreciate the wisdom behind that wording when one realizes that bowing and prostration in prayer exemplify the state of worship, which, in one's saying, deeds, and feelings, is the natural state of being for a believer, for whatever a true believer does, he tries to turn it into an act of worship. Because of that internal state of true believers, Allah's description of the Companions ﷺ gives the impression that they spent their entire lives either bowing or prostrating.

- 3) In the previous quality, Allah ﷻ described the external state of believers - they bow and prostrate frequently - in order to allude to their internal state. But then Allah ﷻ explicitly referred to their internal states, saying that they seek:

﴿يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا﴾

"Bounty from Allah and (His) Good Pleasure."

Everything they did and everything they strove for had behind it the desire to seek 'bounty from Allah and (His) Good Pleasure.'

4) Then Allah ﷻ informs us that the effect of worship could clearly be discerned on their faces. Allah ﷻ said:

﴿سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ﴾

"The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers)."

Their faces are radiant, shining, innocent, and transparent, as opposed to dark, gloomy, evil-looking, and dissembling. It must be noted, however, that this sign is not, as many mistakenly think, the mark that appears on one's forehead after one performs prostration. The wording:

﴿مِّنْ أَثَرِ السُّجُودِ﴾

"From the traces of (their prostration)."

Might suggest that, but the reality is that 'the traces of (their prostration)' means the traces of worship in general. The word prostration is used because its meaning exemplifies submission, piety, and obedience to Allah ﷻ. The Verse means that the signs of pride and arrogance are removed from one's face and are replaced by the signs of nobleness in character, humbleness, sincerity, and gentleness - all of which cause the face of a believer to shine and glow.

5) Finally, Allah ﷻ mentioned that this is their description in the Torah and that their description in the *Injeel* (Gospel) is as follows:

﴿وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ
يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ﴾

“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.”

Beyond these honours that are bestowed upon them in the Verse, Allah ﷻ informs them of their reward:

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

“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).”

With all that they were being informed about in Chapter *Al-Fath*, the Companions ﷺ realized that their effort to spread Islam was entering a new and better stage; and they also came to know that the nature of Islam is that it spreads and thrives much more in times of peace - for peaceful was the period that followed the Treaty of Al-Hudaibiyah - than during times of war. In the days, months, and years that followed, they experienced many positive developments that were a direct result of the Treaty of Al-Hudaibiyah; some of those developments were as follows:

- 1) The Quraish openly recognized the entity of a Muslim state. This is because of the fact that every treaty is agreed upon by two opposing parties, with each party accepting and recognizing the existence and validity of the other. That recognition directly influenced the viewpoints of other tribes, for all tribes that were enemies of the Muslims considered the chieftains of the Quraish to be their leaders and examples. And for many years they saw how the Quraish rejected to acknowledge the validity of a Muslim state in Al-Madeenah. That they finally acknowledged that existence in the treaty of Al-Hudaibiyah certainly, therefore, had a tremendous impact on the minds of chieftains of other tribes, for they too were now forced to recognize the same thing.

- 2) After the signing of the Al-Hudaibiyyah treaty, the polytheists and hypocrites began to fear the Muslims more so than ever before; many of them began to openly predict that Islam would soon reign supreme over all of the Arabian Peninsula. Even many of Quraish's nobles began to have a change of heart, for nobles such as Khaalid ibn Al-Waleed ﷺ and 'Amr ibn Al-'Aas ﷺ entered into the fold of Islam. Fear of Muslims also became manifest among Bedouins who lived near Al-Madeenah, for they wasted no time in going to Al-Madeenah and apologizing for having remained behind from the Al-Hudaibiyyah expedition.
- 3) The truce between the Muslims and the Quraish had a particularly wonderful effect: Islam could spread more easily as more people were given the opportunity to learn about Islam's teachings. As a result, entire tribes began to enter into the fold of Islam. Imam Az-Zuhree (may Allah have mercy on him) said that the Treaty of Al-Hudaibiyyah "was a greater victory for Islam than all previous victories. Prior to it, fighting erupted frequently.... But then when there was peace, when the war was over, and when people could intermingle with one another without having to fear for their lives, a more open line of communication was established (among Arabia's inhabitants). As a result, any intelligent person who was given a fair chance to discuss Islam (with Muslims became convinced about its being the truth and) entered into the fold of Islam. In the two years that followed (the Treaty of Al-Hudaibiyyah), the number of people that entered into the fold of Islam was similar to the number of all people who became Muslims prior to that time (i.e., about the first 19 years of the Messenger of Allah's Prophethood)."^[1] After quoting this passage from Imam Az-Zuhree, Ibn Hishaam (may Allah have mercy on him) added, "One proof of the truthfulness of what Az-Zuhree said is that, according to the saying of Jaabir ibn 'Abdullah ﷺ, the Messenger of Allah ﷺ went to Al-Hudaibiyyah with one-

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/351).

thousand four-hundred followers. Only two years later, in the Year of the (Makkan) Conquest, the Prophet ﷺ travelled to Makkah accompanied by ten-thousand followers.”^[1]

- 4) To the south, the Muslims no longer had any reason to fear the Quraish, which really changed matters, considering that, in previous years, the bulk of their military campaigns were aimed at fighting or weakening the Quraish. Now that they had a truce with the Quraish, they could concentrate their efforts on the Jews of Khaibar and their allies from other tribes who plotted to attack the Muslims in Al-Madeenah; hence the Battle of Khaibar shortly after the Al-Hudaibiyyah expedition.
- 5) Even the negotiations that took place during the days of Al-Hudaibiyyah attracted certain polytheists to the cause of Islam. For we have hitherto seen how Al-Hulais ibn 'Alqamah was outraged when he saw the ill-treatment that the Muslims received at the hands of the Quraish.
- 6) The Treaty of Al-Hudaibiyyah enabled the Prophet ﷺ to gather the people and weapons he needed for the Mo'tah Expedition, an expedition that marked a new stage in the propagation of Islam outside of the Arabian Peninsula.
- 7) The terms of the Al-Hudaibiyyah Treaty made it easier for the Prophet ﷺ to concentrate his efforts on spreading Islam, which in one respect took the form of sending messengers to the kings and rulers of Persia, Rome, and Egypt, in order to invite them to Islam.
- 8) Without a doubt, the Treaty of Al-Hudaibiyyah was a major cause of the Makkah conquest; in fact, it is safe to say that one led directly to the other. Ibn Al-Qayyim wrote, “The truce was a prelude to the greater conquest through which Allah ﷻ honoured His Messenger ﷺ...and at which time people entered into the fold of Islam in throngs.”^[2]

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/351, 352).

^[2] Refer to *Zaad Al-Ma'aad* (3/309).

The Story Of Abu Baseer ﷺ

Shortly after the signing of the Treaty of Al-Hudaibiyyah, and after the Prophet ﷺ returned to Al-Madeenah, Abu Baseer 'Utbah ibn Usaid ؓ succeeded in escaping from his prison in Makkah. Free at last, Abu Baseer ؓ made the long and arduous journey to Al-Madeenah, but he was not the only one to make the journey; two men from the Quraish also went in order seek the extradition of Abu Baseer ؓ, as per the terms of the Al-Hudaibiyyah Treaty. When all three men, Abu Baseer ؓ and the two men from the Quraish, were in his presence, the Messenger of Allah ﷺ said, "O Abu Baseer, we have indeed given these people what you are fully aware of (i.e., our word to turn back any Muslim who migrates from Makkah to Al-Madeenah), and it is not befitting for us in our religion to act treacherously. Verily, Allah will provide you and the weak ones who are with you, with relief and a way out (of your difficulties). So return to your people." Abu Baseer ؓ said, "O Messenger of Allah ﷺ, are you sending me back to the polytheists, who will try to make me turn away from my religion?" The Prophet ﷺ said, "O Abu Baseer, go, for indeed, Allah will provide you and the weak ones who are with you, with relief and a way out (of your difficulties)."^[1]

Left with no choice, Abu Baseer ؓ parted with the two emissaries from the Quraish. The sight of him leaving was painful to the Muslims; it was almost too much for them to bear the thought of their brother returning to his prison in Makkah, after having come so close to achieving freedom. Nonetheless, the Messenger of Allah ﷺ had no choice but to honour the terms of the treaty; for him, provisions of agreements were not theoretical ideas written down on paper, but were instead provisions that he had to fulfill in real life. In the Noble Qur'an, Allah ﷻ commanded Muslims to fulfill their promises and to honour their agreements, and He ﷻ forbade them from breaking oaths after having first confirmed

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/352) and to *Musnad Imam Ahmad* (the beginning of the *Al-Koofiyyoon Musnad*).

them. Allah ﷻ said:

﴿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’a : 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.” (Quran 16: 91)

And in another Verse, Allah ﷻ said:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ مَسْئُولًا ﴿٣٤﴾﴾

“And come not near to the orphan’s property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily! The covenant, will be questioned about.” (Qur’an 17: 34)

In the case in question, honouring his agreement meant that the Prophet ﷺ had to surrender Abu Baseer ؓ to Quraish’s authorities. When Abu Baseer ؓ and his two escorts reached Dhil-Hulaifah, he asked one of them, “O brother of Banu ‘Aamir, is this sword of yours sharp?” The man answered, “Yes.” “May I look at it?” Abu Baseer ؓ asked. Because of the truce, the man felt that he had no reason to be afraid, and so he responded, “Look at it if you want.” Abu Baseer ؓ unsheathed the sword, attacked the man, and killed him; his other escort fled, heading back to the Messenger of Allah ﷺ in Al-Madeenah. Once there, he said to the Messenger of Allah ﷺ, “Your Companion has killed my Companion.” Shortly thereafter, Abu Baseer ؓ arrived with his sword unsheathed. He ؓ said, “O Messenger of Allah ﷺ, you have fulfilled your covenant...when you handed me over to them. But for my part, I refused to be turned away from my religion (by them)...”^[1] The Prophet ﷺ said, “Woe upon his mother (this is

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/353).

just an expression; it apparently conveys the meaning of a reproach, but Arabs often use it with the intention of praising someone; perhaps, and Allah knows best, the double meaning was used to confuse Quraish's delegate)! This (i.e., Abu Baseer ؓ) is someone who would kindle a war if he had anyone to help him!"^[1] When Abu Baseer ؓ heard these words, he knew that the Prophet ﷺ would return him to the custody of the Quraish, and so he ran away and started a new life at Saif Al-Bahr. The Prophet's final words to Abu Baseer ؓ were vague, in that no one from the Quraish could find fault with him for saying them. He ﷺ simply stated that Abu Baseer ؓ was the type of person who, if he had help from others, could kindle a war. These words of the Prophet ﷺ were somehow conveyed to the weak Muslims of Makkah, and the impression that they got from them was that Abu Baseer ؓ needed men to help him, and so they escaped from Makkah and made their way to Abu Baseer ؓ at Saif Al-Bahr. Abu Jandal bin Suhail ibn 'Amr ؓ was one of those who went to Abu Baseer ؓ; the group they formed was dangerous: it was small and mobile, so that it could not be attacked; and it was determined enough to go to great lengths to achieve its goals. Furthermore, Abu Baseer ؓ and his men had no homeland, so they had nothing really to lose.

They embarked immediately upon a plan to hurt Quraish's interests; they set about learning as much as possible about the coming and going of Quraish's trading caravans. Then they began to ambush passing Makkan trading caravans, kill everyone that was in them, and take all of their wealth. Prior to the Al-Hudaibiyah Treaty, the Quraish knew that the Muslims of Al-Madeenah intended to ambush their trading caravans, and so they would simply travel along routes that were far away from Al-Madeenah. But now they had a very mobile and determined enemy, which made their trading journeys more dangerous perhaps than ever before. The leaders of Makkah therefore had no

^[1] *Saheeh Bukhaaree*, the Book of Stipulations, chapter, "Stipulations Regarding Jihaad (3/241); *Hadeeth* number: 2732. Abu Daawood and Ahmad also related the *Hadeeth*.

choice but to swallow their pride and back off from one of the harshest provisions of the Al-Hudaibiyah treaty. They sent delegates who pleaded with the Prophet ﷺ to take in Abu Baseer ؓ and his men ؓ, to welcome them in Al-Madeenah, and to make them citizens who would then be under his control.

At the time, Abu Baseer ؓ and his men were near A-'Ees. The Prophet ﷺ sent word to them there that they could now come to him and live peacefully in Al-Madeenah. There were about sixty or seventy of them,^[1] and the Prophet ﷺ granted them safe haven in Al-Madeenah. Through the sheer determination of Abu Baseer ؓ and his men, they forced Quraish's leaders to humble themselves before the Muslims and to give up a provision that was at once unfair and cruel.

Without a doubt, the Muslims of Al-Madeenah became stronger when they were joined by Abu Baseer's men; sadly, however, Abu Baseer ؓ was not able to join them. For by the time they received the Prophet's letter that contained the instructions to return to Al-Madeenah, Abu Baseer ؓ was on his deathbed. May Allah be pleased with him and reward him for sacrificing everything he ؓ had for the cause of Islam.

Circumstances at first made the story of Abu Jandal ؓ and Abu Baseer ؓ a tragic one. But with the help and guidance of Allah ﷻ, they were able to overcome their circumstances, so that their story continues to remain an inspiration for Muslims until this day. They allowed nothing to turn them away from their religion, not even many years of imprisonment and torture. And as a result of their steadfastness, they ended up defeating the Quraish and humiliating them in the least expected of ways.

From their story, we see that the individual is, in rare exceptions, not bound by rules that govern the masses. Abu Baseer ؓ and his men were hurting Quraish's interests at a time when a peace treaty between the Quraish and the Muslims was in effect. But at least in an official sense, Abu Baseer ؓ and his men were not part

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/451).

of the Musim country in Al-Madeenah, so they were able to act at their discretion without jeopardizing the peace treaty. And the reason for this - and this is the great irony of it all - is that it was the leaders of the Quraish themselves that forced upon the Prophet ﷺ a provision which made sure that Abu Baseer ؓ and his men ؓ were autonomous and not official citizens of the Muslim country in Al-Madeenah. Therefore, it was due to Quraish's provision in the treaty that Abu Baseer ؓ and his men ؓ were able to do whatever they wanted to hurt Quraish's interests in the region.

Throughout it all, the Prophet ﷺ remained aloof, neither openly condemning nor openly praising Abu Baseer ؓ and his men for their actions. Based on the insistence of the Quraish, the Prophet ﷺ could not welcome Abu Baseer ؓ and his men as citizens of the Muslim country; he ﷺ was therefore not responsible for their actions. They were, in effect, Quraish's problem; from the perspective of Abu Baseer's men, therefore, they were receiving implicit approval from the Prophet ﷺ for their actions, albeit approval that in no way contravened the terms of the Al-Hudaibiyyah treaty. And at any rate, once Abu Baseer's men were allowed to enter Al-Madeenah, they became citizens of the Muslim nation and were thereafter bound, like every other Muslim, by the terms of the Al-Hudaibiyyah Treaty. It goes without saying, then, that, as soon as they entered Al-Madeenah, they immediately desisted from all hostile acts towards the Quraish.

One of the most important lessons we learn from this story is that Allah ﷻ takes care of his believing slaves. To be sure, Abu Baseer ؓ, Abu Jandal ؓ, and those who were with them must have done certain things to earn Allah's care and protection and help. That Allah's help reaches those who deserve it is a principle that one would do well to understand. A careful reading of the Qur'an will reap the understanding that there are certain qualities and actions that make one deserving of Allah's help; those qualities and actions are mentioned or implied in the following Verses. 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)

Also, Allah ﷻ said:

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾﴾

"And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers." (Qur'an 7: 56)

And Allah ﷻ said:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾﴾

"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)." (Qur'an 65: 2)

And in yet another Verse, Allah ﷻ said:

﴿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)

Fearing Allah ﷻ, being among the good-doers, keeping one's duty to Allah, and striving hard in Allah's Cause - these, we are made to understand from these Verses, make one worthy and deserving of Allah's help, support, and guidance. If one understands this principle and then applies it by assuming the above-mentioned qualities, one is well on the way towards achieving help and guidance from Allah ﷻ. The Companions ﷺ exemplified the truthfulness of that principle; they possessed all

of the above-mentioned qualities and achieved, as a result, Allah's help and support. Any person who does the same will also receive Allah's help, for that is Allah's promise, and Allah's promise is true.^[1]

The Prophet's Refusal To Send Back Muslim Women Who Migrated To Al-Madeenah From Makkah

The Al-Hudaibiyyah Treaty and a mix of other factors inspired oppressed Muslim women ﷺ in Makkah with hope, and with the determination they needed to escape from their oppressors and make the long and arduous journey to Al-Madeenah. At the forefront of those women was Umm Kulthoom bint 'Uqbah ibn Abee Mu'ait ﷺ. The disbelievers of Makkah sought the extradition of Umm Kulthoom ﷺ and the others, but the Prophet ﷺ refused to send them back.

The matter became an issue of serious contention. The reason for this is that one provision of the treaty stated that, if anyone comes to the Quraish without the permission of his guardian, the Prophet ﷺ has to return him back to them. The polytheists believed that this provision encompassed both men and women; the Messenger of Allah ﷺ, on the other hand, was of the view that the text of the provision encompassed men only; this is because the wording of the text used male pronouns throughout; therefore, it applied only to Muslim men who migrated from Makkah to Al-Madeenah. Furthermore, it is quite possible that the Prophet ﷺ feared that Muslim women in Makkah would succumb to the pressures of torture and forsake their religion; not being strong enough, they were not able to follow the lead of Abu Baseer ﷺ and live independently outside of Makkah. In the end, what mattered most was that Allah ﷻ supported the Prophet's stance by revealing this Verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ

^[1] Refer to *Ghazwatul-Hudaibiyyah* by Al-Hakamee (pg. 320).

بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَّا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَرِ وَسَأَلُوا مَّا أَنْفَقْتُمْ وَلَيْسَ لَكُم مَّا أَنْفَقْتُمْ مِنْكُمْ ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

“O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if you ascertain that they are true believers send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent (as their Mahr) to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which you have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise.” (Qur’an 60: 10)

This Verse confirmed the Prophet’s decision and contained important rulings that pertained to both women who left the Quraish in order to migrate to Al-Madeenah and women who left Al-Madeenah to live among the Quraish, though no woman of the latter category actually existed. Imam Az-Zuhree (may Allah have mercy on him) said, “We know of no woman from those who migrated that apostatized after having first believed.”^[1] Ibn Hajar (may Allah have mercy on him) confirmed what Imam Az-Zuhree said, pointing out that, in practice, the rulings from the aforementioned Verse were applied on one side only, since no Muslim woman left Al-Madeenah to live among the Quraish, whereas a number of Muslim women left Makkah in order to migrate to Al-Madeenah.

^[1] Refer to *Fathul-Baaree* (5/392); *Hadeeth* number: 2733.

We would do well to at least briefly discuss the rulings contained in the aforementioned Verse. In the first part of the Verse, Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾

“O you who believe! When believing women come to you as emigrants, examine them.”

Ibn ‘Abbaas ؓ explained what ‘examine them’ meant. He ؓ said, “Their examination (or test) was for them to say, ‘None has the right to be worshipped but Allah, and Muhammad is the slave of Allah and His Messenger.’” So if they said this and the Prophet ﷺ confirmed the fact that they were true believers, Allah ﷻ commanded them to:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

“Send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.”

This, therefore, is the Verse that prohibited Muslim women to marry, or to remain married to, disbelieving men. Al-Qurtubee said, “This is the primary proof that what caused the separation of a Muslim woman (from her disbelieving husband) wasn’t her migration, but the fact that she was a Muslim.”^[1]

In the next part of the Verse, Allah ﷻ said:

﴿وَأْتُوهُمْ مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَانَيْتُمُوهُنَّ أَجْرَهُنَّ﴾

“But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them.”

This meant that, because certain disbelieving men lost their wives,

^[1] Refer to *Tafseer Al-Qurtubee* (18/63).

the Muslims had to pay them for the money they had given to their wives as dowry. That the Muslims had to pay disbelieving men that amount effectively cut off their ties from their former wives who migrated to Al-Madeenah. Commenting on the saying of Allah ﷻ:

﴿وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ﴾

“And there will be no sin on you to marry them if you have paid their Mahr to them.”

Ibn Katheer said, “This meant that if Muslim men gave them (the Muslim women who migrated to Al-Madeenah) their dowry, they were allowed to marry them, provided that their period of waiting (the period during which a divorced woman cannot remarry) ended, that there was a guardian (in the marriage contract), and that all of the other conditions (of a legal marriage) were fulfilled.”^[1]

Allah ﷻ then said:

﴿وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

“Likewise hold not the disbelieving women as wives.”

This was a clear prohibition: Muslim men were no longer allowed to hold on to any wives they had that were disbelievers. They were commanded to divorce them immediately. As a result of this Verse’s revelation, ‘Umar ibn Al-Khattaab ؓ, for example, divorced two of his wives because they were polytheists.^[2]

And finally, Allah ﷻ ended the Verse by saying:

﴿وَسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ذَلِكَُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“And ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which you

^[1] Refer to *Tafseer Ibn Katheer* (4/351).

^[2] *Saheeh Bukhaaree*, the Book of Stipulations, chapter, “Stipulations Regarding Jihaad”; *Hadeeth* number: 2732.

have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise."

Ibn Al-'Arabee said that the ruling contained at the end of this Verse was specific to the Prophet's era and to the particular circumstances that arose during it - a point, Ibn Al-'Arabee said, that the scholars unanimously agree about.^[1] So at that time, if a Muslim woman apostatized and went to the disbelievers who were a party to the Al-Hudaibiyah Treaty, it would be said to them, "Give us her dowry." However, this turned out to be a theoretical rule, since it never occurred in practice that a Muslim woman in Al-Madeenah apostatized and emigrated to Makkah. And if a Muslim woman in Makkah left the Quraish in order to migrate to Al-Madeenah, it would be said to the Muslims, "Return to the Quraish the money they had paid for her dowry." Therefore, it was a fair and just solution for both sides.

^[1] Refer to *Tafseer Al-Qurtubee* (18/68) and to *Hadeeth Al-Qur'an Al-Kareem* (2/545).

3

Lessons And Morals

The Treaty of Al-Hudaibiyyah and the events that surrounded it are rich with lessons that pertain to beliefs, manners, and Islamic jurisprudence. The ones I will discuss here are not all of the lessons and benefits but are only selected examples.

Rulings That Pertain To Beliefs

1) Standing Before a Leader Who is Sitting Down

To stand before a leader relates to Islamic beliefs when a leader desires thereby to be honoured or glorified, for the Prophet ﷺ said, "Whoever loves for men to stand up for him, then let him take his seat in the Hellfire."^[1] This ruling, however, does not apply in certain situations, such as when Al-Mugheerah ibn Sho'bah ؓ stood up over the head of the Messenger of Allah ﷺ at Al-Hudaibiyyah. When the Prophet ﷺ would be in a seated position, it was not customary for someone to stand up in front of him; Al-Mugheerah ؓ remained standing upright not as a rule but as an exception, and the purpose of his standing up was to give a display of honour in front of the enemy. The humbleness one shows to one's fellow Muslims is not required in the presence of enemies of war. A similar example is what Abu Dujaanah ؓ

^[1] *Abu Daawood*, in *Al-Adab* (5229), chapter, "For a Man to Stand Up for Another Man"; *At-Tabaraanee* in *Al-Mo'jam Al-Kabeer* and *Al-Ausat*; and *Al-Haithamee*, in *Mujma' Az-Zawaaid*, the Book of Manners.

did on the Day of Uhud; he ﷺ was prancing up and down the rows of the Muslim army. In general, prancing and walking in a haughty manner is extremely disliked in Islam; but to do so in front of the enemy, in order to instill fear into their hearts and show them the pride that Muslims take in their religion, is permissible. When the Prophet ﷺ saw Abu Dujaanah ﷺ prancing back and forth on the battlefield, he ﷺ said, "Verily, it is a way of walking that Allah ﷻ detests, except in this situation."^[1]

2) The Difference between *Al-Fa'al* and *At-Tiyarah*

Because of the complexity of the meanings of these two words, I will adhere here to the original Arabic, instead of venturing to render a literal translation. Much has been said by scholars about the meanings of *Al-Fa'al* and *At-Tiyarah* - not that scholars contradict one another when they explain their meanings, but simply that they use different phrases to narrow down their precise definitions. In short, both *Al-Fa'al* and *At-Tiyarah* have to do with omens - with a phenomenon or circumstance thought to portend good or evil. The difference between the two is that *At-Tiyarah* has to do with something that portends evil, whereas *Al-Fa'al* has to do with something that portends good. *Al-Fa'al* means being positive and having good thoughts about Allah ﷻ, and *At-Tiyarah* means being pessimistic and having bad thoughts about Allah ﷻ. *At-Tiyarah* makes a person nervous and stops him from doing something; *Al-Fa'al* encourages one to do something good. That, in short, is the difference between *At-Tiyarah* and *Al-Fa'al*. The relevance of these terms to our discussion is that, when the Prophet ﷺ saw Suhail ibn 'Amr approaching, he ﷺ remained positive, had good thoughts about Allah ﷻ, and felt that Suhail's arrival portended a positive development in his negotiations with the Quraish. The Prophet ﷺ said to his Companions ﷺ upon seeing Suhail, "Your matter has become easy for you."^[2] The

^[1] Refer to *Fiqhus-Seerah* by Al-Bootee (pg. 241); to *Kanz Al-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "Awakening the Desire to Perform *Jihaad*"; and to *Mujma' Az-Zawaa'id*, chapter, "The Battle of Uhud."

^[2] Refer to *Zaad Al-Ma'aad* (3/305).

Prophet ﷺ was right to be positive, for he ﷺ and Suhail were able to hammer out an agreement that was in the best interests of the Muslims. The positive attitude the Prophet ﷺ had when he ﷺ saw Suhail and his feeling that Suhail's arrival portended a positive development can be described as *Al-Fa'al*.

Understanding the terms *Al-Fa'al* and *At-Tiyarah* are important, because whereas the latter is disliked in Islam, the former is recommended. In one *Hadeeth*, the Prophet ﷺ said, "There is no *Tiyarah* (i.e., evil omens have no effect; they can neither harm someone nor benefit him), and the best of it is *Al-Fa'al* (this wording might suggest to some that *Al-Fa'al* is a category of *At-Tiyarah*, but that is not the case; the wording here is meant to explain the difference between *At-Tiyarah* and *Al-Fa'al*, since on the surface they are similar to one another)." The Companions ﷺ asked, "And what is *Al-Fa'al*, O Messenger of Allah ﷺ." He ﷺ said, "It is a good word (or phrase) that one of you hears (such as when the Prophet ﷺ saw Suhail and said, 'Your matter has become easy for you')." [1]

According to another narration, when *At-Tiyarah* was once mentioned in the presence of the Prophet ﷺ, he ﷺ said, "The best of it is *Al-Fa'al*, and it (i.e., *At-Tiyarah*) does not stop a Muslim (from executing a task or job he had intended to do). So if one of you sees something that he dislikes, then let him say, 'O Allah, none can bring about good things except for You, and none can ward off evil things except for You. And there is neither might nor power except with You.'" [2]

3) To Believe that a Planetary Body Causes Rain to Fall is Disbelief

Khaalid Al-Juhanee ﷺ said, "The Messenger of Allah ﷺ led us in the Morning prayer at Al-Hudaibiyah after the falling of rain the night before....He ﷺ then approached the people and said, 'Do

[1] *Saheeh Bukhaaree*, the Book of Medicine, chapter, *Al-Fa'al*; *Hadeeth* number: 5755.

[2] *Sunan Abu Dawwod* (3919).

you know what your Lord has said?' They answered, 'Allah and His Messenger know best.' The Prophet ﷺ said, '(Your Lord said:)

Among My slaves is he who woke up a believer, and he who woke up a disbeliever. As for the one who said, We have been given rain by the grace, generosity, and mercy of Allah, he is a believer in Me and a disbeliever in the star (the planet, or planetary objects).' And as for the one who said, (We have been given rain) by such and such star (they ascribed rainfall to the power of certain stars or planetary objects), he is a disbeliever in me and a believer in the star (the planet, or certain planetary objects).''^[1] Scholars have said that, depending on the situation of the person who ascribed rainfall to a star, the disbelief referred to in this *Hadeeth* is one or the other of the two kinds of disbelief: (1) disbelief that relates to creed or (2) the rejection of a blessing. If a person believes that a star or planet has the power to produce rain, then he is disbeliever: he has exited from the fold of Islam.

4) Is it Permissible to Seek Blessings from Objects that have come into Contact with Righteous People?

According to a *Hadeeth* we discussed earlier, 'Urwah ibn Mas'ood, a then ambassador of the Quraish, described how the Prophet's Companions ﷺ would take the phlegm of the Prophet ﷺ and wipe it over their skin in order to seek blessings thereby; and how they would literally fight over the used water left behind after the Prophet ﷺ performed ablution. The question arises, then, whether it is permissible to do the same with righteous people other than the Prophet ﷺ.

Imam Ash-Shaatibee (may Allah have mercy on him) gave a complete answer to this question, an answer that can be paraphrased as follows: It might appear to some people that 'Urwah's *Hadeeth* indicates that, as long as a person is pious and is upon the *Sunnah* of the Messenger of Allah ﷺ, others may seek

^[1] *Saheeh Bukhaaree*, the Book of *Al-Aadhaan* (846). Muslim and Abu Daawood related it as well.

blessings from the things he touches. That would perhaps have been a correct understanding of the *Hadeeth* had it not been for one important fact: After the death of the Prophet ﷺ, the Companions ؓ did not apply the same practice among themselves. No one, for example, would take the phlegm of the best person after the Prophet ﷺ, Abu Bakr ؓ, and wipe it over his skin. The best four people after the Prophet ﷺ were Abu Bakr ؓ, 'Umar ؓ, 'Uthmaan ؓ, and 'Alee ؓ, yet no one from the Companions ؓ or the next generation sought blessings from them in the aforementioned manner; no authentic *Hadeeth* establishes such a precedent. Everyone, younger Companions ؓ as well as people from the next generation of Muslims, limited themselves to emulating the best Companions ؓ, by trying to imitate their actions and their deeds, and by trying to assume their wonderful characteristics. They did this because the best of the Prophet's Companions ؓ themselves followed the Prophet ﷺ in all aspects of their lives; that is what made it fitting for others to follow them. So because no one from the generation of the Companions ؓ sought blessings from one another in the way they used to from the Prophet ﷺ, avoiding such practices is a point of unanimous agreement - or *Ijmaa'* - among the people of that generation.^[1]

While we are on the subject, there is another related issue that requires clarification: The Prophet ﷺ did not forbid his Companions ؓ from seeking blessings from him in the said manner, but he ﷺ did imply that it was better for them not to do so. In his *Jaamai'*, Ibn Shihaab recorded a *Hadeeth* in which a man from the *Ansaar*^[2] related that, when the Messenger of Allah ﷺ would perform ablution or discharge phlegm, Muslims would race towards his used ablution water and to his phlegm; the former they would drink, and the latter they would wipe over their skin. When the Messenger of Allah ﷺ saw them doing that,

^[1] Refer to *Ghazwatul-Hudaibiyah* by Al-Hakamee (pg. 305).

^[2] He was 'Abdur-Rahmaan ibn Abee Qird ؓ; refer to *At-Targheeb Wat-Tarheeb* (3/589).

he ﷺ asked them, "Why are you doing this?" They ﷺ said, "We are doing that to seek purification and blessings." The Messenger of Allah ﷺ said, "Whosoever among you loves that Allah and His Messenger should love him, then let him be truthful in speech, let him fulfill the trust, and let him not harm his neighbour (i.e., these are the things one should concentrate on in one's religion)."^[1] Incidentally, perhaps the reason why the Prophet ﷺ did not say anything to them about that on the Day of Al-Hudaiyyah, was that he ﷺ wanted 'Urwah ibn Mas'ood, the ambassador of the Quraish, to see how much his Companions ﷺ loved him and were attached to him, especially considering how 'Urwah had attacked them, claiming that they would flee and abandon the Prophet ﷺ once they saw the power and the might of the Quraish.

These are just some examples of the lessons pertaining to beliefs that we can learn from the Treaty of Al-Hudaiyyah.

Rulings That Pertain To Jurisprudence And To The Principles Of Jurisprudence

1) The Story of Ka'ab ibn 'Ujrah ﷺ, and the Revelation of the *Al-Fidyah* Verse

While one is in a state of *Ihraam*, one may not do certain things; cutting one's hair is one example, since shaving one's head or simply trimming one's hair signifies the end of one's pilgrimage. But what happens when one is afflicted with, for example, a severe case of lice? Well, the religion of Islam came to make things easy for people, and none of its legislations entail duties that people cannot bear. In cases of necessity, there is always a way out. When one fears starvation, for example, one may eat that which is otherwise unlawful; when one is sick, one does not have to fast the month of Ramadan; if one is poor and does not have the means to embark on

^[1] Al-Albaanee (may Allah have mercy on him) said about this *Hadeeth*: "It is an established *Hadeeth*; it has chain and other narrations that attest to it in the two *Mo'jims* of *At-Tabaraanee* as well as elsewhere." Refer to *As-Silsilah As-Saheehah* (pg. 2998).

a journey, one does not have to perform *Hajj*; and the list goes on and on. During the Al-Hudaibiyyah expedition, and while the Companions ﷺ were still in a state of *Ihraam*, a situation arose that required a lenient and easy solution. Ka'ab ibn 'Ujrah ﷺ said, "The Messenger of Allah ﷺ stood over me at Al-Hudaibiyyah; (and he noticed that) lice were falling down from my head. He ﷺ said, 'Are these offensive insects of yours harming you?' I said, 'Yes.' He ﷺ said, 'Then shave your head,' or he ﷺ (simply) said, 'Shave.' This Verse was then revealed:

﴿فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep)."
(Qur'an 2: 196)

The Prophet ﷺ said, 'Fast three days, or distribute three *Sa'aas* (a *Sa'aa* is a measurement that is equal to four *Mudds*, and one *Mudd* is the amount of something that can be placed in two average-sized hands) of food among six people, or slaughter what is readily available to you.'"^[1]

According to Imam Muslim's narration of the story, the Prophet ﷺ passed by Ka'ab ﷺ while they were at Al-Hudaibiyyah. Ka'ab ﷺ was busy igniting a fire underneath a pot (in order to force the lice on his head to leave his head through the use of heat), and meanwhile lice were falling onto his face. The Prophet ﷺ said, "Are these troublesome insects of yours harming you?" He ﷺ answered, "Yes." The Prophet ﷺ said, "Then shave your head. And distribute three *Sa'aas* of food among six poor people, or fast three days, or offer a sacrifice (i.e., slaughter an animal)."^[2] The aforementioned Verse from Chapter *Al-Baqarah* explains the ruling for someone

^[1] *Saheeh Bukhaaree* (1815) and *Saheeh Muslim*.

^[2] *Saheeh Muslim*, the Book of *Hajj* (1201).

who is in a state of *Ihraam* and who is bothered by the likes of insects in his head. And though the Verse was then revealed for Ka'ab ibn 'Ujrah's predicament, its ruling is of course applicable to anyone who goes through a similar situation.

2) Praying In One's Home During Rain, or in the Place Where One is Staying During a Journey

Ibn Maajah related that Abu Al-Maleeh ibn Usaamah said, "I went to the *Masjid* during a night of heavy rainfall, and when I returned, I asked that (the door to my home) be opened. My father asked, 'Who is it?'" Afterwards Abu Al-Maleeh's father ؓ said to Abu Al-Maleeh, "I remember when we were with the Messenger of Allah ﷺ on the Day of Al-Hudaibiyyah. Rain fell down on us, but not enough to make the bottom of our shoes become wet (or drenched). (But even then) the caller of the Messenger of Allah ﷺ called out, 'Pray where your things are (i.e., where you are staying).'"^[1] This is an authentic *Hadeeth*; its chain is connected, and its narrators are all trustworthy; and Imam Ibn Hajar (may Allah have mercy on him) ruled that it is authentic.^[2]

3) The Muslims Leave Al-Hudaibiyyah and, on One Particular Morning, Sleep Past the Time of the *Fajr* Prayer

It is said that the Muslims stayed at Al-Hudaibiyyah for somewhere between 13 and 19 nights; Al-Waaqidee^[3] and Ibn Sa'd^[4] asserted that they stayed there for exactly 20 nights. And Ibn 'Aaidh said, "The Messenger of Allah ﷺ stayed on this expedition for a month and a half."^[5]

[1] *Sunan Ibn Maajah* (936). *An-Nasaaee* and *At-Tirmidhee* related it as well, and Bukhaaree as well as Muslim related a similar narration from 'Abdullah ibn 'Umar ؓ.

[2] Refer to *Fathul-Baaree* (2/184) and to *Al-Hakamee's Ghazwatul-Hudaibiyyah* (pg. 221).

[3] Refer to *Maghaazee* by Al-Waaqidee (2/616).

[4] Refer to *At-Tabaqaat Al-Kubraa* (2/98).

[5] Refer to *Sharh Az-Zarqaanee 'Alal-Mawaahib* (2/210).

It appears that Al-Waaqidee and Ibn Sa'd wanted to specify the number of nights that the Prophet ﷺ actually spent at Al-Hudaibiyyah, whereas Ibn 'Aaidh was referring to how long the Prophet ﷺ was absent from Al-Madeenah during the Al-Hudaibiyyah Expedition.

On one of the nights of the return journey to Al-Madeenah, the Muslims strayed from the pathway in order to sleep for the night. Bilaal ؓ was appointed to guard over them that night, but he too ended up falling asleep, which of course meant that he did not wake everyone up for *Fajr* prayer. All of them were so tired that they did not wake up until they felt the heat of the sun upon them.^[1] They then prayed it, thus making up for not praying it on time. Other accounts indicate that the story of them not waking up for *Fajr* occurred at some time other than during the Al-Hudaibiyyah Expedition. Some scholars have tried to reconcile the differences between those seemingly contradictory accounts; Dr. Haafiz Al-Hakamee, for example, said that the timing of the story is not agreed upon because the same thing happened on more than one occasion. This view has been voiced by many famous scholars of the past, such as An-Nawawee, Ibn Katheer, Ibn Hajar, and Az-Zarqaanee (may Allah have mercy on them all)^[2]. As-Suyootee (may Allah have mercy on him) said, "The only way to reconcile (the different accounts) is to say that the same thing happened on more than one occasion."^[3]

4) The Legislation of Agreeing to a Truce with the Enemy, and Does a Peace Treaty with the Enemy Have to be for a Limited Number of Years, or May Muslims Sign a Permanent Peace Treaty?

Citing the Treaty of Al-Hudaibiyyah, scholars say that it is

^[1] Refer to *Ghazwatul-Hudaibiyyah* (pg. 251).

^[2] Refer respectively to *Sharh An-Nawawee 'Ala-Saheeh Muslim* (5/181,182), *Al-Bidaayah Wan-Nihaayah* (3/213), *Fathul-Baaree* (1/449), and *Sharh Az-Zarqaanee 'Alal-Muwattah* (1/47).

^[3] Refer to *Tanweer Al-Hawaalik* (1/33).

permissible for Muslims to agree to a truce with their enemy for a known period of time. Such treaties are legal in Islam regardless of whether Muslims agree to them for nothing in return or whether they agree for a sum of money. A doubtful area, however, arrives when the enemy asks Muslims to pay them money in order for a truce to be agreed upon. The majority of scholars maintain that it is not permissible for Muslims to pay the enemy in order for them to agree to a treaty; they argue that it is a practice that humiliates Muslims and that is not corroborated by a proof in either the Qur'an or the *Sunnah*. Nonetheless, they do concede that if such a practice becomes a necessity, such as when Muslims are threatened with destruction, it becomes permissible, just as it is permissible for a prisoner to pay ransom money in order to secure his freedom.

Imam Ash-Shaafai'ee, Imam Ahmad, and many other *Imams* (may Allah have mercy on them) were of the view that Muslims may agree to a peace treaty with the enemy only if it is limited for a known period of time - for example, 6 months, 1 year, or 5 years. They furthermore say that Muslims may not agree to a peace treaty that remains valid for more than 10 years; when those ten years are over, Muslims may renew the treaty if doing so is in their best interests, but they are not obligated to renew it. Scholars specified the period of 10 years not arbitrarily, but based on the fact that the Prophet ﷺ agreed to a 10 year truce with the Quraish in the Treaty of Al-Hudaibiyah. Other *Imams*, however, argued that Muslims may agree to a peace treaty with the enemy for more than ten years; the Muslim ruler of any given time has the right to decide on how long a peace treaty should last, and he should based his decision in that regard on what is in the best interests of his people. One notable proponent of this view was Imam Abu Haneefah (may Allah have mercy on him).^[1]

I am of the view that the Al-Hudaibiyah Treaty is sufficient proof to establish the correctness of the former view (that a peace treaty should be agreed upon for no longer than 10 years). But Muslims

^[1] Refer to *Fathul-Qadeer* (5/546) and to *Ghazwatul-Hudaibiyah* (pg. 294).

may, as Imam Ash-Shaafai'ee (may Allah have mercy on him) stated, renew a 10 year peace treaty after it expires, or in other words, 10 years after it was first agreed upon.^[1] And Allah knows best.

Some more recent, lesser scholars^[2] have said that it is permissible for Muslims to agree to a permanent treaty with the enemy, one that is not limited to a specified number of years. The following Verse is the proof they cite to argue their claim:

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَنِّلُوكُمْ أَوْ يَقْتُلُوكُمْ قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَنَلُوكُمْ فَإِنِ اعْتَرَلُوكُمْ فَلَمْ يُقَنِّلُوكُمْ وَأَلْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾﴾

“Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed he would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them.” (Qur’an 4: 90)

This viewpoint is based on the premise that the natural state of the relationship between Muslims and disbelievers is peace, and not war, and that *Jihaad* was legislated for the sole purpose of defending Muslims.^[3]

This latter view is false for the following reasons:

- a) Once *Ijmaa'*, or the consensus of scholars of one generation, is achieved in a given issue, it cannot be broken by a scholar of a later generation. That being the case, the main proponent of the latter view contradicted himself and proved the falseness of his

^[1] Refer to *Ghazwatul-Hudaibiyah* (pg. 295).

^[2] Refer to *Aathaar Al-Harb Fil-Fiqh Al-Islaamee* by Dr. Wahbah Az-Zuhailee (pg. 680).

^[3] Refer to *Aathaar Al-Harb Fil-Fiqh Al-Islaamee* by Az-Zuhailee (pg. 675).

own claim. This is because he himself mentioned that scholars unanimously agree that any peace treaty that Muslims agree to with their enemies should be limited to a set period of time, and then he breaks that consensus - which was established centuries earlier - by saying that Muslims may in fact agree to a permanent peace treaty with them.

- b) The Verse cited by the proponents of the latter view was abrogated when this Verse was revealed:

﴿فَإِذَا أُنْسِلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 9: 5)

- c) Ibn Jareer^[1] related from 'Ikrimah, Al-Hasan, Qataadah, and Ibn Zaid that the aforementioned Verse from Chapter *An-Nisaa* is abrogated, and Al-Qurtubee^[2] related the same ruling from Mujaahid.
- d) The premise upon which this viewpoint is based is clearly false, as is proven by the above-mentioned Verse from Chapter *At-Taubah*.
- e) The idea that *Jihaad* was legislated for the sole purpose of defending Muslims is one that was introduced, or at least influenced, by the Orientalists; and it is championed by those Muslims who are not sincere, or who do not understand the

^[1] Refer to *Tafseer At-Tabaree* (9/24-26).

^[2] Refer to *Tafseer Al-Qurtubee* (5/308).

stages that the Prophet's *Da'wah* went through and the rulings and strategies that were appropriate for each stage.^[1]

5) Unless Otherwise Indicated, the Implications of A General Statement are Just That: General

This is a principle of Islamic jurisprudence that applies to revealed texts, and it is exemplified in the story of the Al-Hudaibiyah Expedition. When the Prophet ﷺ returned from the expedition to Al-Madeenah, some of his Companions ؓ said to him, "O Messenger of Allah, did you not say that you would indeed safely enter Makkah?" The Prophet ﷺ replied, "Yes (I did say that), but did I say to you that that would happen this year?" They said, "No." The Prophet ﷺ said, "Then it will happen just as Jibreel ؑ said it will happen."^[2]

The Prophet ﷺ had informed his Companions ؓ that he ﷺ would safely enter Makkah at some future time; the implications of that promise, in terms of the timing of its fulfillment, were general. Afterwards, when they complained about not having entered Makkah that year, the Prophet ﷺ told them, in so many words, that it was obligatory upon them to obey his commands, and that they should accept the general implications of general commands, without incorrectly adding limitations or stipulations that change the general nature of those commands.^[3]

6) Regardless of What Seems Logical and Regardless of One's Personal Opinions, One Must Submit to and Obey the Prophet's Commands

'Umar ibn Al-Khattaab ؓ and other Companions ؓ were upset about the treaty with the Quraish; they felt that some of its provisions were detrimental to the welfare of Muslims. What is

^[1] *Ghazwatul-Hudaibiyah* by Al-Hakamee (pg. 296).

^[2] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 297) and to Ibn Hishaam's *As-Seerah*.

^[3] Refer to *Ghazwah Al-Hudaibiyah* by Al-Hakamee (pg. 213).

more, they persisted in objecting to the treaty, even after it was established that the Prophet ﷺ was one-hundred percent in favour of it. Later on, they regretted having been so persistent, and they thought that they had committed a serious sin. Things became clear to them, and they weren't able to understand how they could have disliked something that the Messenger of Allah ﷺ was pleased with. To be sure, they learned an important lesson from their mistake, one that they appreciated and kept with them for the rest of their lives. In fact, they did what should be done by every person who commits a mistake and then learns a lesson from it: they educated others and warned them not to commit the same mistake. Later on in his life, 'Umar ibn Al-Khattaab ؓ would say, "O people, accuse your personal opinions when they are not in harmony with the religion. I remember having rejected the command of the Messenger of Allah ﷺ based on my opinion and my personal effort to think out the situation to arrive at the right conclusion (when I should have submitted to the command of the Messenger of Allah ﷺ)..."^[1] And Suhail ibn Haneef ؓ would say, "Accuse your personal opinions. For I remember the Day of Abu Jandal and how I would have rejected the command of the Messenger of Allah ﷺ had I been able to do so (i.e., I would have tried to save Abu Jandal instead of accepting the Treaty, which was a serious mistake on my part)."^[2]

For a while afterwards, 'Umar ؓ remained constantly afraid that Allah's Punishment would descend upon him at any moment for what he ؓ did on the Day of Al-Hudaibiyyah. He ؓ would later relate his story and say, "I continued to fast, to give charity, and to free (slaves) in order to compensate for what I did, and because I was afraid (that I would be punished) for the words I uttered that day..."^[3]

^[1] Refer to *Ghazwah Al-Hudaibiyyah* by Al-Hakamee (pg. 313); the narration is also recorded in *Al-Bidaayah Wan-Nihaayah*, *Mo'jam At-Tabaraanee*, and *Al-Haithamee's Mujma' Az-Zawaa'id*.

^[2] Refer to *Ghazwah Al-Hudaibiyyah* by Al-Hakamee (pg. 313).

^[3] Refer to *Hadaaiq Al-Anwaar Wa-Mataalai' Al-Asraar* (2/622).

The lesson of this story is clear: It is compulsory to obey the Prophet ﷺ, even regarding a command that one does not agree with based on one's personal opinion. Every Muslim must believe that the Prophet's teachings are best for him at all times, and that happiness in this life and in the Hereafter hinges upon submission and obedience to the Prophet's commands. Whatever the Prophet ﷺ came with is in the best interests of mankind; the problem lies in people, many among whom do not understand - based on their own limitations or shortcomings - the wisdom, goals, and good results that are intended by the Prophet's teachings, the teachings of Islam.^[1]

Examples Of How The Prophet ﷺ Trained His Companions ﷺ And Cultivated Their Beliefs And Personalities

While the Muslims were at Al-Hudaibiyyah, the Messenger of Allah ﷺ said to his Companions ﷺ, "Whoever climbs the mountain pass, the mountain pass of Al-Miraar, then what was removed from the Children of Israel (in terms of sins) will be removed from him."

The striking part of this narration is that the Companions ﷺ had to climb the mountain pass anyway, but the Prophet ﷺ made that simple action into an act of worship, for which they would be rewarded with forgiveness from Allah ﷻ. This was one of many examples through which the Prophet ﷺ, in his sayings, commands, and actions, linked every moment of life, and every seemingly mundane act, to the Hereafter. Other examples of the same principle abound in the Prophet's *Sunnah*. For instance, the Prophet ﷺ indicated to his Companions ﷺ that they were rewarded for engaging in an act of lawful sexual intercourse. They asked, "O Messenger of Allah, if one of us fulfills his desire (by having sex with his wife), will he really be rewarded for doing so?" The Prophet ﷺ replied, "Suppose that he fulfilled that desire

^[1] Refer to *Marwiyaat Ghazwatul-Hudaibiyyah* (pg. 315).

in an unlawful manner (i.e., fornication or adultery); would there be a sin upon him for doing that? On a similar note, if he fulfills his desire in a lawful manner, he will be rewarded for doing so.”^[1] Engaging in sexual activity with one’s wife is a natural part of everyday life, but the Prophet ﷺ informed us in this *Hadeeth* that we can transform that routine activity into an act of worship. And in yet another example of the same principle, the Prophet ﷺ said, “Verily, whatever money you spend (on good things) is charity, even the morsel of food that you raise to the mouth of your wife.”^[2] These and other similar narrations teach us that, with the right intention, we can turn every aspect of our lives into an act of worship. A person who applies this principle to his day-to-day activities will sense an immediate change in the quality of his life; it will become more blessed, and he will gain a greater awareness of himself and of his purpose in life.

^[1] *Saheeh Muslim* (1006).

^[2] *Saheeh Bukhaaree* (2742); *Muslim* and *At-Tirmidhee* related it as well.



**The Most Important Events That
Took Place Between Al-Hudaibiyyah
And The Conquest Of Makkah**





The Battle Of Khaibar

Its Background And Causes

The exact timing of the Battle of Khaibar might seem, at first glance, to be a point of contention among scholars, but the disagreement among them is minor and reconcilable. Ibn Ishaq^[1] said that it took place in Muharram of the year 7 H; Al-Waaqidee^[2] said that it took place in Safar or Rabe'ul Awwal of the year 7 H; and Ibn Sa'd^[3] asserted that it took place in the Jumaada Al-Oolah of the year 7 H. Parting ways from these scholars altogether - or at least seemingly - are Imam Az-Zuhree and Imam Maalik, who both said that it took place in Muharram of the year 6 H.^[4]

The difference between Ibn Ishaq and Al-Waaqidee's view is only about two months; furthermore the difference of opinion between them and between Az-Zuhree and Maalik stems from the fact that the latter two dated the Islamic calendar one year before the former two dated it, a point that we have hitherto discussed and clarified. Among later scholars, Ibn Hajar^[5] supported Ibn Ishaq's opinion in this matter over that of Al-

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/455).

^[2] Refer to *Al-Maghaazee* (2/634).

^[3] Refer to *At-Tabaqaat* by Ibn Sa'd (2/106).

^[4] Refer to *Taareekh Ad-Dimashq* by Ibn 'Asaakir (1/33).

^[5] Refer to *Al-Fath* (16/41) and to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 500).

Waaqidee, saying that the Battle of Khaibar took place in the month of Muharram, in the year 7 H.

In the early period of the Prophet's *Da'wah*, the Jews of Khaibar showed no hostility towards the Muslims, not while they were in Makkah, nor during their early years in Al-Madeenah. Their attitude towards the Muslims changed when the leaders of Banu An-Nadeer emigrated to Khaibar; the chief mistake of the natives of Khaibar was to honour Banu An-Nadeer's leaders, trust them implicitly, and hand over to them the reigns of power in Khaibar. For the leaders of Banu An-Nadeer were not the best of people to form an alliance with; they had a history of aggression and treachery, characteristics that led to their banishment from Al-Madeenah. The leaders of Banu An-Nadeer did not resolve to lead peaceful lives in Khaibar; no, they were too consumed with hatred for the Muslims to do that; instead, they dedicated their lives to one goal and one goal only: to bring about the destruction of the Prophet ﷺ and his Companions ﷺ.

The most notable of Banu An-Nadeer's leaders that emigrated to Khaibar were Salaam ibn Abee Al-Huqaiq, Kinaanah ibn Abee Al-Huqaiq, and Huyai ibn Akhtab. These and other leaders of Banu An-Nadeer dragged the rest of Khaibar's Jews into their war and into their plans to get revenge on the Prophet ﷺ and his Companions ﷺ. Banu An-Nadeer's leaders were driven by bitterness, hatred, and an intense desire to return to Al-Madeenah. Their first effort to destroy the Muslims turned out to be a large, well-planned offensive, for it was they who organized and funded the Battle of the Confederates. They convinced the Quraish and Ghatfaan tribes to join their cause, and they even used their past relationship with the Banu Quraizah tribe to secure their help. They not only spent huge sums of money for the expedition itself, but they also promised a large quantity of wealth - one year's harvest - to the Ghatfaan tribe in order to ensure their participation in the battle. In this manner, Khaibar became a grave threat to the Muslims and to their recently-formed country.

The time to deal with that threat came after the Treaty of Al-Hudaibiyyah, at which time the Jews of Banu An-Nadeer could no longer depend on their allies from the Quraish - for they had just agreed to a truce with the Prophet ﷺ. The Companions understood that the conquest of Khaibar was a sure thing; after all, their victory over the people of Khaibar had been guaranteed by Allah ﷻ, Who promised them in Chapter *Al-Fath*, immediately after the Treaty of Al-Hudaibiyyah, that He ﷻ would bestow upon them victory in Khaibar as well as its spoils and riches.^[1]

Allah ﷻ said:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝۱۸ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝۱۹ وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝۲۰ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝۲۱﴾

“Indeed, Allah was pleased with the believers when they gave their Bai’a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakeenah (calmness and tranquility) upon them, and He rewarded them with a near victory, and abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the Straight Path. And other (victories and much booty there are, He promises you) which are not yet within your power, indeed Allah compasses them. And Allah is Ever Able to do all things.”
(Qur’an 48: 18-21)

^[1] Refer to *Nadratun-Na’eem* (1/349).

The Muslim Army Marches Towards Khaibar

In spite of Khaibar's impenetrable fortresses and valiant fighters, it was with strong faith and high spirits that the Prophet's Companions ﷺ marched towards Khaibar. So enthusiastic were they that they repeated over and over again in loud voices, "Allah is the Greatest," and, "None has the right to be worshipped but Allah." Hearing their loud voices, the Prophet ﷺ said to them, "O people, take it easy on yourselves, for indeed you are not invoking one who is deaf or absent; rather, you are invoking One Who hears and sees (i.e., Who is All-Hearing, All-Seeing)."^[1]

The Prophet ﷺ led them out of Makkah in the evening.^[2] Salamah ibn Al-Akwa' ﷺ related that 'Aamir ibn Al-Akwa' ﷺ encouraged the people to proceed onwards by reciting Verses of poetry, beautiful Verses in which he ﷺ praised Allah, asked for forgiveness, supplicated for help from Allah ﷻ against the enemy, and invoked Him to send tranquility and calmness upon the Muslims. The Messenger of Allah ﷺ asked to be told who it was that was reading those Verses and encouraging the people onwards. "'Aamir ibn Al-Akwa'," the Prophet ﷺ was informed. The Prophet ﷺ said, "May Allah have mercy on him."

When the Muslims reached a place called *As-Sahbaa*, which was in the southernmost part of Khaibar, the Prophet ﷺ performed the 'Asr prayer, and then asked for food to be brought to him from the supplies they brought along for the journey. Some fine flour was all that was presented to him; it was moistened with water, and then he ﷺ and his Companions ﷺ ate it. Afterwards, the Prophet ﷺ stood up to pray. Having rinsed out his mouth but not repeated the ablution, the Prophet ﷺ led his Companions ﷺ in *Maghrib* prayer.^[3]

^[1] *Saheeh Bukhaaree*, the Book of Supplicatons (63847; and *Saheeh Muslim*, chapter, "It is Recommended to Lower One's Voice When One is Remembering Allah."

^[2] Refer to *Saheeh Bukhaaree* (4196).

^[3] Refer to *As-Siraa' Ma'al Yahood* (2/30).

The Prophet ﷺ sent 'Abbaad ibn Bishr ؓ along with other men to act as scouts and to gather as much pertinent information as possible about the enemy - and to find out if ambushes were being prepared for them. On the way 'Abbaad ؓ came across a Jewish spy from the Ashja' tribe. "Who are you?" 'Abbaad ؓ asked. The man replied, "I am a man who is searching for camels that have strayed from me." 'Abbaad ؓ asked, "Do you know anything about Khaibar?"

"I am new there," replied the man, who was obviously lying. "What do you want to ask me about it?" 'Abbaad ؓ said, "I want to ask you about its Jews."

"Yes," replied the Jewish spy. "Kinaanah ibn Abee Al-Huqaiq and Haudhah ibn Qais went to their allies from the Ghatfaan and asked them for help in their war (against the Muslims), offering them an entire year's harvest of Khaibar in return for their help. The people of Ghatfaan came, providing support with armour and weapons. They are led by 'Utbah ibn Badr. The people of Ghatfaan have entered with them into their fortresses, and they have brought ten-thousand fighters with them. They (the Jews of Khaibar) are the owners of impenetrable fortresses; furthermore, they have in their fortresses a huge quantity of food to eat and of water to drink, enough, in fact, to last them for years if they were to be besieged (by the enemy). I do not think that anyone has the strength to be a match for them."

'Abbaad ibn Bishr ؓ then interrupted him, raising his whip and striking him a number of times. "You are nothing other than one of their spies," 'Abbaad ؓ said. "Speak the truth with me, or I will strike your neck (with my sword)." The man was a simpleton and a Bedouin, who easily became frightened. He quickly spit out the words, "They are terrified of you; they are afraid and extremely nervous because of what you have done to the Jews of Yathrib (Al-Madeenah). Kinaanah (one of the leaders of Khaibar's Jews) said to me, 'Go and accost them on the road...and assess their (strength and ability) for us. Go near to them, in the manner of a man who wants to ask for their help. Then (during your

conversation with them) inform them that we are many in number and that we have help (from others)... Then quickly return to us with what you learned about them.”^[1]

When the Muslim army reached the high ground of Khaibar, the Messenger of Allah ﷺ said to his Companions ﷺ, “Stop.” And he ﷺ made the following supplication to Allah ﷻ: “O Allah, Lord of the (seven) heavens and all that they envelop, Lord of the (seven) earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask you for the goodness of this (village), the goodness of its inhabitants, and for all the goodness found within it, and I take refuge with You from the evil of this village, the evil of its inhabitants, and from the evil found within it.” Next the Prophet ﷺ said to his Companions ﷺ, “Proceed upon the Name of Allah.” And he ﷺ would make the same supplication whenever he ﷺ entered upon any village.^[2]

When it was nighttime, the Messenger of Allah ﷺ ordered the members of his army to sleep along the high grounds of Khaibar. They woke up early and erected their tents at the Ar-Rajee’ valley, which was situated between Khaibar and Ghatfaan, thus making it an ideal spot to make camp, since, from there, the Muslims could block any attempt of the Ghatfaan tribe to help the Jews of Khaibar.^[3]

That morning, the Jews went out with their buckets and shovels (perhaps in order to work their fields). When they saw the Muslim army, they exclaimed, “By Allah, it is Muhammad; it is Muhammad and his army.” The Prophet ﷺ said, “Allah is the Greatest. Allah is the Greatest. Khaibar has been destroyed. We have indeed descended upon the courtyard of the enemy, and ‘evil will be the morning for those who had been warned (a

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/610-641).

^[2] Refer to *Al-Mustadrak* (2/100). Al-Haakim said, “This *Hadeeth* has a *Saheeh Isnaad*,” and *Adh-Dhahabee* concurred.

^[3] Refer to *As-Siraa’ Ma’al Yahood* (2/45).

phrase that is taken from the Noble Qur'an, 37: 177).''[1]

A Description Of The Battle Of Khaibar

Khaibar was a much larger and more complicated affair than were the battles the Muslims fought in against the Jews of Al-Madeenah. Banu An-Nadeer, Banu Qainuqaa', and Banu Quraizah lived in districts that were relatively small compared to the entire city of Khaibar; furthermore, whereas each of the Jewish tribes of Al-Madeenah had one or only a few fortresses, Khaibar boasted a number of fortresses. The Jews of Khaibar took so much pride in them that they gave each one of them a name. It was not surprising, therefore, that as soon as the Jews of Khaibar heard about the approach of the Muslim army, they fled to their fortresses and sealed their gates.

With extreme fortitude and patience, the Prophet ﷺ and his Companions ﷺ proceeded to overcome the Jews of Khaibar, one fortress at a time. As soon as they conquered one fortress, they proceeded to the next one, and so on, until they gained full control over all of Khaibar.

The first fortresses to fall were the Naa'im fortress, the As-Sa'ab fortress in the district of An-Nataat, and the Abu An-Nizaar fortress in the district of Ash-Shiq. An-Nataat and Ash-Shiq were in the north-eastern part of Khaibar. Ibn Abul-Huqaiq's fortress, which was called Al-Qamoos Al-Manee', and which was situated in the district of Al-Kateebah, was the next to fall. After that, the Muslims conquered the two fortresses in the Al-Wateeh and As-Salaalim districts.[2]

The Muslims faced strong resistance while conquering some of the fortresses; for example, while they were attacking the Naa'im fortress, Mahmood ibn Maslamah Al-Ansaaree ﷺ was martyred underneath its walls. His killer was a man named Muraahib, who

[1] *Saheeh Bukhaaree* (610) and *Saheeh Muslim*, chapter, "The Virtue of Freeing a Female Slave and then Marrying Her."

[2] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 501).

threw a stone hand-mill onto him from on top of the fortress.^[1] The Naa'im fortress by itself took ten days to conquer. In the early days of the siege of Naa'im, Abu Bakr ؓ carried the Muslim army's banner, but Allah ﷻ did not grant victory during that time. When everyone became extremely tired, the Messenger of Allah ﷺ instilled hope into them, informing them that, on the following day, he ﷺ would hand over the banner to a man whom Allah ﷻ and His Messenger ﷺ loved, and who loved Allah ﷻ and his Messenger ﷺ. He ﷺ further informed them that that man would not return from the fighting until victory was granted to him. The fatigue of the Muslim soldiers turned into hope - hope not just for victory, but also for the chance of achieving the honour that the Prophet ﷺ was going to bestow on a single one of them on the following morning.

After *Fajr* prayer, everyone gathered around the Prophet ﷺ; each one of them was hoping to be given the banner. The Prophet ﷺ announced 'Alee ibn Abee Taalib's name in order to give him the banner, but 'Alee ؓ was not there. The Companions ؓ told the Prophet ﷺ that 'Alee ؓ was bothered by a sore eye. The Prophet ﷺ summoned for 'Alee ؓ, and when he came, the Prophet ﷺ spit into his eyes and supplicated for him. The result: 'Alee ؓ was immediately cured.

The Prophet ﷺ handed the banner of the army over to him and instructed him to invite the enemy to Islam before attacking them. He ﷺ said to 'Alee ؓ, "By Allah, for Allah to guide a single man through you is better for you than for you to have red camels (a valuable commodity at the time; a person who owned them was the equivalent of today's millionaire)."^[2] 'Alee ؓ asked, "O Messenger of Allah, upon what should I fight the people?" The Prophet ﷺ responded, "Fight them until they bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. When they do that, they

[1] Refer to *Al-Waaqidee* (2/657).

[2] *Saheeh Muslim* (2406) and *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar."

will have effectively defended from you their blood and their wealth, except by their right, and their accountability will be with Allah.”^[1]

When the Muslims besieged the Naa'im fortress, Muraahib, one of the enemy's most renowned fighters and leaders, appeared before them. It was his fighting that had led to the martyrdom of 'Aamir ibn Al-Akwa'. 'Alee ؓ then fought him in a duel and killed him; it is, however, related that Muhammad ibn Maslamah ؓ was the one who killed him. Regardless of who killed Muraahib, his death was a sharp blow to the morale of the enemy, who were then quickly defeated, which is just what the Prophet ﷺ had promised the Muslims the day before.^[2]

Incidentally, a number of narrations indicate that, while the Muslims were at Naa'im, a Jewish man caused 'Alee's shield to fall down; and that 'Alee ؓ then picked up a huge door and used it to shield himself. All of those narrations, however, are weak and hence should not be relied upon. At any rate, one does not need to rely on those narrations to prove the exceptional bravery and strength of 'Alee ؓ, for many authentic narrations sufficiently do just that.

Having conquered the Naa'im fortress, the Muslims moved on to the As-Sa'ab fortress, which was named for its owner, Sa'ab ibn Mu'aadh. The flag-bearer of this new conquest, A-Habbaab ibn Al-Mundir ؓ, displayed exceptional skill and bravery on the battlefield. In the end, it took the Muslims three days to conquer the As-Sa'ab fortress; once its inside was secured, they found large quantities of food, which was significant since the Muslim army was short on food supplies.

Next they moved on to the Az-Zubair castle. Many people were inside, for those who had escaped from the Naa'im and As-Sa'ab fortresses sought sanctuary in it. The Muslims besieged it and cut off the water source that the inhabitants of the castle relied on for

^[1] *Saheeh Musim* (2405).

^[2] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (1/324).

their drinking water; thus the enemy was forced to come down and fight on the ground. It then took three days for the Muslims to defeat them. With this victory, the Muslims gained control over all of the fortresses in the An-Nataat district, which was an important achievement, since the strongest fighters of Khaibar were garrisoned there.

Next on the agenda were the fortresses in the Ash-Shiq district; the Muslim army began with the Ubai fortress, storming into it in what turned out to be a quick victory; some of its fighters, however, escaped and found sanctuary in the Nazaar fortress. But the Muslims gave chase and besieged the fortress for a little while before forcing their way inside. Anyone that was not captured from the Ash-Shiq district fled to the Al-Qamoos Al-Manee', the Al-Wateeh, and the As-Sulaalam fortresses. The Muslims lay siege to them for fourteen days; at the end of that time, the people inside of those fortresses were ready to negotiate terms for surrender, and thus the siege of those fortresses came to a peaceful end.^[1] Thus, based on all of these events, it is clear that Khaibar was conquered by force, a fact that is confirmed in narrations that are recorded in *Saheeh Bukhaaree*, *Saheeh Muslim*, and *Sunan Abu Daawood*.

Soon thereafter the rest of Khaibar was also conquered. The people of Fadak, in the northern part of Khaibar, were quick to demand a truce with the Muslims, asking that their blood be spared, and offering to give the Muslims wealth if they accepted a truce from them. The spoils gained from Fadak were to be spent as the Prophet ﷺ saw fit, since it was conquered peacefully and without fighting; the spoils gained from the rest of Khaibar were distributed primarily among the Muslim fighters, with the rest being allocated to causes that were specified in the Noble Qur'an. The Muslims then lay siege to Waadee Al-Qura, which were a number of villages between Khaibar and Teemaa^[2]; the

^[1] Refer to *Al-Waaqidee* (2/658-671).

^[2] Refer to *Taareekh Khaleefah* (85), which cites this information from Ibn Ishaq.

inhabitants of these villages surrendered shortly thereafter. Overall, the Muslims won a huge quantity of spoils. As for the land and date-palm trees of Khaibar, the Muslims left them in the hands of the Jews, allowing them to work their fields for a percentage of the crops. The treaties the Prophet ﷺ agreed to with the people of Taimaa, Khaibar, and Waadee Al-Qura were all similar to one another.^[1]

When all was said and done, ninety-three Jewish fighters were killed, and their women and children were taken as prisoners. One of the prisoners was Safiyyah bint Huyai ibn Akhtab; the Messenger of Allah ﷺ freed her and then married her.^[2] And as for the Muslim side, Ibn Ishaq^[3] said that twenty Companions ﷺ were martyred, whereas Al-Waaqidee^[4] said that fifteen of them were martyred; and Allah ﷻ knows best.

A Bedouin Is Martyred, The Story Of A Black Shepherd, And A Hero On The Battlefield Who Ends Up In The Hellfire

1) The Bedouin Who was Martyred

A Bedouin man went to the Prophet ﷺ, believed in him, and followed him. He ﷺ asked, "Shall I migrate along with you?" The Prophet ﷺ appointed some of his Companions ﷺ to take care of him. Later on, that Bedouin man was a member of the Muslim army during the Battle of Khaibar.

Between one skirmish and the next, the Prophet ﷺ distributed some of the booty that they captured, and he ﷺ allotted a share to the Bedouin of this story. He ﷺ was not present, and so the Prophet ﷺ gave his share to his Companions, instructing them to

^[1] Refer to *Zaad Al-Ma'aad* (3/354,355).

^[2] *Muslim* (1365) and *Saheeh Bukhaaree*.

^[3] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (1/327).

^[4] Refer to *Al-Maghaazee* (2/700).

give it to him when he returned. The Bedouin came and his Companions ﷺ gave him his share of the booty. He ﷺ asked, "What is this?" They said, "This is a share (of the booty) that the Messenger of Allah ﷺ has allocated for you." The Bedouin took what they gave him, went with it to the Prophet ﷺ, and asked, "What is this, O Messenger of Allah?" The Prophet ﷺ replied, "This is a share (of the booty) that I have allocated for you." He ﷺ said, "It is not for this that I have followed you; rather, I followed you so that I can be hit right over here - he pointed to his throat - with an arrow and then die and enter Paradise." The Prophet ﷺ said, "If you are true to Allah, He will be true to you." The Bedouin then jumped up and resumed fighting with the enemy; his corpse was later brought to the Prophet ﷺ, who said, "Is this him?" "Yes," the Companions ﷺ replied. The Prophet ﷺ said, "He was true to Allah, and Allah was in turn true to him." The Prophet ﷺ enshrouded him in his robe, brought him forward, and then performed the funeral prayer over him. And while the Prophet ﷺ was supplicating for him, he ﷺ said, "O Allah, this is Your slave who has come out and migrated for Your cause; he has died a martyr, and I am a witness over him."^[1]

2) The black Shepherd

Just prior to the Battle of Khaibar, a black, Abyssinian slave, who resided in Khaibar, was busy herding sheep for his master, when he saw the citizens of Khaibar taking their weapons. He asked some of them, "What are you intending to do?" They said, "We are about to fight the one who claims he is a Prophet." The slave suddenly remembered having heard about the Prophet ﷺ. Being interested in the Prophet's message, the slave secretly steered his herd to the Muslim encampment and asked the Messenger of Allah ﷺ, "What do you say? And what is it that you are inviting

^[1] Refer to *An-Nasaaee* (4/60); to *Sharh Ma'aanee Al-Aathaar* by At-Tahaawee (1/291); to *Al-Haakim* (3/595); and to *Al-Baihaqee* (4/15, 16). The chain of the narration is authentic. Aso refer to *Zaad Al-Ma'ad* (3/324), *At-Tabaraanee's Mo'jam Al-Kabeer*, and *Al-Bidaayah Wan-Nihaayah*.

(people) to follow?" The Prophet ﷺ replied, "I am inviting (people) to Islam, to bear witness that none has the right to be worshipped but Allah, and that I am indeed the Messenger of Allah, and to worship none save Allah." The slave said, "What will I have if I bear witness, and if I believe in Allah - the Possessor of might and majesty?" The Prophet ﷺ said, "If you die upon that (i.e., upon Islam), you will have Paradise." The slave ﷺ embraced Islam and said, "O Prophet of Allah, verily these sheep are only a trust with me (i.e., they are not mine, so what should I do?)." The Messenger of Allah ﷺ said, "Release them from your care and send them off through Al-Hasbaa; verily, Allah will then fulfill your trust for you." He ﷺ did as he was told, and the sheep returned to their master, who correctly deduced that his slave had embraced Islam and joined the ranks of the Muslim army.

Prior to the commencement of the fighting, the Messenger of Allah ﷺ stood up before the people, admonished them, and encouraged them to perform *Jihaad*. During the course of the fighting, one of the people who died was the black, Abyssinian slave. The Muslims carried him to their encampment, and he was placed in a large tent. It is related that the Prophet ﷺ said to his Companions ﷺ, "Verily, Allah has honoured this slave and has steered him to Khaibar (for a purpose); I indeed saw beside his head two of the fair maidens (*Al-Hoor Al-'Een*, who have wide, beautiful eyes) of Paradise, and that despite the fact that he never performed a single prostration for Allah in prayer."^[1]

3) A Hero on the Battlefield But a Dweller of the Hellfire

Among the Muslim army was a man who was fighting with a great deal of intensity. If anyone from the enemy tried to escape, he would chase him down and kill him. Yet the Messenger of Allah ﷺ said about him, "Lo! Verily, he is from the people of the Hellfire." This at once shocked and dismayed the Companions ﷺ, for how could a man who was fighting so skillfully for the cause

^[1] Refer to *Zaad Al-Ma'ad* (3/323, 324), *As-Seerah An-Nabawiyah* (3/39), and Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

of Islam, enter the Hellfire? They ﷺ said, "If he is from the people of the Hellfire, then who among us is from the people of Paradise?" One of them said, "By Allah, he will never die upon this state!" Or in other words, since the Prophet ﷺ said that he was from the people of the Hellfire, he will never die as a brave soldier; no, there must be more to his story. And so he followed the man and witnessed him being wounded; his wound was severe; he then wanted death to come to him quickly, and so he placed his sword in an erect position on the ground and drove his chest through its blade, thus killing himself. The Companion ﷺ who witnessed this went to the Messenger of Allah ﷺ and said, "I bear witness that you are indeed the Messenger of Allah." The Prophet ﷺ asked what had happened, and the Companion ﷺ then told him about everything he saw. The Prophet ﷺ said, "Verily, it may happen that a man does the deeds of the people of Paradise, at least in terms of what the people see, but indeed he is (instead) from the people of the Hellfire. And it may happen that a man does the deeds of the people of the Hellfire, at least in terms of what the people see, but indeed he is (instead) from the people of Paradise (i.e., he repents and ends up dying a Muslim)."^[1]

Ja'far Ibn Abee Taalib ﷺ And Other Companions ﷺ Return From Abyssinia

Ja'far ibn Abee Taalib ﷺ and others who had migrated to Abyssinia during the Makkan phase of the Prophet's biography remained there for a number of years, returning to the Arabian Peninsula in the year 7 H; in fact, their arrival coincided with the day of the Khaibar Conquest. Upon seeing Ja'far ﷺ after so many years, the Messenger of Allah ﷺ kissed him between his eyes, hugged him, and said, "I do not know what makes me happier: the conquest of Khaibar or the arrival of Ja'far?" Such was the degree to which the Prophet ﷺ loved Ja'far ﷺ. They came because the Prophet ﷺ sent 'Amr ibn Umayyah Ad-Damree ﷺ to An-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar"; *Hadeeth* numbers: 4202, 4207.

Najaashee, the king of Abyssinia, asking for their return; An-Najaashee then generously provided two ships for their sea voyage to Arabia.

Ja'far ؓ was accompanied on the voyage not just by the other Companions ؓ who had migrated to Abyssinia, but also by Abu Moosa Al-Ash'aree ؓ and other members of his Ash'aree clan.^[1] Abu Moosa Al-Ash'aree ؓ later recounted, "While we were in Yemen, we heard that the Prophet ﷺ had come out. We departed then with the intention of migrating to him; our travelling party consisted of me and two of my brothers, Abu Burdah and Abu Rahm; I was the youngest of the three." He ؓ then said that - and here either the narrator was not sure or the accounts differ - they came with somewhere between fifty-three and fifty-nine men from his people; or he said that they came with fifty-three men from his people; or he said fifty-two, and Allah ﷻ knows best. He ؓ continued to say, "We rode on our ship, which (perhaps because of either the weather or waves) caused us to reach An-Najaashee in Abyssinia (the wording indicates that they became stranded there due to bad weather or some other cause). We met up with Ja'far ibn Abee Taalib ؓ, and we all stayed there together. And our meeting up with the Prophet ﷺ coincided with the Conquest of Khaibar."^[2]

Ja'far ؓ and his Companions ؓ had stayed in Abyssinia for more than ten years, during which time much had happened in Arabia: in fact, during that time, a great deal of the Qur'an was revealed, the Muslims fought in various battles with the Quraish, and the Muslims collectively experienced many hardship and joys. As a result, some Companions ؓ began to think that they were better than the Companions ؓ who had migrated to Abyssinia.^[3]

Abu Moosa ؓ said, "Some people would say to us, 'We performed *Hijrah* before you did. On one occasion, Asmaa bint 'Umais - who

^[1] Refer to *Ma'een As-Seerah* (pg. 353).

^[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar"; *Hadeeth* number: 4230. Muslim related it as well, in the chapter, "From the Virtues of Ja'far ibn Abee Taalib."

^[3] Refer to *Fiqhus-Seerah* by Al-Ghazaalee (pg. 350).

was among those who had migrated to Abyssinia - visited Hafsah, wife of the Prophet ﷺ. 'Umar entered upon Hafsah while Asmaa was with her; and upon seeing Asmaa, he said, 'Who is she?' She replied, 'Asmaa bint 'Umais.' 'Umar said, 'Is she the Abyssinian (i.e., the one who went to Abyssinia)? Is she the sea-traveller (he said this because they made the voyage to and from Abyssinia by sea)?' Asmaa said, 'Yes.' 'Umar said, 'We performed *Hijrah* (migration) before you did, and so we are more deserving of the Messenger of Allah ﷺ than you are!' Asmaa became angry and responded, 'No, by Allah. You were with the Messenger of Allah, who fed the hungry among you and admonished the ignorant among you, while we were far away, estranged, and hated in the land of Abyssinia. And we were there for the cause of Allah and His Messenger (i.e., the cause of Islam). And by Allah, I will neither eat any food nor swallow any drink until I mention what you said to the Messenger of Allah ﷺ and ask him (whether what you said is true or not). By Allah, (when I return to relate his answer) I will neither lie, nor deviate (from the truth), nor add anything (to what he ﷺ said).' When she ﷺ went to the Prophet ﷺ, she ﷺ said: such and such (was said, O Messenger of Allah). He ﷺ responded, 'He is not more deserving of me than you are. He and his companions performed one migration (to Al-Madeenah), while all of you (the people of the boat) performed two migrations (one to Abyssinia and one to Al-Madeenah).''^[1]

Asmaa ﷺ enthusiastically conveyed what the Prophet ﷺ said to every member of her travelling party. She ﷺ said, "They (the people who had migrated to Abyssinia) came to me in groups, asking me about this *Hadeeth* (of the Prophet ﷺ). There was nothing in the whole world that made them happier, nor anything that they cared more about, than what the Prophet ﷺ said to them (i.e., about them).''^[2] Having first asked and obtained permission

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Badr"; *Hadeeth* number: 4230; and *Saheeh Muslim*, chapter, "The Virtues of Ja'far ibn Abee Taalib ؓ."

^[2] *Saheeh Muslim*, the Virtues of the Companions (2502, 2503); an *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Khaibar."

from the Companions ﷺ who actually participated in the Battle of Khaibar, the Prophet ﷺ gave shares of the spoils to those who had just migrated to him.^[1]

Dividing The Spoils

Of all the Prophet's battles, the Battle of Khaibar ranks among the top ones, if not the top one, in terms of how much war booty the Muslims won. The booty of Khaibar consisted of land, date-palm trees, clothing, food, and much else. From descriptions provided in *Seerah* books we know that the booty won at Khaibar consisted primarily of the following:

- 1) Food: The Muslims found huge quantities of food - such as grease, oil, and honey - in the fortresses of Khaibar. The Messenger of Allah ﷺ gave permission to his Companions ﷺ to eat from the food they found during the duration of their stay in Khaibar; he ﷺ did not, however, distribute the food five ways, in the way war booty was normally distributed.^[2]
- 2) Clothing, furniture, camels, cows, and sheep: The Messenger of Allah ﷺ removed one-fifth of these items and distributed them according to principles outlined in the Noble Qur'an. The Prophet ﷺ distributed the remaining four-fifths among those who participated in the battle.
- 3) Slaves: The Prophet ﷺ ordered for the enslavement of many of women of Khaibar; he ﷺ distributed them among his Companions ﷺ just as he ﷺ would distribute other kinds of booty.
- 4) Land and date-palm trees: The Prophet ﷺ divided the property portion of the booty into thirty-six sections, with each section containing one-hundred shares - which makes for a total of three-thousand six-hundred shares. One half of those shares, one-thousand eight-hundred of them, were for the Messenger of

^[1] Refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (3/96) and to *Saheeh Muslim*, chapter, "The Virtues of Ja'far ibn Abee Taalib ﷺ."

^[2] Refer to *As-Siraa' Ma'al Yahood* by Abu Faaris (3/140).

Allah ﷺ and his Companions ﷺ; the proceeds of the other half of the property was to be saved for future emergency situations.

- 5) Among the war booty were found a number of copies of the Torah. The Jews asked for them back, and the Prophet ﷺ, agreeing to their request, ordered for the copies to be returned to them. Thus he ﷺ did not do what the Romans did when they conquered Aurshaleem – they burned sacred books and tread on them with their feet. Nor did he ﷺ do what the Christians later did during the crusades, when they burned copies of the Torah that belonged to the Jews of Andalus.^[1]

The Messenger of Allah ﷺ allowed the Jews to continue to live in Khaibar. They were to work on the land and spend on its maintenance from their own wealth; in return for their services, they could keep one-half of the harvest. It was significant that they were paid from the harvest and not with money, for that ensured that they would work hard to grow as great a quantity of crops as possible.

The Prophet ﷺ stipulated, however, that the Muslims could expel them from Khaibar whenever they wanted; their land was conquered and no longer belonged to them. They probably would have been expelled right then and there, had they not offered the Prophet ﷺ to stay and to work the land for him. They said to him, "We know the land better than you do." Initially, the Prophet ﷺ intended to expel them, but then, having heard their offer, he ﷺ decided to allow them to stay.^[2]

The Treaty of Al-Hudaibiyyah differed greatly from the terms of this surrender; each case was different: It was in the best interests of the Muslims to allow the Quraish to dictate the terms of their treaty, whereas at Khaibar, the same did not hold true; instead, it was better for the Prophet ﷺ to dictate the terms of a truce with the defeated Jews of Khaibar. The Prophet ﷺ allowed the Jews to

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/419).

^[2] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (1/328) and to *Abu Daawood*, chapter, "Al-Musaaqaat."

stay there because it was not fitting at the time for Muslims to work the fields of Khaibar when they could be used for the more important task of spreading the message of Islam; furthermore, what the Jews said was true: they did know the land better, so with the right incentive – which, in this case, was giving them one-half of the harvest – they would grow better and more crops than the Muslims could. The incentive factor was important, for regardless of whether the harvest was small or large in any given year, the Jews of Khaibar could keep only one-half of it for themselves; therefore, it was in their best interest to grow as much as possible. This relieved the Prophet ﷺ from the need of sending overseers to supervise the Jews while they worked the fields of Khaibar and ensure the quality of their work.

The Prophet's experience with the Jews of the region was not good; they had made every possible effort in the past to destroy him and his Companions ﷺ. All three Jewish tribes of Al-Madeenah had betrayed him, and the Jews of Khaibar brought an army of ten-thousand fighters to Al-Madeenah and lay siege to it for an entire month. When they failed to achieve their aim during that expedition, they tried to rally support for another attack on Al-Madeenah. No, the Prophet ﷺ could not trust them, and he ﷺ needed a failsafe in order to ensure their straight dealings with him. And that failsafe was the constant threat of being expelled from Khaibar. The Prophet ﷺ and his Companions ﷺ could expel them whenever they wanted to, and particularly if they acted treacherously with the Muslims. In the end, the Jews of Khaibar did act treacherously, for during the era of 'Umar ibn Al-Khattaab's caliphate, they attacked 'Abdullah ibn 'Umar ﷺ and smashed both of his hands; and even before that, they attacked and killed 'Abdulah ibn Sahl ﷺ during the lifetime of the Prophet ﷺ. But during the caliphate of 'Umar ﷺ, proof of the treachery of Khaibar's Jews was clear beyond the shadow of a doubt, and so 'Umar ﷺ ordered for their expulsion.^[1]

^[1] Refer to *Ta'ammulaat Fee Seeratur-Rasool* by Muhammad Sayyid Al-Wakeel (pgs. 228, 229).

When the Battle of Khaibar was concluded, the Jews of Khaibar tried to hide their gold and silver; they even hid a quantity of leather that had belonged to Huyai ibn Akhtab when he was alive. Huyai, a member of the Banu An-Nadeer tribe, was killed alongside the members of the Banu Quraizah clan. But a few years before his death and after his tribe had been expelled from Al-Madeenah, he had carried away that leather to Khaibar, and there it remained until after his death. The Messenger of Allah ﷺ questioned Sa'yah, Huyai's uncle, about the whereabouts of the missing leather. Sa'yah lied, but after a period of interrogation and searching, the Muslims finally found the missing quantity of leather hidden in a pile of ruins.^[1]

After an agreement was arrived at between the Muslims and the Jews of Khaibar, the Messenger of Allah ﷺ continued to send 'Abdullah ibn Rawaahah ؓ to them every year during harvest time, in order to estimate the total quantity of the harvest and then to guarantee to them their half. They complained bitterly about the estimation process, and they even tried to bribe 'Abdullah ibn Rawaahah ؓ. 'Abdullah ؓ became very angry and said to them, "O enemies of Allah, will you try to feed me *As-Suht*," referring thus to the vile proceeds of bribery. He ؓ also said to them, "My hatred for you, and my love for the Prophet ﷺ will not make me act unjustly towards you." And they then acknowledged his fairness, saying, "And it is upon this (i.e., justice) that the heavens and the earth have been raised."^[2] Khaibar, in effect, became the property of the Muslims, and it became a huge source of revenue for them. Ibn 'Umar ؓ said, "We never ate our full until Khaibar was conquered."^[3] The economy of the Muslim nation improved considerably after the conquest of Khaibar; becoming rich themselves, the *Muhaajiroon* returned the date-palm trees that

^[1] Refer to *As-Siyaasah Ash-Shar'iyah Fee Islaa Ar-Raa'ee War-Ra'eeah* by Ibn Taimiyyah; to *Taareek Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee*, by Al-Waaqidee (pg. 424).

^[2] Refer to *Taareekh Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee*, by Al-Waaqidee (pg. 424).

^[3] *Saheeh Bukhaaree* (4243).

the *Ansaar* had previously given them as gifts.^[1] It was a beautiful moment for the *Muhaajiroon*: They migrated to Al-Madeenah for the sake of Allah ﷺ, leaving behind all or almost all of their wealth, trusting fully that Allah ﷻ would compensate them for their sacrifice. That compensation came on the Day of Khaibar, and an even greater compensation and reward was awaiting them in the Hereafter.

The Messenger Of Allah ﷺ Marries Safiyyah Bint Huyai Ibn Akhtab ﷻ

Al-Qamoos was the name of one of the fortresses that the Muslims conquered at Khaibar, and it was owned by Ibn Abee Al-Huqaiq, one of the leaders of Khaibar's Jews. Ibn Abee Al-Huqaiq's daughter, Safiyyah, was captured during the attack. As she was considered to be a part of the war booty of Khaibar, she was to be given to one of the Prophet's Companions ﷺ as a part of his share of the booty. And when it came time to distributing the war booty, the Prophet ﷺ gave her to Daihyah Al-Kalbee ﷻ. A man went to the Prophet ﷺ and said, "O Messenger of Allah ﷺ, you have give Safiyyah bint Huyai, the most important woman among her people, to Daihyah; it is not befitting that she be given to anyone other than you." The Prophet ﷺ approved of the man's advice; he ﷺ said to Daihyah ﷻ, "Take a girl other than this one from the captives,"^[2] after which the Prophet ﷺ took her for himself. The Prophet ﷺ then freed her and married her, and her dowry was not money but instead her emancipation. The actual marriage took place, of course, after she ﷻ embraced Islam, as well as after she became purified from her period of menstruation. Only after Safiyyah ﷻ became purified from her menstrual cycle did the Prophet ﷺ leave from Khaibar. For the return journey, he ﷺ had her ﷻ sit behind him on his riding animal. When they reached a spot that was situated approximately six miles outside

^[1] Refer to *Ma'een As-Seerah* (g. 352).

^[2] Refer to *Saheeh Muslim*, the Book of Marriage, chapter, "The Virtue of Freeing a Female Slave and Then Marrying Her"; *Hadeeth* number: 1365.

of Khaibar, the Prophet ﷺ deviated from the road, wanting to consummate his marriage with her. But she ﷻ refused. Her refusal troubled the Prophet ﷺ, though he ﷺ did not say anything about it to her at the time.

They continued onward until they made camp at As-Sahbaa. Umm Saleem ﷻ combed Safiyyah's hair, applied perfume to her, and sent her to the Prophet ﷺ. Next, the Prophet ﷺ consummated his marriage to her, after which he ﷺ asked, "What prompted you to refuse to make camp the first time?" She ﷻ replied, "As we were still near the Jews, I feared for you (for your life) (and so I wanted to get farther away from them before we made camp)." The Prophet ﷺ was pleased by her answer and immediately began to hold her in high regard.

Incidentally, there is an interesting story regarding the Prophet's marriage to Safiyyah ﷻ, a story that speaks volumes about how much Abu Ayyoob Al-Ansaaree ﷻ loved the Prophet ﷺ. Ibn Ishaq related that, when the Messenger of Allah ﷺ consummated his marriage to Safiyyah ﷻ at Khaibar, or at some point on the road from Khaibar, he ﷺ spent the night with her in a dome-shaped tent. Throughout that entire night, Abu Ayyoob Al-Ansaaree ﷻ stood guard outside of the tent with his sword unsheathed. When the Messenger of Allah ﷺ woke up and saw Abu Ayyoob ﷻ standing guard outside, he ﷺ asked, "What is the matter with you, O Abu Ayyoob?" He ﷻ replied, "O Messenger of Allah, I feared for your life because of this woman; she is a woman whose father, husband, and people were killed, and who had only recently been a disbeliever. I therefore feared that she might try to harm you."^[1] Although Abu Ayyoob's suspicions were misplaced, the Prophet ﷺ was nonetheless pleased with him, knowing that it was Abu Ayyoob's strong faith and love for him that made him sacrifice his sleep that night. The

^[1] Refer to *Zaad Al-Ma'ad* (3/328); to *As-Seerah An-Nabawiyah* by Ibn Hishaam, chapter, "The Prophet ﷺ Consummates His Marriage to Safiyyah ﷻ, and Abu Ayyoob ﷻ Stands Guard Outside of the Tent"; to *Kanz Al-'Ammal*, by Al-Muttaqee Al-Hindee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

Prophet ﷺ supplicated for Abu Ayyoob ؓ, saying, "O Allah, protect Abu Ayyoob, just as he spent the night guarding me."^[1]

The main purpose of the Prophet's marriage to Safiyyah ؓ was not to satisfy his physical desires, but instead to achieve certain aims and benefits. For one thing, the Prophet ﷺ wanted to honour her and save her from marrying a man that did not acknowledge her standing and noble lineage among her own people. Furthermore, the Prophet ﷺ wanted to console her and give her a new life, for her father, brother, and many of her people had died as a result of her people's war with the Muslims. And yet another benefit of their marriage was for the Prophet ﷺ to become related through marriage with the Jews, in the hope that that would diminish the intensity of their enmity towards Islam. Not that the Prophet's hope in this regard was fulfilled, but it was his job not to change the hearts of the Jews, but to try and change their hearts, for guidance is in the hands of Allah ﷻ. Previously, inter-marriage with another tribe reaped great benefits for Islam: An entire tribe became Muslim. In this case, the same did not happen; nonetheless, the Prophet ﷺ knew that he had to at least try to soften the hearts of the Jews, and to then leave the results to Allah ﷻ.

The Prophet ﷺ stayed at As-Sahbaa for three days, during which time he ﷺ held his marriage banquet. Given that they were on a journey, meat was not served during the banquet; the meal instead consisted of dates, cheese, and grease. Some Muslims ؓ were not sure whether she ؓ was still a slave or whether she ؓ had become one of the Prophet's wives. It was when they saw how he ﷺ extended a veil over her and had her ride behind him that they became sure that she ؓ was his wife and one of the Mothers of the Believers.^[2]

^[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/385), *Al-Bidaayah Wan-Nihaayah*, and Ibn Hisham's *As-Seerah An-Nabawiyyah*.

^[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/384); and to *Sahih Muslim*, the Book of Marriage, chapter, "The Virtue of Freeing a Female Slave and then Marrying Her"; *Hadeeth* number: 1365.

One night prior to the conquest of Khaibar, Safiyyah bint Huyai ؓ saw a very telling dream. In a narration that has an authentic chain, Al-Baihaqee (may Allah have mercy on him) related that Ibn 'Umar ؓ said, "Seeing some greenness in the eyes of Safiyyah, the Messenger of Allah ﷺ said, 'O Safiyyah, what is this greenness (in your eyes)?' She said, 'Once I was sleeping, and my head was in the lap of Ibn Huqaiq (her father), and I saw (in a dream) that it was as if the moon landed in my lap. I told him what I saw, and he slapped me, saying: That is because you are wishing for the king of Yathrib (i.e., Al-Madeenah).'"^[1]

Allah ﷻ made Safiyyah's dream come true, bestowing upon her such honours as she could not have imagined: He ﷻ made her marry His Messenger ﷺ and saved her from the Hellfire; as a result, she ؓ became one of the Mothers of the Believers ؓ and a wife to the Prophet ﷺ in Paradise.

The Prophet ﷺ held her in high esteem, and he ﷺ would show it in the way he ﷺ treated her. For example, when he ﷺ was about to mount his riding animal, he ﷺ would first kneel on the ground, so that Safiyyah ؓ could place her foot on his knee and mount first. But Safiyyah ؓ was so polite and respectful of the Prophet ﷺ that she ؓ refused to place her foot on his knee; instead, she ؓ would place her knee over his knee and, from that position, climb onto the riding animal.^[2]

It is related that, on one occasion, 'Aishah ؓ and Hafsa ؓ said, "We have a more honourable standing with the Messenger of Allah ﷺ than Safiyyah does, for we are his wives and his cousins." When the Messenger of Allah ﷺ later entered upon Safiyyah ؓ, she ؓ informed him about what they said. He ﷺ said, "You should have said (to them), 'How can you both be

^[1] Refer to *As-Sunan Al-Kubraa* (9/138); to *As-Siraa' Ma'al Yahood* (3/103); to *Majma' Az-Zawaa'id* by Al-Haithamee, the Book of Virtues, chapter, "The Virtues of Safiyyah ؓ"; to *At-Tabaraanee's Mo'jam Al-Kabeer*; and to Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

^[2] *Saheeh Bukhaaree*, the Book of Business Transactions; also, refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/384).

better than me, when my husband is Muhammad, my father is Haaron, and my uncle is Moosa!"'[1]

Safiyyah ؓ was greatly moved by the Prophet's noble character; and, as the true believer she ؓ was, she ؓ came to love him more than she loved her father, her relatives, and all of mankind. She ؓ even loved him more than she loved her own self; without given the matter even a second thought, she ؓ would have gladly sacrificed her life for the Prophet ﷺ. In a narration that has a good chain, Ibn Sa'd related that Zaid ibn Aslam ؓ said, "The wives of the Prophet ﷺ gathered around him during his final sickness (the one that ended in his death), and Safiyyah ؓ said, 'By Allah, O Messenger of Allah, I truly wish that what has afflicted you would afflict me (instead).' The other wives winked (or pointed) at one another disparagingly at her for what she said. The Messenger of Allah ﷺ, who saw what they did, said, 'Wash out your mouths!' They said, 'From what!' He ﷺ said, 'From the way you (disparagingly) winked (or pointed) with one another at her. By Allah, she is indeed truthful (both in general terms and particularly regarding what she said).'"[2]

Safiyyah ؓ, the Mother of the Believers, was wise, truthful, forbearing, and forgiving. It is related that one of her servants once went to 'Umar ibn Al-Khattaab ؓ and said, "Verily, Safiyyah loves Saturday (the holiday of the Jews), and she joins ties of relations with the Jews." 'Umar ؓ summoned for her and asked her to respond to her servant's accusations. And this was Safiyyah's response: "As for Saturday, I have not loved it (i.e., I have not loved it as a sacred holiday) ever since Allah replaced it for me with Friday (i.e., ever since I became a Muslim). And as for the Jews, they are my blood relatives, and that is why I join ties of relations with them." 'Umar ؓ was of course satisfied with her

[1] *At-Tirmidhee*, chapter, "What is Related Regarding the Virtues of Those Who Saw the Prophet ﷺ." Refer also to *At-Tabaraanee* in *Mo'jam Al-Kabeer* and to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/233).

[2] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/233) and to *Al-Isaabah Fee Ma'rifatus-Sahaabah* (the Book of Women).

answer, but she ﷺ was not satisfied with the comportment of her servant, and so she ﷺ said to her, "What made you do that (i.e., what made you go to 'Umar ﷺ and say those untrue things about me)?" The servant said, "It was the *Shaitaan* (the Devil) (who made me do that)." Safiyyah ﷺ said, "Go, for you are now a free woman." Instead of becoming angry with her servant or punishing her, Safiyyah ﷺ not only forgave her, but also freed her from the bonds of slavery. It is one thing to forgive someone for an act of transgression; many people might do that. But it is an altogether different thing to then show that person kindness; very few are they who take that extra step.

Safiyyah ﷺ died in the month of Ramadan, in the year 50 H, during the rule of Mu'aawiyah ﷺ; it is also said that she ﷺ died in the year 52 H. May Allah be pleased with her.^[1]

Some Jews Try To Kill The Prophet ﷺ By Feeding Him A Poisoned Sheep

Abu Hurairah ﷺ related that, when Khaibar was conquered, some Jews gave the Prophet ﷺ a slaughtered sheep as a gift, but before giving it to him, they filled it with poison. Afterwards, the Messenger of Allah ﷺ instructed his Companions ﷺ to round up the Jews of that locality. Once they were brought to him, the Messenger of Allah ﷺ said to them, "Verily, I want to ask you about something; then will you answer me truthfully?"

"Yes, O Abul-Qaasim," they replied.

"Who is your father (i.e., your forefather)?" the Messenger of Allah ﷺ asked them. They mentioned someone's name, and he ﷺ said, "You have lied! Rather, your father is so-and-so."

"You have spoken the truth," they acknowledged.

"Now will you be truthful if I ask you about something?" the Messenger of Allah ﷺ asked.

"Yes, O Abul-Qaasim," they replied. "And even if we lie, you will

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/358).

know about our lie, just as you knew about it when you asked us about our father.”

“Who are the people of the Hellfire?” the Messenger of Allah ﷺ asked.

“We will be in it for a short while, and then you will take our place in it,” they said.

“Go away into the Hellfire!” the Messenger of Allah ﷺ said. “By Allah, we will never take your place in it.” He ﷺ then said, “Now will you answer me truthfully if I ask you about something?”

“Yes,” they replied.

“Did you put poison in this sheep (that you gave to me as a gift)?”

“Yes,” they replied.

“What made you do that?” he ﷺ asked.

“If you were lying (about your Prophethood), then we will be saved from you,” they said. “And if you are truly a Prophet, then it will not harm you.”^[1]

The author of *Buloogh Al-Amaanee* said that it was specifically a Jewish woman named Zainab bint Al-Haarith – who was the wife of Salaam ibn Mishkam – who had placed poison in the sheep. First she asked what part of a sheep the Prophet ﷺ liked best, and when she was told that he ﷺ liked the arm best, she placed extra poison on it.

When the shoulder piece of the sheep was presented to him, the Prophet ﷺ chewed a piece of it but did not swallow. Bishr ibn Al-Baraa ؓ did swallow a piece, however, and he ؓ died as a result.^[2]

Ibn Al-Qayyim wrote, “The woman was brought to the Messenger of Allah ﷺ, and she confessed, saying, ‘I wanted to kill you.’ The Prophet ﷺ said, ‘Allah would never allow you to have that power over me.’ The Companions ؓ asked, ‘Will you not kill her?’ He ﷺ replied, ‘No.’ He ﷺ then did not punish her.

^[1] *Saheeh Bukhaaree*, the Book of *Al-Jizyaa and Al-Muwaada'ah* (3169).

^[2] Refer to *Buloogh Al-Amaanee Bi-Haashiyatul-Fathul-Rabbaanee* (21/123).

He ﷺ had the procedure of cupping (a medical procedure that involves the drawing of blood) applied to his upper back, and he ﷺ ordered for the same to be applied to those who ate with him. In the end, some of them died.”^[1] This indicates that the woman was not killed. This was perhaps true in the beginning, but then when Bishr ؓ actually died, the Prophet ﷺ ordered for the woman to be killed.^[2]

Even though the Prophet ﷺ did not immediately die as a result of the poison, its effects continued to bother him until he ﷺ died. 'Aishah ؓ said, “During the sickness in which he ﷺ died, the Prophet ﷺ would say, 'O 'Aishah, I have continued to feel the pain of the food I ate at Khaibar (until this moment). And now is the time that I feel the braking of my *Abhur* (a deep vein in the back that is connected to the heart; if it breaks, a person dies), which is a result of that poison.”^[3]

The Story Of Al-Hajjaaj Ibn 'Ilaat As-Salamee ؓ

Anas ibn Maalik ؓ related the following story about Al-Hajjaaj ibn 'Ilaat As-Salamee ؓ. When the Messenger of Allah ﷺ conquered Khaibar, A-Hajjaaj ibn 'Ilaat ؓ went to him and said, “O Messenger of Allah, I have both wealth and a family back in Makkah, and I want to write to them. Is it okay if I say something against you?” Al-Hajjaaj ؓ wanted to go back to Makkah and get his money that he had left there, but he ؓ didn't want any problems from the Quraish. To achieve his aim, he ؓ knew that he would have to resort to some sort of ploy in order to divert the attention of the Quraish. It is for this reason that he ؓ asked the Prophet ﷺ for permission to say something

[1] Refer to *Zaad Al-Ma'ad* (3/336).

[2] Refer to *Zaad Al-Ma'ad* (3/336).

[3] Refer to *Fathul-Baaree*, the explanation of *Hadeeth* number: 5777; to *Kanz Al-'Ammal* by Al-Muttaqee Al-Hindee, chapter, “The Sickness that Led to His Death”; to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; to *As-Seerah An-Nabawiyah*, by Ibn Hishaam; and to *Ziyaadatul-Jaamai' As-Sagheer* by As-Suyootee.

that was not true but that would enable him to get what was rightfully his. The Prophet ﷺ understood Al-Hajjaaj's situation and gave him permission to say what was necessary to get his money back.

Upon arriving in Makkah, Al-Hajjaaj ﷺ went to his wife and said to her, "Gather for me what you have with you (from my money), because I want to buy things from the spoils of war that have been won from Muhammad and his Companions.... For indeed their wealth has been taken from them." Just as he ﷺ had wanted, news of what he said spread quickly throughout Makkah. The Muslims of Makkah became extremely sad and returned to their homes; the polytheists, on the other hand, became jubilant, and they openly gave expression to their joy. When the news reached Al-'Abbaas ﷺ, he was so shocked that he couldn't move; he ﷺ just sat there, stunned.

Al-'Abbaas ﷺ sent a servant of his to Al-Hajjaaj ﷺ with the following message: "Woe upon you! What is this news that you have come with? What are you saying? What Allah has promised is better than the news you have come with." Al-Hajjaaj ibn 'Tlaat ﷺ said to Al-'Abbaas's servant, "Convey, on my behalf, greetings of peace to Abul-Fadl (i.e., Al-'Abbaas ﷺ) and tell him to meet me alone in one of his houses; for indeed, I have news that will please him!"

The servant returned to his master and conveyed to him Al-Hajjaaj's message. Al-'Abbaas ﷺ understood right then and there that Al-Hajjaaj ﷺ had, for some secret reason, made up the entire story of the Muslims losing in battle. This made Al-'Abbaas ﷺ so happy that he kissed his servant between his eyes and freed him from the bonds of slavery.

When Al-Hajjaaj ﷺ and Al-'Abbaas ﷺ met in private, Al-Hajjaaj ﷺ told the venerable chieftain that, contrary to the rumour he had concocted to divert the attention of the Quraish, the Messenger of Allah ﷺ had in fact conquered Khaibar and captured a huge quantity of war booty. He ﷺ further told Al-'Abbaas ﷺ the story of the Prophet's marriage to Safiyyah. "As

for me," Al-Hajjaaj ﷺ said, "I have come to get my wealth. I asked the Prophet ﷺ for permission (to say what I needed to say in order to divert the attention of the Quraish), and he ﷺ granted me permission (to do that). So, Abul-Fadl (i.e., Al-'Abbaas), keep what I have told you a secret for three days, after which time you can say what you want."^[1]

After Al-Hajjaaj ﷺ returned with his money and three days had passed, Al-'Abbaas ﷺ went to Al-Hajjaaj's wife and asked, "Where is your husband?" She informed him that Al-Hajjaaj left a few days earlier for Al-Madeenah; she further expressed her condolences to Al-'Abbaas ﷺ for the bad news that her husband had told her about. Since three days were over and Al-Hajjaaj ﷺ was well on his way to Al-Madeenah, Al-'Abbaas ﷺ wanted the satisfaction of telling everyone what really happened, and so he ﷺ decided to begin with Al-Hajjaaj's wife. He ﷺ said to her, "All praise is for Allah! What we love for to happen is the only thing that has happened: Allah blessed the Messenger of Allah with the conquest of Khaibar... (And in the distribution of the spoils) the Messenger of Allah ﷺ chose Safiyyah bint Huyai for himself. So if you have any need for your husband, you should go and catch up to him." She replied, "By Allah, I think that you are telling the truth." He ﷺ said, "Indeed I am telling the truth; what I told you is exactly what has happened."

The next stop for Al-'Abbaas ﷺ was the gathering place of Quraish's leaders. When he ﷺ would pass by them, they would say to him in what was either a conciliatory or condescending tone, "May only good things befall you, O Abul-Fadl." That day, after he left Al-Hajjaaj's wife and passed by them, they again said, "May only good things befall you, O Abul-Fadl." This time around, he ﷺ answered, "All praise is for Allah! What has befallen me is good indeed, for Al-Hajjaaj ibn 'Ilaat informed me that Allah blessed His Messenger ﷺ with the conquest of Khaibar... (And when the spoils were distributed) the Messenger of Allah ﷺ chose Safiyyah for himself. Al-Hajjaaj

^[1] Refer to *Taareekh Adh-Dhahabee* and to *Al-Maghaazee* (pg. 439).

asked me to keep that news a secret for three days; in fact, the only reason he came was to take his wealth. Yes indeed, he came just to get his money and then leave." As a result of this news, the cloud of misery that hung over the heads of Makkah's Muslims left them; and they all left their homes to hear the news firsthand from Al-'Abbaas ؓ. The sadness and misery that had afflicted them now afflicted the polytheists.^[1]

This story proves that one may lie against one's own self and against someone else if one doesn't harm others in the process, and if one's aim in lying is to get what was rightfully his (something that others are wrongfully withholding from him) in the first place. Al-Hajjaaj's lie was against other Muslims, and although it is true that the Muslims of Makkah were hurt and saddened by his lie, it was a small problem compared to the greater problem of getting back his wealth; more importantly, their sadness was alleviated only three days later, and was replaced with great happiness and joy. Also, their faith increased as a result, so that, in the end, Al-Hajjaaj's lie benefited them more than it harmed them.

Some Legal Rulings That Pertain To The Battle Of Khaibar

1) The Prohibition of Eating Domesticated Donkeys

Ibn 'Umar ؓ related that, on the Day of Khaibar, the Messenger of Allah ﷺ forbade (us from eating) the meat of domesticated donkeys.^[2]

^[1] This entire story is taken from the following sources: Imam Ahmad's Musnad (3/138, 139); *Al-Musannaf* by 'Abdur-Razzaaq (9771); *Abu Ya'lah* (3479); *As-Sunan* by Al-Baihaqee (9/151); and *Ad-Dalaail* (4/5266, 5267). Discussing the narration that contains this story, Al-Haithamee said in *Al-Mujma'* (6/154, 155), "Ahmad, Abu Ya'la, Al-Bazaar, and At-Tabaraanee related it; and its narrators are all the narrators of *As-Saheeh*. And commenting on the chain of the narration that is recorded in *Musnad Ahmad*, Ibn Katheer said in *Al-Bidaayah* (4/23), "This chain fulfills the conditions of the two *Shaiks* (Bukhaaree and Muslim)."

^[2] Refer to *Zaad Al-Ma'aad* (4/122, 123); to *Saheeh Bukhaaree*, the Book of Battles (4215); and to *Saheeh Muslim*, chapter, "The Prohibition of Eating the Meat of Domesticated Donkeys."

2) The Prohibition of Engaging in Sexual Intercourse with a Pregnant Slave

Because many female slaves were taken after the Battle of Khaibar, certain rulings regarding them needed to be clarified. One such ruling was that it was forbidden for an owner to have sex with his female slave if she was pregnant. The Messenger of Allah ﷺ said, "Whosoever believes in Allah and the Last Day, then let him not supply his water to someone else's seed (or plant)."^[1] The wording here is symbolical, but the meaning is of course clear.

3) The Prohibition of Engaging in Sexual Intercourse with a Newly-Obtained, non-Pregnant Slave, Until the Completion of Her Period

The Messenger of Allah ﷺ said, "It is not permissible for one who believes in Allah and the Last Day to engage in sex with a female captive until he first makes sure that she is not pregnant."^[2] And the way to make sure that she is not pregnant is to wait until she becomes purified from a single menstrual cycle. The waiting period of a divorced woman does not apply to her, regardless of whether she was married to a disbeliever, and regardless of whether that husband is dead or alive. A woman waits out her period of waiting after her husband's death in order to show faithfulness to him and in order to be given an appropriate amount of time to mourn his death. A disbelieving slave's situation is different: she should not mourn her disbelieving husband's death; therefore, the same ruling does not apply to her.^[3]

^[1] Refer to *At-Tabaqat* (2/113); to *At-Tabaraanee*, in *Al-Mo'jam Al-Kabeer*; to *As-Suyootee*, in *Ziyaadatul-Jaamai' As-Sagheer*; to Abu Daawood, in the Book of Rites, chapter, "Engaging in Sexual Intercourse with Servants"; and to *Ahmad* (to the *Ash-Shamiyyoon Musnad*, in a *Hadeeth* that is related by Ruwaifai' ibn Thaabit Al-Ansaaree ؓ).

^[2] Refer to *Ar-Raud Al-Anf* (4/41); to *At-Tabaraanee*, in *Al-Mo'jim Al-Kabeer*; to *As-Suyootee*, in *Ziyaadatul-Jaamai' As-Sagheer* (in a narration that is related by Ruwaifai' ibn Thaabit Al-Ansaaree ؓ); to *Abu Daawood*, the Book of Rites, chapter, "Engaging in Sexual Intercourse with Female Slaves"; and to *Musnad Ahmad* (the *Musnad* of *Ash-Shamiyyoon*).

^[3] Refer to *As-Siraa' Ma'al Yahood* (3/134).

4) The Prohibition of *Al-Fadl* Usury

Usury is of two kinds, one of them being *Al-Fadl*, in which case two valued items of the same type (such as money for money) are interchanged, with one party giving a greater amount to the other. An example of *Al-Fadl* usury is for person "A" to borrow 20 dollars from person "B," and to agree to pay him back 30 dollars either immediately or at a later date. This is the kind of usury that is perhaps most widespread today.

The prohibition of this kind of usury was legislated after the conquest of Khaibar. One of the Prophet's Companions ؓ would trade a large quantity of low-quality dates for a small quantity of high-quality dates. He ؓ informed the Prophet ﷺ about this practice, and the Prophet ﷺ told him that what he did was prohibited in Islam. The actual text of the narration is as follows: Abu Sa'eed Al-Khudree ؓ and Abu Hurairah ؓ related that the Messenger of Allah ﷺ appointed a man to oversee Khaibar. When that man returned with high-quality dates, the Messenger of Allah ﷺ asked him, "Are all the dates of Khaibar like this?" The man ؓ said, "By Allah, no, O Messenger of Allah ﷺ. We trade two or three *Sa'aas* (one *Sa'aa* is equal to four *Mudds*, and one *Mudd* is two handfuls of something) (of low-quality dates) for one *Sa'aa* of this kind of date." The Prophet ﷺ said, "Do not do that," after which he ؓ told him a lawful way of getting the same results: "(Instead) sell low-quality dates for dirhams (for cash, so that the items being traded in the transaction are not of the same kind), and then use the dirhams to purchase high-quality dates."^[1] The extra amount the man ؓ took was *Al-Fadl* usury.

5) The Legislation of *Al-Musaaqaat*

One particular kind of business agreement, which was not commonly practiced in Al-Madeenah, became necessary after the conquest of Khaibar. That practice is called *Al-Musaaqaat*, and it

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4244) and *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter, "Selling Food for Food of the Same Kind."

involves the following: person "A" hires person "B" to work his fields for him, and instead of agreeing to set wages, they agree that person "B" gets from the deal a certain percentage of the crops that grow on those fields. This practice is permissible in Islam, because it is what the Prophet ﷺ and the people of Khaibar agreed to after the conquest of Khaibar. 'Abdullah ibn 'Umar ؓ said, "The Prophet ﷺ gave Khaibar to the Jews for them to work there and plant (its fields), and in return for that, they had the right to one-half of the crops that grew there."^[1]

6) The Permissibility of Eating Horsemeat

Jaabir ibn 'Abdullah ؓ said, "On the Day of Khaibar, the Messenger of Allah ﷺ prohibited eating the meat of (domesticated) donkeys and made permissible (the meat of) horses."^[2]

7) The Prohibition of *Al-Mut'ah*

Al-Mut'ah is the practice of getting married for a pre-determined amount of time, and it is a practice that became prohibited during the conquest of Khaibar. 'Alee ibn Abee Taalib ؓ said, "Verily, on the Day of Khaibar, the Messenger of Allah ﷺ forbade the practices of *Mut'ah* with women and of eating the meat of domesticated donkeys."^[3]

8) The Participation of Women in the Battle of Khaibar

As in previous battles, women did take part in the Battle of Khaibar; and as usual, their primary role was to tend to the needs of the wounded. Umayyah bint Abu As-Salt ؓ related that a woman from the Banu Ghaffaar clan said:

I and some women from Banu Ghaffaar went to the Messenger of Allah ﷺ and said, "O Messenger of Allah, we have made intention to come out with you (to Khaibar), so that we can tend to the wounded and help the Muslims in any way we can." He ﷺ

^[1] Saheeh Bukhaaree, the Book of *Al-Maghaazee* (4248).

^[2] Saheeh Bukhaaree, the Book of *Al-Maghaazee* (4219).

^[3] Saheeh Bukhaaree, the Book of *Al-Maghaazee* (4216).

replied, "(Come) upon the Blessings of Allah." And so we went with him. By Allah, the Messenger of Allah ﷺ stopped to make camp in the morning, and I descended from the seat behind his things (a kind of seat that is attached to the back part of the riding animal; it was not feared that the woman riding in that seat would come into contact with the Prophet ﷺ, for he ﷺ was seated well ahead of her). I saw that there was blood on the seat, and it was the first menstrual period of my life. I jumped back to the camel and became shy. When the Messenger of Allah ﷺ witnessed my situation and saw the blood, he ﷺ said, 'What is the matter with you? Perhaps you have entered upon your menstrual cycle?' I said, "Yes." He ﷺ said, "So take care of yourself (i.e., put on something that will prevent the blood from spilling); then take a cup of water and sprinkle some salt into it. Then use that (salted water) to wash the blood off the seat. When you are finished doing that, return to your seat." When Allah granted victory over Khaibar (to us), the Prophet ﷺ gave us (i.e., the women who came) a small portion of the spoils. And he ﷺ took this necklace that you see on my neck, and he ﷺ gave it to me. And he ﷺ put it around my neck with his own hand. By Allah, it shall never part from me.

And true to her word, the necklace remained with her until she died; and it even remained with her after her death, for she had given clear instructions for the necklace to be buried alongside her. The memory of the Prophet ﷺ speaking to her remained with her for the rest of her life; she even extended what he said to other matters, for she always used salt to purify herself after the completion of her menstrual cycle; and on a similar note, she gave instructions that, upon her death, she wanted salt to be used for the washing of her body.^[1]

To be sure, the conquests of Khaibar, Fadak, Waadee Al-Quraa,

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hisham (3/372,373); to *Musnad Imam Ahmad* (the *Ahadeeth* of Faatimah bint Rasoolullah ﷺ); to *Abu Daawood*, the Book of Purification, chapter, "Taking a Shower after the Conclusion of One's Menstrual Cycle."

and Teemaa became the main topics of discussion among all of the tribes of the Arabian Peninsula, and that is putting the matter lightly. The leaders of the Quraish became at once furious and miserable. They never expected Khaibar to be conquered. The impenetrable fortresses of Khaibar, the many fighters living there, the large quantity of weapons available to them, and the huge quantity of provisions that would last them for even a long siege - these factors combined made the conquest of Khaibar seem unlikely to the most astute of observers in Arabia; nonetheless, with the help of Allah ﷻ, Khaibar fell at the hands of the Muslims, and it fell more quickly than anyone - outside of the Muslims - had anticipated.

One of the most important results of Khaibar was that the Quraish became isolated, after its leaders had tried for so many years to isolate the Muslims of Al-Madeenah. To say the least, Quraish's allies were taken aback by the defeat of Khaibar; realizing that there was no use of opposing the Muslims, those allies decided to change sides or to at least sign peace treaties with the Prophet ﷺ. The door was thus swung wide open for Islam to spread throughout the Arabian Peninsula. The enemies of Islam recognized two important things: The Muslims were the most powerful group in Arabia, and, because of their recent victories, their economy became very strong.^[1]

Even after Khaibar, the Prophet ﷺ continued to send units out for specific missions, some of which entailed fighting, and some of which didn't.^[2]

^[1] Refer to *Nadratan-Na'eem* (1/353).

^[2] Refer to *As-Seerah An-Nabawiyah* (pg. 221).

2

An Invitation To Kings And Rulers

The Treaty Of Al-Hudaibiyyah Signaled The Beginning Of The Expansion Of The Muslim Nation

After the signing of the Treaty of Al-Hudaibiyyah, the dominion of Islam spread not only in the region of Al-Hijaaz, but also northwards where the Jews of Khaibar were now under the authority of the Muslims. But the Prophet ﷺ set his sights beyond even the Arabian Peninsula. He ﷺ didn't have to say in so many words that his strategy was to extend Islam's dominion beyond the Arabian Peninsula; his actions sufficed to indicate that. Those actions involved sending messengers and ambassadors to the rulers of Arabia and to kings and emperors outside of Arabia.

The sending of such messengers marked a crucial turning point in the history of Arabs and of Islam. It did not only signify that the Prophet ﷺ was going to unify all Arabs of the Arabian Peninsula under the banner of Islam, though it did indicate that; it further signified that those Arabs, once they embraced Islam, would bear the monumental responsibility of spreading Islam to the rest of mankind.^[1]

By sending messengers to the kings and rulers of foreign lands, the Prophet ﷺ achieved many objectives, some of which were apparent, and some of which were a bit more subtle. Of the apparent objectives that were achieved two stand out as being

^[1] Refer to *As-Sifaaraat An-Nabawiyyah* by Dr. Muhammad Al-'Uqailee (pg. 15).

most important: Some of those rulers embraced Islam, and others, though they didn't embrace Islam, showed outward appreciation for it. As for the more subtle objectives of sending ambassadors to foreign lands, they more or less had to do with military strategy: By the responses given by the different rulers, the Prophet ﷺ knew what their stance towards Islam was going to be, and he ﷺ could consequently develop an appropriate political and military strategy for dealing with them.^[1]

Here are some of the more important of messages that the Prophet ﷺ sent to the rulers of foreign lands:

- 1) There is an authentic narration^[2] that contains the text of a letter that the Prophet ﷺ sent with Daihyah Al-Kalbee ؓ to Haraq, the Emperor of Rome.^[3] The letter was sent after the Treaty of Al-Hudaibiyyah, and its text ran as follows:

“In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad ibn 'Abdullah, the Messenger of Allah, to Haraq, the leader of Rome: Peace be upon he who follows true guidance. To proceed: Verily, I invite you by the invitation of Islam. Submit and embrace Islam. If you do so, you will achieve safety and Allah will give you your reward twice (one interpretation of this phrase is that the first reward was for embracing Islam, and the second was for setting an example for his people to embrace Islam). And if you turn away, then upon you is the sin of *Al-Areesiyyeen* (this word literally means, 'farmers'; here, it means, 'the citizens of your country')

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن

^[1] Refer to *Al-'Ilaqaat Al-Khaarijiyyah Lid-Daulatul-Islaamiyyah* by Dr. Sa'eed Al-Muhajir (pg. 112).

^[2] *Saheeh Muslim*, the Book of *As-Siyyar* (1773); and *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar*.

^[3] Refer to *Nadratun-Na'eem* (1/344).

تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

'Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims.'" (Qur'an 3: 64)^[1]

HaraqI took the Prophet's letter and studied its contents closely; he took a sincere interest in the Prophet ﷺ, as is established in a long *Hadeeth* that relates one of his conversations with Abu Sufyaan. After he asked Abu Sufyaan a number of questions about the Prophet ﷺ, HaraqI said, "If what you say is true, he will rule over the spot over which these two feet of mine are placed (i.e., over this land). I knew before that he (i.e., the final Prophet) was coming out, but I did not think that he would be one of you (i.e., an Arab). Had I known that I would be able to reach him, I would have endured the hardships of travel in order to meet him. And were I to be with him, I would wash his feet (to honour him)."^[2]

2) The Prophet ﷺ sent 'Abdullah ibn Hudhaafah As-Sahmee ؓ with a letter to Kisra, the ruler of the Persian Empire. It is mentioned in *Zaad Al-Ma'aad* that this occurred in Muharram of the year 7 H. The Prophet ﷺ ordered 'Abdullah ؓ to give the letter to the ruler of Bahrain, who in turn would pass it on to the Kisra. Finally, when the letter reached Kisra, he tore it up. Upon learning of Kisra's response, the Messenger of Allah ﷺ supplicated against his empire, asking Allah ﷻ that they (Kisra's empire) be completely torn apart.^[3] According to a narration that is related by At-Tabaree, the text of the Prophet's letter to Kisra reads as follows:

^[1] *Saheeh Muslim, Sharh An-Nawawee, the Book of Jihaad (12/107); and Saheeh Bukhaaree, the Book of Jihaad and As-Siyyar.*

^[2] *Saheeh Muslim (3/1393); Hadeeth number: 1773; and Saheeh Bukhaaree, the Book of Jihaad and As-Siyyar.*

^[3] *Saheeh Bukhaaree, the Book of Al-Maghaazee (4424).*

“In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad, the Messenger of Allah, to Kisra, ruler of Persia. Peace be upon he who follows true guidance, who believes in Allah and His Messenger, and who bears witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah to all of mankind. The purpose of this letter is to warn he who is alive: Submit (to Allah) and embrace Islam. If you do so, you will have achieved safety. But if you refuse, then upon you is the sin of the Magians (i.e., the sin of all your citizens).”^[1]

- 3) As for his letter to An-Najaashee, the Prophet ﷺ sent it with 'Amr ibn Umayyah Ad-Damree ؓ. Scholars disagree, however, regarding whether this letter was sent during the Makkan era of the Prophet's biography or after the Treaty of Al-Hudaibiyyah. At any rate, the text of the message reads as follows:

“In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad, Messenger of Allah, to An-Najaashee, king of Abyssinia. Submit to Allah and embrace Islam. I say to you that all praise is for Allah; none has the right to be worshipped but Allah; He is the Sovereign, the Holy, the Source of peace, the Guardian of faith, the preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His spirit and breathing as He created Adam by His Hand. I call you to Allah Alone with no associate and to His obedience. And I call upon you to follow me and to believe in that which came to me, for I am the Messenger of Allah. I invite you and your men to Allah, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and to accept my advice. And peace be upon him who follows true guidance.”^[2]

^[1] Refer to *Taareekh At-Tabaree* (2/654,655) and to Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

^[2] Refer to *Nasbur-Raayah* by Az-Zaila'ee (4/421) and to *Nadratur-Na'eem* (1/346).

- 4) That the Prophet ﷺ also sent a letter to Al-Muqawqis, the ruler of Egypt, and received a reply from him^[1] is not established in authentic narrations. This does not mean, however, that the Prophet ﷺ never sent a letter to him. Perhaps the narrations that describe that letter are historically accurate, even though one cannot use them as proof in matters that pertain to the teachings of Islam.^[2] In his *At-Tabaqaat*, Muhammad ibn Sa'd related that the Prophet ﷺ sent a letter to Al-Muqawqis. Al-Muqawqis was the title of Egypt's ruler; his actual name was Juraih ibn Meenah. He was also known as the king of Alexandria and the leader of the Copts. According to Ibn Sa'd's account, the Prophet ﷺ sent that letter in the hands of Haatib ibn Abu Balta'ah Al-Lakhmee ؓ. It is furthermore related that Al-Muqawqis gave an eloquent and positive reply; yet in spite of his pleasant words, he did not embrace Islam. He nonetheless sent a number of gifts to the Prophet ﷺ; one of those gifts was Maariyyah Al-Qabtiyyah ؓ. When Al-Muqawqis's reply reached him, the Prophet ﷺ said, "That wicked person is reluctant to give up his kingdom, yet (little does he know that) his kingdom will not remain (for long)."^[3]
- 5) Ash-Sham (Syria and surrounding regions) was ruled by the Ghasaasinah, who were loyal to the Roman Empire. Their leader, who ruled from Damascus, was Al-Mundhir ibn Al-Haarith ibn Abee Shamr Al-Ghassaanee. As the Muslims were returning from Al-Hudaiybiyyah, the Prophet ﷺ sent Shujaa' ibn Wahb ؓ with a letter to Al-Mundhir ibn Al-Haarith. The letter contained the following passage: "Peace be upon he who follows true guidance and who believes in it. Verily, I invite you to believe in Allah Alone, without associating any partners with Him in worship. If you do that, He will preserve your kingdom for you."^[4]

[1] Refer to *Nadratun-Na'eem* (1/346).

[2] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/459).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/340) and to *Az-Zaila'ee's Nasbur-Raayah*.

[4] Refer to *Taareekh At-Tabaree* (2/652).

- 6) Upon his arrival from Al-Hudaibiyyah, the Messenger of Allah ﷺ sent Sulait ibn 'Amr Al-'Aamiree ؓ with a letter to Haudhah ibn 'Alee Al-Hanafee. In his reply, Haudhah stipulated that the Prophet ﷺ make him a partner or at least give him some leadership position. The Prophet ﷺ of course refused to accept his proposal.^[1]
- 7) After he ﷺ left Al-Hudaibiyyah, the Messenger of Allah ﷺ sent Abul-'Alaa Al-Hadramee ؓ^[2] with a letter to Al-Mundhir ibn Saawaa Al-'Abdee, the ruler of Bahrain. Historical accounts indicate that Al-Mundhir ؓ embraced Islam and that all of the Arabs of Bahrain embraced Islam along with him. His country was also inhabited by Jews and Magians, and so there remained the question of how they should be treated. The Prophet ﷺ answered that question for him in a letter that contained this passage: "Whoever performs our prayer, faces our *Qiblah*, and eats the meat we slaughter, then he is a Muslim, and he has the guarantee (or covenant) of Allah, and the guarantee of the Messenger (of Allah ﷺ). Whoever loves for that to be the case from the Magians, is safe. And whoever refuses has to pay the *Jizyah* (the head-tax)."^[3] The Jews and Magians of Bahrain came to an agreement with Al-Mundhir ؓ; according to that agreement, each of their adults had to pay the *Jizyah* (the head-tax), which was a single dinar per adult.^[4] It is also related that in Dhil-Qai'dah of the year 8 H, the Prophet ﷺ sent 'Amr ibn Al-'Aas ؓ with a letter to Jaifar and 'Abd, the two kings of Oman.^[5] After a commendable effort by 'Amr ؓ to convince them to become Muslims, both brothers embraced Islam.

^[1] Refer to *Nasbur-Raayah* (4/425); and to *'Ailaam As-Saaileen*, by Ibn Tooloon (pgs. 105, 107).

^[2] Refer to *Subhul-'Ashaa* by Al-Qalqashandee (6/368).

^[3] *Al-Amwaal*, by Abu 'Ubaid (pg. 28).

^[4] Refer to *Takhreej Ahaadeeth Al-Hidaayah* by Az-Zaila'ee (4/419, 420).

^[5] Refer to *Subh Al-'Aasha* (6/376).

Lessons and Morals

1) Sending Qualified Ambassadors

When the Prophet ﷺ would send ambassadors to foreign rulers, he ﷺ wouldn't send ambassadors at random; to the contrary, he ﷺ would send men that were specifically suited for the job, men that were qualified and that had the necessary tools to complete their mission with the best chances for success. What were the requisite qualities for an ambassador? They were many, and since a detailed study of the lives and qualities of the Prophet's ambassadors is beyond the scope of this work, we will suffice by mentioning a few of the qualities they had that made them suited for their job.

Eloquence: What I mean by eloquence is not so much an extensive vocabulary as an ability to convey ideas with precision. Any person who works as a diplomat needs to have this quality. As an example from the Prophets ﷺ, Moosa ﷺ asked that Haaron ﷺ be made his helper because he possessed the quality of eloquence.

﴿وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ۖ (٢٩) هَارُونَ أَخِي ۖ (٣٠) أَشَدُّ بِهٖ زَعْرًا ۖ (٣١)﴾

“And appoint for me a helper from my family. Haaron (Aaron), my brother. Increase my strength with him.” (Qur'an 20: 29-31)

To appreciate this skill in the Prophet's ambassadors, the reader would do well to study the historical accounts that relate the discussions they had with the rulers of foreign lands.

Good manners: There are many good manners that an ambassador should possess, but perhaps the two most important of them are humbleness and truthfulness in speech.

Knowledge: If one wants to convey an idea, he should be very knowledgeable about it and about things that relate to it. It was, after all, Ja'far ibn Abee Taalib's knowledge of Christians that led to his decision of which Qur'anic Verses he should recite to him.

Patience: Allah ﷻ said:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْرِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَانَتْهُمْ يَوْمَ يَرَوْنَ
مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

﴿٣٥﴾

“Therefore be patient (O Muhammad ﷺ) as did the Messenger of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e., threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur’an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Faasiqoon (the rebellious, disobedient to Allah).” (Qur’an 46: 35)

The Prophet ﷺ was his own ambassador when he ﷺ went to Taaif to invite its people to Islam. The forbearance he ﷺ showed in dealing with them and in abstaining from hurting them – though Allah ﷻ gave him the option of doing so – sufficiently makes clear the importance of patience when conveying the message of Islam to non-Muslims.

Bravery: All of the Prophet’s ambassadors were risking their lives when they carried letters to foreign lands. Islam was becoming strong within the Arabian Peninsula, but Muslims were still weak when compared to the major empires of the time. Therefore, a positive response was unlikely from the likes of the emperors of Rome and Persia; on the other hand, it was quite likely that the Prophet’s ambassadors were going to be mistreated in one way or another. In fact, each one of them knew beforehand that he might not return from the perilous journey that lay ahead of him; nonetheless, not a single one of them refused the job when it was assigned to him.

Wisdom: Again, this is a quality that all of the Prophet’s ambassadors possessed. And if the reader should like to gain a better appreciation of that fact, he would do well to read and study the narrations that give an account of their stay in foreign lands, as well as the steps they took to convey their message in the

clearest and best way possible.

Good appearance: Not only were the Prophet's ambassadors well endowed with internal qualities that made them qualified for the job; they were also handsome on the outside. Since an ambassador was the sole representative of Islam in a foreign land, it was deemed important that he should be clean, neat, and handsome in appearance. For a more detailed study of the Prophet's ambassadors and of their qualities and skills, one should refer to the singular work, *Ambassadors of the Prophet ﷺ*, by Al-Liwaa Ar-Rukn Mahmood Shait Khitaab.

2) The Different Responses of Kings

The kings and rulers who received letters from the Prophet ﷺ responded in various ways. In general, however, some kings responded in a positive, respectful tone, regardless of whether they embraced Islam or not; these kings include Haraqī, An-Najaashee, and Al-Muqawqis. Al-Muqawqis, who did not embrace Islam, sent gifts to the Prophet ﷺ; one of those gifts was Maariyah ة, who later became the mother of the Prophet's son, Ibraaheem ؑ. Other kings – and here I am referring to Kisra in particular – responded in a haughty, disrespectful manner. When the Prophet's letter was read to Kisra, he took it, tore it apart, and said, "He writes to me when he is my slave!" Upon learning of Kisra's response, the Messenger of Allah ﷺ said, "May Allah tear apart his kingdom!"^[1]

Because of his arrogance, Kisra developed delusions of grandeur, imagining, for example, that the Prophet ﷺ was one of his subjects, which explains why he ordered Baadhaan, his viceroy over Yemen, to bring the Prophet ﷺ to him at his royal court. In obedience to his king, Baadhaan sent someone to the Messenger of Allah ﷺ with the message: "Verily, the king of kings has written to the king Baadhaan, ordering him to send someone to you and to take you to him." The Messenger of Allah ﷺ then

^[1] Refer to *Taareekh At-Tabaree* (3/90); to *Nasbur-Raayah* by Az-Zaila'ee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

shocked the messenger by informing him that Kisra had just been assassinated by his son Shairawai.^[1] In the mind of the messenger, that news could not have been true, since he had travelled with the utmost haste from Baadhaan, and at the time of his departure Kisra was alive and healthy. There was no way, he thought, that anyone could have come with the news so quickly. But it was true, for the Prophet ﷺ learned about it through revelation.

It was later ascertained by the messenger that the Prophet's information was one-hundred percent accurate. Babbaadh, otherwise known as Shirawai, killed his father, Kisra, and usurped his throne. After that, true to the Prophet's supplication, Kisra's kingdom was torn apart. His relatives made a mockery of his kingdom, with each one of them trying to plot his way to the throne. After Kisra's death, Shirawai lived for only six months. And in the four years that followed, a total of ten kings sat on Kisra's throne. The kingdom was thrown into chaos, until finally, the people united around Yazdajurd, the last of the kings of the Banu Saasaan family. He is the one who had to face the Muslim army in battle, in a war that brought an end to his kingdom, and an end to the Banu Saasaan dynasty, a dynasty that had lasted for more than four centuries. That end took place in the year 637 H. The Prophet ﷺ had made the supplication: "May Allah tear apart his (Kisra's) kingdom." That supplication was immediately answered with the assassination of Kisra, and it was answered in a complete way only eight years later, with the fall of the Persian Empire at the hands of the Muslim army.

3) A General Description of the Prophet's Letters

When one compares the various letters of the Messenger of Allah ﷺ, one finds certain elements that they all have in common:

They all began with the *Al-Basmalah*, which is the phrase, "In the Name of Allah, the Most Beneficent, the Most Merciful." *Al-*

^[1] Refer to *Taareekh At-Tabaree* (3/90); to *Nasbur-Raayah* by Az-Zaila'ee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

Basmalah is a Verse of Allah' Book. Since the Prophet ﷺ consistently placed the *Al-Basmalah* at the beginning of his letters, it is recommended for us to do the same, especially when we are writing about something important. The Prophet's practice of beginning his letters with the *Al-Basmalah* shows that it is permissible to write a Verse of the Qur'an in a letter, even if that letter is addressed to disbelievers. Also, disbelievers may read one or more Verses of the Qur'an; the Prophet ﷺ enable foreign kings to do so, even though he knew that, given their disbelief, they were upon a state of impurity - spiritually for sure, and physically in all likelihood.

In his letters to disbelievers, the Prophet ﷺ would not extend greetings of peace to them; instead, he ﷺ would simply say at the beginning of his letters: "Peace be upon he who follows true guidance," which means, "Peace be upon he who believes in Islam." This proves that it is not permissible for a Muslim to initiate greetings of peace when he is addressing, either in speech or in writing, a disbeliever.

The Prophet ﷺ would seal his letters. Anas ؓ said, "When the Prophet ﷺ intended to write to the Romans, it was said to him, 'They read a letter only when it is sealed.' And so he ﷺ took a stamp made of silver.' It is as if I can now see the whiteness of his hands. And he ﷺ engraved the following words onto his seal: Muhammad, Messenger of Allah."^[1]

4) Kisra's Viceroy to Yemen Embraced Islam

Kisra's viceroy to Yemen was Baadhaan ibn Saasaan. During the Prophet's lifetime, Baadhaan ؓ embraced Islam. And the Prophet ﷺ, recognizing good leadership qualities in Baadhaan ؓ, allowed him to remain governor of Yemen. It was always the case that the Messenger of Allah ﷺ appointed people based on their qualities and on the job performance that could be expected of them. The Prophet ﷺ knew that Baadhaan ؓ was an experienced leader and that he was well-acquainted with the people of Yemen and with

^[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar* (2938).

their needs; thus he, and not a person of high-ranking from Makkah or Al-Madeenah, was best suited for the job; hence the Prophet's decision to allow Baadhaan ؑ to stay on as governor.

5) The Permissibility of Accepting *Jizyah* (Head Tax) from Magians

Jizyah is a tax that is paid by non-Muslims who live under the authority of a Muslim country. In return for that tax, they enjoy the benefits of protection, of safety, of being able to practice their religion, and so on. It is held that the only people who can pay *Jizyah* and enjoy the benefits involved in doing so are the People of the Book, Jews and Christians. Nonetheless, the story of the Prophet's letter to Al-Mundhir ibn Saawah ؑ indicates that Muslims may accept the *Jizyah* tax from Magians as well. Al-Mundhir ؑ informed the Prophet ﷺ in a letter that the Arabs of Bahrain had embraced Islam, but that Bahrian was also inhabited by Jews and Magians. The Prophet ﷺ instructed him to take *Jizyah* tax from anyone who wanted to remain a Jew or a Magian.^[1]

Ibn Al-Qayyim (may Allah have mercy on him) and other scholars went further, saying that Muslims could agree to take *Jizyah* tax from anyone who wanted to live under the rule of a Muslim government, regardless of whether that person was a Jew, a Christian, a Magian, or an idol-worshipper. Ibn Al-Qayyim wrote in *Zaad Al-Ma'aad*: A group (of scholars) have said that, if the people of any nation (religion) agree to pay the *Jizyah*, it should be accepted from them. Accepting *Jizyah* tax from the People of the Book is established in the Qur'an; accepting it from the Magians is established in the *Sunnah*; and the same ruling applies to everyone else by extension. This is because the Magians are polytheists; they have no Book (that was revealed to a Prophet who was sent to them, as opposed to the Jews and Christians). That Muslims may take *Jizyah* tax from them, therefore, proves that they may take it from all polytheists. True, the Prophet ﷺ never took *Jizyah* tax from Arab polytheists, but that is only

^[1] Refer to *Ghazwatul-Hudaibiyah* by Abu Faaris (242) and to *Nasbur-Raayah* by Az-Zaila'ee.

because Arabs as a group embraced Islam before the Verse about the *Jizyah* tax was revealed – it was revealed after the Tabook Expedition.”^[1]

6) The Permissibility of Accepting a Gift from a Disbeliever

Al-Muqawqis continued to disbelieve even after the Prophet ﷺ personally invited him to embrace Islam in a letter he wrote to him. The Prophet ﷺ still accepted the gifts Al-Muqawqis sent to him. The gifts Al-Muqawqis sent were a mule, some clothes, and two female slaves, one of whom was Maariyyah Al-Qibtiyyah ؓ.^[2]

7) The Results of Sending Letters to Kings and Rulers of Foreign Lands

The Prophet ﷺ showed exceptional bravery when he ﷺ sent letters to leaders of foreign lands. For when a very small country announces its existence, not to mention its desire to expand, to larger, more powerful countries, the leaders of the more powerful countries perceive the leader of the smaller country as being an upstart who has stepped out of line, and so they attack him and annex his country. Anyone other than the Prophet ﷺ would have feared those potential consequences, especially considering the fact that some of the Prophet’s letters were sent to the leaders of major empires - Haraq, the leader of the Roman Empire; Kisra, the leader of the Persian Empire; and Al-Muqawqis, the leader of Egypt. The Prophet ﷺ was determined to convey Islam to all of mankind, and he ﷺ had complete faith that Allah ﷻ would help him overcome all of the obstacles that stood in the way of achieving that goal.

By sending letters to the leaders of foreign lands, and especially to emperors of major empires, the Prophet ﷺ was announcing the existence of a new country, one that had to be respected, and one that was not going to be taken lightly. This was certainly a bold step, but it enabled the Prophet ﷺ to gauge the reactions of

^[1] Refer to *Zaad Al-Ma’aad* (5/91).

^[2] Refer to *Ghazwatul-Hudaibiyah* by Abu Faaris (pg. 243).

foreign rulers, so that he ﷺ could in return develop a strategy for dealing with them.

From the Prophet's standpoint, suppose that he ﷺ knew that foreign emperors were not going to embrace Islam; it didn't matter, because at the very least the Prophet ﷺ was fulfilling his duty of conveying Islam to all of mankind. Also, the Prophet ﷺ was sending an important signal to his own Companions ﷺ: That Islam is a universal message and that, after his death, it would be their duty to convey the message of Islam to all other human beings. Allah ﷻ said in a Verse that was revealed during the Makkan phase of the Prophet's biography:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾﴾

"And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamin (mankind, jinns, and all that exists)." (Qur'an 21: 107)

In short, the letters of the Prophet ﷺ to rulers and kings marked a significant shift in foreign policy, or if not a shift, then at least a new stage. The Muslim country had become a force to be reckoned with not just in Arabia, but in the entire world – a fact that is proven by the many conquests that took place in the years that followed. The new policy also paved the way to uniting all Arabs under the banner of Islam, a goal that was achieved in the Year of the Delegates.^[1]

^[1] Refer to *As-Siyaasee Wal-'Askaree Li-Daulatul-Madeenah* (pg. 351).

3

The Compensatory 'Umrah

Towards the end of the year 7 H, in the month of Dhil-Qaidah to be precise, the Messenger of Allah ﷺ set out for Makkah once more, in order to make up for the 'Umrah he ﷺ was not able to complete the year before. The Quraish was expecting him, for his 'Umrah this time around was a matter that was agreed upon in the Treaty of Al-Hudaibiyyah. With the exception of those who were martyred at Khaibar and those who had died in the past year, everyone who had witnessed the Al-Hudaibiyyah Treaty went along to perform the compensatory 'Umrah. Not counting women and children, the travel-party consisted of two-thousand Companions ﷺ.^[1]

As a group, they were an awe-inspiring sight. Whenever they passed by a village, its inhabitants came out to see a sight they had never seen before - thousands of people attired in the same clothing, all of them saying the *Talbiyyah* (certain phrases that a pilgrim recites as frequently as possible during his pilgrims) out loud, and with them plenty of animals that were specially marked and designated to be slaughtered in Makkah. It was, in short, a beautiful procession that at once amazed and impressed onlookers.^[2]

Precautionary Measures

A complete stock of weapons was being transported alongside the pilgrims - not just swords, but shields and armour as well. The Muslims were prepared for any emergency situation, which

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (pg. 464).

^[2] Refer to *Manhaj Al-'Ailaam Al-Islaamee Fee Sulh Al-Hudaibiyyah* (pg. 310).

was significant, considering the fact that the polytheists of Arabia were not particularly renowned for their trustworthiness or for their consistency in adhering to treaties.^[1]

As soon as Quraish's leaders found out about the large number of pilgrims, the huge supply of weapons they had with them, and the two-hundred horsemen (who were led by Muhammad ibn Maslamah ؓ) that accompanied them, they sent Mikraz ibn Hafs and a number of other delegates to meet with the Prophet ﷺ. The delegates met up with the Prophet ﷺ at Batn Ya'juj, a place that is situated only eight miles outside of Makkah.

The delegates said, "By Allah, O Muhammad, we have not known you for treachery, not when you were young, and not after you became old! You are entering *Al-Haram* (the inviolable precincts of Makkah) and upon your people with weapons, when you had stipulated that the only way you would enter (Makkah) would be upon a covenant! We furthermore agreed that people would enter Makkah with no weapons except for swords in their scabbards." The Messenger of Allah ﷺ responded, "That is the only way that we will enter," which meant that he ﷺ and his Companions ؓ would enter Makkah, but their weapons would remain outside of its borders. Mikraz and the other delegates hurried back to Makkah and said to the other leaders of the Quraish, "Verily, Muhammad will not enter with weapons, and he will abide by the stipulation that he and you agreed upon."^[2]

The Messenger of Allah ﷺ ordered for the weapons to be placed just outside of Makkah's border, so that they could get back to them in case of an emergency. He ﷺ furthermore ordered for two-hundred horsemen, led by Muhammad ibn Maslamah ؓ, to stand guard over the weapons and to await instructions from him in case they needed to react to an ambush.

In no terms whatsoever did the Prophet ﷺ feel completely assured by the promises that were made by Quraish's leaders.

^[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 267).

^[2] Refer to *Maghaazee Al-Waaqidee* (3/734) and to *Tabaqaat Ibn Sa'd* (2/121).

And he ﷺ was right to be cautious, for some members of the Quraish actually thought about attacking the Muslims by surprise, though they thought the better of it once they saw the precautions the Prophet ﷺ had taken in case of a surprise attack. But the Prophet's precautions signified more than their literal purpose: the Prophet ﷺ was teaching the people of his nation an important lesson, which is that they should always take precautions against their enemy and that they should not take security and safety for granted. Muslims must always trust in Allah ﷻ and take all necessary precautions to avoid being harmed or killed. Taking necessary precautions and executing them is an act of worship; therefore, just as those who entered Makkah to worship were rewarded, so too were the horsemen who remained outside in order to guard over their weapons.

Entering Makkah And Performing The *Tawaaf* (Circuits Around The Ka'bah) And The *Sa'ee* (Circuits Between Mounts Safaa And Marwaa)

The Prophet ﷺ rode on his camel, *Al-Qaswaa*, as he ﷺ made his way through a mountain pass that led to Makkah; meanwhile, his Companions ﷺ, with swords unsheathed, surrounded him from all directions, fearing the oncoming of a surprise attack. And throughout it all, they raised their voices with the *Talbiyyah*, the phrases a person making 'Umrah recites from the moment he begins his pilgrimage until he enters Makkah. For all who could hear them, their *Talbiyyah*, and the meanings of Monotheism it contained, had the effect of an announcement on a loudspeaker. Over and over again, the people they were passing by were being reminded of the Oneness of Allah ﷻ and of how He ﷻ Alone deserves praise. For in the *Talbiyyah*, the pilgrim says: "Here I am, O Allah (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily, all praise, grace and sovereignty belong to You. You have no partner."

The inhabitants of Makkah could not help but look on at the

Muslims as they made their way to the Ka'bah. Most *Seerah* books confirm that some of the inhabitants of Makkah had made their way to nearby mountaintops in order to better see the Muslims as they made their pilgrimage. The rest of Makkah's people, who represented the majority, stood beside Daar An-Nadwah, which was situated beside the Ka'bah, in order to have a closer view of the Muslims as they entered Makkah.^[1]

The polytheists had spread a false rumour about the Muslims: they said that the widespread fevers of Al-Madeenah had made them weak. In order to prove them wrong, the Prophet ﷺ ordered his Companions ﷺ to jog during the first three circuits of the *Tawaaf* (and to walk between *Ar-Ruknain*).^[2] When the polytheists saw this, they said to one another, "Are these the people you claimed had become weak due to fever! Nay, they are stronger than such and such..."^[3]

By having his Companions ﷺ jog during the *Tawaaf*, say the *Talbiyyah* in loud voices, and wear their garments underneath their right armpits so that their arms and shoulders became exposed, the Prophet ﷺ wanted to instill fear into the hearts of the Quraish and to show its leaders that the Muslims were strong. And all of those actions had their intended effects on the hearts and souls of the polytheists.^[4] To be sure, this was not a one-time strategy; to the contrary, the Prophet ﷺ consistently resorted to psychological tactics in order to weaken the resolve of the enemy and raise the spirits of his Companions ﷺ. For example, during the Battle of Uhud, the Prophet ﷺ gave Abu Dujaanah ﷺ permission to prance along the rows of the army in order to taunt the enemy and make them angry; furthermore, Abu Dujaanah ﷺ

[1] Refer to *Manhaj Al-'Ailaam Al-Islaamee Fee Sulh Al-Hudaibiyyah* (pg. 313).

[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4256), and *Saheeh Muslim*, chapter, "It Being Recommended to Jog During the *Tawaaf* of 'Umrah."

[3] *Saheeh As-Seerah An-Nabawiiyyah* (pg. 481) and *Saheeh Muslim*, chapter, "It Being Recommended to Jog During the *Tawaaf* of 'Umrah and During the First *Tawaaf* of Hajj."

[4] Refer to *Manhaj Al-'Ailaam Al-Islaamee* (pg. 315).

wore a red turban, indicating the blood of the Quraish that was going to be spilled, and the Prophet ﷺ did not disapprove of that in the least. Then in the expedition of Al-Hudaibiyyah, the Prophet ﷺ brought along camels to be sacrificed, some of which had belonged to Abu Jahl and had been a part of the war booty that the Muslims had won after the Battle of Badr. Seeing Abu Jahl's camels at Al-Hudaibiyyah greatly angered Quraish's leaders and reminded them of the humiliation that some of their leaders had underwent in past battles against the Muslims. And yet again during the compensatory 'Umrah, the Prophet ﷺ did whatever he ﷺ could to anger the Quraish and to display to them the strength and honour of the Muslims. We see, therefore, that the Prophet ﷺ resorted to psychological warfare whenever circumstances allowed him to do so.

Incidentally, the Prophet ﷺ did not forget those Companions ؓ who had to stand guard over their weapons outside of Makkah. As soon as some of his Companions ؓ completed their 'Umrah, he ﷺ ordered them to go outside of Makkah and stand guard over the weapons, so that the others could enter Makkah and perform the rites of their 'Umrah. Thus the Prophet ﷺ made sure that, after his Companions ؓ had traveled so far and endured so many hardships for the sake of Allah ﷻ, not a single one of them was denied the honour of performing pilgrimage that year.^[1]

The Prophet's Marriage To Maimoonah Bint Al-Haarith ؓ

Maimoonah ؓ was the sister of Umm Al-Fadl ؓ, who was the wife of Al-'Abbaas ibn 'Abdul-Muttalib ؓ. At the time of her marriage to the Prophet ﷺ, Maimoonah ؓ was in her twenty-sixth year. Her husband, Abu Ruhm ibn Abdul-Uzzah ؓ, had recently died, and so she asked Umm Al-Fadl to find a suitable husband for her. Umm Al-Fadl ؓ delegated the task of finding Maimoonah ؓ a husband to Al-'Abbaas ؓ.

^[1] Refer to *Sulh Al-Hudaibiyyah* by Abu Faaris (pg. 277).

Al-'Abbaas ؓ could of course find no better match for Maimoonah ؓ than his nephew, the Prophet ﷺ. The matter was quickly decided upon, and Al-'Abbaas ؓ gave her four-hundred dirhams as dowry on behalf of the Prophet ﷺ.^[1] Incidentally, Maimoonah ؓ was the aunt of Abdullah ibn 'Abbaas ؓ and of Khaalid ibn Al-Waleed ؓ.

According to the terms of the Al-Hudaibiyyah Treaty, the Prophet ﷺ and his Companions ؓ were allowed to perform 'Umrah and stay in Makkah for that purpose for no more than three days. When that period elapsed, Suhail ibn 'Amr, Huwaitab ibn 'Abdul-'Uzzah, and some other delegates from the Quraish went to the Prophet ﷺ and said, "Verily, your time here is up, so leave." The Prophet ﷺ wanted to develop a better rapport with Quraish's leaders through his marriage to Maimoonah ؓ. He ﷺ therefore said to the delegates, "What would it hurt you if you allowed me to stay, so that I can have my marriage in your midst, and so that I can prepare food for you (for my marriage banquet)...?" They responded, "We have no need of your food, so leave us."^[2] In response to their request, the Prophet ﷺ left and consummated his marriage to Maimoonah ؓ at a place called Sarif, which is situated near At-Tan'eem. Maimoonah ؓ was the last woman to marry the Prophet ﷺ, and she ؓ was the last of his wives to die. It is interesting to note that she died at Sarif and was buried there, the very place where, years earlier, she had years consummated her marriage to the Prophet ﷺ. May Allah ﷻ be pleased with her. There is an issue of jurisprudence that relates to the Prophet's marriage to Maimoonah ؓ; it revolves around the question of whether it is permissible for one to get married while one is performing pilgrimage. The answer to this question depends on whether the Prophet's marriage agreement to Maimoonah ؓ took place during the actual 'Umrah or after the

[1] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 326).

[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/19); and to *Tohfatul-Ahwadhee* by Al-Mubaarakpooree, the Book of *Hajj*, chapter, "What has been Related Regarding it Being Disliked for a Pilgrim to Get Married (During his Pilgrimage)."

Prophet ﷺ exited from the inviolable state of being a pilgrim.^[1] The answer to this question, and therefore the ruling on the issue in question, is not a point of complete agreement among scholars. And Allah ﷻ knows best.

Hamzah Ibn 'Abdul-Muttalib's Daughter Leaves Makkah And Decides To Live Among The Muslims Of Al- adeenah

Prior to the advent of Islam, young girls were frowned upon and were considered to be a disgrace to their families. Fearing such disgrace, some parents would bury their daughters alive. With the advent of Islam, however, young girls became honoured and people would vie with one another for the honour of raising a young girl who had no parents. The best example of this occurring is the story of Hamzah's daughter ﷻ. Having completed the compensatory 'Umrah, the Prophet ﷺ prepared to leave Makkah. And as he ﷺ was leaving, Hamzah's daughter, a young girl at the time, followed him, calling out, "O my uncle, O my uncle!" Alee ﷻ took her by her hand and said to Faatimah ﷻ, "Here is the daughter of your uncle," thus suggesting to Faatimah ﷻ that he ﷻ wanted her to raise the young girl. But 'Alee ﷻ was not alone in the desire to rear Hamzah's daughter; both Zaid ﷻ and Ja'far ﷻ wanted the same honour.

Explaining why he should be given custody of the girl, 'Alee ﷻ said, "I took her, and she is the daughter of my uncle." Ja'far ﷻ said, "She is the daughter of my uncle, and her maternal aunt is under me (i.e., is my wife)." And Zaid ﷻ said, "She is the daughter of my brother." Ending their disagreement, the Prophet ﷺ ruled that she should be raised by her maternal aunt, Ja'far's wife. He ﷺ explained the reason behind his judgment, saying, "A *Khaal*ah (the sister of a person's mother; or in other words, a person's maternal aunt) is of the same status as that of one's mother." One by one, then, the Prophet ﷺ praised 'Alee ﷻ, Ja'far ﷻ, and Zaid ﷻ. First,

^[1] Refer to *Fiqhus-Seerah An-Nabawiyah* by Al-Bootee (pg. 258).

he ﷺ said to 'Alee ؓ, "You are from me, and I am from you." Next, he ﷺ said to Ja'far ؓ, "You resemble me both in my physical appearance and in my character." He ﷺ then said to Zaid ؓ, "You are our brother and *Maulaa* (freed slave)." 'Alee ؓ said to the Prophet ﷺ, "Will you not marry the daughter of Hamzah." Explaining why he ﷺ couldn't marry her, the Prophet ﷺ replied, "Verily, she is the daughter of my brother from breastfeeding."^[1] The Prophet ﷺ said this because the same woman breastfed both him ﷺ and Hamzah ؓ.

Some of the More Important Lessons and Rulings that can be Derived from this Story

- 1) One's maternal aunt is of the same status as one's mother.
- 2) If both parents of a child are dead, the person who has the greatest right to rear that child is his or her maternal aunt. In this regard, a maternal aunt is given precedence to a paternal aunt, for the Prophet ﷺ ruled that Hamzah's daughter should be raised by her maternal aunt, even though her paternal aunt, Safiyyah bint 'Abdul-Muttalib ؓ, was alive and available for the same responsibility.
- 3) One should appreciate from this story the wonderful qualities of 'Alee ؓ, Ja'far ؓ, and Zaid ؓ. Each one of them possessed superior qualities in his own unique way. What better praise could the Prophet ﷺ have showered upon Ja'far ؓ than to have said that Ja'far ؓ resembled him in both appearance and in character? As for the Prophet's statement to 'Alee ؓ, "You are from me, and I am from you," it at least in part means: We are of one another in our relation to each other and the mutual love we share for one another. And the reason why the Prophet ﷺ called Zaid ؓ his brother is that he ﷺ had previously formed bonds of brotherhood between Hamzah ibn 'Abdul-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Compensatory 'Umrah'" (4251); and *Saheeh Muslim*, chapter, "The Prohibition of Marrying the Daughter of One's Brother from Breastfeeding."

Muttalib ﷺ and Zaid ﷺ; and Hamzah ﷺ was the Prophet's brother through breastfeeding; therefore, Zaid ﷺ was like a brother to the Prophet ﷺ.

- 4) The maternal aunt of Hamzah's daughter was given custody over her even though she was married to Ja'far ﷺ. This proves that, even if a woman is married, she still has the right to gain the custody of someone else's child.
- 5) If a woman wants to raise someone else's child, she first has to obtain permission to do so from her husband. This is because marriage binds a woman to her husband; she is there to benefit him. And so if she decides to raise someone else's child, her husband might lose out on many of the marital benefits he might otherwise have enjoyed. Therefore, his permission must be obtained. One notes in the aforementioned story that it was Ja'far ﷺ himself who demanded that his wife ﷺ be given custody over Hamzah's daughter ﷺ; this obviously meant that he ﷺ was more than happy to allow his wife ﷺ to raise Hamzah's daughter ﷺ.
- 6) When a baby boy is breastfed by the same woman who breastfed his paternal uncle, they become brothers through breastfeeding. Consequently, it becomes prohibited for the boy to marry any of the daughters of his uncle, a practice that is otherwise permissible.^[1]

The Impact Of The Compensatory 'Umrah O The Quraish; And The Islam Of Khaalid Ibn Al-Waleed ﷺ, 'Amr Ibn Al-'Aas ﷺ, And 'Uthmaan Ibn Talhah ﷺ

As a few thousand Muslims poured into Makkah, the people of the Quraish could only stand on the sidelines and watch. For years they opposed the Prophet ﷺ, plotted against him, and did everything in their power to kill him. And now he ﷺ was entering Makkah not as

^[1] Refer to *Zaad Al-Ma'aad* (3/374, 375); and to *Sulh Al-Hudaibiyah* by Abu Faaris (pgs. 286, 287).

a combatant, but as a pilgrim to the inviolable Ka'bah. The people of the Quraish stood by and witnessed the dignity and honour and strength of the Muslims. The best among the Quraish could do nothing but admire the Muslims, and the worst among them could do nothing but feel jealousy for what the Muslims had achieved. It was a moment of introspection for the people of the Quraish, and in that moment, some of them came to their senses and realized that the Prophet ﷺ could have come so far only because he ﷺ was being helped by Allah ﷻ. Khaalid ibn Al-Waleed ؓ said out loud what many people of the Quraish were beginning to feel on the inside. He ؓ said to a group of people from the Quraish: "It must by now have become clear to every person of sound mind that Muhammad ﷺ is neither a magician nor a poet and that his speech is from the speech of the Lord of all that exists. It therefore behooves every intelligent person to follow him." Abu Sufyaan heard about what Khaalid ؓ said, and he went to him in order to find out the truth of the matter. Much to Abu Sufyaan's chagrin, Khaalid ؓ confirmed that he had been accurately quoted. This put Abu Sufyaan into a fit; he tried to physically assault Khaalid ؓ, but 'Ikrimah held him back, saying, "O Abu Sufyaan, take it easy. For by Allah, I fear the same thing that you fear: That I will say what Khaalid has said and that I will follow his religion. You want to fight Khaalid just for an opinion he expressed, when everyone from the Quraish is standing in line to become his (i.e., the Prophet's) follower. By Allah, I fear that one year will not pass before everyone from the people of Makkah follows him."

'Amr ibn Al-'Aas ؓ entered into the fold of Islam at around the same time. And so did the guard of the Ka'bah himself, 'Uthmaan ibn Talhah ؓ. In fact, at least one member of every household became Muslim; some became Muslim openly; and others, secretly. It is therefore safe to say that the compensatory 'Umrah conquered the hearts of Makkah's inhabitants even before the Muslims conquered Makkah itself.^[1]

^[1] Refer to *Ar-Rasool Al-Qaaid* (pgs. 209, 210).

1) 'Amr ibn Al-'Aas ؓ

'Amr ibn Al-'Aas's path to becoming Islam was a long and circuitous one. Things seemingly took a turn for the worse after the Battle of the Confederates. 'Amr ؓ knew then that Islam would reign supreme in Arabia but he wanted no part in it; so he gathered a number of like-minded men from the Quraish, told them that their worst fears were probably going to come true – in that the Prophet ﷺ was going to defeat the Quraish – and suggested a way out for them. He said, "Suppose that we go to An-Najaashee and that we live with him. Then, if Muhammad comes out victorious over our people, we will stay with An-Najaashee. Indeed, for us to be under the authority of An-Najaashee is more beloved to us than for us to be under the authority of Muhammad. And if our people come out victorious, they know our ranking among them, and they will consequently show kindness to us." 'Amr chose An-Najaashee because the two of them had enjoyed good relations for many years in the past. 'Amr's companions agreed to his proposal, and they began to make preparations for the journey to Abyssinia.

One thing was for sure: 'Amr and his companions needed to gain the favour of An-Najaashee, which was why they gathered presents to take to him. The most sought after Arabian commodity in Abyssinia was leather, and so they gathered a huge quantity of leather for An-Najaashee.

When they arrived at An-Najaashee's court in Abyssinia, they were dismayed to see that 'Amr ibn Ummayyah Ad-Damree ؓ had arrived before them and was in the presence of the king. The Prophet ﷺ had sent 'Amr ibn Ummayyah ؓ regarding a matter that pertained to Ja'far ؓ and the other Muslims that were living in Abyssinia.

Upon seeing 'Amr ibn Ummayyah ؓ coming out of a meeting with the king, 'Amr ibn Al-'Aas said to his companions, "Here comes 'Amr ibn Ummayyah Ad-Damree. If I enter upon An-Najaashee and ask him to surrender him to me, he will do so. I will then strike 'Amr's neck. And when I will have accomplished

that, the Quraish will know that I have done them a favour by killing the messenger of Muhammad ﷺ.”

'Amr ibn Al-'Aas then entered upon the king and performed prostration to him as he had always done in their past dealings. 'Amr then said, "O king, I bring with me as gifts huge quantities of leather. O king, I just saw a man leaving you. He is the messenger of our enemy. Surrender him to me, so that I can kill him. Indeed, he has done harm to our nobles and to the best among us." Instead of granting 'Amr's request, or at least dismissing it lightly, An-Najaashee visibly became furious with him. At that moment, 'Amr wished that the earth would split open so that he could crawl into it and escape from An-Najaashee's wrath. "By Allah, had I thought that you would not like that, I would not have asked you for it," 'Amr said.

An-Najaashee said, "Are you asking me to surrender to you the messenger of a man to whom *An-Naamoos Al-Akbar* (i.e., Jibreel ﷺ) comes, the same *An-Naamoos Al-Akbar* that would go to Moosa ﷺ? Are you asking me to do that so that you can kill him! Woe upon you, O 'Amr. Obey me and follow him, for indeed, he ﷺ is upon the truth. And he ﷺ will indeed come out victorious over all who oppose him, just as Moosa ﷺ came out victorious over Fir'aun and his army." A sudden change came over 'Amr ﷺ, the very change that comes over all people who suddenly become aware of the truth. 'Amr ﷺ said, "Will you take my pledge of Islam on his behalf," to which An-Najaashee (may Allah have mercy on him) replied, "Yes." An-Najaashee extended his hand, and 'Amr ﷺ made the pledge of Islam, bearing witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah ﷺ.

This meeting was a private affair between An-Najaashee (may Allah have mercy on him) and 'Amr ibn Al-'Aas ﷺ; meanwhile, 'Amr's companions were waiting outside. 'Amr ﷺ went out to them but told them nothing about the fact that he had just embraced Islam; instead, he made a secret intention to go the Messenger of Allah ﷺ and embrace Islam at his hands.

It was just before the Makkan conquest that 'Amr ؓ returned to Arabia. On a road outside of Makkah, he ؓ came across Khaalid ibn Al-Waleed ؓ and asked him, "Where are you headed towards, O Abu Sulaimaan." Khaalid ؓ responded, "By Allah, the path has become clear (for me). The man is truly a Prophet, and so, by Allah, I am going to embrace Islam (at his hands)..." 'Amr ؓ said, "By Allah, the only reason why I came is to embrace Islam."

They went together to Al-Madeenah. Once they arrived there, Khaalid ؓ went first. After Khaalid ؓ embraced Islam, 'Amr ؓ moved closer to the Prophet ﷺ and said, "O Messenger of Allah, I am indeed making my pledge to you, but only on the condition that my prior sins become forgiven..." The Messenger of Allah ﷺ said, "Pledge (i.e., enter into the fold of Islam), for indeed, Islam wipes out that which comes before it (in terms of sins), just as the *Hijrah* (migration for the sake of Allah) wipes out that which comes before it." 'Amr ؓ made the pledge of Islam to the Messenger of Allah ﷺ and then left.^[1]

According to one account, 'Amr ؓ said, "When Allah placed Islam in my heart, I went to the Prophet ﷺ and said, 'Extend your hand and I will pledge allegiance to you.' He ﷺ extended his hand, but I held mine back. He ﷺ said, 'What is the matter with you, O 'Amr?' I said, 'I wanted to stipulate a condition?' He ﷺ asked, 'What is it that you want to stipulate?' I said, 'That I be forgiven (for my sins).' He ﷺ said, 'Didn't you know that Islam destroys what comes before it (in terms of sins), that the *Hijrah* (migration for the sake of Allah) destroys what comes before it, and that the *Hajj* (the greater pilgrimage to Makkah) destroys what comes before it.'"^[2]

2) Khaalid ibn Al-Waleed ؓ

Khaalid ؓ said, "When Allah wanted for good to befall me, He

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 494); and to *Musnad Ahmad* (*Musnad Ash-Shamiyyoon*), to the *Hadeeth* of 'Amr ibn Al-'Aas ؓ.

^[2] *Saheeh Muslim*, the Book of Faith, chapter, "The Fact that Islam Tears Down What Comes Before it (in terms of sins)"; *Hadeeth* number: 121.

injected love for Islam into my heart and brought me to my senses. At that point, I said to myself, 'I have stood against Muhammad ﷺ on many occasions, but every one of those occasions ended with me feeling that I was striving for a useless cause and that Muhammad ﷺ was going to come out victorious in the end. When the Messenger of Allah ﷺ went to Al-Hudaibiyyah, I went out with a number of polytheist horsemen to challenge him. I met the Messenger of Allah ﷺ and his Companions at 'Usfaan. I stood face-to-face with him, blocking his path. Because he ﷺ knew that he was safe from us at the time, he led his companions in the *Zuhr* prayer. We resolved to attack him, but somehow our resolve weakened – and that, in the end, was for the better. He sensed our earlier intentions, which prompted him to lead his Companions in the prayer of Fear – when the time came in for the 'Asr prayer. That had a truly profound effect on me, and I said, 'This man is somehow protected (from us and from everyone who wants to harm him)!'' The Prophet ﷺ changed course towards the right and went around Khaalid and his men, making his way towards Al-Hudaibiyyah, where the famous treaty between him and the Quraish was signed.

It was when the treaty of Al-Hudaibiyyah was signed that Khaalid had truly reached a crossroads in his life. He began to question himself and his faith. He said to himself, "What is left for me? Where can I go? To An-Najjaashee? No, he has become a follower of Muhammad, and Muhammad's companions are safe in his kingdom. Shall I go to HaraqI? That will mean forsaking my religion and becoming a Christian or a Jew, and that will also mean living as a second-class citizen among foreigners. Or should I remain in my homeland along with those who remain (upon our religion)?"

Khaalid remained in a state of confusion and disarray until the Messenger of Allah ﷺ returned for the compensatory 'Umrah. Knowing that the Prophet ﷺ and all of his Companions ﷺ were going to be in Makkah for three days was too much for Khaalid to

bear, and so he went into hiding, instead of being among those who came out to witness the Prophet's entry into Makkah. Among those who were making the pilgrimage that year was Khaalid's brother, Al-Waleed ibn Al-Waleed. Khaalid ﷺ later said, "My brother, Al-Waleed looked for me but was not able to find me, and so he wrote me a letter that contained the following message: 'In the Name of Allah, the Most Beneficent, the Most Merciful. To proceed: There is nothing that has amazed me more than your persistently false opinion about Islam; I am amazed because of how intelligent you otherwise are! And I ask myself, can someone truly be ignorant about Islam? And the Messenger of Allah ﷺ has indeed asked me about you, saying: where is Khaalid? I responded: Allah ﷻ will bring him yet! And he ﷺ said: Someone like him should not be ignorant of Islam! Were he to put his strength and energy and efforts along with that of the Muslims against the polytheists, that would be better for him and we would place him ahead of others (in the ranking of the Muslim army).'"

Al-Waleed ended his letter to his brother by saying, "O Brother, make up for what you missed out on, for you have, on many an occasion, missed out on a great deal of good."

Khaalid ﷺ later recounted, "His letter had the effect of imbuing me with the energy I needed to leave, and it also had the effect of increasing my desire to embrace Islam; moreover, what the Messenger of Allah ﷺ said about me pleased me a great deal. And yet there was something else that also influenced my decision to leave: I saw a (wonderful) dream; in it, it was as if I was in a narrow, confined, drought-stricken land, and I left it for a land that was green, fertile, and spacious. And I said to myself: 'This is truly a dream of great import.'" When Khaalid ﷺ later went to Al-Madeenah, he mentioned his dream to Abu Bakr ﷺ, who made clear its significance, saying that the narrow, confined, drought-stricken land represented polytheism, and that his going out to the other land represented Allah ﷻ guiding him to Islam.

When Khaalid ﷺ resolved to go to the Messenger of Allah ﷺ, he decided to find a travel Companion, someone who also wanted to

become a Muslim; or in other words, he began inviting others to Islam even before he announced to the Prophet ﷺ his formal entry into the religion. Khaalid ؓ began with Safwaan ibn Umayyah, to whom he went and said, "Do you not see the situation we are in? There are very few of us who remain (upon the worship of idols). And verily, the honour of Muhammad means honour for all Arabs." Safwaan rejected Khaalid's advice in the most vehement of terms, saying, "Even if I am the last person from the Quraish who remains upon (the religion of his forefathers), I will still not follow him." And so the two of them parted ways. Next, Khaalid ؓ met with 'Ikrimah ibn Abu Jahl and repeated what he had said earlier to Safwaan, and for his part, 'Ikrimah gave a response that was similar to the one that was given by Safwaan; and so Khaalid ؓ and 'Ikrimah also parted ways. Finally, Khaalid ؓ came across 'Uthmaan ibn Talhah, and during the course of their conversation, 'Uthmaan explained that he too wanted to embrace Islam; and so the two of them decided to accompany each other during their *Hijrah* (migration) to the city of the Messenger of Allah ﷺ.

On the way to Al-Madeenah, the two of them came across 'Amr bin Al-'Aas. With their initial greetings out of the way, 'Amr asked them the question that was uppermost in his mind: Where were they going, for they suspiciously seemed to be heading towards Al-Madeenah. They responded by asking him the same question. Had this meeting taken place only a few years earlier, each of them would have had to keep his true intentions a secret from the other, fearing that he would be taken back to the Quraish and would be forced to renounce his faith. But the situation was now different: many people from the Quraish were embracing Islam, and there no longer remained any reason for one to keep one's Islam a secret (not to mention the fact that Khaalid and 'Uthmaan outnumbered 'Amr two-to-one), which is why Khaalid and 'Uthmaan did not hesitate long before they ؓ said to 'Amr ؓ, "We have come out in order to enter into the fold of Islam and in order to become followers of Muhammad ﷺ." 'Amr ؓ said, "That is the same reason why I have come back (from Abyssinia)."

The three of them accompanied one another until they reached Al-Madeenah. The Messenger of Allah ﷺ was informed about their arrival and was pleased to say the least. Khaalid ؓ attired himself in his best clothing and headed towards the Messenger of Allah ﷺ, and on the way, he was met by his brother, Al-Waleed, who said, "Hurry, for indeed the Messenger of Allah ﷺ has been informed about you and is greatly pleased by your arrival. And he is waiting for you." Khaalid ؓ quickened his pace, not wanting to keep the Prophet ﷺ waiting. The Messenger of Allah ﷺ continued to smile at Khaalid ؓ from the moment he saw him approaching until they met.

After Khaalid ؓ extended greetings of peace, the Prophet ﷺ returned them, and throughout kept a happy expression on his face. Khaalid ؓ said, "Verily, I bear witness that none has the right to be worshipped but Allah and that you are indeed the Messenger of Allah." The Prophet ﷺ said, "All praise is for Allah, Who has guided you (to Islam)! I had indeed sensed intelligence in you, and I had hoped that it would lead you only to the path of goodness." Khaalid ؓ said, "O Messenger of Allah, you know and you have seen how often I have stood against you, intransigently refusing to embrace the truth, so invoke Allah to forgive me for all of that." The Messenger of Allah ﷺ said, "Islam erases what comes before it (i.e., in terms of sins)." Khaalid ؓ said, "Even then (i.e., even though that is the case, still ask Allah to forgive me)." The Messenger of Allah ﷺ said, "O Allah, forgive Khaalid for all that he did to prevent others from following Your Way." Next, 'Amr ؓ and 'Uthmaan ؓ came forward; and they too pledged allegiance to the Messenger of Allah and entered into the fold of Islam. Khaalid ؓ, 'Amr ؓ, and 'Uthmaan ؓ arrived together in Al-Madeenah in Safar of the year 8 H.

Lessons and Morals

- 1) An-Najaashee's anger because of what 'Amr bin Al-'Aas asked of him attests to his strong faith and his love for the Messenger of Allah ﷺ, a love that was made all the more remarkable by

the fact that An-Najaashee never even met the Prophet ﷺ. The sincerity that An-Najaashee (may Allah have mercy on him) exuded softened the heart of 'Amr ؓ and influenced his decision to embrace Islam.^[1]

- 2) Islam and Muslims won a great victory when 'Amr bin Al-'Aas ؓ embraced Islam, for he ؓ thereafter employed all of his talents and resources to promote the cause of Islam. Conversely, the leaders of the Quraish were being dealt a serious blow, for they had always relied on him - particularly on his cleverness - to help them out of difficult situations, especially situations that involved their enmity towards the Muslims.
- 3) Even while Khaalid was still a polytheist, he acknowledged that he somehow knew all along that, in the end, Prophet Muhammad ﷺ was going to win the war against the Quraish. He ؓ said, "I have stood against Muhammad ﷺ on many occasions, but every one of those occasions ended with me feeling that I was striving for a useless cause and that Muhammad ﷺ was going to come out victorious in the end." This should serve as a lesson for every polytheist, for though it is true that Muslims have their ups and downs, in the end Islam always comes out on top; or in other words, polytheists who wage war against Islam may win certain battles, but they will never win the war.
- 4) Even someone who is good at inviting non-Muslims to Islam might at times neglect one aspect of propagating Islam that is of utmost importance: making a person feel worthy and good about himself. True, the contents of the message - Islamic Monotheism - is the most important aspect of propagating the truth, but one cannot forget the needs of the person that is being invited. The Prophet ﷺ never neglected this aspect of *Da'wah*; for example, on the Day of the Makkah Conquest, the Prophet ﷺ knew that Abu Sufyaan was losing his authority in

^[1] Refer to *At-Taareekh Al-Islaamee* (7/90).

Makkah and that he needed some consolation for that loss, consolation that might attract him to Islam. And so the Prophet ﷺ announced Abu Sufyaan ؓ by name to Makkah's inhabitants, saying that anyone who entered his house was safe. In regard to the above-mentioned story, the Prophet ﷺ made Khaalid ؓ feel good about himself, and that had a profound effect on influencing Khaalid's decision to embrace Islam. The Prophet ﷺ said in a message that was conveyed to Khaalid ؓ: "Someone like him should not be ignorant of Islam! Were he to put his strength and energy and efforts along with that of the Muslims against the polytheists, that would be better for him and we would place him ahead of others (in the ranking of the Muslim army)." Thus we learn that a good leader is one who first recognizes and then acknowledges the talents of people – and in Khaalid ؓ, the Prophet ﷺ recognized great military prowess. One of the main reasons why Khaalid was clinging to polytheism was the recognition he received among the Quraish for being a wise and brave leader. The Prophet ﷺ intimated to him in his message that he would enjoy a similar status if he embraced Islam. Knowing that he would not be neglected removed the last obstacle that stood in the way of him embracing Islam. The Devil (*Shaitaan*) could no longer whisper to him that he would be foolish to embrace Islam and that he would lose all of the authority he enjoyed among the Quraish. The entry of Khaalid ؓ and 'Amr ؓ into the fold of Islam was yet another victory for the Muslims, and yet another loss for the polytheists. Both Khaalid ؓ and 'Amr ؓ later shined as beacons of the truth, playing major roles in the propagation of Islam both in Arabia and in foreign lands. And it did not take long before they put their talents to use, for only a few months later, each of them would play a leading role in major expeditions in the north of Arabia.

4

The Mo'tah Expedition (8 H)

Its Causes And Its History

Towards the north, the Arabs of Ash-Sham (Syria and surrounding regions) were busy inciting war between the Muslims and the Byzantines. The tribe of Kalb from the greater Qudaa'ah tribe moved from Daumatul-Jandal with the sole purpose of creating problems for the Muslims. They tried, for instance, to impose a kind of economic embargo against the Muslims, by attacking merchants who carried important goods from Ash-Sham to Al-Madeenah. It was because of such acts of hostility that the Prophet ﷺ had attacked the tribe of Kalb at Daumatul-Jandal in the year 5 H; by the time he had reached them, however, he ﷺ found that they had already fled from the area.

Similarly, men from the Judhaam and Lakham tribes attacked Daihyah ibn Khaleefah Al-Kalbee ؓ when the latter, having completed a mission that the Prophet ﷺ had assigned to him, was passing by a place called Hismah. They robbed him, taking away all of the wealth he had on him. That incident resulted in Zaid ibn Haarithah's expedition to Hismaa in the year 6 H. Then in the same year, the Mudhaj and Qudaa'ah tribes attacked Zaid ibn Haarithah ؓ and his Companions ؓ, whose mission it was to go to Waadee Al-Quraa and invite its inhabitants to Islam.

After the Treaty of Al-Hudaibiyah, the Arabs of the north took to

a more intense military campaign against the Muslims,^[1] a campaign that began with the death of Al-Haarith ibn 'Umair Al-Azdee ؓ. Al-Haarith ؓ was the messenger of the Messenger of Allah ﷺ to the king of Basrah, who was the viceroy of the emperor of Rome. Shurahbeel ibn 'Amr Al-Ghassaanee killed Al-Haarith ؓ, in what was a blatant violation of an unwritten though universally accepted rule which stated that ambassadors and messengers were guaranteed safe passage and should never be harmed.

In yet another incident, Al-Haarith ibn Abu Shamr Al-Ghassaanee, the ruler of Damascus, gave a poor and hostile welcome to the Prophet's messenger and warned that he was going to wage war against Al-Madeenah. A little more than a year afterwards, the Messenger of Allah ﷺ sent 'Amr ibn Kab Al-Ghafaaree ؓ to head a delegation whose mission it was to invite people to Islam at a place called Dhaat Atlaah. The people of the area did not respond well to their invitation: They not only refused to embrace Islam, but they also surrounded the delegates from all sides and attacked them, killing all of them save their leader, who, despite his injuries, managed to escape, made his way back to Al-Madeenah, and informed the Messenger of Allah ﷺ about what had happened.^[2]

Goaded on by the leaders of the Roman Empire, the Christians of Ash-Sham persecuted those people in the region who embraced Islam as well as those who even thought about embracing Islam. In their campaign of persecution, they killed the governor of Ma'aan once they found out that he became a Muslim. Also, the ruler of Ash-Sham killed every Arab in the area that embraced Islam.^[3]

^[1] Refer to *Al-Muslimoon War-Room Fee 'Asrin-Nubuwwah* by 'Abdur-Rahmaan Ahmad Saalim (pg. 87).

^[2] Refer to *Taareekh At-Tabaree* (3/103); *Al-Isaabah*, by Ibn Hajr; *Kanz Al-'Ummaal* by Al-Muttaqee Al-Hindee); *As-Seerah An-Nabawiyyah*, by Ibn Hishaam; and *Muhammad ﷺ*, by Muhammad Ridaa (Chapter: "The Events that Preceded the Mo'tah Expedition").

^[3] Refer to *Khaatam An-Nabiyyeen ﷺ* (2/1139) and to *As-Siraa' Ma'as-Salbiyyeen* by Abu Faaris (pg. 20).

All of these tragic developments – especially the death of Al-Haarith ibn ‘Umair Al-Azdee ؓ – aroused the ire of the Muslims and motivated them to put a stop to the acts of aggression that were being perpetrated by the Christians of the north. The Muslims wanted to exact revenge for the deaths of their brothers, who had died only because of their faith, because they said, “Our Lord is Allah, and our Prophet is Muhammad, the Messenger of Allah.”^[1]

Therefore, one of the chief goals of the Prophet ﷺ was to teach a stern lesson to the Arabs of Ash-Sham, Arabs who were living under the authority of the Romans and who had perpetrated many acts of aggression against the Muslims. The Prophet ﷺ knew that, in order to prevent similar acts of aggression in the future, he ﷺ had to establish a presence in the area and had to instill fear, or at least respect, into the hearts of the people that lived there. It was only when that goal would be achieved could businessmen travel safely from Ash-Sham to Al-Madeenah and transport the goods that were vital to the economy of the Muslims.^[2]

In the year 8 H, the Messenger of Allah ﷺ ordered his Companions ؓ to make preparations for fighting, and they ؓ answered his call to arms, so eagerly that the expedition’s contingent consisted of three-thousand fighters. The Prophet ﷺ appointed a leader, a person who should take his place as leader in the event of his death, and a third person in case the second one died. Those three men, in order, were: Zaid ibn Haarithah ؓ, Ja’far ibn Abee Taalib ؓ, and ‘Abdullah ibn Rawaahah ؓ.^[3] Imam Bukhaaree related in his *Saheeh* a narration in which ‘Abdullah ibn ‘Umar ibn Al-Khattaab ؓ said, “For the Mo’tah Expedition the Messenger of Allah ﷺ appointed Zaid ibn Haarithah as leader (of the Muslim army). The Messenger of Allah ﷺ said, “If Zaid is killed, then Ja’far; and if Ja’far is killed,

^[1] Refer to *As-Siraa’ Ma’as-Salbiyyeen* by Abu Faaris (pg. 20).

^[2] Refer to *Al-Muslimoon War-Room Fee ‘Asrin-Nubuwwah* (pg. 89).

^[3] Refer to *As-Siraa’ Ma’as-Salbiyyeen* (pg. 20).

then 'Abdullah ibn Rawaahah."^[1]

The Messenger of Allah ﷺ ordered Zaid ؓ to lead his army to the very place where Al-Haarith ibn 'Umair Al-Azdee ؓ was killed and to invite whoever lived there to Islam. If they answered the invitation to embrace Islam, then the matter would end there; if not, then Zaid ؓ was to fight them.^[2]

This was a crucial expedition and a monumental test for the resolve and courage of the Prophet's Companions, especially for Zaid ؓ and Ja'far ؓ, who probably understood from the Prophet's instructions that the two of them, at the very least, were headed towards their death. The Prophet ﷺ said to his Companions ؓ, "I advise you to fear Allah and to treat well those Muslims who are with you. In the Name of Allah and in the way of Allah, attack those who disbelieve in Allah. Do not act treacherously. Do not kill an infant; or a woman; or a decrepit, old man; or one who has isolated himself in a monastery. Do not go near a date-palm tree, do not cut down a tree, and do not tear down a building. And when you meet your enemies from the polytheists, invite them to one of three (options): Either Islam, the *Jizyah* (the head tax), or war."^[3]

Bidding Farewell To The Muslim Army

Once the army was mobilized and its preparations were completed, the Messenger of Allah ﷺ and the rest of the Muslims accompanied the soldiers for a short while in order to bid farewell to them. Extending greetings of peace to them, the Muslims bid farewell to them with this supplication: "May Allah defend you and bring you back, so that you return well (both physically and spiritually) having gained riches (spoils of war and rewards for the Hereafter)."^[4]

^[1] *Saheeh Bukhaaree*, the Book of Al-Maghaazee (5/102); *Hadeeth* number: 4261.

^[2] Refer to *As-Seerah Al-Halabiyyah* (2/787).

^[3] *Al-Maghaazee* (2/757-759).

^[4] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/21).

'Abdullah ibn Rawaahah's farewell was particularly emotional. For a reason unknown to the Muslims who were bidding him farewell, 'Abdullah ibn Rawaahah ﷺ began to cry uncontrollably. Everyone became amazed and asked, "O son of Rawaahah, what is making you cry?" He ﷺ said, "By Allah, I am not in love with the world, nor am I ardently in love with you all (i.e., that is not why I am crying); rather, it is simply that I heard the Messenger of Allah ﷺ recite a Verse of the Qur'an in which the Hellfire is mentioned:

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿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)

'And I do not know: Where will I go once I pass over it!''^[1] It is also related that the Messenger of Allah ﷺ personally bid farewell to 'Abdullah ibn Rawaahah ﷺ and that the latter then recited beautiful Verses of poetry in response.^[2]

The Army Reaches Ma'aan, And The Three Appointed Leaders Of The Army Are Killed In Succession

When the Muslims reached Ma'aan (today it is a province in Jordon) in Ash-Sham, they came to learn about the enemy's strength and preparedness. Arab and foreign Christians mobilized a huge army to fight the Muslims. Arab tribes - from the Lakham, Judhaam, Bahraa, and Balee tribes - contributed one-hundred thousand fighters to the army, and their leader was a man named Maalik ibn Raafilah. But that was not all: HaraqI provided an additional one-hundred thousand Christian Romans to the army, so that the entire army consisted of approximately two-hundred thousand fighters, fighters that were well-equipped

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/21); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Battle of Mo'tah."

^[2] Refer to *Maghaazee Rasoolullah ﷺ* by 'Urwah ibn Az-Zubair (pgs. 204, 205).

with weapons and that were attired in silk garments in order to show off their riches and power to the Muslims.^[1] The Muslim army, meanwhile, consisted of only three-thousand fighters. Victory for the Muslims was near impossible, and the spirits of some Muslims were dampened, but only temporarily. They stayed in Ma'aan for two days, consulting one another regarding the important decision they had to make: Should they fight the enemy, or should they send word to the Messenger of Allah ﷺ about their situation? Some people proposed the latter option, saying, "We will send word about the enemy's strength to the Messenger of Allah ﷺ in Al-Madeenah. Then, if he ﷺ wants, he ﷺ can send us reinforcements. And if he ﷺ wants, he ﷺ can order us to fight."^[2] Some of them said to Zaid ibn Al-Haarithah ؓ, the leader of the army, "...The people of this land have vanished (being in awe of the Christian Army), so depart from here. For indeed, there is nothing as important as well-being and safety."^[3]

That was a crucial moment in the decision-making process; the opinion of the soldiers seemed to be that it was better to wait. But then 'Abdullah ibn Rawaahah ؓ put matters into perspective for everyone, explaining to them that victory was not measured by arms, but by rewards from Allah ﷻ. In one of the more memorable and moving of pre-battle speeches throughout history, 'Abdullah ibn Rawaahah ؓ said, "O people, by Allah, that which you now dislike is what you came to seek out in the first place - Martyrdom! And we do not fight people with strength or numbers; no, we fight them only with this religion that Allah has honoured us with, so proceed forward, for you will then be faced with one of two good things: Either victory or martyrdom." His poetic words coursed through the blood of the Muslim soldiers like potent medicine. And nothing more had to be said: His words and the soldiers' reaction to them were enough to propel them onwards towards battle.

[1] Refer to *Sharh Al-Mawaahib Al-Ladaniyyah* (2/271).

[2] Refer to *Zaad Al-Ma'aad* (3/382).

[3] Refer to *Taareekh Damashk* by Ibn 'Asaakir (1/396).

Zaid ibn Haarithah ؓ led the army towards Mo'tah, in southern Kurk; it was there that he ؓ preferred to face the enemy. The battle that followed ended with the martyrdom of the three leaders of the army. The honour of the beginning of the battle belonged to Zaid ibn Haarithah ؓ, who fearlessly pierced through the ranks of the enemy army, all the while carrying the banner of the Messenger of Allah ﷺ. He ؓ continued onwards until the wounds inflicted on him prevented him from continuing, and blood dripped from the spears of enemy fighters just as it flowed freely from his body.^[1]

Once Zaid ؓ was martyred, Ja'far ibn Abee Taalib ؓ picked up the banner. Since soldiers of an army usually go after the enemy banner, Roman soldiers concentrated their efforts on reaching Ja'far ؓ; before long, they surrounded him just as a bracelet surrounds a person's wrist. His determination did not weaken; regardless of what was almost sure to happen, Ja'far ؓ continued to fight; he descended from his horse and killed it (probably so that they would not benefit from it; and Allah knows best); he ؓ also began to recite verses of poetry while he was fighting and fending off blows.

Ja'far ؓ held on to the banner with his right hand until it was cut off; he then took it in his left hand until it too was cut off. Finally, he ؓ hugged it with his arms, embracing it and leaning over it – until he became martyred. Only thirty-one years of age, Ja'far ؓ died bravely on the battlefield, and his body was filled with a total of approximately ninety injuries, which were inflicted with spears, swords, and arrows. The amazing thing is that not a single one of those wounds was in his back; they were all in his chest (or on the front part of his body).^[2] Imam Bukhaaree (may Allah have mercy on him) related in his *Saheeh* that 'Abdullah ibn

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/25); and to *Majma' Az-Zawaa'id* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah." Also, At-Tabaraanee related the narration, and his narrators are all trustworthy until 'Urwah.

^[2] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 58).

'Umar ibn Al-Khattaab ؓ said, "I was in that battle. We looked for Ja'far ibn Abee Taalib, and we found him among the fallen fighters. We found somewhere between ninety-three and ninety-nine wounds in his body..."^[1]

Allah ﷻ compensated Ja'far ibn Abee Taalib ؓ for his bravery and sacrifices by providing him with two wings, which he could use to fly in any part of Paradise he desired. Imam Bukhaaree related in his *Saheeh* that, whenever Ibn 'Umar ؓ would extend greetings of peace to Ja'far's son, he ؓ would say, "Peace be upon you, O son of the possessor of two wings."^[2]

Once Ja'far ibn Abee Taalib ؓ became a martyr, 'Abdullah ibn Rawaahah Al-Ansaaree ؓ picked up the banner, mounted his horse, and began to recite poetry that began with the Verse: "O soul (of mine), I have sworn that you will disembark (from my body), and you will indeed disembark or you will be forced to do so."^[3]

It is related that 'Abdullah's cousin gave him a piece of meat and said, "Gain strength with this, for you have expended a great deal of yourself today." 'Abdullah ؓ took the meat from his hand and took a bite of it; but then hearing the noise and turmoil of the battle, he ؓ said to himself, "You are still in this world!" He ؓ immediately threw down the piece of meat and hurried forward to meet the enemy; shortly thereafter, he ؓ achieved martyrdom. And by that time, it was the end of the day - which means that the Muslims had been engaged in fighting for the entire day.^[4]

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* chapter, "The Battle of Mo'tah" (4261) and Ibn Katheer's *Al-Bidaayah Wan-Nihaayah*.

[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah" (4264).

[3] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/26, 27); and to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah."

[4] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 61)

The Muslims Choose Khaalid Ibn Al-Waleed ﷺ To Lead Them

When 'Abdullah ibn Rawaahah ﷺ was martyred, the banner of the Muslim army fell to the ground, but was then promptly picked up by Thaabit ibn Aqram ibn Ta'labah ibn 'Adee ibn Al-'Ijlaan Al-Balwee Al-Ansaaree ﷺ. He ﷺ did not pick it with the intention of assuming the position of leadership over the Muslim army; no, he ﷺ was too humble to do that - even though he ﷺ was deserving of that role, considering the fact that he was an experienced soldier who had fought in the Battle of Badr. He ﷺ knew someone who could do a better job of saving the army from destruction, and that someone was Khaalid ibn Al-Waleed ﷺ. It is related in *Imtaa' Al-Asmaa'* that, once he ﷺ picked up the banner, Thaabit ibn Aqram ﷺ turned to Khaalid ibn Al-Waleed ﷺ and said, "Take the banner, O Abu Sulaimaan." Khaalid ﷺ said, "I will not take it. You are more deserving of it: You are older and more experienced, and you took part in Badr." Thaabit ﷺ replied, "Take it, man, for by Allah, I picked it up only for you." Khaalid ibn Al-Waleed ﷺ took the banner, becoming fully responsible for the daunting task of saving his army.^[1] According to another narration, Thaabit ibn Aqram ﷺ picked up the banner off of the ground and said, "O Muslims, agree upon a leader among you." They said, "You (become our leader)." He ﷺ said, "No, I will not do so." The members of the army then agreed to appoint Khaalid ibn Al-Waleed ﷺ as their leader.^[2]

Whatever the case, Khaalid ﷺ knew that he had to come up with some kind of a plan to save the army from complete annihilation. To continue to fight, he realized after considering the matter carefully, was no longer an option; a full retreat, with the least possible number of casualties, was the best option available to him; after all, the enemy outnumbered the Muslims more than 66 to 1. But in order to retreat, Khaalid ﷺ needed to create some distance

^[1] Refer to *Imtaa' Al-Asmaa'* (1/348, 349).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/27).

between the Muslims and the opposing army, and that was not going to be easy; nonetheless, Khaalid ؓ came up with a brilliant plan to achieve that goal. Basically, what Khaalid ؓ did was to fool the enemy into thinking that reinforcements had arrived. The two-hundred thousand man opposing army was already in awe of the three-thousand Muslims fighters who had fought so valiantly the day before; if three-thousand of them could do so much damage, then a few thousand more of them might be enough to win the battle – at least this is what was going on in the minds of the enemy. In the darkness of the night, Khaalid ؓ changed the positions of the various units of the army. Those in the right were moved to the left, and those in the forefront of the center changed places with those in the back. Even the banners of the army were moved around. And while these troop movements were taking place, the Muslims made sure to make a lot of loud noise – with their voices, the movement of their feet, and the sound of metal hitting metal. Then at the break of dawn, the Muslims charged at the enemy as if it were they who had the upper hand.

The plan worked wonderfully: The enemies were taken by surprise by the sudden and concentrated attacks; the new faces and different banners gave the enemy the impression that reinforcements had arrived and that these were newly-arrived troops that were attacking them. The enemies therefore became convinced that a complete rout of the Muslims was impossible. With their spirits dampened, the enemy soldiers not only held back attacking, but retreated a little, putting some distance between them and the Muslims – which was exactly the effect that Khaalid ؓ was hoping for. Khaalid ؓ then quickly took advantage of the window that was opened for him, and he ؓ began the process of making a full retreat from the battlefield. First, the two wing units of the army retreated, while the men in the heart of the army protected them. And then when the wing units of the army were at a safe distance from the enemy, they provided cover for the men in the heart of the army while they retreated. They continued in this manner until they knew for

certain that they were all safe and could begin the return journey without having to worry about the opposing army. In the history of Islam, this was one of the most successful retreat operations ever conducted: The entire army faced imminent destruction but then managed to escape with minimal losses. The numbers are enough to describe the success of the operation, for historians related that Muslims lost only ten men during the entire Battle of Mo'tah. Khaalid ؓ later said, "On the Day of Mo'tah, nine swords broke in my hand, until all I was left with...was a Yamaaniyyah blade."^[1]

It is safe to say that, through the strategy that Khaalid ؓ resorted to, Allah ﷻ saved the Muslim army from complete annihilation. Furthermore, considering the circumstances of the battle, a successful retreat was the best victory that could have been achieved.^[2]

Allah ﷻ Blesses The Prophet ﷺ With A Miracle, And The Attitude Of Al-Madeenah's Inhabitants Towards The Returning Army

While the events of the Battle of Mo'tah were transpiring hundreds of miles away, the Prophet ﷺ was providing a live, detailed account of it to his Companions ؓ in Al-Madeenah. Of the things he ﷺ informed them about, he ﷺ told them about the deaths of Zaid ibn Haarithah ؓ, Ja'far ibn Abee Taalib ؓ, and 'Abdullah ibn Rawaahah ؓ. And of course, the Prophet ﷺ was greatly saddened by that news and by what was happening to the Muslim army. His eyes swelled with tears, but he ﷺ went on to inform his Companions ؓ that Khaalid ؓ had just taken the banner and that victory was soon going to be achieved at Khaalid's hands. It is clear, therefore, that victory in this case meant retreating safely from the battleground. And it was while

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah"; *Hadeeth* number : 4265.

^[2] Refer to *Ma'aarik Khaalid ibn Al-Waleed* (pg. 175).

the Prophet ﷺ was giving a live account of the battle that he ﷺ gave Khaalid ؓ the name, "The Sword of Allah."^[1] Later on, someone returned to Al-Madeenah in order to inform the Prophet ﷺ and the Muslims about what had happened during the battle; his account was in exact agreement with the account that the Prophet ﷺ had given to his Companions ؓ earlier on.^[2]

When the retreating army approached Al-Madeenah, the Messenger of Allah ﷺ and the Muslims met them, and children came out running towards them; the Messenger of Allah ﷺ was among the people and was riding out towards the army. As they were going out, the Prophet ﷺ instructed other riders to carry the children alongside them and asked that Ja'far's son be given to him. Ja'far's son, 'Abdullah ؓ, was brought forward; the Prophet ﷺ picked him up and carried him in his hands.

The Muslims went out to meet the army not to welcome them, but to chastise them. They began throwing dirt at the returning soldiers and yelling out to them, "O you who flee! Have you fled from (fighting in) the Way of Allah!" In their defense, the Messenger of Allah ﷺ said, "They are not people who fled! Rather, they are a people who have turned around only to resume fighting later on, *In Sha Allah Ta'aalah* (If Allah, the Exalted, wills)."^[3] One is likely to be amazed by the reaction of the Companions ؓ, for even little children were brave and thought that withdrawing from a battle meant fleeing in the most pejorative sense of the word. Incensed by the return of the soldiers, children and adults alike began to throw dirt upon them; the standards in those days were high, but then that is perhaps at least one reason why the first generation of Muslims won so many battles and achieved so many conquests in so few years.^[4]

^[1] Refer to *Nadratun-Na'eem* (1/360).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/255).

^[3] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 338); to *Taareekh Adh-Dhahabee* (pg. 491); and to *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer, who said, "This narration is *Mursal* from this (chain), and it contains some strangeness in it."

^[4] Refer to *Duroos Wa-'Ibar Minal-Jihaad An-Nabawee* (pg. 358).

The Lessons And Morals Of The Battle Of Mo'tah

1) The Importance of the Battle of Mo'tah

The Battle of Mo'tah is historically remembered as one of the most important battles ever fought between Muslims and Christians. It had a profound impact on the future of the Roman Empire, and it was a precursor of the Muslim conquests in Ash-Sham and the subsequent liberation of Ash-Sham from the rule of the Romans.

The Arabs of Ash-Sham had, for many years, been terrified of the Romans; only with the advent of Islam did they see any glimmer of hope of being free from Roman rule and tyranny. So yes, the Battle of Mo'tah was not an immediate military victory, but it did pave the way for bringing down the Eastern part of the Roman Empire, a goal that was completely achieved not many years after the Prophet's death. The Battle of Mo'tah was also of immediate consequence, in that it allowed the Muslims to gauge the strengths and weaknesses of the Roman army.

2) What Prompted the Muslims to Sacrifice Everything they Had, Even Their Lives

It is amazing to consider what the Companions ؓ sacrificed for the cause of Islam. They put aside their livelihood and immediate concerns regarding the well-being of their families, and they enlisted in an army that was for certain going to face one that was larger and better-equipped. Why would they do that? It takes a lot of motivation for one to leave one's home under such circumstances, and head out towards what very likely could end with one's death. To be sure, the members of the Mo'tah expedition were strongly motivated for the task that awaited them, for what they desired most was to achieve martyrdom, so that Allah ﷻ could honour them in the Hereafter and admit them into Paradise, in which there are pleasures and things that no eye has seen, no ear has heard of, and no heart has imagined.

3) What Makes the Battle of Mo'tah so Unique?

In a few key aspects, the Battle of Mo'tah was distinct from all other battles. For one thing, it was the only battle during which news of the battle was revealed to the Prophet ﷺ at the same time as it was actually taking place; thus the Prophet ﷺ was able to inform his Companions ﷺ about the martyrdom of Zaid ﷺ, Ja'far ﷺ, and 'Abdullah ﷺ. Also, it was the only battle for which the Prophet ﷺ appointed three leaders in order: First Zaid ﷺ; if he ﷺ died, then Ja'far ﷺ; and if he ﷺ died, then 'Abdullah ﷺ.^[1]

4) The Prophet ﷺ Honors the Family of Ja'far ﷺ

When Ja'far ﷺ was killed, the Messenger of Allah ﷺ entered upon Ja'far's wife, Asmaa bint 'Umais ﷺ, and said, "Bring me the children of Ja'far." When they were brought to him, he ﷺ kissed each one of them and began to cry. Asmaa ﷺ asked, "Have you heard anything about Ja'far and his Companions?" The Prophet ﷺ said, "Yes, they were killed today." Asmaa ﷺ immediately erupted into a fit of crying, and the Prophet ﷺ later said to his Companions ﷺ, "Do not forget to prepare food for the family of Ja'far, for indeed, they are preoccupied with the matter of their companion (i.e., of their deceased relative)."^[2]

This narration indicates that it is permissible for a woman to cry for her deceased husband. For when the Prophet ﷺ announced Ja'far's death, Asmaa ﷺ cried in a loud voice, and yet the Prophet ﷺ said or did nothing to show his disapproval of her reaction. What the Prophet ﷺ forbade is a specific kind of crying that was commonly resorted to during the pre-Islamic days of ignorance, a kind of crying that involved some or all of the following elements: screaming, slapping one's own face, tearing apart one's garments, complaining, and generally saying things which showed one's

^[1] Refer to *As-Siraa' Ma'as-Salbiyyeen* (pg. 66).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/28). The *Hadeeth* is related by Ahmad (the *Hadeeth* of Asmaa bint 'Umais); by At-Tabaraanee in *Mo'jam Al-Kabeer*; and by Al-Haithamee in *Majma' Az-Zawaaid*, the Book of *Al-Maghaazee* and *As-Siyar*, chapter, "The Battle of Mo'tah."

dissatisfaction with Allah's Decree in the matter.

The above-mentioned narration further proves that it is recommended for people to prepare food for the relatives of the deceased, for doing so comforts them in their time of need. It is a *Sunnah* that is neglected in certain Muslim societies; not only has it become neglected, but in many instances it is the relatives of the deceased who prepare food for those who visit them. This is a vile practice that Muslims should strive to eradicate in their societies.^[1]

On a related note, it is important to understand that the Messenger of Allah ﷺ forbade Muslims from crying for more than three days after the death of a relative. Three days after Ja'far ؓ died, the Prophet ﷺ entered upon Asmaa ؓ and said, "Do not cry over my brother after this day, and summon for me the children of my brother." The children were brought and it was as if they were little nestlings. The Prophet ﷺ ordered for a shaver to come and shave their heads. He ﷺ then said about each of them, "As for Muhammad, he resembles our uncle, Abu Taalib. And as for 'Abdullah, he resembles me in terms of both my appearance and character." Next, the Prophet ﷺ took the right hand of 'Abdullah ؓ and said, "O Allah, provide a successor for Ja'far in his family, and bless 'Abdullah in his business..." The Prophet ﷺ repeated this supplication three times. When their mother ؓ mentioned to him the fact that they were now orphans, the Prophet ﷺ said, "Is it poverty that you fear for them, when I am their guardian in this world and in the Hereafter!"^[2] Thus the Prophet ﷺ established a *Sunnah* for how Muslims should treat and honour the orphans left behind by martyrs.

When Asmaa bint 'Umais's period of waiting came to an end, Abu Bakr As-Siddeeq ؓ proposed to her. She ؓ accepted, married him, and gave birth to his son, Muhammad ibn Abu

^[1] Refer to *As-Siraa' Ma'as-Saleebiyeeen* (pg. 68).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/252); to *Musnad Ahmad* (to the Hadeeth of Ja'far ibn Abee Taalib ؓ); to *Al-Isaabah* by Ibn Hajar; and to *Majma' Az-Zawaaid* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of Mo'tah."

Bakr ؓ. Then after Abu Bakr ؓ died, 'Alee ibn Abee Taalib ؓ married her, and she ؓ gave birth to some of his sons. May Allah be pleased with her, 'Alee, Abu Bakr, Ja'far, and all of the Prophet's Companions ؓ.^[1]

5) Some Lessons of Leadership

Thaabit ibn Aqram Al-'Ijlaanee ؓ taught Muslims an important lesson when he ؓ picked up the banner of the army. He ؓ could very well have assumed leadership of the army; no one would have objected; in fact, it was the members of the army who suggested that he should lead them. Furthermore, he ؓ was an experienced fighter who had the distinction of having participated in the Battle of Badr. But, Thaabit ؓ knew, none of that really mattered. What mattered was choosing the best man for the job, the man who was most knowledgeable and best skilled to save the Muslim army from complete destruction. Many a lesser man would have proudly accepted the role, regardless of his qualifications. But not so regarding Thaabit ibn Aqram ؓ; he was qualified, but he ؓ knew someone who was better qualified, and that someone was Khaalid ibn Al-Waleed ؓ. With complete humility, Thaabit ؓ insisted that Khaalid ؓ become leader, even though Khaalid ؓ had become a Muslim only about three months earlier. In this is a lesson not just for military leaders but leaders in all walks of life. Today, some who actively work for the cause of Islam fear for their jobs and consequently place obstacles in the way of talented young people from the next generation. Thus the job remains in the hands of the same person who may no longer be the best person suited for the duties that his job entails. Without a doubt, then, Thaabit's story provides an important lesson for any person who wants a job that pertains to the welfare of Muslims but knows someone else who is better qualified.

6) The Prophet ﷺ Teaches His Companions ؓ to Respect Their Leaders

'Auf ibn Maalik Al-Ashja'ee ؓ said, "I was among those who

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353).

went out with Zaid ibn Haarithah for the Mo'tah Expedition, and I was accompanied by a man who came to help from Yemen. We continued onwards until we faced the Roman army. Among them was a man riding a red horse, upon which was a saddle that was gilded with gold; and he had with him weapons that were coated in gold. He began to attack the Muslims, and my helper (from Yemen) waited for him behind a (large) stone. When the Roman rider passed by, my helper used his sword to strike the legs of the horse. The Roman rider fell off and tried to run away, but my helper overcame him and killed him, after which he took his horse and weapons (for the rule is that, when a Muslim's fighter kills someone from the enemy, he has the right to whatever he has with him). When Allah granted victory to the Muslims, Khaalid ibn Al-Waleed sent for him and took some of the things that he had won from the Roman rider. I went to Khaalid and said to him, 'Did you not know that the Messenger of Allah ﷺ ruled that the Salb (whatever is with an enemy fighter who is killed) belongs to the person who killed (the owner of the Salb)?' Khaalid said, 'Yes, but I felt that he had gained too much (from a single enemy fighter).' I said, 'Nonetheless, you will return it to him or I will go to the Messenger of Allah ﷺ and make you pay for having taken his things.' Khaalid still refused to give him back his things. Later on (when we returned to Al-Madeenah), we gathered around the Messenger of Allah ﷺ, and I told him the story of my helper and explained what Khaalid had done. The Messenger of Allah ﷺ said, 'O Khaalid, what prompted you to do what you did?' He said, 'I felt that he had gained too much (from a single enemy fighter).' The Prophet ﷺ said (to Khaalid), 'Return to him what you have taken from him.' I said, 'Take that, O Khaalid, did I not promise you (that I would make you pay)?' The Messenger of Allah ﷺ said, 'What is that (i.e., what are you talking about)?' And I informed him (about my promise to make him pay). The Messenger of Allah ﷺ became angry and said, 'O Khaalid, do not return to him (the Salb).' (Then addressing everyone, he ﷺ said:) 'Will you not leave alone my (appointed) leaders for me? You take the best of them, and the worst is left for them (i.e., followers

always get their fair share from a leader, but a leader has the worst of it because he has to face harsh treatment from people, not to mention the daunting task of taking care of them and of doing the hard work of gathering the spoils and distributing them among the people; furthermore, whenever something goes wrong, he is the one who is blamed).”^[1]

Here the Prophet ﷺ took a decisive step in defending his leaders and making sure they would not be humiliated for their mistakes; they were, after all, human beings, which meant that making mistakes was a part of their make-up. Followers should strive to correct the mistakes of leaders, but not in a way that is humiliating or insulting. Regarding the case in question, Khaalid ؓ prevented a Muslim fighter from taking some spoils that he had earned, but in no way did Khaalid ؓ intend to wrong him. To the contrary, Khaalid ؓ simply did what he thought was best for everyone, by including what the man gained in the overall spoils of the army; that way, more people would benefit from them. From another perspective, ‘Auf ibn Maalik ؓ fulfilled his duty by first advising Khaalid ؓ and by then raising the matter before the Messenger of Allah ﷺ. At that point, ‘Auf ؓ had fulfilled his duty; the matter was rectified and should have ended right then and there. Where ‘Auf ؓ went wrong was in going too far, in transforming a good deed into a personal confrontation. He ؓ acted as if he was getting back at Khaalid ؓ, and the Prophet ﷺ did not like that in the least. Censuring ‘Auf ؓ for his behavior, the Prophet ﷺ explained that a leader has a great right over his followers—they should respect and obey him.

It is important to note that, just because Khaalid ؓ did not have to return the spoils, it does not mean that the Yemeni man’s rights were taken away from him. For it was not possible for the Messenger of Allah ﷺ to make someone pay a dear penalty for someone else’s sin; therefore, it is certain that the Yemeni man

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, “The Killer has the Right to the Salb of the One He Killed (to whatever wealth is on him)”; *Hadeeth* number: 1753.

either agreed of his own volition not to take his things back or was given something to compensate for them. Some such arrangement must have been arrived at, even though its details are not explained in the above-mentioned narration.^[1]

Any nation that does not respect its leaders cannot prosper; this is a lesson that the Prophet ﷺ taught his Companions ﷺ from the outset. Every person who makes sacrifices for Islam should be treated with respect, so that every member of society lives up to the description that Allah ﷻ gives of the believers in the following Verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوِّمٍ مِّمَّكُمْ
وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾﴾

“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 believers, 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.” (Qur’an 5: 54)

Incidentally, the Prophet ﷺ bestowed a great honour on Khaalid ﷺ when he returned from Mo’tah, describing him as one of his (appointed) leaders, even though he ﷺ did not actually appoint him as a leader prior to the expedition. The Prophet ﷺ bestowed that honour on him when he ﷺ said to his Companions ﷺ, “Will you not leave alone my (appointed) leaders for me?” The Prophet ﷺ was always considerate of his Companions’ feelings. In this case, no sooner did he ﷺ sense someone ﷺ humiliating Khaalid ﷺ than he ﷺ lifted his spirits by declaring that he was one of his appointed leaders.^[2]

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/130).

^[2] Refer to *Ma’een As-Seerah* (pg. 378).

7) The Standards of Faith as Opposed to Worldly Standards

The Muslim army stopped at Ma'aan to discuss their situation and to decide whether they should face the huge army that was waiting for them. According to a worldly measure of success, it was not going to be prudent to enter into battle with the opposing army; nonetheless, they marched onwards because they were driven not by worldly standards of success, but by religious standards of success. They had initially come out seeking martyrdom, so why should they now run away from what they had wanted in the first place?

As a group they proved that faith matters more than numbers, weapons, and technology. Their army consisted of only three thousand men, while the opposing army consisted of two hundred thousand; nonetheless, they lost only twelve of their men, while many were killed from the opposing army. The exact number of fighters that were killed from the enemy might not be mentioned in any narration, but the following statement of Khaalid ؓ certainly gives us some indication of the losses they suffered: "On the Day of Mo'tah, nine swords broke in my hand, until all I was left with...was a Yamaaniyyah blade."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Battle of Mo'tah"; *Hadeeth* number : 4265.

The Dhaat As-Salaasil Expedition

Only a few days after the Muslim army returned from Mo'tah, the Prophet ﷺ assembled another army, albeit one smaller in size, which was to be sent on an expedition to Dhaat As-Salaasil. This time, the Prophet ﷺ appointed 'Amr ibn Al-'Aas ؓ to lead the army, a man who had embraced Islam only a few months earlier. The purpose of the expedition was to punish the Qudaa'ah tribe for two reasons: First, because of their recent participation alongside the Romans during the battle of Mo'tah; and second, because they were becoming increasingly hostile towards Al-Madeenah, moving closer and closer to it with the intention of doing its people harm. 'Amr ibn Al-'Aas's army consisted of three hundred men from the *Muhaajiroon* and the *Ansaar*. When the army had almost reached its destination, 'Amr ؓ was told that the enemy had mobilized a large army, and so he sent a message to the Prophet ﷺ, asking for reinforcements. Shortly thereafter, reinforcements came in the shape of a contingent that was headed by Abu 'Ubaidah ibn Al-Jarraah ؓ.^[1]

With the Muslim army now well-equipped and well-manned, the fighting began; however, when 'Amr ؓ went deep into Qudaa'ah territory, he found that the opposing army had broken up, its soldiers having scattered about in various directions, with each man trying to save his own life. The goal of the mission, which was to put back the fear of Muslims into the hearts of Ash-Sham's people, was accomplished; furthermore, past allies became allies once again, and

^[1] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/471).

new tribes entered into treaties with the Muslims. During the course of the expedition, many people embraced Islam, particularly people from the Banu 'Abs, Banu Murrah, and Banu Dheebaa tribes. 'Uyainah ibn Hisn, the leader of the Fizaarah tribe, entered into an alliance with the Muslims; and he was followed in that regard by Banu Ashja' as well as by Banu Sulaim, which was headed by Al-'Abbaas ibn Mirdaas. The expedition was a success for another reason as well: The Muslims now became the strongest force in the northern parts of Arab territory, which probably sealed the fact that they also became the strongest force in all of Arabia.^[1]

Lessons and Morals

1) The Sincerity of 'Amr ibn Al-'Aas ؓ

'Amr ibn Al-'Aas ؓ said, "The Messenger of Allah ﷺ sent for me and said, 'Take your clothing and your weapons, and then come to me. When I later went to him, he ﷺ was performing ablution. He shot a penetrating glance at me, lowered his head, and said, 'I want to send you as the leader of an army (the army that was to go out to Dhaat As-Salaasil); Allah will save you from harm and make you gain riches (from the spoils of war). In a good way, I hope for you to gain wealth.' I said, 'O Messenger of Allah, it was not for wealth that I embraced Islam. I submitted and became a Muslim only because I desired Islam and because I wanted to be with the Messenger of Allah ﷺ.' The Messenger of Allah ﷺ said, 'O 'Amr, blessed is good wealth (i.e., wealth that is derived through lawful means) in the hands of a righteous man.'"^[2]

This *Hadeeth* attests to the truthfulness, sincerity, and strong faith of 'Amr ibn Al-'Aas ؓ. But even after 'Amr ؓ made it clear that the acquirement of wealth was not his motivation, the Prophet ﷺ still wanted him to gain wealth, explaining to him that lawfully

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/433).

^[2] Related by Ibn Hibbaan as is mentioned in *Al-Mawaarid* (2277); also, refer to *Saheeh As-Seerah* (508). Al-Albaanee declared this narration to be authentic in *Saheeh Al-Adab Al-Mufrad*. Ahmad related it as well in his *Musnad*, in the *Musnad* of *Ash-Shamiyyoon*, in the *Hadeeth* of 'Amr ibn Al-'Aas ؓ.

derived wealth is good when it falls into the hands of a righteous man – for a righteous man will spend it on good causes and use it to take care of himself and his family.^[1]

2) Unity Means Strength, and Division Means Weakness

When the reinforcements arrived, a small disagreement arose, but it was quickly ended through the wise actions of Abu 'Ubaidah ibn Al-Jarraah ؓ. Abu 'Ubaidah ؓ was the leader of the contingent that had been sent as reinforcements; meanwhile, 'Amr ibn Al-'Aas ؓ was the leader of the original army. When it was time for prayer, both Abu 'Ubaidah ؓ and 'Amr ؓ wanted to lead the men in prayer. 'Amr ؓ said to Abu 'Ubaidah ؓ, "You came only to serve as reinforcements for me; therefore, you do not have the right to lead me. I am the *Ameer* (the leader); the Prophet ﷺ sent you to me only as reinforcements." The *Muhaajiroon* said, "No, rather you are the leader of your Companions, and he is the leader of his Companions." 'Amr ؓ said, "No, rather your group has come as reinforcements for us (therefore you are under my leadership)." Seeing that the matter was soon going to precipitate into a serious disagreement, Abu 'Ubaidah ؓ, who was an easygoing, well-mannered person, said, "Be at peace, O 'Amr, for you should know that the last advice that the Messenger of Allah ﷺ gave to me consisted of his words: When you go to your companion, obey one another (i.e., cooperate with one another), and do not disagree with one another. By Allah, if you have disobeyed me, then I will obey you." Thus Abu 'Ubaidah ؓ obeyed 'Amr's command, and throughout the rest of the expedition, it was 'Amr ؓ who would lead the men in prayer.

3) 'Amr ibn Al-'Aas ؓ Strives to Protect His Soldiers

'Amr ibn Al-'Aas ؓ took the following three important steps to ensure the safety and well-being of his soldiers:

a) He ؓ Would Travel During the Night and Hide During the Day

A far-sighted and wise leader, 'Amr ibn Al-'Aas ؓ knew that the

^[1] Refer to *At-Taarkeeh Al-Islaamee* by Al-Humaidee (7/133).

enemy was potentially on the lookout for the Muslim army; furthermore, he knew that, given the small size of his army, he had to take the enemy by surprise if he was going to win the battle while incurring as few losses as possible. For these reasons, 'Amr ؓ decided to travel during the night and to hide during the day, a strategy that had an additional benefit as well, which was to protect the soldiers from the heat of the sun, so as to preserve their strength for the upcoming battle.

b) He ؓ Forbade His Men From Lighting Fires During the Night

The nights were cold, and the soldiers asked 'Amr ؓ permission to light fires in order to enjoy some respite from the cold. But 'Amr ؓ refused their request, not to punish them in any way but to protect them. With his many years of military experience, he ؓ knew that the harm of lighting a fire – of being seen and attacked – was much greater than the benefit derived thereby. The soldiers were simply going to have to tough it out. When Abu Bakr ؓ interceded on behalf of the soldiers, 'Amr ؓ remained adamant, saying, "If anyone ignites a fire, I will throw him into it." Upon returning to Al-Madeenah, the soldiers told the Prophet ﷺ about how 'Amr ؓ forbade them from lighting fires; and when the Prophet ﷺ asked him about it, he ؓ said, "I disliked the thought of giving them permission to light fires because I feared that the enemy would then see how few they were (and would then become bold enough to attack us)."^[1] The Prophet ﷺ then expressed his approval of 'Amr's reasoning and decision.

c) He ؓ Forbade His Men from Chasing Down the Enemy

In coming up with a strategy to achieve the goals of the expedition, 'Amr ؓ particularly took into consideration the small number of men he had under his command. That is why he ؓ travelled at night, and that is why he ؓ forbade his men from igniting fires; under no circumstances did he ؓ want the enemy to know the size of his army. The smallness of his army was also the main factor that

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 509) and *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee.

prompted 'Amr ؓ to return to Al-Madeenah as soon as the goals of the expedition were achieved. After his army defeated the enemy, the Muslims wanted to pursue fleeing enemy fighters; but 'Amr ؓ forbade them from doing so, for if the Muslims became too scattered about in the area, the enemy could catch them unawares with a surprise ambush. 'Amr ؓ later explained to the Prophet ﷺ the reason why he forbade his men from pursuing the enemy, saying, "I didn't want my men to follow them, fearing that they would have reinforcements (waiting to help them against us)." The Prophet ﷺ expressed his approval of 'Amr's wise decision – a decision that enabled 'Amr's men to remain protected and to return safely to Al-Madeenah.

4) 'Amr's Profound Understanding of Islamic Jurisprudence

'Amr ibn Al-'Aas ؓ said, "I had a wet dream on one cold night during the Dhaat As-Salaasil expedition, and I feared that, if I took a bath (to purify myself), I would die as a result (because of the extreme cold). And so I performed *At-Tayammum*, the alternate form of ablution (that is performed with high ground in the absence of water or when using water is not possible). I then led my companions in the morning prayer. They later mentioned that to the Prophet ﷺ, who said, 'O 'Amr, you led your companions in prayer when you were in a major state of impurity!' I informed him about what prevented me from taking a shower; I said, 'Verily, I heard the saying of Allah:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

"And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you." (Qur'an 4: 29)

The Messenger of Allah ﷺ didn't say anything else, but simply laughed."^[1]

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 509). Ibraaheem Al-'Alee said, "The chain of this narration is authentic. *Abu Daawood* related this *Hadeeth* in the Book of Purification, and *Ahmad* related it in his *Musnad* (the *Musnad* of *Ash-Shamiyyoon*), from the rest of 'Amr ibn Al-'Aas's narration. *Ibn Katheer* mentioned it as well in *Al-Bidaayah Wan-Nihaayah*, in the chapter, "The Battle of Dhaat As-Salaasil).

This story proves that, even in the presence of water, one may perform *At-Tayammum* to purify oneself from a major state of impurity, if one fears that using water will be detrimental to one's health. 'Amr ؓ became impure when he had a wet dream, and instead of using water, he ؓ performed *At-Tayammum*, fearing that using water would lead to his death. When he ؓ later informed the Prophet ﷺ about the rationale behind his actions, the Prophet ﷺ neither reproached him nor forbade him from doing the same in the future.

'Amr ؓ also proved by his actions that performing *Ijtihad* was permissible during the lifetime of the Prophet ﷺ; *Ijtihad* involves a process of inferring a ruling when it is not clearly mentioned in any revealed text. For based on the Verse, "And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you," 'Amr inferred that, given his circumstances, it was perfectly acceptable for him to perform *At-Tayammum* instead of taking a bath with water. When the Prophet ﷺ laughed and said nothing in response to 'Amr's explanation, he ﷺ was silently approving of two things: Of 'Amr ؓ performing *Ijtihad* in the first place, and of the correct conclusion of 'Amr's *Ijtihad*.

Also, we learn from this story that a person who performs *At-Tayammum* (with a valid reason for doing so) may lead others in prayer, even when the people standing behind him have performed ablution with water. 'Amr ؓ, who had performed *At-Tayammum* was the *Imam* of five-hundred people who had performed ablution with water. Again, the Prophet's silence in the matter meant implicit approval on his part ﷺ.

One of the most striking aspects of this story is the fact that 'Amr ؓ had embraced Islam only a few months earlier. His juristic powers of reasoning were impressive indeed, almost giving one the impression that he ؓ had been familiar with the Qur'an and its Verses for many years, and not for only a few months. That impression is probably not too far off the mark, for it is quite possible that 'Amr ؓ had been listening to and studying Verses of the Qur'an long before he ؓ embraced Islam. After all, the polytheists could not

help but to be amazed by the Qur'an, for its speech was the most amazing and eloquent speech that they had ever heard. And we have hitherto seen that, during the Makkan phase of the Prophet's biography, polytheists would secretly try to hear the Prophet ﷺ recite the Qur'an - secretly because they did not want other polytheists to find out what they were doing and to label them as traitors. That 'Amr ؓ was well-acquainted with the Qur'an prior to his entry into Islam is established by another incident as well: He showed some knowledge of the Qur'an when he told An-Najaashee to ask the Muslim migrants about 'Eesa ؑ, for he knew that, while Christians believed in the divinity of 'Eesa, the Qur'an confirmed that 'Eesa ؑ was not a part of the trinity but was in fact the slave and Prophet of Allah.^[1] 'Amr therefore thought that he could sow dissension between An-Najaashee and his Muslim guests if the latter were forced to explain their beliefs about 'Eesa ؑ.

5) Some of the Consequences of the Expeditions that were Sent to the North

After the Al-Hudaibiyyah Treaty was signed, the Muslims had very little to fear from the Quraish and other tribes in the region. Being safe from the western and south-western parts of the Arabian Peninsula, the Prophet ﷺ was able to concentrate on potential threats in the north. The expeditions he ﷺ sent to the north were a success; many important aims were achieved, and the Muslim army managed to reach the borders of Rome. With the passing of every day, the Muslim nation was expanding and its people were enjoying greater peace and security - since more and more enemies were either embracing Islam or entering into treaties with Muslims. All of these benefits can be directly traced back to the Treaty of Al-Hudaibiyyah; it was, therefore, just as Allah ﷻ described it to be: a manifest victory. The conquest of Khaibar, the goals achieved at Mo'tah, and the expansion of the Muslim nation during the Dhaat As-Salaasil expedition - all of these achievements were made possible by the treaty of Al-Hudaibiyyah.

^[1] Refer to *Ma'een As-Seerah* (pg. 381).



The Conquest Of Makkah



Its Causes And Its Early Stages

Its Causes

The leaders of the Quraish fatally underestimated the serious repercussions of their actions when they helped their allies from the Banu Bakr tribe against the Khuzaa'ah, a tribe that was allied to the Muslims. The Quraish blatantly violated the terms of the Al-Hudaibiyah Treaty when they provided horses, weapons, and men to Banu Bakr. Banu Bakr and its allies then attacked the Khuzaa'ah at a water source called Al-Wateer, where they killed more than twenty Khuzaa'ah tribesmen.^[1] The people of the Khuzaa'ah, not being prepared for battle, sought sanctuary at the inviolable city of Makkah. They pleaded with the leader of Banu Bakr's army, saying, "O Naufal, we have entered inviolable territory, so consider your god! Consider your god!" Unmoved by their pleas, Naufal said, "There is no god today. O people of Banu Bakr, proceed forward and take your revenge."^[2]

It was then that 'Amr ibn Saalim Al-Khuzaa'ee, accompanied by forty Khuzaa'ah tribesmen, went to the Messenger of Allah ﷺ in Al-Madeenah and informed him about Banu Bakr's treachery, about Quraish's complicity in the attack, and about the people from Khuzaa'ah who were killed. Standing before the Prophet ﷺ,

^[1] Refer to *Al-Waaqidee* (2/781-784).

^[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/39) and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

who was surrounding by his Companions ﷺ, 'Amr ibn Saalim began reciting Verses of poetry through which he pleaded for the Prophet's help.

As soon as 'Amr read the last verse of his poem, the Prophet ﷺ reassured him, saying, "You have gained help, O 'Amr ibn Saalim. May Allah not help me if I do not help Banu Ka'ab."

It is related that, after the Prophet ﷺ confirmed for himself the correctness of 'Amr's account, he ﷺ sent the following message to the Quraish: "To proceed: Either you dissolve your alliance to Banu Bakr, pay the blood money for the people killed from Khuzaa'ah, or I announce (the resumption of) war (between us)." Qurzah ibn 'Abd-'Amr ibn Naufal ibn 'Abd-Manaaf said about the Banu Bakr tribe, "If we do that (if we dissolve our alliance with them), we will have nothing left. We will not terminate our alliance with them, for no one other than them remains upon our religion. Instead, we will announce war to him."^[1]

This narration proves that the Prophet ﷺ did not resume the war without first announcing his intentions to the Quraish, although when and where he ﷺ was going to attack was his prerogative. He ﷺ gave them a choice, and they chose war.^[2]

2) Abu Sufyaan Tries to Make up for the Foolishness of Other Leaders of the Quraish

Realizing that the Quraish had made a grave mistake, Abu Sufyaan traveled to Al-Madeenah, hoping to convince the Prophet ﷺ to renew their treaty. He asked the Prophet ﷺ to accept his offer, but the Prophet ﷺ simply turned away from him, without giving him any reply. Abu Sufyaan then pleaded with some of the more prominent of the Prophet's Companions ﷺ, the likes of Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmaan ﷺ, and 'Alee ﷺ, hoping that they would intercede to the Prophet ﷺ on his behalf; but they all refused to help him. Left with no other recourse, Abu Sufyaan returned to

^[1] Refer to *Al-Mataalib Al-'Aaliyah* (4/243) (4361); Ibn Hajar said, "This *Hadeeth* is *Mursal* and its chain is authentic."

^[2] Refer to *At-Taareekh Al-Islaamee* (7/164).

Makkah without having achieved any of his objectives.^[1]

Incidentally, there was, during Abu Sufyaan's visit, an interesting and very telling altercation between Abu Sufyaan and his daughter Umm Habeebah ؓ. Umm Habeebah ؓ was one of the Prophet's wives, one of the Mothers of the Believers; and during Abu Sufyaan's stay in Al-Madeenah, he visited her and entered her home. Abu Sufyaan wanted to sit on the Prophet's mattress, but Umm Habeebah ؓ pushed it away from him. Taken somewhat aback by her seemingly strange behaviour, Abu Sufyaan said, "My daughter, I do not know, is it that you thought that I was too good for this mattress or that it is too good for me?" She ؓ said, "Rather, this is the mattress of the Messenger of Allah ﷺ; meanwhile, you are an impure polytheist." Abu Sufyaan retorted, "By Allah, evil has befallen you ever since you left me."^[2]

No one should be surprised about Umm Habeebah's attitude towards her father. She ؓ had made both migrations - the first to Abyssinia and the second to Al-Madeenah - which means that she had cut off all links to polytheism and polytheists long, long ago; in fact, she had not seen her father for the past sixteen years. When she ؓ saw him, she did not see the father who deserved to be honoured; instead, all she saw was the leader of the disbelievers, the man who had waged war against Islam and the Messenger of Allah ﷺ for the last twenty years or so.^[3]

The principle of showing loyalty to believers exclusively was one that the Companions ؓ both understood and applied. True, Abu Sufyaan was her father; and true, he was one of the most revered leaders of his tribe; but her faith was stronger than all of those factors put together.

The Messenger of Allah ﷺ resolved to conquer Makkah, and his decision was based on a number of reasons and factors, among which are the following:

[1] Refer to *At-Taareekh Al-Islaamee Wal-'Askaree* by Dr. 'Alee Mo'tee (pg. 365).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/479), to *Al-Isaabah* by Ibn Hajar, and to *Muhammad ﷺ* by Muhammad Ridaa (chapter: The Conquest of Makkah).

[3] Refer to *Ma'een As-Seerah* (pg. 395).

- a) The primary reason for attacking the Quraish was obvious: it blatantly violated the terms of the Al-Hudaibiyyah treaty. Let us not forget that the Prophet ﷺ did not let military opportunities slip away; for example, as soon as the Al-Hudaibiyyah Treaty was signed, the Prophet ﷺ took advantage of the opportunity that was made available to him and attacked Khaibar. This time around, the Quraish gave him in ample degree both the reason and the opportunity to attack them. The power center of the region had shifted; it was now the Muslims who were stronger than any other group in Arabia, and they displayed that strength when they marched towards Makkah with an army of ten-thousand strong, an army the likes of which had not been seen by the people of the region ever before.^[1]
- b) The Muslim homeland was strong, secure, and united. The Jews of Al-Madeenah - from the Banu Qainuqaa', Banu An-Nadeer, and Banu Quraizah tribes - had all been expelled. The only internal threats that remained were the hypocrites, who had become weak ever since the Jews left them; the Jews of Al-Madeenah were their teachers, and were the ones who pulled their strings, so to speak.
- c) Ever since the Treaty of Al-Hudaibiyyah was signed, the Prophet ﷺ worked vigorously to strengthen his army and to expand Muslim territory; to achieve those ends and to bring more people into the fold of Islam, he ﷺ sent out many military units; meanwhile, the Quraish remained stagnant, not being able to do anything to make them stronger. For these reasons, the Muslim army was vastly superior to the army of the Quraish, a fact that should have made the Quraish think many times over before violating the Al-Hudaibiyyah Treaty.
- d) Whereas the economy of the Quraish weakened, the economy of the Muslims became stronger than ever before, especially with the riches they gained after the Battle of Khaibar.

^[1] Refer to *Al-Kaamil Fit-Taareekh* (2/244) and to *At-Taareekh As-Siyaasee Wal-'Askaree* (pg. 366).

- e) By the time the Quraish violated the terms of the Al-Hudaibiyah Treaty, many tribes that neighboured Al-Madeenah had already embraced Islam. This certainly helped influence the Prophet's decision to take so many of his men to Makkah, for he ﷺ no longer had to worry about Al-Madeenah being attacked by neighbouring tribes during his absence.

The Muslim Army Prepares To Depart From Al-Madeenah

Throughout past years, the Prophet ﷺ adhered to secrecy when it came to military matters, never wanting the enemy to learn of his intentions before it was too late. But the Conquest of Makkah presented a particularly difficult challenge for the Prophet ﷺ: How was he ﷺ going to keep the attack a secret from the enemy when he ﷺ was taking with him ten-thousand fighters? An army of that size could not remain inconspicuous for long.

Therefore the Prophet ﷺ took extra-special precautionary measures, keeping his intentions of attacking the Quraish a secret from even the closest of people to him - Abu Bakr ؓ, the closest Companion to him, and 'Aishah the woman he ﷺ loved most. No one from his Companions ؓ knew the true nature of the expedition - not where the army was headed towards, nor which enemy they were going to attack. Hearing the call to arms, everyone simply obeyed. When Abu Bakr ؓ would ask 'Aishah ؓ where they were going prior to the expedition, sometimes she would say that the Prophet ﷺ didn't mention anything to her, and other times she remained silent. Both of her answers proved that she knew nothing about the Prophet's true intentions regarding the matter of attacking the Quraish.^[1] No one could be entrusted with the secret, for supposing that the Prophet ﷺ had told one of his wives, she might have divulged his secret with the best of intentions, but it would probably have led to an utter

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/282) and to *Ar-Rasool Al-Qaaid* ﷺ by Shait Khattaab (pgs. 333, 334).

disaster for the Muslims.^[1]

2) The Prophet ﷺ Sends a Unit Headed by Abu Qataadah to Batn Idam

Before leaving for Makkah, the Prophet ﷺ sent out a unit that consisted of eight men, wanting to make people think that he ﷺ was heading to somewhere other than Makkah. Ibn Sa'd said, "When the Messenger of Allah ﷺ resolved to attack the people of Makkah, he ﷺ sent Abu Qataadah ibn Rib'ee along with eight other people on a mission to Batn Idam, to make people think that he ﷺ was about to head out in the same direction. Abu Qataadah's unit went to Batn Idam but found no enemy to fight against, and so they left there until they reached Dhee Khusab (which is situated about 35 miles away from Al-Madeenah, and which lies on the road from Al-Madeenah to Ash-Sham towards the north). Once there, they were informed that the Messenger of Allah ﷺ was heading towards Makkah, and so (they changed directions) until they met the Prophet ﷺ at As-Suqyaa."^[2]

True, their actual mission at Batn Idam was not of any import, but their having gone out was of utmost importance, for the primary goal of the Prophet ﷺ in the early stages of the conquest was to deceive the enemy into thinking that he ﷺ was going to somewhere other than Makkah, and it was a goal that he ﷺ achieved – as we will, *In Sha Allah*, see in the following pages.

3) The Sending out of Spies

The Prophet ﷺ was careful not to give up any sensitive information to the enemy; at the same time, he ﷺ tried to find out as much about the enemy as possible. Spies were dispatched, both within Al-Madeenah and outside of its borders; and monitors, people who knew the inhabitants of Al-Madeenah, were stationed in various places. 'Umar , who was in charge of the monitors, instructed

^[1] Refer to *Al-Qiyaadah Al-'Askariyyah Fee 'Ahd Ar-Rasool ﷺ* (pgs. 395, 396).

^[2] Refer to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/132).

them to refuse passage to anyone who wanted to come closer to Al-Madeenah, and ordered them to carefully watch those who seemed to be heading towards Makkah, in order to gain any information that could be of value to the Muslim army.

4) The Prophet's Supplication

The Prophet ﷺ both did what was physically necessary to achieve his goals and trusted completely in Allah ﷻ. Regarding the Conquest of Makkah, the Prophet ﷺ took all the necessary steps to ensure an easy victory for the Muslim army, but he ﷺ did not forget to ask Allah ﷻ for help, for it was only with His help that the Muslims could hope to come out victorious. The Prophet ﷺ said, "O Allah, take away their hearing and their sight, so that they do not see us until we come upon them by surprise, and so that they do not hear us except upon a sudden."^[1]

5) Haatib ؓ Fails in His Wayward Attempt to Spy on Behalf of the Quraish

When the Prophet ﷺ had completed his preparations for the expedition of Makkah, Haatib ibn Abee Balta'ah ؓ wrote a letter to the people of Makkah, in order to let them know that the Prophet ﷺ was heading towards them. How Haatib ؓ knew this was not what was important, though it is safe to say that he ؓ probably made an educated guess based on the size of the Muslim army; what was important, however, was that, by spying on behalf of the enemy, he ؓ was committing an act of treason. One unique feature of his situation was that he was not a hypocrite or an apostate; he ؓ simply was trying to look out for his personal safety, not that was a valid excuse. His saving grace, as we will shortly see, was that he ؓ had participated in the Battle of Badr.

Through revelation, Allah ﷻ informed the Prophet ﷺ about Haatib's actions. Thus the Prophet ﷺ was able to avert the dangerous consequences of Haatib's act of treason before it was

^[1] Refer to *Al-Qiyaadah Al-'Askariyyah* (pg. 365).

too late. 'Alee ؓ, Az-Zubair ؓ, and Al-Miqdaad ؓ were sent out to pursue the woman who was carrying Haatib's letter, and they overtook her on the road to Makkah, approximately twelve miles outside of Al-Madeenah. If she did not take out the letter, they warned, they would search her and get it back; left with no choice, she surrendered the letter to them.

Later on, back in Al-Madeenah, Haatib ؓ was summoned for questioning. He ؓ of course could not deny his mistake, but could only explain the motives that prompted him to make it. He ؓ said, "O Messenger of Allah, do not be quick in punishing me, for indeed, I am a man who is connected to the Quraish (with a weak link): I am an ally to them, but am not actually from them (which makes my position among them weak). The *Muhaajiroon* that are with you have relatives who will help them by protecting their families and wealth. Because of what I lacked in terms of relations among the Quraish, I wanted to provide them with a favour, in order to give them good reason to protect my relatives. What I did was not a manifestation of me apostatizing from my religion, nor was it me showing that I am happy with disbelief after Islam (no, instead I am still a Muslim and my motives were purely related to saving my relatives from harm)."

With some of the Companions ؓ present during Haatib's interrogation, the Prophet ﷺ said, "Lo! Verily, he has told all of you the truth." 'Umar ؓ said, "O Messenger of Allah, give me permission to strike the neck of this hypocrite." The Messenger of Allah ﷺ said, "Verily, he took part in Badr. And what makes you know, perhaps Allah looked at those (Muslims) who took part in Badr and said, 'Do what you wish, for I have indeed forgiven you.'"^[1] Allah ﷻ then revealed the Verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, the Conquest of Makkah, *Hadeeth* number: 4274; and to *Saheeh Muslim*, chapter, "Some of the Virtues of the People of Badr ؓ and the Story of Haatib ibn Abee Balta'ah ؓ."

كُنْتُمْ خَرَجْتُمْ جِهْدًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمُودَةِ وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ① ﴿

“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 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.” (Qur’an 60: 1)

Commenting on this Verse and particularly on its beginning part:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوْلِيَاءَ﴾

“O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists, etc.) as friends,”

Imam Al-Qurtubee said, “This Chapter (of the Qur’an) provides the basis for the prohibition of showing loyalty to disbelievers. And who are the said disbelievers? They are the polytheists and disbelievers who wage war against Allah, His Messenger, and the believers; those that Allah ﷻ decreed to be enemies that must be fought. And so it is those that may not be taken as friends and loyal Companions by believers.”^[1]

As for Allah’s saying:

﴿تَلْقَوْنَ إِلَيْهِمْ بِالْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ﴾

“Showing affection towards them, while they have disbelieved in

^[1] Refer to *Tafseer Ibn Katheer* (4/346).

what has come to you of the truth (i.e., Islamic Monotheism, this Qur'an, and Muhammad ﷺ),"

It means: You inform them about the secrets of Muslims, and you show sincerity to them, when they are disbelievers in your Prophet ﷺ and in the Qur'an that Allah ﷻ revealed to him!

And commenting on the saying of Allah:

﴿يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

"And have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah your Lord."

Ibn Katheer said, "In addition to their enmity to Allah ﷻ and His Messenger ﷺ, they had banished the Messenger of Allah ﷺ and his Companions ﷺ from among their midst only because of their belief in Islamic Monotheism. Their only crime, in the minds of the Quraish, was that they had faith in Allah, the Lord of all that exists."^[1]

And then Allah ﷻ ended the Verse with a clear warning:

﴿أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُؤَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَمْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ①﴾

"If you have come forth to strive 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." (Qur'an 60: 1)

My teacher and Shaikh, Dr. Muhammad ibn Bakr Aal-'Aabid said, "This Verse prepared the believers for the conquest of Makkah. In it, Allah ﷻ instructed believers not to show loyalty to

^[1] Refer to *Tafseer Ibn Katheer* (4/347).

disbelievers; in this manner, the *Muhaajiroon* were being warned not to be moved or influenced by worldly concerns and by their connections to relatives in Makkah. The warning was extremely pertinent considering the fact that so many Muslims were related through blood to people in Makkah.”^[1]

And Sayyid Qutub said, “Despite the hardships and persecution that the *Muhaajiroon* had faced at the hands of the Quraish, some of them, through wishful thinking, hoped for cordial and friendly relationships with the people of Makkah. They hoped for an end to the bitter struggle that made them fight their close relatives....It was as if, through this Verse, Allah ﷻ wanted to remove all such thoughts from their minds, making them solely focused on and caring for their religion and beliefs...”^[2]

Without a doubt, Haatib ؓ committed a grave error. And so that no one else would repeat his mistake, Allah ﷻ revealed a Verse that clearly established the attitude that Muslims should take vis-à-vis the enemies of their religion.

In spite of Haatib’s grave error, the Prophet ﷺ treated him with kindness and mercy, showing yet again his intense desire to show loyalty to his Companions ؓ and to forgive particularly those among them who had previously sacrificed so much for Islam.

It was because of Haatib’s past good deeds that the Prophet ﷺ forgave him. Therefore, the Prophet ﷺ did not look only at his mistake, serious though it was; rather, he ﷺ looked at him from an overall perspective, taking both his mistake and his past deeds into consideration. Looking into Haatib’s past, the Prophet ﷺ found that he ؓ had made sacrifices for the sake of Allah, the most notable of which was his participation in the Battle of Badr.

This was an important lesson for all Muslims: That they should judge a person justly, based on all of his actions combined, and not just on one particular mistake of his. When a person has spent his entire life spreading knowledge, propagating the message of

^[1] Refer to *Hadeeth Al-Qur’an Al-Kareem* (2/568, 569).

^[2] Refer to *Fee Dhilaal Al-Qur’an* (6/358).

Islam, and making sacrifices for Islam, and then makes a single mistake, it is not fair to judge him based solely on that mistake.

And here we are talking about unwarrantable mistakes. In our times, the situation has become worse: scholars, people who have sacrificed many years in order to learn the teachings of Islam, are vilified not for an unwarrantable mistake, but for a ruling in a matter concerning which they sincerely tried to arrive at the truth. Even if they are wrong concerning such matters, they still receive a reward from Allah ﷻ. But many people, particularly certain students of knowledge, magnify and highlight their mistakes, as if to say that they are charlatans rather than scholars. Here, I am talking about notable and esteemed scholars who have served the cause of Islam their entire lives, but end up being vilified for a ruling that is deemed wrong by some. Such matters should be dealt with in a scholarly way, and should not descend into an all-out personal attack. If one finds fault with a scholar's ruling, one should mention that scholar's good works, so that Muslims recognize him for who he is; then, one may proceed to point out a mistaken ruling in a scholarly way, with the purpose of pointing out the truth, and not with the intention of deriding the scholar for his mistake.

We learn this principle from the manner in which the Prophet ﷺ dealt with Haatib ibn Abee Balta'ah ؓ. Not only was Haatib ؓ saved from being punished, but also the Prophet ﷺ did not even allow anyone to speak a single negative word about him. The Prophet ﷺ said to his Companions ؓ, "Speak nothing to him save good (words)."^[1]

From the discussion that took place between the Messenger of Allah ﷺ and 'Umar ibn Al-Khattaab ؓ regarding the matter of Haatib ؓ, we can derive the following lessons:

- 1) If one is guilty of the crime of spying, one may be punished with death. 'Umar ؓ wanted to kill Haatib ؓ for spying, and the Prophet ﷺ did not say that 'Umar ؓ was wrong in his

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/176) and to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Superior of Those (Muslims) Who Participated in the Battle of Badr."

judgment, but only that Haatib ؓ should be saved because of his participation in the Battle of Badr.

- 2) On this occasion, as on various other occasions, 'Umar ؓ showed how stern he ؓ could become when it came to upholding the truth and punishing those who put the lives of Muslims in harm's way.
- 3) A major sin does not take one out of the state of *Eemaan* (faith): To be sure, Haatib ؓ perpetrated a major sin - spying against Muslims - but, because of his inner state, he nonetheless remained a believer.
- 4) 'Umar ؓ called Haatib ؓ a hypocrite, using the word in the linguistic sense, and not intending thereby the Islamic meaning of the word 'hypocrite,' which is to inwardly conceal disbelief and outwardly display Islam. 'Umar ؓ only intended to say that Haatib's outward behaviour did not match what he ؓ was hiding on the inside, which is the linguistic definition of hypocrisy.
- 5) 'Umar ؓ was greatly moved by how the Prophet ﷺ responded to his request to execute Haatib ؓ. One moment 'Umar ؓ was angry and wanted to punish Haatib ؓ, and the next he ؓ was crying and saying, "Allah and His Messenger know best." Such was the way of 'Umar ؓ: He ؓ would become angry for the sake of Allah ﷻ and His Messenger ﷺ, but if he would be informed that his anger was out of place, he ؓ would quickly acknowledge his mistake and submit to the command of Allah ﷻ and His Messenger ﷺ. He ؓ heard the Prophet's command, and he ؓ obeyed instantly, not saying another harsh word to Haatib ؓ.^[1]
- 6) Some scholars are of the view that Haatib's story did not establish a precedent for others who would later commit the same crime; Haatib's story was unique in that he fought in the Battle of Badr, and in that, through revelation, the Prophet ﷺ

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/176, 177).

informed him that he ﷺ was among a select group of people whose deeds were forgiven. One such proponent of this view is Dr. 'Abdul-Kareem Zaidan, who said, "If someone commits the same mistake that Haatib ﷺ committed, it is not permissible to forgive him, since the reason for Haatib having been forgiven—his having participated in the Battle of Badr—cannot be found in anyone after the generation of the Companions ﷺ.... Imam Maalik correctly understood this point; he said, 'The punishment of a Muslim spy is death.' Therefore, the fact that a spy (who works on behalf of the enemies of Islam) is a Muslim does not protect him from the punishment of death, and this is due to the seriousness of his crime."^[1] Al-'Allamah Ibn Al-Qayyim disagreed, first mentioning the views of the four Imams regarding the matter, and then saying, "The correct view in the matter is that whether he is to be killed or not should be decided upon by the *Imam* (the Muslim leader). The Imam should weigh the benefits of killing him...Verses the benefits of keeping him alive, and should then make his decision accordingly."^[2]

Their Departure, And Some Events That Transpired During Their Journey

For the Makkah Conquest, the Messenger of Allah ﷺ departed from A-Madeenah in Ramadan of the year 8 H,^[3] and before leaving, he ﷺ appointed Abu Ruhm Kulthoom ibn Husain ibn 'Utbah ibn Khalaf Al-Ghafaaree ﷺ to govern Al-Madeenah during his absence. The Prophet's army of ten-thousand strong consisted of everyone from the *Muhaajiroon* and the *Ansaar*; no one from these two groups remained behind.

When the Prophet ﷺ reached Al-Johfah, he ﷺ was met by his

^[1] *Al-Mustafaad Min Qisas Al-Qur'an* (2/402).

^[2] Refer to *Zaad Al-Ma'aad* (3/443).

^[3] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pgs. 560, 561).

uncle Al-'Abbaas ibn 'Abdul-Muttalib ﷺ, who had come out from Makkah with his entire family, with the intention of migrating to Al-Madeenah; and seeing his uncle pleased the Prophet ﷺ a great deal.^[1] Al-'Abbaas's departure from Makkah marked the end of his mission there, for at the command of the Prophet ﷺ, Al-'Abbaas ﷺ had remained in Makkah for so many years in order to gather intelligence about the Quraish and send important information he learned about to the Prophet ﷺ in Al-Madeenah. It was through Al-'Abbaas ﷺ - and perhaps others like him - that the Prophet ﷺ learned about sensitive information that had helped him in the past in his war against the Quraish.

The Prophet ﷺ was also met on the way by Abu Sufyaan ibn Al-Haarith and 'Abdullah ibn Umayyah ibn Al-Mugheerah. To avoid confusion for the reader, I must point out that this was not the same Abu Sufyaan who was the leader of the Quraish; he too soon embraced Islam (as the reader will come across just a few paragraphs below), but his full name was Abu Sufyaan ibn Harb. As for Abu Sufyaan ibn Al-Haarith, he was the cousin of the Prophet ﷺ by way of the Prophet's paternal uncle. And 'Abdullah ibn Al-Mugheerah was both an in-law of the Prophet ﷺ and his cousin by way of the Prophet's paternal aunt.

Both men sought entry upon the Prophet ﷺ at Thaniyyatul-'Iqaab, which is situated somewhere between Makkah and Al-Madeenah. Umm Salamah ﷺ spoke on their behalf, saying, "O Messenger of Allah, your cousin as well as one who is both your cousin and your in-law (are here to meet you)." The Prophet ﷺ said, "I have no need (to meet them). As for my cousin, he has slandered me and attacked my honour. And as for the one who is both my cousin and my in-law, he is the one who spoke (evil words) to me in Makkah..."

When the two men were told that they had been refused permission to enter upon the Prophet ﷺ, Abu Sufyaan ibn Al-Haarith, who had

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/286) and to *As-Seerah An-Nabawiyah* by Abu Faaris (pg. 406).

come with one of his sons, said, "By Allah, the Messenger of Allah will indeed give (me) permission (to enter), or I will indeed take hold of the hand of this son of mine, and then we will go out into the (barren) land (of the desert) and remain there until we die of thirst or of hunger." These words having been conveyed to him, the Messenger of Allah ﷺ softened his stance towards the two men and granted them permission to enter upon him.

This was certainly a magnanimous gesture on the part of the Prophet ﷺ, for throughout his war with the Quraish, Abu Sufyaan ibn Al-Haarith would often use his poetic talents to satirize and mock the Messenger of Allah ﷺ. And 'Abdulah ibn Umayyah was little better, for he once said to the Prophet ﷺ, "By Allah, I will not believe in you until you take to a ladder to the sky and then climb up to it, while I am looking at you; and until you return and bring with you a document along with four angels who bear witness to what you say. By Allah, even if you did that, I think that I still would not believe you."^[1]

Despite the seriousness of their crimes, the Prophet ﷺ forgave them, and both men embraced Islam. Abu Sufyaan ibn Al-Haarith ؓ atoned for his past poems by composing a beautiful poem in which he ؓ praised the Prophet ﷺ and spoke of how he had become guided by him. And it was only a short while later, during the Hunain Battle, that Abu Sufyaan ibn Al-Haarith ؓ proved his worth, achieving exemplary feats on the battlefield.

The other Abu Sufyaan, Abu Sufyaan ibn Harb, leader of the Quraish, also embraced Islam during the Makkah conquest. The Messenger of Allah ﷺ continued his journey towards Makkah until he reached Marr Adh-Dhahraan, where he ﷺ stopped in the evening to make camp. Marr Adh-Dhahraan is a valley that is situated approximately twenty-two kilometers outside of Makkah, towards the north.

Those days, the desert outside of Makkah was an open, vast space of uninhabited and undeveloped land; therefore, one could

^[1] Refer to *Ibn Hishaam* (1/295-300).

clearly see fires that were ignited many kilometers away. Being so close to Makkah—only twenty-two kilometers away—the Prophet ﷺ wanted to announce his arrival and put on a show of strength, and so he ordered the men of his army to light fires; in total, ten-thousand fires were lit that night. And when they made camp, the Prophet ﷺ ordered ‘Umar ibn Al-Khattaab ؓ to stand guard over the entry of their encampment.

Al-‘Abbaas ؓ realized that the situation had become critical for his people; they had been given respite for too long, and now might be the time for their destruction. Before it would be too late, he ؓ wanted to give them a chance to save themselves. He ؓ said to himself, “Alas the heavy morning of the Quraish (for it was then that they might be attacked)! By Allah, if the Messenger of Allah ﷺ enters Makkah by force before they come to him, asking him for a guarantee of safety, it will mean complete annihilation for the Quraish...” He ؓ mounted his mule and went out in search of someone who could convey news to Quraish’s leaders, so that they could come out to the Prophet ﷺ and ask that they be given a promise of safety; meanwhile, Abu Sufyaan ibn Harb, Hakeem ibn Hizaam, and Budail ibn Warqaa were outside of Makkah, trying to find out if anything important was happening in the area. That they didn’t know about the Muslim army meant that the Prophet ﷺ had managed to approach Makkah with an army of ten-thousand men without being detected, an amazing feat to say the least. When the three men saw the fires lighted in the distance, Abu Sufyaan said, “Never before have I seen so many fires and such a large encampment.” Budail said, “By Allah, that is the Khuzaa’ah tribe, for they are consumed with the idea of war (because of what Banu Bakr and the Quraish did to them).” Abu Sufyaan said, “Khuzaa’ah is too weak and too small to have such fires and such an encampment.”

Through the darkness of the night, Al-‘Abbaas ؓ both heard and recognized their voices. “O Abu Hanzalah (i.e., Abu Sufyaan)?” he said. “Abul-Fadl (i.e., Al-‘Abbaas ؓ)?” Abu Sufyaan responded. Al-‘Abbaas ؓ said, “Yes.”

Abu Sufyaan said, "May my father and mother be held ransom for you, what is the matter with you?"

"Woe upon you, O Abu Sufyaan," Al-'Abbaas ؓ said. "Here comes the Messenger of Allah ﷺ with his people. By Allah, alas the heavy morning that awaits the Quraish!" Abu Sufyaan said, "What can be done about the situation? May my father and mother be held ransom for you." Al-'Abbaas ؓ said, "By Allah, if he gains an upper hand over you, he will strike your neck; so climb onto the back of this mule, and I will take you to the Messenger of Allah ﷺ and try to secure your safety with him."

Whereas Abu Sufyaan climbed onto the back of the mule and returned with Al-'Abbaas ؓ to the Muslim encampment, his two companions returned from whence they came. Without a doubt, Al-'Abbaas ؓ was facing an uphill battle; what made matters worse, for him but especially for Abu Sufyaan, was the fact that 'Umar ؓ stood guard at the entry of the Muslim encampment.

Every time the two riders passed by one of the Muslim fires, the people there asked, "Who is it?" Everyone seemed to be on guard that night, for they were deep into enemy territory. But when they would see and recognize the mule of the Messenger of Allah ﷺ and Al-'Abbaas ؓ riding on it, they would say, "It is the uncle of the Messenger of Allah ﷺ upon his mule," and would then let him pass. But when he passed by the fire of 'Umar ibn Al-Khattaab ؓ, he ؓ was not so easily allowed to continue onwards. 'Umar ؓ asked, "Who is it?" And even when he recognized Al-'Abbaas ؓ, he came closer to see who was riding behind him. Upon seeing Abu Sufyaan sitting on the back of the mule, 'Umar ؓ exclaimed, "It is Abu Sufyaan, the enemy of Allah. All praise is for Allah, who has given me power over you when you have no pact or covenant (that guarantees your safety)."

Al-'Abbaas ؓ explained the purpose of his coming, but 'Umar ؓ was not satisfied and wanted to kill Abu Sufyaan right then and there. Finally, when the matter reached a critical juncture, it was decided that they were going to take the matter to the Prophet ﷺ. Al-'Abbaas ؓ rode quickly towards the Prophet's tent, and

'Umar ﷺ raced behind him in order to get there first.

No one was going to beat 'Umar ﷺ to the tent that day; he ﷺ was too excited about the opportunity that had just presented itself. He ﷺ entered upon the Prophet ﷺ and said, "O Messenger of Allah, here is Abu Sufyaan. Allah has given (us) the opportunity to kill him, when he has neither pact nor covenant (to save him). So give me permission to strike his neck." Al-'Abbaas ﷺ said, "O Messenger of Allah, I have indeed granted him protection." When 'Umar ﷺ continued to insist his point, Al-'Abbaas ﷺ said, "Take it easy, O 'Umar. For by Allah, had he been from Banu 'Adee ('Umar's clan), you would not have spoken such words. You are only doing this because you know that he is from the men of Banu 'Abd Manaaf."

To 'Umar ﷺ, this was an incorrect assumption. He ﷺ wanted to kill Abu Sufyaan not because of his lineage, but because he had shown enmity to Islam for many, many years, and had led the Quraish in many battles against the Muslims. Explaining to Al-'Abbaas ﷺ just how wrong he was in his assumption, 'Umar ﷺ said, "You take it easy, O 'Abbaas. For by Allah, you accepting Islam on the day that you accepted Islam was more beloved to me than for Al-Khattaab ('Umar's father) to have accepted Islam – even though he didn't embrace Islam. And that is only because I knew that your acceptance of Islam was more beloved to the Messenger of Allah ﷺ than Al-Khattaab's acceptance Islam – were he to accept Islam (though he never did)."

The Prophet ﷺ decided that enough was enough; tempers were flaring, and it would be best to decide upon the matter the following morning. He ﷺ said, "O 'Abbaas, take him to your things (i.e., the place where you made camp), and then bring him to me when you wake up in the morning." The following morning, Al-'Abbaas ﷺ and Abu Sufyaan returned to the Prophet ﷺ, who, upon seeing Abu Sufyaan, said, "Woe upon you, O Abu Sufyaan! Is it not time for you to know that none has the right to be worshipped but Allah?"

Abu Sufyaan responded, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble

you are! And how good and kind you are to your relatives! By Allah, I thought that had there been another god alongside Allah, he would have helped me up until now." The Prophet ﷺ said, "Woe upon you, O Abu Sufyaan! Has not the time arrived for you to know that I am indeed the Messenger of Allah?" He said, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble you are! And how good and kind you are to your relatives! As for this issue, by Allah, I still have some doubts in me about it at this very moment."

Al-'Abbaas ؓ said to Abu Sufyaan, "Woe upon you! Embrace Islam, before... (your neck is struck)." Abu Sufyaan then bore witness to the Testimony of Truth, thus officially announcing his entry into the fold of Islam. It was not with the same initial enthusiasm as others showed that Abu Sufyaan ؓ entered into the fold of Islam, but it was only the beginning, and he ؓ soon grew spiritually and embraced Islam wholeheartedly.

Initially, his friend Al-'Abbaas ؓ felt that he ؓ needed some encouragement, and so he ؓ went to the Prophet ﷺ and said, "O Messenger of Allah, verily, Abu Sufyaan is a man who loves honour, so bestow something of the sort upon him." Seeing the wisdom behind his uncle's advice, the Prophet ﷺ immediately put his advice into action, announcing, "Yes, whosoever enters the house of Abu Sufyaan is safe. Whosoever closes his door (the door to one's home) is safe. Whosoever enters the *Masjid* is safe." In short, everyone who remained indoors was safe, but the Prophet ﷺ mentioned Abu Sufyaan ؓ in particular as a way of bestowing honour upon him.

After Al-'Abbaas ؓ made the aforementioned suggestion, he turned to leave, but the Prophet ﷺ held him back for a moment, saying, "O 'Abbaas, confine him...beside the peak of the mountain (from where he would have a clear view), until Allah's army passes by so that he can see it."

Al-'Abbaas ؓ did as the Prophet ﷺ instructed, and both he ؓ and Abu Sufyaan ؓ stood and watched as the Muslim army marched by them. Tribe after tribe passed by, each with its unique

banner. Whenever a tribe passed by, Abu Sufyaan ؓ said, "O 'Abbaas, who are they?" In response to one such question, Al-'Abbaas ؓ said, "This is the Sulaim tribe?" Abu Sufyaan ؓ retorted, "What do I have to do with the Sulaim tribe (i.e., I have had no prior conflict with them)?" In response to another such question, Al-'Abbaas ؓ said, "This is the Muzainah (tribe)." And again, Abu Sufyaan said, "What do I have to do with the Muzainah." Finally, when the Messenger of Allah ﷺ passed by with his green battalion, which consisted of soldiers from the *Muhaajiroon* and the *Ansaar*, Abu Sufyaan ؓ said, "O 'Abbaas, who are these?" Al-'Abbaas ؓ responded, "This is the Messenger of Allah ﷺ among the *Muhaajiroon* and the *Ansaar*." Being completely in awe of them, Abu Sufyaan ؓ said, "No one has the might or strength to overcome these men! By Allah, O Abul-Fadl (i.e., Al-'Abbaas ؓ), the kingdom of your nephew has this day become great indeed." Al-'Abbaas ؓ responded, "O Abu Sufyaan, it is Prophethood (and not a kingdom)." "Yes, then it is that," said Abu Sufyaan.^[1]

Some of the Lessons and Morals of This Story

1) Abu Sufyaan ؓ knew that he was a fair target and that, according to the rules of just warfare, he merited death at the hands of the conquering army. He ؓ acknowledged that reality when he ؓ said to Al-'Abbaas ؓ, "What can be done about the situation? May my father and mother be held ransom for you." It was as if he was pleading for a solution. Then when he went to the Muslim encampment, his worst fears were realized when 'Umar ؓ threatened to kill him. On the following morning, when he met for a second time in two days with the Prophet ﷺ, instead of being told of his execution, banishment, or other such punishment, he ؓ was amazed to

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pgs. 518, 519, 520); to *Majma' Az-Zawaa'id* by Al-Haithamee, the Book of *Al-Maghaazee* and *As-Siyyar*, chapter, "The Battle of the (Makkah) Conquest"; to *Mo'jam At-Tabaraanee Al-Kabeer*; and to *As-Seerah An-Nabawiyah* by Ibn Hishaam.

hear the Prophet ﷺ invite him to Islam. He was overcome with emotion and, though still a disbeliever, could not help saying, "May my father and mother be sacrificed for you. How forbearing, gentle, generous, and noble you are! And how indeed good and kind you are to your relatives!" Every person who is invited to Islam has his individual needs; the Prophet ﷺ always dealt with individuals based on those needs. Abu Sufyaan ؓ was no exception; in fact, he ؓ needed more attention and reassurance considering the fact that he had been a revered chieftain for many years and was about to lose that status. In order to reassure him and make him firm upon Islam, the Prophet ﷺ announced, "Whoever enters the house of Abu Sufyaan is safe," which was tantamount to saying: Yes, Abu Sufyaan was a revered chieftain when he was a polytheist, but his status will not be forgotten so long as he becomes a sincere Muslim and strives for the cause of Islam.^[1] The Prophet ﷺ established an important principle in *Da'wah* (in propagating Islam) that Muslim preachers and teachers must emulate: Take care of the emotional and physical needs of the individual, and you are one step closer to bringing him to the truth.

- 2) When the Prophet ﷺ said, "O 'Abbaas, confine him...beside the peak of the mountain (from where he would have a clear view), until Allah's army passes by, so that he can see it," the Prophet ﷺ wanted to make the leader of the Quraish realize that resistance was futile and that the Muslim army had truly become powerful and well-organized. Just seeing the army pass by, the Prophet ﷺ knew, would completely wipe from Abu Sufyaan's mind the idea of foolishly resisting it. The Conquest of Makkah was special; the Prophet ﷺ wanted it to be peaceful: he ﷺ wanted not to physically attack Makkah's people, but to save them from polytheism and idol-worship. And that is why he ﷺ also ordered for fires to be lit; he ﷺ wanted the people of the Quraish to see the size of his army

^[1] Refer to *Qiraa'ah Siyaasah Lis-Seerah An-Nabawiyah* by Muhammad Ruwaas (pg. 245).

and to make it clear in their minds that a complete and unconditional surrender was the best and only option that was available to them. The Prophet's plan was a complete success, as is attested to by the following discussion that took place between Abu Sufyaan ؓ and Al-'Abbaas ؓ as the two of them saw the Muslim army marching by them: Abu Sufyaan ؓ said, "No one has the might or strength to overcome these men! By Allah, O Abul-Fadl (i.e., Al-'Abbaas ؓ), the kingdom of your nephew has this day become great indeed." Al-'Abbaas ؓ responded, "O Abu Sufyaan, it is Prophethood (and not a kingdom)." "Yes, then it is that," said Abu Sufyaan.

Al-'Abbaas's answer, "O Abu Sufyaan, it is Prophethood (and not a kingdom)," was a cogent response to anyone who might have thought that the Prophet ﷺ was trying to establish a kingdom for himself; the Prophet's mission was not to make a throne for himself, but to simply convey the message of Allah ﷻ to all of mankind. Every word he ﷺ spoke and every action he ﷺ performed attested to that fact.^[1]

^[1] Refer to *Al-'Abqariyyah Al-'Askariyyah Wa-Ghazawaat Ar-Rasool ﷺ* by Al-Liwaa Muhammad Farj (pg. 565).

The Prophet's Plan To Enter And Conquer Makkah

Distributing Duties Among The Various Leaders Of His Army

When the Prophet ﷺ reached Dhee Tuwaa,^[1] he ﷺ appointed leaders over the different battalions of his army and gave them important instructions regarding when and how they should enter Makkah. He ﷺ appointed Khaalid ibn Al-Waleed ؓ to lead the right flank of his army, and Az-Zubair ؓ to lead the left; and he ﷺ appointed Abu 'Ubaidah ؓ to lead the infantry.

The Prophet ﷺ asked Abu Hurairah ؓ to summon the *Ansaar*, and when they came running to him, he ﷺ said, "O people of the *Ansaar*, do you see the *Aubaash* of the Quraish?" 'Aubaash of the Quraish' referred to various tribes that the Quraish had hired to fight the Muslims; if the *Aubaash* would defeat the Muslims, the Quraish intended to take a share of the booty; and if the *Aubaash* lost, the Quraish intended to sign a treaty with the Muslims or to surrender and pay them some form of tax that would allow them to stay in Makkah. In response to the Prophet's question, the people of the *Ansaar* said, "Yes." He ﷺ said, "When you meet them tomorrow, look to exterminate them." The Prophet ﷺ then...placed his right hand over his left and said, "Your

^[1] Refer to *Ma'een As-Seerah* (pg. 389).

appointment is at As-Safaa.”^[1]

Furthermore, the Prophet ﷺ ordered Az-Zubair ibn Al-'Awwaam ؓ to lead the *Muhaajiroon* and their horsemen; to enter from Kidaa, the uppermost part of Makkah; to plant his banner at Al-Hujoon (a well-known place beside the graveyard of Makkah); and to not move from there until he received further instructions.

Khaalid ؓ led various tribes, such as Qudaa'ah and Sulaim, and he ؓ was instructed to enter Makkah from its lowermost point and to plant his flag beside the first houses he came across. And Sa'd ibn 'Ubaadah ؓ led the battalion of the *Ansaar*. Wanting to avoid as much bloodshed as possible, the Prophet ﷺ instructed his soldiers not to initiate fighting, but instead to fight only those who fought them. Every soldier and leader now knew his responsibility, and the army was ready to begin the task of marching into Makkah.

It was a wonderfully orchestrated plan, and the execution was equally admirable: the different Muslim battalions entered Makkah from its four sides at the exact same time. Almost all of the battalions met zero resistance. Attacked at the same time from all four sides, the Quraish had no time to even prepare for a resistance. If they had had any desire to put up a fight, it was now erased from their minds.

Only Khaalid's battalion faced resistance. A group of extremist fighters from the Quraish thought about fighting until the death, an idea they soon recognized to be extremely foolish. The resistance fighters consisted of certain allies of the Quraish as well as the likes of Safwaan ibn Umayyah, 'Ikrimah ibn Abee Jahl, and Suhail ibn 'Amr. And it was at a place called Al-Khandamah that they put up their last stand. They fired arrows and tried to put up a fight, and in response, Khaalid ؓ ordered his men to attack them. It was only a matter of minutes before Khaalid ؓ and his

^[1] Refer to *Saheeh Muslim*, chapter, "The Conquest of Makkah"; *Hadeeth* number: 1780.

soldiers put an end to the resistance, forcing its men to leave their posts and run for their lives. With the defeat of that weak resistance, the Muslims gained full control over all of Makkah.^[1]

One particular man's story, which is related in books of *Seerah*, speaks volumes about the ease with which the Muslims conquered Makkah: Himaas ibn Qais ibn Khaalid was from the Banu Bakr tribe, and he was busy mending his weapons in preparation for the upcoming battle with the Muslims. When his wife saw him working on his weapons – sharpening his arrows, sharpening the blade of his sword, mending his armour, etc. – she asked, “Why are you mending these things I see before me?” He said, “For Muhammad and his Companions.” She said that she didn't think that Muhammad ﷺ and his Companions ﷺ stood a chance in battle, and he responded, “By Allah, I indeed hope that I can bring some of them back and make them servants of yours!”

On the day of the Makkah Conquest, Himaas fought alongside 'Ikrimah's men, and in a matter of moments, he saw his fellow polytheists scattering about, with each man fleeing for safety. They were all terrified of Khaalid's battalion, and Himaas was no exception; he managed to escape and made his way back to his home with all of his limbs intact. His wife, upon seeing him, said, “But how about the things you said (in terms of you being able to defeat them easily)?” Acknowledging his earlier miscalculation, Himaas answered his wife with a poem, the first verse of which was, “Had you witnessed the Day of Al-Khandamah (Al-Khandamah was where the polytheists made their last stand), you would have seen Safwaan and 'Ikrimah take to flight,” which was tantamount to saying: If such brave fighters as Safwaan and 'Ikrimah ran away, how can you then blame me for doing the same?

The various leaders of the Muslim battalions were instructed to avoid bloodshed as much as possible. To achieve that end, they all shouted the same announcement as they entered Makkah: “Whoever enters the house of Abu Sufyaan is safe. Whoever

^[1] Refer to *Qiyaadatur-Rasool* ﷺ *As-Siyaasiyyah Wal-'Askariyyah* (pgs. 122, 123).

closes his door (upon himself) is safe. And whoever enters the *Masjid* is safe." Basically, the announcement intimated to the crowd that they were safe as long as they entered their homes and closed their doors. The same applied to all of the homes of Makkah (as well as to the *Masjid*), so why was Abu Sufyaan's home mentioned in particular? The primary reason for this we have hitherto mentioned: the Prophet ﷺ, based on Al-'Abbaas's suggestion, wanted to bestow upon Abu Sufyaan ؓ a special honour, in order to make him firm upon Islam. But there was an added benefit as well: Abu Sufyaan, having gained such an honour, would then try to convince others to surrender peacefully and to enter their homes. In this context, his cooperation as the chieftain of the Quraish was of great value; and cooperate he did! He ؓ ran into Makkah and called out as loudly as he could: "O people of the Quraish, here is Muhammad, coming to you with a force that you cannot withstand. So whoever enters the house of Abu Sufyaan is safe." His wife, Hind, took him by his moustache and spoke harsh words to him; Abu Sufyaan turned to the people and said, "Woe upon you! Do not be deceived by her, for indeed, an army has come that you cannot withstand. So whoever enters the house of Abu Sufyaan is safe!" The people said, "May Allah fight you! And what will your house avail us (for we are too many to all fit inside)?" He ؓ said, "Whoever closes upon himself his own door (i.e., of his own house), is safe. And whoever enters the *Masjid* is safe." The crowd of people dispersed, with some of them going to their homes, and others to the *Masjid*.^[1]

The Prophet ﷺ strove to enter from Kidaa, from the uppermost part of Makkah; he ﷺ hoped thereby to fulfill the promise of Hassaan ibn Thaabit ؓ, who informed the Quraish in a satirical poem that the army of Allah ﷻ would enter Makkah from Kidaa. One of the verses of Hassaan's poem described how women would strike the advancing horses with veils. When the Prophet ﷺ actually saw that happening as he ﷺ was about to enter Makkah, he ﷺ smiled at Abu Bakr ؓ and asked him, "O Abu

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/290).

Bakr, what did Hassaan say," and Abu Bakr ؓ repeated the verse for him.^[1]

A Humble Entry Into Makkah

On the day of the Makkah Conquest, the Messenger of Allah ﷺ was not attired in the garb of a pilgrim, for he was entering Makkah to conquer it, and not to perform *Hajj* or '*Umrah*'; and he ﷺ had upon his head a black turban. When he ﷺ saw the honour that Allah ﷻ was bestowing upon him that day, he ﷺ lowered his head, showing humbleness to Allah ﷻ; so low did he bend his head forward that his chin almost touched the middle part of his saddle. And as he ﷺ entered Makkah, he ﷺ recited Chapter "*Al-Fath* (the Victory)," feeling all the while thankful for the great blessing of victory. Eight years earlier, he ﷺ was forced by the Quraish to leave Makkah; and now he ﷺ was returning with an army of ten-thousand strong. The more the Prophet ﷺ thought about what he ﷺ was being blessed with, the more he ﷺ lowered his head and humbled himself for the sake of Allah ﷻ. He ﷺ entered Makkah on Friday morning, after the passing of twenty nights of Ramadan, in the year 8 H.^[2]

There was much about the Prophet's entry that was symbolic – symbolic of the teachings of Islam and of the significance of the conquest. For one thing, the Prophet ﷺ entered Makkah with Usaamah ibn Zaid ؓ sitting behind him on the same riding animal.^[3] Usaamah ؓ was the son of the freed slave of the Messenger of Allah ﷺ. Yes, it was the son of a freed slave, and not one of the children of Haashim or one of the nobles of the Quraish (and there were many of them), who had the honour of sitting behind the Prophet ﷺ. That action alone symbolized the justice and equality that were going to be integral parts of the new system of law in Makkah. Furthermore, the Prophet ﷺ lowered

^[1] Refer to *Maghaazee Al-Waaqidee* (2/831) and to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "The Battle of the Makkah Conquest."

^[2] Refer to *As-Seerah An-Nabawiyyah* by Abul-Hasan An-Nadawee.

^[3] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4289).

his head, which symbolized the nature of the conquest: It was intended not to put the Prophet ﷺ on a throne, but to raise the Word of Allah ﷻ above all else.

While entering Makkah, the Prophet ﷺ wanted to make sure that all of his men remained disciplined and followed his instructions to the letter. The possibility was there that some of them would be overcome by emotion and would attack Quraish's leaders in particular – and everyone else from the Quraish in general – to get revenge on them for the many years that they waged war against Islam. For the most part, the Muslim soldiers practiced self-restraint, but one particular member of the army was not able to control himself, and that was Sa'd ibn 'Ubaadah ؓ, a leader of one of the Muslim battalions. Sa'd ؓ said to Abu Sufyaan ؓ as he passed by him, "Today is a day of slaughter! Today, the Ka'bah will be deemed lawful (for fighting)." When the Prophet ﷺ was informed about what Sa'd ؓ had said, he ﷺ took away the banner he was carrying (for the leader of each battalion had a banner to carry) and handed it over to his son, Qais ibn Sa'd ؓ, and said, "On this day, Allah will honour the Ka'bah, and on this day, the Ka'bah will be covered (with a cloth)."^[1]

What the Prophet ﷺ did, given the circumstances, was profoundly wise. With the same action, he ﷺ managed to allay Abu Sufyaan's fears and to remove Sa'd ؓ from a position of leadership without hurting his feelings. True, Sa'd ؓ had made a mistake by saying what he ؓ said to Abu Sufyaan ؓ, which is why he needed to be dismissed from his position as leader of a battalion; but at the same time, it was neither necessary nor desirable to hurt his feelings, since his mistake stemmed from the fact that he became angry for Allah ﷻ, angry at the Quraish for fighting against the Messenger of Allah ﷺ for so many years. And so the Prophet ﷺ came up with an ideal solution, replacing Sa'd ؓ not with a member of the *Muhaajiroon*, but with a member

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "Where the Prophet ﷺ Planted the Banner on the Day of the Conquest"; *Hadeeth* number: 4280.

of the *Ansaar*, Sa'd's own son, Qais ؓ. Sa'd ؓ was saved from feeling bad about being demoted, since it is in the nature of man to want his son to become a good person and to succeed in life. Therefore, when Qais ؓ was being honoured with the banner of the battalion, Sa'd ؓ was being honoured as well.

The Prophet ﷺ entered Makkah, made his way to the Ka'bah, and performed *Tawaaf* (circuits) around it. In his hand he ﷺ had a bow, which he ﷺ then used for an important purpose. Both on the Ka'bah and around it were a total of three-hundred and sixty idols; the Prophet ﷺ began to thrust his bow at them, all the while saying:

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾ (٨١)

“And say: “Truth (i.e., Islamic Monotheism or this Qur'an or Jihaad against polytheists) has come and Baatil (Falsehood, i.e., Satan or polytheism, etc.) has vanished. Surely! Baatil is ever bound to vanish.” (Qur'an 17: 81)

﴿ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴾ (٤٩)

“Say (O Muhammad ﷺ): “The truth (the Qur'an and Allah's Inspiration) has come, and Al-Baatil [falsehood - Iblis (Satan)] can neither create anything nor resurrect (anything).” (Qur'an 34: 49)

He struck an idol, and it fell on its face, and then another idol, and it too fell on its face, a process that continued until all of the idols were broken. Then on the inside of the K'abah the Prophet ﷺ saw pictures and statues; he ﷺ gave the command, and they were all effaced and broken respectively. He ﷺ waited outside, refusing to enter until the job of removing the pictures was completed. As for one of the pictures, the polytheists claimed that it was a representation of Ibraaheem ؑ and Ismaa'eel ؑ with *Al-Azlaam* in their hands. *Al-Azlaam* were used like lots; the lot that was drawn would decide which course of action people would take regarding a given matter; one lot would have written on it, 'Do'; another would have written on it, 'Don't do'; and yet

another would have nothing written on it. If someone wasn't sure whether he should go on a journey or not, he would draw lots with the *Al-Azlaam* and would base his decision upon which lot was drawn. Upon seeing the picture, the Prophet ﷺ said, "May Allah fight them, they (the polytheists) indeed knew that neither of them (neither Ibraaheem nor Ismaa'eel) ever drew lots with them (with *Al-Azlaam*)."^[1]

The Prophet ﷺ then entered the Ka'bah, said, 'Allah is the Greatest,' in each of its corners, and prayed. Ibn 'Umar ؓ reported that the Messenger of Allah ﷺ entered the Ka'bah with Usaamah ؓ, Bilaal ؓ, and 'Uthmaan ibn Talhah ؓ, and then closed its door. The Prophet ﷺ remained inside for a while, and so Ibn 'Umar ؓ later asked Bilaal ؓ about what the Messenger of Allah ﷺ had done while he ﷺ was inside of the Ka'bah. Bilaal ؓ said that the Prophet ﷺ placed two pillars to his left, one to his right, and three to his back, and then prayed.^[2] At the time, the Ka'bah was supported by six pillars, so Bilaal ؓ was trying to explain where the Prophet ﷺ stood to pray while he ﷺ was inside of the Ka'bah.

The keys of the Ka'bah were with 'Uthmaan ibn Talhah before he embraced Islam; in fact, they had remained among his clan for generations. With the conquering of Makkah, 'Alee ibn Abee Taalib ؓ, a member of the Prophet's clan, Banu Haashim, wanted to be given the keys of the Ka'bah. But the Prophet ﷺ, upon exiting from the inside of the Ka'bah, gave them back to 'Uthmaan ibn Talhah ؓ instead, saying, "Today is a day of piety, faithfulness, and loyalty."^[3]

One day during the Makkan phase of his biography, the Prophet

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4288); chapter, "Where the Prophet ﷺ Planted the Banner on the Day of the Conquest."

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/61,62) and to *Saheeh Muslim*, chapter, "It Being Recommended to Enter the Ka'bah for the Pilgrim and for the non-Pilgrim, Praying Inside of It, and Supplicating in All of Its Corners."

^[3] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/61) and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

ﷺ had asked 'Uthmaan ibn Talhah for the keys to the Ka'bah. 'Uthmaan then answered with harsh and mean words. Therefore, on the Day of the Makkah Conquest, 'Uthmaan ﷺ could little expect that the Prophet ﷺ would entrust the keys of the Ka'bah to him. So when the Prophet ﷺ said to him, "O 'Uthmaan, perhaps you see that this key is in my hand today and that I may give it to whomsoever I please," 'Uthmaan ibn Talhah ﷺ responded, "Indeed the Quraish have today been destroyed and humiliated." The Prophet ﷺ said, "Nay, today the Quraish has become prosperous and strong." These words had a truly profound impact on 'Uthmaan ﷺ, who became instilled with hope and a sense that, yes, the situation of the Quraish was not deteriorating but improving for the better. The Messenger of Allah ﷺ presented the keys to him and said, "Take your key, O 'Uthmaan, for today is a day of piety, faithfulness, and loyalty. Take it perpetually as a time-honoured thing; no one will take it from you (from your clan, from your descendants) except for an unjust wrongdoer."^[1]

The Prophet ﷺ didn't want to take exclusive possession of the keys to the Ka'bah; no, he ﷺ didn't even want someone from the children of Haashim to take them. Many among the children of Haashim asked for them, first to exact revenge on 'Uthmaan's clan for opposing Islam for so many years, and second to achieve honour, distinction, and authority for their clan; yet that is not what the Prophet ﷺ wanted. He ﷺ instead wanted to be loyal and faithful even to those who had plotted against him in the past.^[2]

^[1] Refer to *Al-Maghaazee* (2/838) and to *Majma' Az-Zawaa'id* by Al-Haithamee (the Book of *Hajj*), chapter, "Regarding Makkah, the *Aadhaan*, Covering the Ka'bah, and Other Matters." At-Tabaraanee also related this narration in *Al-Kabeer* and *Al-Awsat*; however, one of the narrators of the *Hadeeth* was 'Abdullah ibn Al-Muammal. Ibn Hibbaan declared him to be authentic, adding that, "He sometimes makes mistakes." Ibn Mu'een declared him to be authentic in a *Hadeeth*, while another group of scholars declared him to be weak.

^[2] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 401).

Next came a moment that was profoundly inspiring to most and terrifying to the few who still resisted embracing Islam. At the behest of the Prophet ﷺ, Bilaal ؓ climbed on top of the Ka'bah and made the *Aadhaan* (i.e., the call for prayer). No sooner did Bilaal ؓ call out the first words of the *Aadhaan*, than everyone in Makkah became silent, listening attentively to his words, and feeling captivated, as if it were all a dream. Bilaal's words cast terror into the hearts of those who still opposed Islam, and they gave others cause to reflect; the former, faced with the echo of the *Aadhaan*, could do nothing but turn their backs and run away; and as for the latter, many among them embraced Islam.

More than eight years earlier, Bilaal's voice could only be heard as a whisper, as he ؓ continued to repeat under circumstances of severe torture, "One (i.e., there is only one True God: None has the right to be worshipped but Allah)! One! One!" On the Day of the Makkah Conquest, his voice was much louder than a whisper; it was the only voice that could be heard throughout Makkah as it reverberated throughout the city with the words, "Allah is the Greatest! Allah is the Greatest! I bear witness that none has the right to be worshipped but Allah. I bear witness that Muhammad is indeed the Messenger of Allah ﷺ..."

The Announcement Of A Universal Pardon (With A Few Exceptions)

For twenty years or so, the people of Makkah, especially its leaders, caused nothing but hardships for the Prophet ﷺ. They persecuted him while he ﷺ was in Makkah, and they waged war against him after he ﷺ migrated to Al-Madeenah. On the Day of the Makkah Conquest, the Prophet ﷺ had with him ten-thousand soldiers; with a simple command from the Prophet ﷺ, those soldiers could have, without much difficulty, killed all of Makkah's men, seized all of their property, and taken all of their women as captives. It was that simple, but something profoundly different happened: he ﷺ forgave them all (except for a few of them). While the people of the Quraish were gathered near the Ka'bah, awaiting judgment

regarding what should be done with them, the Messenger of Allah ﷺ said, "What do you think I will do with you?" They said, "You will do well by us, for you are a noble and generous brother, and a noble and generous nephew." He ﷺ said, "No reproach upon you this day; may Allah forgive you."^[1]

What, therefore, was the punishment of the Quraish? Nothing. Their lives were spared; their property and homes remained in their possession; no tax was imposed upon them. In short, they were not treated like the inhabitants of other conquered cities. This is because of the holiness and inviolability of their city. Based on what happened, the majority of scholars, both from the past and present, maintain that it is prohibited to sell land in Makkah and to rent out its houses; instead, its people can live in the space they need, and whatever is left over is for pilgrims and temporary visitors to Makkah who go there for worship. Other scholars, however, argue that it is permissible to sell land in Makkah and to rent out its houses; their proofs are strong, whereas the proofs of the proponents of the former view are weak and mainly comprise of narrations whose chains are disconnected.

Some People's Blood is Made Lawful

In dealings among human beings, mercy has its limits; if it goes beyond those limits, it can no longer be described as mercy, but as weakness, which is why the Prophet ﷺ did not forgive everyone. So yes, there were some exceptions to the universal pardon – somewhere between thirteen and nineteen people. The Prophet ﷺ ordered that they be killed upon sight, even if they were to be found clinging to the covering of the Ka'bah. Their crimes against Allah ﷻ and His Messenger ﷺ were too great, and it was feared that, in the aftermath of the conquest, they would sow dissension among the people in an attempt to undermine security in the

^[1] Related by Ibn Al-Jawzee in *Al-Wafaa*, by way of Ibn Abee Ad-Dunyaa; the narration, however, is weak to a certain extent. Also, refer to *Al-Mujtama' Al-Madane* by Al-'Umaree (pg. 179). And refer as well to *Takhreej Ahaadeeth Al-Aihyaa* by Al-Haafiz Al-'Iraaqee.

region.^[1] By gathering information from various reports, Al-Haafiz ibn Hajar (may Allah have mercy on him) put together their names in a single list that consisted of the following names: 'Abdul-'Uzzah ibn Khatal; two of his female singers who would attempt to insult the Prophet ﷺ in their songs; 'Abdullah ibn Sa'd ibn Abee Sarh; 'Ikrimah ibn Abee Jahl; Al-Huwairath ibn Naqeed; Maqees ibn Subaabah; Habbaar ibn Al-Aswad; and Saarah, a freed slave of the Banu 'Abdul-Muttalib tribe. Abu Ma'shar added Al-Haarith ibn Tulaatil Al-Khuzaa'ee to that list, and Al-Haakim added three others to it: Ka'ab ibn Zuhair, Wahshee ibn Harb, and Hind bint 'Utbah.^[2] Of these, some were actually killed; but others among them embraced Islam and repented for their past misdeeds; the people of the latter group were forgiven by the Prophet ﷺ and afterwards lived fruitful lives as good Muslims.^[3]

The Prophet's Speech on the Morning of the Conquest, and the People of Makkah Embrace Islam

On the morning of the Makkah Conquest, the Prophet ﷺ heard some disturbing news: his allies from the Khuzaa'ah tribe attacked and killed a polytheist from the Hudhail tribe in what turned out to be a revenge killing. The Prophet ﷺ became angry, stood up before the people in order to deliver a speech, and said, "O people, on the day He created the heavens and the earth, Allah made Makkah sacrosanct, and it shall remain sacrosanct by the divine decree of Allah until the Day of Resurrection. It is therefore not lawful for anyone who believes in Allah and the Last Day to spill blood in it, nor to cut one of its trees; such was not lawful for anyone before me, and such is not lawful for anyone after me. It has become lawful for me only during this hour, out of anger against its people. That hour having passed, it has now returned

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/451) and to *Taammulaat Fis-Seerah* (pg. 262).

^[2] *Fathul-Baaree*, the explanation of *Hadeeth* number: 4280.

^[3] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/451).

to its inviolability of yesterday. So let the present one among you convey this to the one who is absent. And whosoever says to you, 'Verily, the Messenger of Allah fought in it (in Makkah),' say (to him): 'Verily, Allah made it (fighting in Makkah) lawful for His Messenger, and He did not make it lawful for you. O people of Khuzaa'ah, raise your hands from killing.... As for the person you killed, I will indeed pay the blood money for his death. But whosoever kills after the time of me standing before you now, then the family of the murdered may choose between the best of two options (whatever they deem best): If they want, the murderer may be brought forward (for execution). And if they want, they can accept blood money for his murder (i.e., for the murder of their relative).'"^[1]

The universal pardon and the eventual pardon of those who were at first deemed lawful targets led to an extremely desirable result: out of their own volition, the men and women of Makkah, both the free people and the slaves among them, entered into the fold of Islam. Once they were pardoned, the people of Makkah were left to decide their faith, and they chose to enter into the fold of Islam. With the people of Makkah under the banner of Islam, others came to embrace Islam in throngs. The blessing was complete, and thankfulness to Allah ﷻ was in order:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُمْ كَانَ تَوَّابًا ③ ﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)

Men and women, the old and the young - they all pledged their

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/451); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Description of His Entry Into Makkah."

Islam to the Prophet ﷺ. The Prophet ﷺ sat down for them on Mount As-Safaa and had them make their pledges to him – pledges of obeying Allah ﷻ and His Messenger ﷺ to the utmost of their ability.

Mujaashai' ibn Mas'ood ؓ brought his brother, Mujaalid ؓ, and said to the Messenger of Allah ﷺ, "I have brought my brother to you so that you can accept his pledge to perform *Hijrah* (migration to Al-Madeenah)." But since the inhabitants of Makkah embraced Islam, there no longer remained any need for anyone to perform *Hijrah* from Makkah to Al-Madeenah, which is why the Prophet ﷺ responded, "The people of *Hijrah* (i.e., those who have migrated in the past) have taken exclusively for themselves that which is involved with it (i.e., the rewards of performing *Hijrah*)." Mujaashai' ؓ asked, "Then upon which matters will you take a pledge from him?" The Prophet ﷺ said, "I will take from him a pledge upon (the matters of) Islam, *Eemaan* (faith), and *Jihaad*."^[1]

Imam Bukhaaree (may Allah have mercy on him) related that the Messenger of Allah ﷺ said on the Day of the Makkah Conquest, "There is no *Hijrah* (migration – here referring in particular to the migration from Makkah to Al-Madeenah) after the Conquest (of Makkah); but there is still *Jihaad* and intention (i.e., there are still two good and valid reasons for one to leave one's homeland: to perform *Jihaad* and to leave based on a good intention, such as when one is fleeing from oppression in a land of disbelief and wants to move to a land wherein he can safely practice Islam). So when you are called upon to perform *Jihaad*, answer that call and go out (to perform it)."^[2]

One needs to understand this *Hadeeth* based on its context; its correct meaning is that, after the conquest of Makkah, there no longer remained any reason to migrate from Makkah to Al-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4305) and *Ahmad* in his *Musnad* (the *Musnad* of Jaabir ibn 'Abdullah ؓ).

^[2] *Saheeh Bukhaaree* and *Saheeh Muslim*. *Muslim* related it in the chapter, "The Pledge of Islam that was Made (by Many) After the Conquest of Islam" And *Bukhaaree* related it in the Book of *Al-Maghaazee* and *As-Siyyar*, *Hadeeth* number: 2783.

Madeenah. Islam became a powerful and stable force in Arabia, and people rushed to embrace Islam in crowds. That is not to say, however, that *Hijrah* as a general practice came to an end. For the *Hijrah* that involves migrating from a land of disbelief to a land of Islam, or from a land wherein one cannot practice Islam to a land wherein one can freely and openly practice Islam, remains a part of Islam's teachings and will continue to do so until the Day of Resurrection. *Hijrah* for Muslims may on occasion be compulsory, and it may on occasion be recommended – it all depends on the circumstances. That being said, *Hijrah* in general is not equal in status to the *Hijrah* that was performed by the Prophet's Companions ﷺ from Makkah to Al-Madeenah. The same, in fact, can be said about other acts of worship: *Jihaad*, for instance, is legislated until the Day of Resurrection, but *Jihaad* performed after the Makkah Conquest is not equal to the *Jihaad* performed before it. Those that performed *Jihaad* prior to the Makkah Conquest are of higher ranking and their rewards are greater. Allah ﷻ said:

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي
مَنْكُم مَّنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُوَلِيَّتِكِ أَعْظَمَ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ
بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَّ اللَّهُ الْحَسَنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾

“And what is the matter with you that you spend not in the 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)

When the Messenger of Allah ﷺ was finished accepting pledges from men, he ﷺ began to accept them from women. Among the women was Hind bint ‘Utbah ﷺ; she tried to conceal her identity, fearing that the Prophet ﷺ would see her and recognize her. She ﷺ had good reason to be afraid, for it was well known what she had done to Hamzah ﷺ after the Battle of Uhud. The women pledged

not to associate partners with Allah in worship, not to steal, not to fornicate or commit adultery, not to kill their children, not to bring forth a falsehood that they fabricated..., and not to disobey a command to do good. When the Prophet ﷺ said, "And not to steal," Hind ؓ said, "O Messenger of Allah, verily, Abu Sufyaan is a miserly man: he does not give me that which is enough for me and my children. So will I be sinning if I take something from his wealth without his knowing about it?" The Prophet ﷺ said, "Take from his wealth that which is sufficient for you and your children, based on *Ma'roof* (i.e., based on customs; or in other words, based on what is deemed sufficient as per the customs and norms of society)." And when the Prophet ﷺ said, "And not to fornicate or commit adultery," Hind ؓ said, "And does a free woman fornicate and commit adultery!" Such was the chaste nature of the Arab woman: for even when she was a polytheist, Hind ؓ was not able to imagine that a free woman would engage in illegal sexual intercourse. When Hind ؓ asked questions, she gave her identity away. Upon recognizing her voice, the Messenger of Allah ﷺ said, "You are indeed Hind bint 'Utbah?" She ؓ said, "Yes, so forgive me for what has happened in the past, and may Allah then forgive you." Hind ؓ was then pardoned by the Messenger of Allah ﷺ.

It is important to note that the Messenger of Allah ﷺ did not shake the hands of the women from whom he ؓ accepted pledges; in fact, he ؓ never shook or touched the hands of women who were not his immediate relatives (*Mahaarim*) or wives. Both in *Saheeh Bukhaaree* and *Saheeh Muslim* it is related that 'Aishah ؓ said, "No, by Allah, the hand of the Messenger of Allah ﷺ never touched the hand of a woman." According to the wording of one particular narration, she ؓ said, "He ؓ would take their pledges with words (only)."^[1]

[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/319); to Muhammad ﷺ by Muhammad Ridaa (Chapter, "The Pledge"); to *Saheeh Bukhaaree*, chapter, "When a Polytheist or Christian Woman Embraces Islam and is Married to a *Dhimmee* (a non-Muslim who lives in a Muslim country by agreement) or a *Harbee* (one who is from a people who are at war with Muslims); and to *Saheeh Muslim*, the Book of *Al-Imaarah*, chapter, "The Manner in Which a Pledge is Taken from a Woman."

Khaalid Ibn Al-Waleed ﷺ Is Sent To The Banu Jadheemah Tribe

The Messenger of Allah ﷺ sent Khaalid ibn Al-Waleed ﷺ to the Banu Jadheemah tribe and instructed him to invite its people to Islam. This mission took place in the month of Shawwaal, in the year 8 H, prior to the Hunain Expedition. Khaalid ﷺ had with him men from Banu Saleem, Mudlaj, the *Ansaar*, and the *Muhaajiroon*; in total, his unit consisted of three-hundred and fifty men.

When the people of Banu Jadheemah saw the approaching army, and more particularly, when they saw that Khaalid ﷺ was leading it, they took to their weapons. Khaalid ﷺ said, "Put down your weapons, for indeed, the people (i.e., the Quraish and many others) have embraced Islam."

One of the men of Banu Jadheemah, whose name was Jahdar, stood up and said, "Woe upon you, O people of Banu Jadheemah; he is indeed Khaalid! By Allah, the only thing that will follow our laying down of our weapons is imprisonment; and the only things that will follow that will be the striking of our necks. By Allah, I will never lay down my weapons." His people continued to try to calm him down until he was left with no choice but to lay down his weapons.

Khaalid ﷺ then ordered for their hands to be tied behind their backs; this command having been carried out, he ﷺ once again invited them to Islam. They did not properly say, "We have embraced Islam"; instead, they said, "We have changed our religion. We have changed our religion." Khaalid ﷺ began to kill some of them; meanwhile, some of the Muslim soldiers objected vehemently to Khaalid's actions. Khaalid ﷺ then placed each prisoner under the custody of one of his men; one day later, Khaalid ﷺ ordered for each Muslim to kill his prisoner. Some of the Muslims obeyed Khaalid's order; other, such 'Abdullah ibn 'Umar ﷺ, refused to carry out his order. The latter group, upon returning to the Messenger of Allah ﷺ, informed him about what had happened. The Messenger of Allah ﷺ became angry, raised

his hands towards the sky, and said, "O Allah, I do indeed absolve myself of what Khaalid did!"^[1]

An argument broke out between Khaalid ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ regarding the topic of what was done to some of the tribesmen of Banu Jadheemah, and harsh words were spoken between the two. 'Abdur-Rahmaan ؓ feared that Khaalid ؓ was motivated by the desire to exact revenge on behalf of his uncle Al-Faakaih ibn Al-Mugheerah, who was killed by Jadheemah during the pre-Islamic days of ignorance. Perhaps this was the argument that was referred to in *Saheeh Muslim* and other *Hadeeth* compilations, in a narration which states the following: There was some tension between Khaalid ibn Al-Waleed ؓ and 'Abdur-Rahmaan ibn 'Auf ؓ, and as a result, Khaalid ؓ swore at 'Abdur-Rahmaan ؓ. And the Messenger of Allah ﷺ then said, "Do not curse anyone from my Companions; for indeed, were one of you to spend the like of (i.e., the weight of) (Mount) Uhud in charity, it would not be equal to the *Mudd* (two handfuls) of what one of them gives, nor half that amount."^[2]

The Messenger of Allah ﷺ sent 'Alee ؓ to pay blood money for the men of Banu Jadheemah who were killed; he ﷺ even gave more than the normal amount in order to console the people of Banu Jadheemah for their dead relatives.^[3] Khaalid ؓ acted based on what he thought was right; he performed *Ijtihad*, which is to say that he tried to do what was right based on the knowledge that was available to him, and his *Ijtihad* turned out to be wrong. When a qualified person performs *Ijtihad*, he gets two rewards if he is correct, and one if he is wrong; and Khaalid ؓ was qualified, since he ؓ was the appointed leader of the unit. That he ؓ performed a

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/463) and to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Prophet ﷺ Sends Khaalid ibn Al-Waleed ؓ to Banu Jadheemah."

^[2] Refer to *As-Seerah An-Nabawiyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 579) and to *Saheeh Bukhaaree*, chapter, "The Prophet's Saying: 'Had I Taken a *Khaleel*'"

^[3] The chain of this narration is weak to a certain extent; refer to *As-Seerah An-Nabawiyah Fee Daw Al-Masaadir Al-Asliyyah* (pg. 579).

valid, albeit incorrect, *Ijtihad* is proven by the fact that the Prophet ﷺ did not punish him for his actions.^[1]

Destroying The Houses of Idols

Although the idols of Makkah were destroyed, the job of destroying idols in Arabia was far from completed. Scattered throughout Arabia were temples that were built for specific idols, at least one of which was the very same idol that was worshipped by the people of Noah. Since the Prophet's goal was to rid all of Arabia of polytheism – and, for that matter, to rid the entire world of polytheism – the destruction of all idols was a must, especially considering the fact that the Muslims were now strong enough to destroy those idols uncontested.

1) Khaalid ibn Al-Waleed ؓ is Sent to Destroy Al-'Uzzah

Led by Khaalid ibn Al-Waleed ؓ, a unit consisting of thirty horsemen set out to destroy the idol that was most revered by the Quraish and all Arabs – Al-'Uzzah. When the unit reached Al-'Uzzah in the region of Nakhlah, Khaalid ؓ destroyed both the idol and the structure that held it, all the while repeating the words: "Disbelief in you, and no glory to you. Verily, I see that Allah has humiliated you."^[2]

With their mission seemingly completed, Khaalid ؓ and his men returned to the Messenger of Allah ﷺ and reported to him their success. He ﷺ said to Khaalid ؓ, "Did you see anything (else)?" Khaalid ؓ said, "No."^[3] The Prophet ﷺ said, "Return, for indeed, you have not done anything."^[4] Somehow, Khaalid ؓ

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 579).

^[2] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 282); to *Majma' Az-Zawaa'id*, by Al-Haithamee, *The Book of Al-Maghaazee Was-Siyyar*, chapter, "The Battle of the (Makkah) Conquest"; and to *Majma' At-Tabaraanee Al-Kabeer*.

^[3] Refer to *Al-Maghaazee* (2/874).

^[4] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 282); and to *Majma' Az-Zawaa'id* by Al-Haithamee, *The Book of Al-Maghaazee Was-Siyyar*, chapter, "The Battle of the Makkah Conquest." And *At-Tabaraanee* related it; however, one of the narrators is Yahyaa ibn Al-Mundhir, who is weak.

had not completed his mission, and he ﷺ was at once eager to find out what he had missed out on and angry with himself for having failed the first time around.

Upon returning to the former site of the Al-'Uzzah idol, Khaalid ﷺ was seen by Al-'Uzzah's custodians, who, upon recognizing him, ran away to a nearby mountain, all the while screaming, "O 'Uzzah, drive him mad. O 'Uzzah, make him blind in one eye." Much to Khaalid's surprise, he was then met by a naked woman, whose hair was disheveled, and who was pouring dirt over her head. Khaalid ﷺ approached her and killed her with a single blow of his sword. He ﷺ then returned to the Messenger of Allah ﷺ and informed him about the completion of his mission. And confirming that Khaalid ﷺ had indeed completed the mission this time around, the Prophet ﷺ said to him, "That indeed was Al-'Uzzah."

2) Sa'd ibn Zaid Al-Ash-halee ﷺ is Sent to Manaat

Mana'at was an idol that was located along the shore of the red sea, near a place called Qadeed, which was situated somewhere between Makkah and Al-Madeenah; and Qadeed was part of a region known as *Al-Mushallal*. Mana'at was previously worshipped by the Aus, the Khazraj (before they embraced Islam), the Ghassaan, and other tribes as well. The people that worshipped Mana'at would go to it in order to inaugurate their pilgrimage to Makkah. To distinguish it from other idols, to show their love and adoration of it, and to glorify it, they would not perform circuits between As-Safaa and Al-Marwah. It was the way of their forefathers: whoever inaugurated his pilgrimage from Mana'at would not walk circuits between As-Safaa and Al-Marwah.^[1] And this remained their custom until they embraced Islam. When they later went with the Prophet ﷺ in order to perform *Hajj*, they mentioned their old custom to the Prophet ﷺ, and Allah ﷻ then revealed the following Verse:

^[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyah* (pg. 286).

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾ (١٥٨)

“Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawaaf) between them (As-Safaa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.” (Qur’an 2: 158)

As we discussed in the first chapter of this work, the first person who introduced idols such as Manaaf into Arabia was ‘Amr ibn Luhai Al-Khuzaa’ee,^[1] who was alive many generations before the advent of Islam. After the passing of many years, when Makkah was conquered, the Prophet ﷺ sent a man to go to Manaaf. Ironically, that man, Sa’d ibn Zaid Al-Ashhalee ؓ, was from the people who used to worship Manaaf. Sa’d’s unit consisted of twenty horsemen, and their mission was clear and simple: to completely destroy Manaaf.^[2]

When Sa’d ؓ and his men reached their intended destination, they were met by Manaaf’s custodian, who asked, “What is it that you want?” “The destruction of Manaaf,” Sa’d ؓ said, matter-of-factly. The custodian said, “Go ahead.” Sa’d ؓ approached the idol, and a naked black woman came out to him. Her hair was disheveled, she was saying evil words, and she was beating her chest.^[3] The custodian, with an air of complete confidence, called out to her, “Manaaf, take care of these men who are disobedient to you.” But his words and her appearance had no impact whatsoever on Sa’d ؓ, who approached her and killed her with a single blow of his sword. He ؓ and his Companions ؓ then made their way to the actual idol of Manaaf and destroyed it, after

[1] Refer to *As-Saraayah Wal-Bu’ooth An-Nabawiyah* (pg. 287).

[2] Refer to *At-Tabaqaat* (2/146).

[3] Refer to *At-Tabaqaat* (2/146).

which they returned to the Messenger of Allah ﷺ.^[1]

3) 'Amr ibn Al-'Aas ؓ is Sent to Suwaa'

Allah ﷻ said about the people of Noah:

﴿وَقَالُوا لَا نَذَرُنَّ آلِهَتِكُمْ وَلَا نَذَرُنَّ وِدًّا وَلَا سُوعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

﴿٢٣﴾

"And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa, nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols).'" (Qur'an 71: 23)

One of the very same idols that is mentioned in this Verse and that was worshipped by the people of Noah later became the idol of the Hudhail tribe.^[2] For generations, the people of Hudhail worshipped it, glorified it, and even performed pilgrimage to it.^[3] This all changed after the conquest of Makkah, when the people of Hudhail, among many other crowds of people, entered into the fold of Islam. Nonetheless, the actual idol of Suwaa' needed to be destroyed, and to achieve that aim, the Prophet ﷺ dispatched a unit that was headed by 'Amr ibn Al-'Aas ؓ.

'Amr ؓ later recounted what then took place: "When we reached it (Suwaa'), its caretaker was there, and he asked us, 'What do you want?' I said, 'The Messenger of Allah ordered me to destroy it.' He said, 'You will not be able to do that.' I asked, 'And why is that?' He said, 'Because you will be prevented from doing so.' I said, 'Even until this moment you are upon falsehood! Woe upon

^[1] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 288). Its author, Dr. Buraikak Al-'Umaree said, "From the perspective of the *Hadeeth* sciences, this narration is weak; nonetheless, from a historical point of view, one can be comfortable with it since the compilers of *Hadeeth* books mention that the Messenger of Allah ﷺ sent certain units to destroy idols in the Arabian Peninsula. And one should not say that Manaaf was an exception; that was not possible, for it was one of the most popular of idols in the Peninsula."

^[2] Refer to *As-Saraayah Wal-Bu'ooth An-Nabawiyyah* (pg. 292).

^[3] Refer to *Subulur-Rashaad* by Ash-Shamee (6/303).

you! Does it hear? Or can it see?' I approached the idol and broke it (into pieces), and I gave a command to my Companions, and they destroyed the edifice that was constructed for it, though they found nothing inside. I then said to the custodian, 'Now what do you think?' He replied, 'I indeed submit to Allah.'"^[1] This and other similar missions marked the end of idol-worship in the Arabian Peninsula.

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (2/870) and to Muhammad ﷺ by Muhammad Ridaa, chapter, "The Unit of 'Amr ibn Al-'Aas ؓ to Suwaa'."

Lessons And Morals

The Tafseer (Explanation, Meanings) Of Chapter An-Nasr, And The Fact That It Signaled The Death Of The Messenger Of Allah ﷺ

'Aishah ؓ said, "The Messenger of Allah ﷺ would frequently say, 'How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him.' I said, 'O Messenger of Allah, I see that you are frequently saying: How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him.' He ﷺ said, 'My Lord informed me that I would see a sign among my nation and that when I would see it, I should frequently say: How perfect Allah is! All praise is for Allah. I ask Allah to forgive me and I repent to Him. And I have indeed seen that sign:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③ ﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)^[1]

^[1] Saheeh Muslim, the Book of prayer, chapter, "What is Said During the Bowing and Prostrating Positions of the Prayer (1/351).

Commenting on these Verses, Imam Al-Qurtubee (may Allah have mercy on him) said, "This refers to when Makkah was conquered and the Arabs said, 'Lo! Muhammad has come out victorious over the people of the inviolable city, the very same people that Allah had protected from the people of the elephant (Abraha and his army). Therefore, you (i.e., you Arabs) have not the power to overcome him (i.e., the Prophet ﷺ).' They then came, nation after nation (i.e., tribe after tribe) to embrace Islam in crowds." According to one account, the Arabs would say to one another before the Conquest of Makkah: "Leave him (i.e., the Prophet ﷺ) to fight it out with his people. For indeed, if he comes out victorious over them, then he ﷺ is a truthful Prophet." Then when the people of the Quraish were defeated, many tribes came to announce their entry into the fold of Islam.

In another regard, chapter *An-Nasr* is considered to be the farewell Chapter of the Qur'an - it has actually been called "The Farewell Chapter" - for it announced, or at least alluded to, the imminent death of the Prophet ﷺ.^[1] Ibn 'Abbaas ؓ related that 'Umar ؓ used to take him to gatherings that the venerable fighters of Badr ؓ would attend. Some of them were bothered by the fact that 'Umar ؓ would bring along with him someone who was so young. One day, they ؓ said to 'Umar ؓ, "Why do you bring him to us, when we have children just like him (that we can bring as well)?" 'Umar ؓ wanted to prove Ibn 'Abbaas's worth and, notwithstanding his young age, his profound understanding of the religion. So one day, 'Umar ؓ brought Ibn 'Abbaas ؓ along with him to their gathering, and he ؓ asked everyone that was present, "What do you say about the saying of Allah:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُمْ كَانَ تَوَّابًا ③ ﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah), and you see

^[1] Refer to *Hadeeth Al-Qur'an Al-Kareem 'An Ghazawaat Ar-Rasool ﷺ* (2/572).

that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives?."

Some of them remained silent, giving no response, while others among them said, "(In this Chapter) we are ordered to praise Allah and to ask for His Forgiveness when we are helped and are granted victory." Then, in front of everyone, 'Umar ؓ said to Ibn 'Abbaas ؓ, "Is that what you say (i.e., think), O Ibn 'Abbaas?" 'Abdullah ibn 'Abbaas ؓ replied, "No," probably being too shy to say anything else without first being asked. So 'Umar ؓ asked him, "Then what do you say?" 'Abdullah ibn 'Abbaas ؓ said, "It is the death of the Messenger of Allah ﷺ that Allah is informing him about. Allah ﷻ said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ①﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)."

That is as if to say: That is the sign of your (imminent) death..." 'Umar ؓ said to Ibn 'Abbaas ؓ, "What I know from this (Chapter) does not go beyond what you have just said."^[1]

Sayyid Qutub mentioned an interesting point in regard to the Verse:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ①﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)."

Victory here is defined very precisely: It is when "the Help of Allah (comes to you)." Victory here is not described as being something that the Prophet ﷺ or his Companions ؓ had any control over; it was not up to them to decide the time and the place for victory; instead, victory came from Allah ﷻ only; it was

^[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4294).

enough for them that Allah ﷻ allowed for victory to occur at their hands, but that, and nothing more, was their share in the victory that Allah ﷻ blessed them with. This, to be sure, was a profound lesson in humility that Allah ﷻ was instilling into the minds of the believers.

Stories Of Individuals Who Finally Came Around And Embraced Islam

1) Suhail ibn ‘Amr ﷺ

When the Messenger of Allah ﷺ defeated the Quraish, people within Makkah reacted in different ways. After initially taking refuge in their homes, most people later came out and heard the Prophet ﷺ address Makkah’s inhabitants and announce the universal pardon that he ﷺ was granting them all. Suhail ibn ‘Amr was among the minority - those who had been so much in the forefront in the war against Islam that being forgiven by the Prophet ﷺ was, in their minds, highly unlikely. So no sooner did Suhail hear about the Prophet’s entry into Makkah than he raced to his home, entered it, and locked the front door.

Suhail did not, however, give up hope altogether; he sent his son out, giving him the following instructions: “Go and ask Muhammad ﷺ to give me a guarantee of safety, for I fear that I will otherwise be killed.” From Suhail’s perspective, he had very good reason to be afraid; as his son went out, he began to contemplate all of the things he had done in Quraish’s war against the Prophet ﷺ. For one thing, he fought on the side of the Quraish at Badr and Uhud; in fact, every time the Quraish went out to fight against the Muslims, he was present among them. And at Al-Hudaibiyyah, it was Suhail who had agreed to the terms of the Al-Hudaibiyyah Treaty with the Prophet ﷺ, and he had certainly said some objectionable and offensive things to the Prophet ﷺ on that day.

While Suhail was left alone to think about his predicament, his son, ‘Abdullah, was with the Prophet ﷺ and said to him, “O

Messenger of Allah, will you guarantee his safety?" The Prophet ﷺ said, "Yes, he is safe by the guarantee of Allah, so let him come out!" The Prophet ﷺ then said to the Companions ﷺ that were gathered around him, "Whoever meets Suhail ibn 'Amr must not (even) look at him with a sharp (and angry) stare, so let him come out.... Indeed, Suhail possesses both nobility and a sound mind; someone like him should not be ignorant of Islam..."

'Abdullah ibn Suhail ﷺ came home with the good news. And while he did not respond by announcing his entry into the fold of Islam, Suhail did say about the Prophet ﷺ, "By Allah, both when young and old, he has always remained righteous and faithful." As for accepting Islam, Suhail remained undecided for a while. He was still a polytheist when he went out with the Prophet ﷺ to Hunain, but then he ﷺ finally embraced Islam at a place called Al-Jai'raanah.^[1]

The Prophet's character impressed both followers and enemies alike. Even while he was still a polytheist, Suhail could not help but acknowledge the Prophet's wonderful character, saying about him, "By Allah, both when young and old, he has always remained righteous and faithful." True, it took long for Suhail to become a Muslim, but once he ﷺ did do so, he began immediately to make up for what he had missed out on in the past – and the way he did that was to perform many good deeds. Az-Zubair ibn Bakkaar said, "Afterwards (i.e., after he embraced Islam) Suhail prayed, fasted, and gave charity frequently. He ﷺ even went out with his group to Ash-Sham in order to fight in the way of Allah. And it is said that he would fast and pray during the night so much that his face turned pale; and he ﷺ would cry a great deal when he ﷺ would hear the Qur'an being recited; also on the Day of Al-Yarmook, he was the leader of *Kirdoos* (a battalion that consisted of many, many people)."^[2]

^[1] Refer to *Maghaazee Al-Waaqidee* (2/846, 847) and to *Al-Mustadrak* by Al-Haakim (3/381).

^[2] Refer to *Siyyah 'Alaam An-Nubalaa* (2/195).

2) Safwaan ibn Umayyah ؓ

Like Suhail ibn 'Amr ؓ, Safwaan ibn Umayyah feared that he would be killed upon sight; but unlike Suhail, Safwaan was completely bereft of hope. He ran away from Makkah until he reached Ash-Shu'aibah, a port that was situated near Jeddah and that was often used by the inhabitants of Makkah. His plan seemed to be that he wanted to kill himself rather than be killed at the hands of the Muslims, and perhaps that explains why he took no one with him except for his servant, Yasaar.

Safwaan saw a person coming behind him from the distance, and he could not believe that someone had actually pursued him so far outside of Makkah. Whoever it was, thought Safwaan, he was certainly closing in for the kill.

"Woe upon you!" Safwaan said to Yasaar. "Go and see who it is." Yasaar soon told him that it was 'Umair ibn Wahb ؓ that was approaching. Safwaan said, "What shall I do to 'Umair? By Allah, he has come only because he wants to kill me. Muhammad has indeed come out victorious over me."

When the two men were face to face, Umayyah said, "O 'Umair, is it not enough what you have already done to me? You have made me take the burden of your debts and of your family, and now you want to come and kill me!"

"O Abu Wahb (i.e., Safwaan)," said 'Umair ؓ, "May I be held ransom for you! I have come to you from the most righteous of people and the kindest and most faithful of people towards his relatives."

'Umair ؓ had come not to kill Safwaan, but to save him, and to give him a chance to return to Makkah under the guaranteed protection of the Messenger of Allah ﷺ. For prior to leaving Makkah, 'Umair ؓ had said to the Messenger of Allah ﷺ, "O Messenger of Allah, the chief of my people has taken to flight with the intention of casting himself into the sea. He feared that you would not guarantee his safety. May my mother and father be held ransom for you!" The Messenger of Allah ﷺ had answered

him, "I have indeed guaranteed for him his safety." And that is what had prompted 'Umair ؓ to leave Makkah and to go after Safwaan.

"Verily, the Messenger of Allah has guaranteed for you your safety," 'Umair ؓ said to Safwaan.

"No, by Allah," Safwaan said, "I will not go back with you until you bring me a sign that I will recognize." 'Umair ؓ returned to the Messenger of Allah ﷺ and said, "O Messenger of Allah, I went to Safwaan and found out that he was running away with the intention of killing himself. I told him about your guarantee of safety, and he said, 'I will not go back with you until you bring me a sign that I will recognize.'" The Messenger of Allah ﷺ said, "Take my turban."

'Umair ؓ departed immediately with the turban and upon reaching Safwaan, he ؓ said, "O Abu Wahb, I have indeed come to you from the best of people, the kindest and most faithful of people to his relatives, the most righteous of people, and the most forbearing of people. His honour is your honour, his strength is your strength, and his dominion is your dominion; he is the son of your mother and father (i.e., you have the same forefathers, and you are from the same tribe). Within yourself, (try to) remember Allah (and, in the process, come to a realization of the truth)."

"I fear that I will be killed," said Safwaan.

"He has invited you to enter into the fold of Islam. If you are pleased with that, then fine; otherwise, he will give you a period of two months to decide. (And do not worry, for) he is the most faithful and righteous of people." 'Umair ؓ then mentioned the turban, saying that it was the one that the Prophet ﷺ had attired himself with on the day of the Makkah Conquest, and asking whether he would recognize it. Safwaan replied, "Yes, take it out." 'Umair ؓ complied, and Safwaan said, "Yes, that is it!"

No longer requiring any coaxing, Safwaan returned to Makkah. His arrival there coincided with the congregational 'Asr prayer

that was being performed in the *Masjid*. Seeing everyone praying, Safwaan asked Umayyah ﷺ how prayers they performed every day, and Umayyah ﷺ answered, "Five prayers."

"And does Muhammad ﷺ lead them in prayer?" Safwaan asked. "Yes," replied Umayyah ﷺ. As soon as the Prophet ﷺ said, "*Assalaamu 'Alaikum Wa Rahmatullah*," signaling the end of the prayer, Safwaan called out, "O Muhammad, verily 'Umair ibn Wahb came to be with your robe (which the Prophet ﷺ had used as a turban) and claimed that you invited me to come to you. He said that, if I am pleased with matter (i.e., if I decide to embrace Islam), then that is fine; otherwise, you will give me two months to decide."

"Descend (from your riding animal), O Abu Wahb," the Prophet ﷺ said.

"No, by Allah, not until you make the matter clear to me," said Safwaan.

"Rather, you will be given a period of four months to decide," the Prophet ﷺ said, upon which Safwaan descended from his riding animal.

Later on the Messenger of Allah ﷺ went out towards the Hawaazin tribe on an important expedition; Safwaan, who was still a disbeliever, decided to go out with him and to see what would happen. Before departing from Makkah, the Prophet ﷺ asked Safwaan to loan him his weapons. "Do I have a choice in the matter? Or am I being forced to give them up?" asked Safwaan. The Prophet ﷺ made it clear to him that it was only a loan, which would be later returned to him, and Safwaan then agreed to lend him one-hundred suits of armour.

Safwaan witnessed the expeditions to both Hunain and At-Taaif; later, when the Prophet ﷺ returned to Al-Jai'raanah, Safwaan ibn Umayyah was with him and was amazed at the huge quantities of war spoils that they had been amassed by the Muslim army. Safwaan began to stare at one particular mountain pass that was filled with livestock. While Safwaan was thus staring in

amazement, the Prophet ﷺ looked at him closely and said, "O Abu Wahb, do you have a liking for this mountain pass?" Safwaan replied, "Yes." The Prophet ﷺ said, "It and all that is in it is yours." At that moment, Safwaan said, "Only the soul of a Prophet would be content to give away so much in this manner. I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger." So right then and there, he ﷻ embraced Islam.^[1]

From the time the Prophet ﷺ entered Makkah, he ﷺ tried to attract Safwaan ibn Umayyah to Islam, first by guaranteeing his safety, then by giving him four months to decide what he wanted to do, and finally by giving him a gift that no common person - and by common, I mean someone who is not a Prophet - would ever give away. The Prophet ﷺ first gave him one-hundred camels, which he ﷺ also gave to a number of Quraish's chieftains; and after that, he ﷺ gave him an entire mountain pass full of camels and sheep, at which point Safwaan ﷻ said, "Only the soul of a Prophet would be content to give away so much in this manner." Safwaan ﷻ embraced Islam on the spot and later described what was going on in his mind at the time: "By Allah, the Messenger of Allah ﷺ gave me what he gave me at a time when he was the most hated person to me, and then he ﷺ continued to give me until he became the most beloved of people to me."^[2]

3) 'Ikrimah ibn Abee Jahl ﷻ

After the death of his father, Abu Jahl, 'Ikrimah continued where his father had left off and assumed a leadership role among the Quraish in their war against the Prophet ﷺ; in fact, 'Ikrimah became consumed with one purpose and one purpose only: to avenge the death of his father by destroying the Prophet ﷺ and his Companions ﷺ. It is no wonder, therefore, that the universal

^[1] Refer to *Maghaazee Al-Waaqidee* (2/853-855) and to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "The Battle of the (Makkah) Conquest."

^[2] *Saheeh Muslim*, the Book of Virtues, *Hadeeth* number: 2313.

pardon bestowed after the Makkah conquest did not apply to 'Ikrimah; no, he was a wanted man and was to be killed upon sight, even if he were to be found hanging on to the curtain of the Ka'bah.

'Ikrimah knew where he stood, and so he ran away towards Yemen; meanwhile, back in Makkah, his wife, Umm Hakeem, went to the Prophet ﷺ and said, "O Messenger of Allah, 'Ikrimah has ran away from you and has went to Yemen. He feared that you would kill him, so guarantee for him his safety." The Messenger of Allah ﷺ said, "He is safe (to return)."

Umm Hakeem ؓ had no idea how far her husband had gotten, but she ؓ was determined to catch up to him and give him the good news. So taking along with her a Roman slave that belonged to her, Umm Hakeem ؓ went out to search for her husband. On the way, however, her servant tried to seduce her and take advantage of her; in order to buy some time, she promised to soon satisfy his wants, but she made it clear that he would have to wait. His evil desire was never satisfied, for she ؓ was able to save herself from him when she reached a district in 'Akk and called out to its people for help. They apprehended her servant and tied him up, and she ؓ bravely continued onwards towards her destination.

By the time Umm Hakeem ؓ caught up to 'Ikrimah, he was on one of the shores of Tihaamah; in fact, he was already on a boat and was ready to set sail. One of the men on his boat said to him, "Save yourself!" "What should I say (or do)?" asked 'Ikrimah. The man said, "Say: None has the right to be worshipped but Allah." 'Ikrimah said, "It is only from those words that I am running away!"

It was while the two men were having this discussion that Umm Hakeem ؓ arrived. She pleaded with 'Ikrimah not to leave, saying, "O cousin, I have come to you from the best of people, the most faithful of people, and the kindest and most generous of people towards his relatives. Do not destroy yourself!" He stopped, thus allowing her to reach him. She ؓ then said, "I have

indeed obtained a guarantee of safety for you from Muhammad, the Messenger of Allah ﷺ."

"You did that?" 'Ikrimah asked.

"Yes," she replied. "I spoke to him and he guaranteed your safety." 'Ikrimah decided to return with her, and he asked her, "What happened with your Roman servant?" She told him what happened, and he became so angry that he went to the imprisoned servant and killed him. It should be duly noted that 'Ikrimah had not as of then embraced Islam.

As 'Ikrimah was approaching Makkah, the Messenger of Allah ﷺ said to his Companions ؓ, "'Ikrimah ibn Abee Jahl is coming to you as a believer and a *Muhaajir* (one who migrates for the sake of Allah ﷻ), so do not curse his father. For indeed, a curse made against the dead only serves to harm the living, while it does not reach the dead."

A striking aspect of this story is that, when 'Ikrimah wanted to engage in sexual relations with his wife, she refused, saying, "You are indeed a disbeliever, and I am a Muslim." He responded, "That which prevents you from coming to me must indeed be a matter of great import."

Later, upon seeing 'Ikrimah approaching, the Prophet ﷺ leaped towards him, outwardly showing how happy he was to see him. The Messenger of Allah ﷺ sat down, but 'Ikrimah remained standing; and his wife, covered in a veil, was present as well.

"O Muhammad," 'Ikrimah began, "she told me that you have indeed guaranteed my safety."

"She spoke the truth," the Prophet ﷺ said. "You are safe."

"O Muhammad, what is it that you invite (me) to do?"

"I invite you to bear witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah, to establish the prayer, to pay *Zakaat*...", and he ﷺ continued to mention the deeds that are required of a Muslim.

"By Allah," 'Ikrimah said, "You invite only to the truth and to that which is good and beautiful. By Allah, even before you

invited people (to the truth), you were the most truthful among us in speech, and the most faithful and righteous among us." He ﷺ then said, "Verily, I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed His Slave and Messenger." The Prophet ﷺ was greatly pleased by 'Ikrimah's entry into the fold of Islam.

'Ikrimah ﷺ then asked, "O Messenger of Allah, teach me the best thing that I can say." The Prophet ﷺ said, "Say: I bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger."

"Then what?" 'Ikrimah asked.

The Messenger of Allah ﷺ said, "Say: I make Allah bear witness, and I make those who are present bear witness that I am a Muslim, a *Muhaajir* (one who migrates for the sake of Allah), and a *Mujaahid* (one who struggles for the cause of Allah)." 'Ikrimah ﷺ immediately obeyed the Prophet ﷺ and said those words.

The Messenger of Allah ﷺ said, "You will not ask me for anything that I would give to someone, except that I will give it to you." 'Ikrimah ﷺ said, "Then I ask you to ask Allah to forgive me for every time I showed enmity towards you, for every journey I took to oppose you, for every time I met you (in battle), and for every (false) word I said to your face or behind your back." The Messenger of Allah ﷺ said, "O Allah, forgive him for every time he showed enmity towards me and for every journey he took to a place with the intention of extinguishing Your Light. And forgive him for attacking my honour, both when he did so to my face and when he did so behind my back."

"I am pleased, O Messenger of Allah," 'Ikrimah ﷺ said. "Whatever I used to spend in order to hinder people from following the way of Allah, I will spend twice as much in the way of Allah. And whatever effort I spent to fight against the way of Allah, I will expend twice that amount in the way of Allah." He ﷺ remained true to his word, taking part in important battles and fighting bravely in them; and he ﷺ continued to remain an ideal Muslim soldier until he ﷺ achieved martyrdom during the Battle of Al-Yarmook.

To be sure, it is Allah ﷻ Who guided 'Ikrimah ؓ to Islam; after that, much of the credit goes to the Prophet ﷺ, who attracted 'Ikrimah ؓ to Islam with his kindness, gentleness, and wonderful character. But we must not forget Umm Hakeem ؓ, who undertook a dangerous and long journey for her husband, in an attempt to save him from disbelief and bring him into the light of Islam. She ؓ took many risks in that journey, and she almost fell victim to the evildoing of her servant, but with her courage and strong resolve, she ؓ not only managed to save herself from his grip, but also was able to reach her husband in time, just before he was about to depart on a boat and leave Arabia perhaps forever. She ؓ also showed her sincere and strong faith when she ؓ refused to engage in sexual relations with her husband, giving the excuse that she ؓ was a Muslim and he was a disbeliever; or in other words, she was pure, and he was impure. Her refusal inspired him and imbued him with the feeling that Islam was truly a wonderful religion. That is when 'Ikrimah began to think sincerely about Islam, and then the rest of his journey towards Islam was accomplished during his meeting with the Messenger of Allah ﷺ.

'Ikrimah's immediate transformation could not have been more complete. And he ؓ proved his sincerity when, upon being offered anything he wanted, he ؓ did not ask for any worldly riches, but instead asked for forgiveness for his past sins. He ؓ then swore to spend a great deal in the way of Allah and to fight with all of his energy for the cause of Allah. To make an oath is one thing, and then to fulfill it is an altogether different matter. As for 'Ikrimah ؓ, he fulfilled his oath by becoming one of the bravest Muslim fighters during the apostate wars and then during the conquests of Ash-Sham. During the last years of his life, 'Ikrimah ؓ gave his all – his energy, efforts, resources, and wealth – for the cause of Islam, and was finally rewarded with martyrdom during the Battle of Al-Yarmook.^[1] May Allah be pleased with him and with all of the Prophet's Companions ؓ.

^[1] Refer to *At-Taareekh Al-Islaamee* (7/223, 224, 225).

4) Abu Bakr's Father

Asmaa bint Abu Bakr As-Siddeeq ﷺ said, "When the Messenger of Allah ﷺ entered Makkah and went inside of the *Masjid*, Abu Bakr ﷺ came, accompanying and guiding his very aged father. Upon seeing them approaching, the Prophet ﷺ said, "Should you not have left the *Shaikh* (the old man) in his home, so that it could be me who goes to him there?" Abu Bakr ﷺ said, "O Messenger of Allah, he has a greater duty to walk to you than you have to walk to him." Abu Bakr's father, Abu Quhaafah, was seated before the Prophet ﷺ, who passed his hand over his chest and said, "Embrace Islam." Abu Quhaafah ﷺ embraced Islam, and it is related that the Messenger of Allah ﷺ congratulated Abu Bakr ﷺ for his father's entry into the fold of Islam.^[1] It is also related that, when the Prophet ﷺ saw that Abu Quhaafah's head was extremely white (so much so that it was likened to a plant that was known for its whiteness), he ﷺ ordered for his hair to be dyed to another colour, but not to black.^[2]

Honouring and respected the elderly is a part of Islam's teachings, and the Prophet ﷺ showed us that when he ﷺ expressed his disapproval of Abu Bakr's father being brought to him, saying that he ﷺ should have been given the opportunity to go to him. And the Prophet ﷺ said in a *Hadeeth*, "He who does not respect to our elderly ones and does not show mercy to our young ones, is not from us."^[3] In yet another *Hadeeth*, the Prophet ﷺ said, "Verily, respecting the elderly Muslim is from the glorification of Allah ﷻ."^[4]

[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 577).

[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/54,55); to the *Musnad* of Ahmad, to the *Hadeeth* of Asmaa bint Abu Bakr; and to *At-Tabaraanee* in his *Mo'jam Al-Kabeer* – the narrators of his account of this *Hadeeth*, Al-Haithamee said, are all trustworthy.

[3] Refer to *Sunan At-Tirmidhee*, the Book of Piety, chapter 15; and to the *Musnad* of Ahmad, to the beginning of the *Musnad* of 'Abdullah ibn 'Amr ibn Al-'Aas ﷺ.

[4] Refer to *Sunan Abu Daawood*, the Book of Manners, chapter 20.

5) Fudaalah ibn ‘Umair ؓ

The Makkah conquest itself did nothing to change the heart of Fudaalah ibn ‘Umair ibn Al-Mulawwaih Al-Laithee; if anything, it made his heart harder. In the year of the Makkah Conquest, Fudaalah intended to kill the Prophet ﷺ and planned to carry out that intention while the Prophet ﷺ was performing *Tawaaf* (circuits) around the Ka’bah.

When the time came to execute his plan, Fudaalah inched closer to the Prophet ﷺ in order to kill him, but the Messenger of Allah ﷺ sensed his presence and said, “Is that Fudaalah?”

“Yes, I am Fadaalah, O Messenger of Allah.”

“What were you just telling yourself?” the Prophet ﷺ asked, indicating that, through revelation, he learned of Fudaalah’s plan.

“Nothing,” said Fudaalah. “I was simply remembering Allah.” The Prophet ﷺ laughed and said, “Ask Allah to forgive you,” after which he placed his hand over his chest. Fudaalah’s heart suddenly became calm, and he ؓ later said, “By Allah, no sooner did he raise his hand from my chest than he became the most beloved of Allah’s created beings to me.”^[1]

“Are You Trying To Talk Me Out Of Applying One Of The Punishments Of Allah?”

By entering Makkah with Usamah ؓ riding behind him, the Prophet ﷺ was sending a message to Quraish’s elite: Islam was a religion of justice and equality. But class distinctions were such an integral part of pre-Islamic Arab society that a more direct lesson was also required. The Prophet ﷺ imparted that lesson when a woman of noble lineage stole someone’s wealth and was caught. This incident occurred shortly after the Makkah Conquest.

The ruling for stealing is clear: If it is established that a person

^[1] Refer to *At-Taareekh Al-Islaamee* (7/213) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, to the chapter titled, “The Islam of Fudaalah.”

steals more than a specific amount of money (the specific amount is determined by the *Shariah*), the Muslim authority, be it a judge or a governor, has to order for that person's hand to be cut off.

The family of the woman who stole wanted to save her from the punishment she had earned, and so they looked for someone to intercede on her behalf. Everyone agreed on Usaamah ibn Zaid ؓ, since he was so close to the Messenger of Allah ﷺ and could perhaps convince him to overlook their relative's crime. Usaamah ؓ reluctantly accepted to intercede on the woman's behalf, but when he ؓ brought up the topic, the Prophet ﷺ became angry, to the degree that the colour of his face clearly changed.

As soon as it was evening time, the Prophet ﷺ stood up before the people to deliver a sermon. He ﷺ began by praising and glorifying Allah ﷻ, after which he ﷺ said: "To proceed: The people (of other nations) were destroyed before you only because of the following reason: If a nobleman among them stole, they would leave him alone. And if a weak person among them stole, they would apply the decreed punishment upon him. By the One Who has the soul of Muhammad in His Hand, were Faatimah bint Muhammad to steal, I would cut off her hand." The Prophet ﷺ then gave the command, and the woman's hand was cut off. Afterwards, she repented sincerely and got married. 'Aishah ؓ said about her, "She would come to me afterwards, and I would mention her needs to the Messenger of Allah ﷺ."^[1]

As should now be plain to the reader, just because the Muslims were busy with military conquests did not mean that their spiritual training at the hands of the Prophet ﷺ came to an end. To the contrary, the Prophet ﷺ continued to train them, teach them, and cultivate their manners. Training was especially required regarding customs and traditions that were hard to

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4304) and *Saheeh Muslim*, chapter, "Cutting the Hand of the Nobleman and of Anyone Else, and the Prohibition of Trying to Intercede Regarding Islamically Legislated Punishments."

break. The people of the Quraish were so long accustomed to class distinctions that equality was a completely foreign concept to them, a concept, nonetheless, that they had to come to terms with in all aspects of life, but particularly regarding the application of Islam's laws.

“O Umm Haanee, We Grant Protection To Whomsoever You Grant Protection”

Umm Haanee bint Abu Taalib ؓ said, “When the Messenger of Allah ﷺ descended upon the uppermost part of Makkah, two men from the relatives of my husband took to flight and came running to me; they were both from the Banu Makhzoom clan.” She ؓ was married to Hubairah ibn Wahb, a man from the Banu Makhzoom clan. She ؓ went on to say, “My brother, ‘Alee ibn Abee Taalib, entered upon me and said, ‘By Allah, I will kill both of them.’ I closed the door of my house with them on the inside (thus preventing my brother from entering and killing them). I then went to the Messenger of Allah ﷺ, who at the time was at the uppermost part of Makkah.”

When she ؓ reached him there, he was busy taking a bath, and his daughter Faatimah ؓ was holding up his garment, so that no one could see him. The Prophet ﷺ went on to pray eight (voluntary) units of prayer, for it was morning time, after which he ﷺ went to Umm Haanee ؓ and said, “Welcome, O Umm Haanee. What has brought you here?” She ؓ told him about the two men and about what ‘Alee ؓ wanted to do to them. The Prophet ﷺ then said, “We grant protection to whomsoever you granted protection, and we guarantee safety to whomsoever you guaranteed safety, so, no, he (i.e., ‘Alee ؓ) may not kill them.”^[1]

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/59,60); to *Saheeh As-Seerah* (pg. 527); to *Saheeh Bukhaaree*, chapter, “Guarantees of Protection and Safety Offered by Women”; and to *Saheeh Muslim*, the Book of *Jihaad*, chapter, “The Guarantee of Safety that is Offered by a Woman.”

“It Is Not Befitting For A Prophet To Have Deceptive Eyes”

After ‘Abdullah ibn Sa’d ibn Abee As-Sarh ؓ embraced Islam, he was charged with the noble task of writing down certain parts of revelation; afterwards, however, he apostatized and continued to reside in Makkah until the year of the Makkah Conquest. When the Messenger of Allah ﷺ entered Makkah and issued a universal pardon to its inhabitants, ‘Abdullah ibn Sa’d was among the few to whom the universal pardon did not apply. The Prophet ﷺ ordered that he, and others like him, be killed upon sight, even if he were to be found clinging to the Ka’bah.

Naturally, ‘Abdullah ibn Sa’d went into hiding and then went to the Muslim who could best help him and who was most likely to sympathize with him. And so he went to ‘Uthmaan ؓ, for the two of them were brothers through breastfeeding (i.e., the same woman breastfed both of them).

‘Uthmaan ؓ took ‘Abdullah ibn Sa’d to the Messenger of Allah ﷺ and asked that he be given a guarantee of safety. The Messenger of Allah ﷺ remained silent for a long time, and then finally answered, “Yes.” After ‘Abdullah and ‘Uthmaan ؓ left, the Messenger of Allah ﷺ said to those who were seated around him, “Was there not a sensible man among you who, upon seeing me remain silent, should have killed him.” They said, “O Messenger of Allah, would that you had made a signal to us.” He ﷺ said, “Verily, a Prophet does not kill by way of a signal.” And according to another narration, he ﷺ said, “Verily, it is not befitting for a Prophet to have deceptive eyes.”^[1] ‘Deceptive eyes’ here refers to when a person says one thing, but, using his eyes, signals something altogether different to only some of the people who are with him.

Ibn Hishaam said, “‘Abdullah ibn Sa’d ؓ afterwards became a

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah*, pg. 527; and to *Sunan An-Nasaaee*, the Book of the Prohibition of Blood, chapter, “The (Islamic) Ruling Regarding the Apostate.”

good Muslim; 'Umar ؓ (during his caliphate) appointed him to some (important) government jobs, as did 'Uthmaan after him."^[1] And Ibn Katheer said about 'Abdullah ibn Sa'd ؓ, "He died in the position of prostration during the morning prayer or in his house after the completion of the prayer."^[2]

"I Will Live Among You And Die Among You"

Having entered Makkah, the Prophet ﷺ later went to Mount *As-Safaa* and climbed it, so that he could have a clear view of the Ka'bah. He ﷺ then began to remember Allah ﷻ and supplicate to him; meanwhile, the *Ansaar*, the native inhabitants of Al-Madeenah, were underneath him, at the base of the mountain. They wanted the Prophet ﷺ all for themselves, but they feared that their want in this regard was not going to be satisfied; they were afraid that the Prophet ﷺ longed to stay in his hometown among his relatives and that he ﷺ would take up residence there, instead of returning with them to Al-Madeenah. They said to one another, "As for this man (i.e., the Prophet ﷺ), he is overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen." Abu Hurairah ؓ, who was present when this was happening, recounted that revelation then descended to the Prophet ﷺ. It was obvious to everyone when revelation descended to the Prophet ﷺ - obvious because of the change that he ﷺ would undergo during a session of revelation - and so the *Ansaar* were shy and did not look up at him until it stopped descending. When that particular session of revelation came to an end, the Prophet ﷺ said, "O people of the *Ansaar*, you said (to one another): 'As for this man, he is overcome with a desire for his hometown and with mercy and compassion for his fellow clansmen?'"

They said, "We did say that, O Messenger of Allah."

"What is my name then?" the Prophet ﷺ said. "Indeed, I am the

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/58).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/296).

slave of Allah and His Messenger. I migrated to Allah and to you (the *Ansaar*). I will live among you and die among you." They all went to him, crying and saying, "By Allah, we said what we said only because we were miserly regarding Allah and His Messenger (i.e., we wanted you all to ourselves)." The Messenger of Allah ﷺ said, "Then, indeed, Allah and His Messenger know you to be truthful and forgive you."^[1]

'Abdullah Ibn Az-Zab'aree ﷺ, The Poet Of The Quraish

As long as the war between the Quraish and the Muslims lasted, 'Abdullah ibn Az-Zab'aree As-Sahmee and Hassaan ibn Thaabit ؓ were arch-enemies, in that each of them was the chief poet of his people. Over the years, 'Abdullah ibn Az-Zab'aree composed many vile and despicable poems about Islam, Muslims, and the Prophet ﷺ. So when the Muslims entered Makkah as victors, 'Abdullah ibn Az-Zab'aree of course did not stay, but instead fled to Najraan. But even there he had not completely escaped from the wrath of his enemies. Poems that Hassaan ؓ composed about him traveled by word of mouth all the way to Najraan. In those poems, Hassaan ؓ mocked him for being a coward and for fleeing from Makkah; in one particular poem, Hassaan ؓ invoked Allah ﷻ to inflict 'Abdullah ibn Az-Zab'aree with a humiliating existence in this life and a severe punishment in the Hereafter.

Those poems were conveyed to 'Abdullah ibn Az-Zab'aree, but they did not have a negative impact on him; instead, Allah ﷻ wanted for good to befall him, and he himself was busy thinking about and contemplating important questions about the purpose of his life. He soon resolved to enter into the fold of Islam. Having made up his mind, he travelled to Makkah, went directly to the

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 529); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; to *As-Seerah An-Nabawiyyah* by Ibn Hishaam; to *Kanzul-'Ummaal* by Al-Muttaqee A-Hindee.

Messenger of Allah ﷺ, and announced his entry into the fold of Islam. He ﷺ asked the Messenger of Allah ﷺ to invoke Allah ﷻ to forgive him for all of his past transgressions against Islam, and the Messenger of Allah ﷺ responded with the words: "Verily, Islam erases that which comes before it (in terms of sins)."^[1] The Messenger of Allah ﷺ asked 'Abdullah ibn Az-Zab'aree ﷺ to come closer, made him feel welcome, and even bestowed upon him a robe as a gift.

As a rule, a punishment should fit the crime; it is equally true that one's atonement should match one's sins. So, for example, because Khaalid ibn Al-Waleed spent his entire previous life fighting bravely on the battlefield against Muslims, he ﷺ dedicated the rest of his life to fighting bravely on the battlefield alongside Muslims, to promote the cause of Islam. 'Abdullah ibn Az-Zab'aree ﷺ atoned for his sins in the same spirit: As a disbeliever, he would compose many poems to vilify and mock the Prophet ﷺ and his Companions ﷺ. Once he became a Muslim, he dedicated his life to the opposite cause; in fact, history books agree that he wrote many beautiful poems in which he ﷺ praised the Prophet ﷺ and asked forgiveness for his past mistakes. Ibn 'Abdul-Barr (may Allah have mercy on him) said, "Ibn Az-Zab'aree composed many poems of praise for the Prophet ﷺ, poems that expiated for the ones he had previously composed as a disbeliever."^[2]

More than anything, 'Abdullah ibn Az-Zab'aree's story is an important lesson about guidance: As long as one is alive, it is not too late to repent. No one can be written off as unalterable disbeliever, just as no one can be assumed to be a believer for life. It is the last deed in one's life that counts most, which is why one should continue to invoke Allah ﷻ for guidance and firmness upon Islam until one leaves this world for the Hereafter. Ibn Katheer (may Allah have mercy on him) said, "'Abdullah ibn Az-Zab'aree was one of the greatest enemies of Islam; he was among

^[1] Refer to *Al-Maghaazee* (2/848).

^[2] Refer to *Al-Istee'aab* by Ibn 'Abdul-Barr (2/310).

a group of poets who used their talents and abilities to mock Muslims. Then Allah ﷻ bestowed upon him the guidance he needed to see to error of his past ways, to repent, to return to Islam, and to defend Islam and promote its cause.”^[1]

Some Rulings Of Jurisprudence That Can Be Derived From The Events Of The Makkah Conquest

- 1) It is permissible to fast during Ramadan when one is a traveller. It was Ramadan when the Messenger of Allah ﷺ departed from Al-Madeenah for the Makkah Conquest. He ﷺ led his army from Al-Madeenah to Kudaid, and he ﷺ stopped there to break his fast.^[2]
- 2) The Prophet ﷺ would customarily perform the *Duhaa* prayer, a voluntary prayer that is performed in the morning. He performed eight short units of the *Duhaa* prayer on one of the days of the Makkah Conquest. Since he ﷺ did not neglect to perform them on a day during which he ﷺ was so preoccupied with other matters, a group of scholars concluded that performing the *Duhaa* prayer is a stressed *Sunnah* (*Sunnah Muakkadah*).^[3]
- 3) The four-unit prayer is shortened for a traveller; many proofs confirm this ruling, and one such proof is the fact that the Prophet ﷺ shortened his prayer for the nineteen days that he ﷺ stayed in Makkah after conquering it.^[4]
- 4) Once Makkah became conquered, *Al-Mut'ah* marriage became forbidden once and for all. In an *Al-Mut'ah* marriage contract, a husband and wife agree to remain married to each other for a pre-determined period of time; when that period elapses, they no longer remain husband and wife unto one another. The

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/308).

^[2] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 574).

^[3] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 574).

^[4] Refer to *Al-Mujtama' Al-Madane* (pg. 185).

Prophet ﷺ permitted *Al-Mut'ah* marriages to take place during three days of the Makkah conquest, after which he declared the practice to be forbidden until the end of time.^[1] Imam An-Nawawee^[2] (may Allah have mercy on him) was of the view that *Al-Mut'ah* was permitted twice and forbidden twice – permitted before the Battle of Khaibar and then prohibited on the Day of the Battle of Khaibar; and again permitted on the Day of the Makkah Conquest, and then prohibited for a second and final time after that. Imam Ibn Al-Qayyim^[3] disagreed, arguing that *Al-Mut'ah* was not prohibited on the Day of the Battle of Khaibar but was prohibited only on the Day of the Makkah Conquest. He spoke at length on the topic while he was discussing the rulings of jurisprudence that are derived from the Battle of Khaibar and the Battle of the Makkah Conquest. In one sense, in the sense that affects us, their disagreement is only academic and has no practical ramification, since they, as well as all scholars for that matter, agree that after the conquest of Makkah, *Al-Mut'ah* was declared forbidden until the end of time.^[4]

- 5) In one's will or final testament, one may bequeath no more than one-third of one's wealth to non-inheriting individuals; the rest is divided according to rules that are outlined in the Qur'an and *Sunnah*. This ruling was clarified during the period of the Makkah conquest, when Sa'd ibn Abee Waqqaas ؓ fell ill while he was staying in Makkah. He ؓ asked the Prophet ﷺ if he could bequeath much of his wealth to charitable causes, and the Prophet ﷺ told him that he was not allowed to bequeath more than one-third of his wealth; the rest belonged to his inheriting relatives.^[5]

[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 575).

[2] Refer to *Sharh Muslim* (9/181).

[3] Refer to *Zaad Al-Ma'aad* (3/343-345 and 459-464).

[4] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah*, pg. 575.

[5] Refer to *Al-Mujtama' Al-Madane*, by Al-'Umaree, pg. 186; and to *Sunan At-Tirmidhee* (3/291).

Some Of The Consequences Of The Makkah Conquest

- 1) Prior to the conquest of Makkah, the polytheists controlled much of the areas that surrounded Makkah, which included places like Hunain and At-Taaif. But after the Prophet ﷺ entered Makkah, the tribe that had defended polytheism and polytheists more so than any other tribe entered into the fold of Islam; this left the Prophet ﷺ with a clear opportunity to put an end to polytheism in Hunain, At-Taaif, and other places as well. So from a military perspective, the Conquest of Makkah meant even further expansion for the Muslim nation.
- 2) With Makkah conquered, there remained no doubt whatsoever about the fact that the Muslims were the strongest force in all of the Arabian Peninsula.
- 3) A sweeping change took place throughout society in Makkah. And to help its people during the period of transition, the Prophet ﷺ appointed Mu'aadh ibn Jabal ؓ to stay in Makkah after he ﷺ himself departed from it and returned to Al-Madeenah. It was Mu'aadh's job to lead the people in prayer and to teach them about their religion. Furthermore, the Prophet ﷺ appointed 'Attaab ibn Aseed ؓ as governor of Makkah. His job was to rule over the people by the laws of Allah's Book, to help the weak get their rights, and to stand up for the wronged against those who wronged them.^[1]
- 4) Arabs were in awe of the Quraish; they honoured them for being inhabitants of the inviolable city of Makkah. They even felt that the Quraish were divinely protected and that no one could overcome them, a lesson that was learned the hard way by Abraha and his army. But Arabs were disillusioned of the notions of glory and grandeur that they had about the Quraish, and they came to realize that Islam is the religion that Allah ﷻ is pleased with for His servants. And as a result, they entered

^[1] Refer to *Ta'ammulaat Fee Seerah Ar-Rasool* ﷺ, pg. 266.

into the fold of Islam in crowds.^[1]

- 5) The believers, who had sacrificed so much over the years, witnessed Allah's promise of victory come true. It was a victory that was culminated by the scene of Bilaal ؓ climbing onto the roof of the Ka'bah and making the call to prayer, for it was the very same Bilaal ؓ who years earlier was tortured almost to the point of death and who repeatedly said to his torturers, "One! One!" thus signifying the Oneness of Allah ﷻ. Bilaal ؓ standing on the roof of the Ka'bah signified the completeness of the favour and victory with which Allah ﷻ blessed the believers.

^[1] Refer to *Ta'ammulaat Fee Seerah Ar-Rasool*, pg. 267.



The Battles Of Hunain And At-Taaif (8 H)





The Battles Of Hunain And At-Taaif (8 H)

Its Causes And Events

When the Prophet ﷺ conquered Makkah and when the people of the Quraish embraced Islam, alarm bells began to ring within the ranks of the Hawaazin and Thaqeef tribes. Their leaders said, "Muhammad is now free to fight us, so let us attack him before he attacks us." Thus the matter was decided upon, and it was agreed that Maalik ibn 'Auf An-Nasree should lead their allied army. The Hawaazin, the Thaqeef, and Banu Hilaal took part in the alliance; the Ka'ab and Kilaab clans from the Hawaazin tribe did not.

Everyone in the army was pleased that Duraid ibn As-Simah was with them. Duraid was somewhat of a legend in the region; he was a man who was revered both for his bravery and skill in battle and for his wisdom and sound judgment. The only problem was that he was an extremely old man, which meant that he could be of use only as an advisor to the army. And from the outset, Duraid had valuable advice to offer, though it was not heeded by the leadership of the army. Maalik ibn 'Auf decided to ride out with their women, children, and wealth following the rear of the army. Duraid asked him why he would do such a thing, and Maalik responded, "I wanted to place behind every man his family and his wealth, so that he will fight to defend them."

"By Allah, you are nothing more than a shepherd of sheep!"

Duraïd exclaimed. "When a defeated man is forced to flee, can anything stop him from running away? If the battle goes your way, all that will benefit you will be a man with his sword and spear (and not women and children in the rear of the army). And if the battle does not go your way but against you, you will have left your family and your wealth exposed (to the enemy)." Maalik, however, was unconvinced and did not pay heed to his advice.^[1]

The Most Important Events That Took Place During The Battle Of Hunain

The Muslim army set out for Hunain on the fifth of Shawwaal, and they reached Hunain on the tenth of Shawwaal.^[2] The Prophet ﷺ appointed 'Attaab ibn Usaïd ؓ as the governor of Makkah during his absence.

The Muslim army consisted of twelve-thousand soldiers; the opposing army was twice (or more) as large. When some of those who had just recently embraced Islam saw how many men were with the Muslim army, they said, "Today we will not lose for a lack of numbers," a statement that exemplified the feeling of overconfidence that had crept in the souls of some of them.^[3]

The Sound Military Strategy Of Maalik Ibn 'Auf

The leader of the Hawaazin and Thaqeef alliance, Maalik ibn 'Auf, took a number of steps to ensure victory for his army; among those steps are the following:

1) Boosting the Morale of His Troops

In a speech he delivered to his troops, Maalik tried to raise their spirits and make them feel confident about the upcoming battle.

^[1] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/467); and to *As-Seerah An-Nabawiyyah* by Ibn Hishtaam (4/88).

^[2] Refer to *Tabaqaat Ibn Sa'd* (2/150).

^[3] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/497).

He said to them, "Verily, prior to this occasion, Muhammad has never fought a real battle; up until now, he has had the luxury of facing inexperienced soldiers, soldiers who have no knowledge about the art of warfare. It is for that reason that he is granted victory over them."^[1]

2) Bringing Along the Families and Wealth of the Soldiers to the Battlefield

Bringing along women to the battlefield was a strategy that was employed by the Quraish during the Battle of Uhud. Maalik ibn 'Auf went a few steps further, ordering for the wives, children, and wealth of the soldiers to be brought along for the expedition. He wanted his soldiers to see, as the battle was going on, what they were fighting for. This, he felt, would make them fight more bravely and would prevent them from fleeing from the battlefield. Anas ibn Maalik ؓ said, "We conquered Makkah, and then we attacked Hunain. The polytheists came with the best row formation that I have ever seen. The horsemen were lined up (in the front); after that, the soldiers were lined up; behind them, the women were lined up; and behind them, even the sheep were lined up; and after the sheep, the camels were lined up"^[2]

3) Unsheathing Swords and Breaking Scabbards

It was a tradition among Arabs to break the scabbards of their swords prior to the commencement of fighting. When a soldier broke his scabbard, it was as if he was announcing that he would continue fighting until either he died or victory was granted to his army. With that symbolic meaning in mind, Maalik said to his soldiers, "When you see the enemy, break the scabbards of your swords, and attack them with a unified strike, (with so much harmony that it is) as if you are all a single man."^[3]

^[1] Refer to *Maghaazee Al-Waaqidee* (3/893).

^[2] *Saheeh Muslim*, the Book of Zakaat, chapter, "Giving to Some in Order to Attract them (to Islam)"; *Hadeeth* number: 136.

^[3] Refer to *Mujma' Az-Zawaa'id* (6/179,180).

4) Concealing Units of Men for an Ambush

Maalik was at an advantage since he knew the terrain of the battlefield better than his enemies did. He decided to use the terrain and natural landscape of the battlefield to the advantage of his army. Having consulted Duraid ibn As-Simah about the matter, he concealed units of men along the side of the road, so that they could ambush the Muslims as they passed by. The coordinated ambushes were a success and would have led to the destruction of the Muslim army had it not been for Allah's help and care for His believing slaves.

5) Taking the Initiative in the Battle

Victory, more often than not, is achieved by the army that takes the initiative by attacking first. That is why Maalik decided to attack first, and his strategy paid off dividends, at least during the early stages of the battle. But then, by the Grace and Mercy of Allah, and then because of the steadfastness that the Prophet ﷺ showed on the battlefield, the tables were quickly turned and the Muslims came out victorious over their enemies.

6) Weakening the Morale of the Enemy

Maalik knew that he had to instill fear into the hearts of his enemy if he was going to have a chance of overcoming them in battle. It is for this reason that he placed tens of thousands of camels in the rear of his army and ordered women to ride them. From a distance, one could not tell that they were women on the camels, and so one would naturally have assumed that they were soldiers. This gave the impression that Maalik's army consisted of approximately one-hundred thousand fighters, when that was not really the case.^[1]

^[1] Refer to *Ghazwah Hunain* by Shaikh Muhammad Ahmad Baashmeel (pgs. 128-131).

Steps The Messenger Of Allah ﷺ Took To Achieve Victory Over Maalik's Army

1) Sending 'Abdullah ibn Hadrad Al-Aslamee ؓ out as a Scout Towards Enemy Territory

At the behest of the Prophet ﷺ, 'Abdullah ibn Hadrad Al-Aslamee ؓ went out to spy on the enemy; he spent a day or two on his mission, and then he hastily returned to the Prophet ﷺ and informed him about what he had seen; sadly, however, he was negligent in fulfilling his duties. He ؓ did not penetrate deep enough into enemy territory to find out about the ambushes that were being prepared for the Muslims.

The Muslims had no idea about the planned ambush, and they walked right into the trap that was set for them by the enemy. As the Muslims walked through the narrow part of the Hunain valley, enemy fighters showered arrows down upon them from both sides. That the Muslims knew nothing about the surprise ambush before it was too late was one of the main reasons why the enemy maintained the upper hand during the earlier stages of the battle.

2) Mobilizing Enough Troops and Obtaining a Sufficient Quantity of Weapons and Armour

The Prophet ﷺ mobilized an army of twelve-thousand strong; ten-thousand of the soldiers were the very same men who had come out with him from Al-Madeenah for the conquest of Makkah; the other two-thousand were men who had embraced Islam after the conquest of Makkah. Anas ibn Maalik ؓ said, "On the Day of Hunain, the tribes of the Hawaazin and Ghatfaan came with their children (families) and wealth; meanwhile, the Prophet ﷺ had with him ten-thousand men, as well as two thousand men from the *Tulaqaa* (*Tulaqaa* literally means 'the freed ones,' and the term specifically applies to those who were freed and pardoned from the Quraish when Makkah

was conquered).”^[1]

A sufficient number of soldiers were present, but the Prophet ﷺ wanted to ensure that they also had a sufficient quantity of weapons and armour. And so he ﷺ went to his cousin Naufal ibn Al-Haarith ibn ‘Abdul-Muttalib and asked if he could borrow three-thousand spears from him; also, the Prophet ﷺ asked Safwaan ibn Umayyah to lend him weapons and guaranteed both men that he would later return what he borrowed from them. At the time, both Naufal and Safwaan were still polytheists; they were therefore not very enthusiastic about lending their things to the Prophet ﷺ, and they wanted to make sure that everything they lent would be returned to them. Naufal said, “O Messenger of Allah, these are borrowed things that will be returned.” To which the Prophet ﷺ responded, “Yes.”^[2]

According to one particular narration, when the Prophet ﷺ asked to borrow some armour, Safwaan, who was still a polytheist, said, “O Muhammad, are you taking them by force.” The Prophet ﷺ said, “No, it is a guaranteed loan.” Later on, Safwaan ﷺ embraced Islam.^[3]

3) The Prophet ﷺ Remains Steadfast on the Battlefield and Rallies His Troops

The people of the Hawaazin beat the Muslims to the Valley of Hunain; they chose their positions carefully, and they sent out various units to the mountain passes that overlooked the valley and to other places where they could hide, such as behind trees. Their plan was to wait until the Muslims entered the valley and to then surprise them by firing as many arrows down upon them as possible.

^[1] *Saheeh Muslim*, the Book of Zakaat, chapter, “Giving to People in Order to Attract Them (to Islam)”; *Hadeeth* number: 135.

^[2] *Abu Daawood*, the Book of Business Transactions, chapter, “Guaranteeing a Borrowed Thing.” (3/826) (8566). Also, refer to *Musnad Ahmad*, to the *Musnad* of the Ash-Shamiyyoon, to the *Hadeeth* of Ya’la ibn Umayyah.

^[3] *Abu Daawood* (3/823) (8562); also, refer to the *Musnad* of Ahmad, to the *Hadeeth* of Safwaan ibn Umayyah ﷺ.

It was a good plan and it was soundly executed; the Muslims were truly taken by surprise, and they were being fired upon from all directions. Chaos and confusion erupted among the ranks of the Muslim army. Muslim soldiers tried to escape, but because of the crowdedness that resulted from the narrowness of the valley, they ran into one another in a confused attempt to escape.

The Messenger of Allah ﷺ, however, did not run away; nor did a small group of men who remained with him, fighting off the onslaught of the enemy to the best of their ability. Al-'Abbaas ؓ, the Prophet's uncle, later recounted:

"I was with the Messenger of Allah ﷺ on the Day of Hunain; both Sufyaan ibn Al-Haarith and I remained close to the Messenger of Allah ﷺ; we did not leave him (for even a moment). The Messenger of Allah ﷺ was riding on a mule that belonged to him and that was white in colour. When the Muslims and the disbelievers met (on the battlefield), the Muslims turned their backs to run away; meanwhile, the Messenger of Allah ﷺ began to spur his mule onwards in the direction of the disbelievers. I was holding on to reins of the Messenger of Allah's mule, and so I tried to restrain it, hoping that it would not move forward too quickly. The Messenger of Allah ﷺ said, 'O 'Abbaas, call out to the people of As-Samurah (As-Samurah was the name of the tree under which many Muslims made the Pledge of Ar-Ridwaan during the Al-Hudaibiyyah Expedition).' I called out as loudly as I could (and Al-'Abbaas was known to have a powerful voice), 'O people of As-Samurah,' and by Allah, it was as if they returned, upon hearing my voice, as quickly as a cow returns to (respond to the needs of) its children (this expression, which was meant to explain the rapidity with which the Muslim soldiers returned, proves that they had not gone far in the first place). They were calling out in response, 'Here we are, responding to your call! Here we are, responding to your call!' The fighting between them and the disbelievers then began in earnest. The call that was made among the *Ansaar* (during the fighting) was: 'O people of the *Ansaar*! O people of the *Ansaar*!' And then the call was limited to the Banu

Haarith clan from the Khazraj tribe. The Messenger of Allah ﷺ looked on, while he ﷺ was still mounted on his mule; it was as if he ﷺ was extending his neck to have a clearer view of the fighting, and he ﷺ said, 'This is when the fighting becomes intense.'"^[1]

On the Day of Hunain, Allah ﷻ helped His Prophet ﷺ in various ways. For instance, He ﷻ sent down angels from the sky to help the Muslims. Also, He ﷻ blessed the Prophet ﷺ with a miracle that helped bring about an end to the battle. The Prophet ﷺ took two handfuls of pebbles and dirt and threw them in the direction of the polytheists. Pieces of what he ﷺ threw entered into the eyes of every single person from the opposing army. Al-'Abbaas ؓ later recounted, "The Messenger of Allah ﷺ took pebbles, threw them towards the faces of the disbelievers, and then said, 'By the Lord of Muhammad, be defeated.'"^[2] The individual members of the opposing army were greatly affected by the pebbles; at the very least, each one of them felt irritated in his eyes; this divine miracle, therefore, greatly influenced the end result of the battle.

Enemy Fighters Are Pursued All The Way Until Autaas And At-Taaif

1) Abu Moosa Al-Ash'aree's Narration

When the Muslims achieved victory at Hunain, the Prophet ﷺ sent a part of his army to Autaas, to pursue fleeing enemy fighters; and he ﷺ appointed Abu 'Aamir ؓ as the leader of the expedition. Abu 'Aamir ؓ ended up facing Duraid ibn As-Simah and the men who were under his command. Duraid was then killed, and his men were defeated. Abu Moosa Al-Ash'aree ؓ later gave an account of what happened at Autaas:

"The Prophet ﷺ sent me with Abu 'Aamir. During the course of

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

^[2] Refer to *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

the fighting, Abu 'Aamir was hit in the knee. A man from the Banu Jushum tribe had fired an arrow at him, an arrow that became firmly implanted in Abu 'Aamir's knee. I went to him and said, 'O my uncle, who fired at you?' Abu 'Aamir ﷺ made a signal for Abu Moosa and (pointing at a man) said, 'He is the one who fired at me.' I went after him until I reached him. Upon seeing me, he turned his back and began to run away. I continued to follow him, and I began to say to him, 'Are you not ashamed? Will you not stand firmly (and fight)?' The man stopped and we exchanged two blows with our swords, but then I gained the upper hand and killed him. I then said to Abu 'Aamir, 'Allah killed your companion (i.e., your killer).' He said, 'Pull out this arrow.' I pulled it out, and water flowed from it. He said, 'O my nephew, convey greetings of peace to the Prophet ﷺ and ask him to invoke Allah to forgive me.' Abu 'Aamir appointed me to lead the people (the contingent over which he was in command), and only a short while went by before he died. I went back and entered upon the Prophet ﷺ in his house.... I told him what happened to us and more particularly what happened to Abu 'Aamir. I also conveyed Abu 'Aamir's request, that the Prophet ﷺ ask forgiveness for him. The Prophet ﷺ asked for water to be brought to him, after which he ﷺ performed ablution. He ﷺ then raised his hands and said, 'O Allah, forgive 'Ubaid Abu 'Aamir.' And meanwhile, I could see the whiteness of his armpits. He ﷺ then said, 'O Allah, on the Day of Resurrection, place him above many people from your created beings.' I said, 'And ask forgiveness for me as well.' He ﷺ then said, 'O Allah, forgive the sin of 'Abdullah ibn Qais (i.e., Abu Moosa ﷺ), and admit him with a noble entry (into Paradise) on the Day of Resurrection.'"

Abu Burdah, Abu Moosa's son and the narrator of the *Hadeeth*, said, "One (i.e., the first supplication) was for Abu 'Aamir, and the other was for Abu Moosa."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4323 and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of Abu Moosa ﷺ and Abu 'Aamir ﷺ, Both of the *Al-Ash'ariyyoon*.

2) Besieging Those Enemy Fighters Who had Fled to At-Taaif

The Messenger of Allah ﷺ went himself with his army to lay siege to At-Taaif, the city in which many enemy fighters had taken refuge. The Prophet ﷺ then took the following important steps to bring about a quick and successful end to the siege:

a) Resorting to New Methods of Warfare

The Prophet ﷺ was an open-minded, and not rigid, military commander; he ﷺ would consult his Companions رضي الله عنهم, and he ﷺ was known to accept suggestions that involved new and innovative ways of fighting the enemy. In this regard, the siege of At-Taaif was no exception; for the Prophet ﷺ used weapons that he had not used in any previous battle.

One such weapon was the catapult, which he ﷺ used to penetrate the Thaqeef fortress in At-Taaif; it was a new weapon to the Muslims, and it required a number of men to operate it. Also, Muslims used for the first time huge wooden shields. When they would try to break down the gate of a fortress, they would stand under the wooden shield, in order to gain protection from arrows that were being fired down upon them by enemy fighters who were positioned on one of the higher levels of the fortress.

Another weapon that the Prophet ﷺ used for the first time was the precursor to the modern landmine. Pieces of wood would be nailed into the shape of a cross and then hammered into the ground; a piece of the wood would then remain protruding above the surface of the ground. Many of these were scattered around the fortress, in order to slow down and make difficult the approach of enemy riders.

b) Choosing the Best Location from which to Fight

The Muslim army made camp in a bad location; they were exposed to enemy fire from archers, and they were too close to the fortress of the enemy. As a result, they didn't have time to even put down their things before the enemy fired a volley of arrows at

them. Many Muslim soldiers were injured; Al-Hubaab ibn Al-Mundhir ؓ went to the Prophet ﷺ and suggested moving to a location wherein they would be at a safe distance from enemy archers. Because of Al-Hubaab's military knowledge and experience as a soldier, the Prophet ﷺ appointed him to go out and search for an ideal location to make camp.

'Amr ibn Umayyah Ad-Damree ؓ said, "When we stopped to make camp, only Allah knows how many arrows were fired down upon us; to us, the arrows looked like a huge company of locusts (in the sky). We used shields to protect ourselves, but still some Muslims were injured. The Messenger of Allah ﷺ summoned for Al-Hubaab and then said to him, 'Look for some high ground that is at a safe distance from the enemy.' Al-Hubaab went out until he reached the place of the *Masjid* of At-Taaif (i.e., the place where the *Masjid* of At-Taaif was to be built; today, that *Masjid* is known as the Ibn 'Abbaas *Masjid*), outside of the city. Al-Hubaab then returned and informed the Prophet ﷺ about the spot (he had found to make camp), and the Prophet ﷺ ordered the troops to move there."^[1]

c) Dampening the Spirits of the Enemy

As matters stood, the enemy could not have hoped to achieve much; they were surrounded by the Muslim army, and most people in the region had embraced Islam. In their fortresses, it was as if they were on islands of disbelief in a sea of Islam. Nonetheless, they remained steadfast and refused to surrender. The Prophet ﷺ wanted to weaken their morale, so as to bring about a quick end to the siege. And so he ﷺ ordered his soldiers to burn down gardens of grapes and date-palm trees in the various districts of At-Taaif. This was meant as a pressure tactic. The Prophet ﷺ ordered a halt to the burning after he saw the effect it was having on the enemy, and after the enemy pleaded with him and asked him by Allah and then by their blood relations to him, to stop burning down their gardens.

^[1] Refer to *Maghaazee Al-Waaqidee* (1/416).

The Prophet ﷺ then made an announcement to the people of At-Taaif, an announcement that was directed particularly to slaves. He ﷺ informed the slaves that whoever among them descended from the fortress and came out to the Muslims would gain his freedom. As a result of the Prophet's announcement, twenty-three slaves came out, and among them was Abu Bakrah Ath-Thaqafee ؓ. They all embraced Islam, and just as he ﷺ had promised them, the Prophet ﷺ freed them from the bonds of slavery, so that even after the people of At-Taaif embraced Islam, they were not returned to their former owners.

d) The Wise Decision to End the Siege

The Prophet ﷺ wisely decided to end the siege of At-Taaif, even though the enemy showed no signs of surrendering. When the besieged fighters of At-Taaif would eventually come out of their own free will, they would find that no one in the region followed them any longer; instead, all neighbouring tribes had become a part of the Muslim nation. The people of At-Taaif therefore had nothing left except for their fortresses. So in effect, they were defeated, which meant that it did not make all that much difference whether the Prophet ﷺ left or stayed.

When the Prophet ﷺ consulted his Companions ؓ about whether they should continue the siege, Naufal ibn Mu'aawiyah Ad-Dailee ؓ said, "It is like a fox in a den. If you stand over it, you will capture it (eventually). And if you leave it alone, it will not harm you."

The Messenger of Allah ﷺ ordered 'Umar ibn Al-Khattaab ؓ to inform the soldiers that they should get ready to depart; many of them complained, saying, "How can we leave when we have not as of yet been granted victory over At-Taaif." The Messenger of Allah ﷺ said, "Go and fight then." They tried to approach the fortress, but some of them became injured, and they realized that penetrating the fortress was a more daunting task than they had initially imagined. The Messenger of Allah ﷺ said, "So we will depart tomorrow, *In Sha Allah* (Allah Willing)." When the Prophet

ﷺ saw that they were only too happy to comply this time around and that they forthwith began to prepare to leave, he ﷺ laughed.^[1] After they departed from At-Taaif, the Prophet ﷺ said to them, "Say: We return, repent, worship, and praise our Lord."^[2] Someone said, "O Messenger of Allah, supplicate against the Thaqeef [tribe (the tribe of At-Taaif)]." Instead of supplicating against them, the Prophet ﷺ supplicated for them, saying, "O Allah, guide Thaqeef, and bring them (to the truth; bring them to us to announce their entry into the fold of Islam)."^[3]

^[1] *Saheeh Bukhaaree*, the Book of Smiling and Laughing; and *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of At-Taaif"; *Hadeeth* number: 1778.

^[2] Refer to *Zaad Al-Ma'aad* (3/497), chapter, "The Traveler's Supplication for His Return Journey"; Bukhaaree and Muslim mentioned this *Hadeeth* in their *Saheeh* compilations.

^[3] Refer to *Zaad Al-Ma'aad* (3/497) and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 566).

2

Lessons And Morals

1) No Turning Back to Polytheism

Some two-thousand new Muslims accompanied the Messenger of Allah ﷺ to Hunain. That they were new Muslims meant that their knowledge of Islamic beliefs and laws was limited – a weakness that did not prevent them from going out to Hunain but that did require remedying at the appropriate time. And the appropriate time came when some of them were tempted to go back to their pagan ways of the past.

During the pre-Islamic days of ignorance, certain tribes revered a huge green tree that they named Dhaat Anwaat. They would make pilgrimage to Dhaat Anwaat once a year; once beside it, they would hang up their swords and weapons on its branches, and they would sacrifice one or more animals beside it. And they would spend an entire day next to it. As the Muslims were travelling alongside the Messenger of Allah ﷺ during the Hunain expedition, they saw the Dhaat Anwaat tree, and memories of forsaken pagan holidays were rekindled in their minds. They said, “O Messenger of Allah, assign for us ‘Dhaat Anwaat’ just as they (polytheists) have ‘Dhaat Anwaat.’” The Messenger of Allah ﷺ replied, “Allah is the Greatest! By the One Who has the soul of Muhammad in His Hand, you have spoken just as the people of Moosa spoke to Moosa (when they said):

﴿أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾﴾

“O Moosa (Moses)! Make for us an ilahan (a god) as they have aliha (gods).” He said: “Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e., to worship none but Allah Alone, the One and the Only God of all that exists).” (Qur’an 7: 138)

Verily, you will indeed follow the ways of those who came before you.^[1] ”

When some new Muslims made the above-mentioned request to the Prophet ﷺ, they showed that, in spite of their entry into the fold of Islam, they did not have a clear and complete understanding of Islamic Monotheism. The Prophet ﷺ had to explain to them that the fulfillment of their request meant an act of polytheism. He neither reproached nor punished them; instead, he ﷺ simply taught them the truth regarding the matter. This was an appropriate approach in dealing with them considering the fact that they had only just recently embraced Islam.^[2]

A striking aspect of this story is that the Messenger of Allah ﷺ gave them permission to take part in *Jihaad*, even though their knowledge was limited. This proves that having completely correct beliefs and being completely free from false beliefs are not prerequisites for performing *Jihaad*. In this regard, *Jihaad* is like any other good deed for which one is rewarded. So, for example, if one becomes a Muslim, he should pray even though he might still have some incorrect beliefs regarding which he needs to be educated. Furthermore, *Jihaad* was a spiritual school for the Prophet’s Companions ؓ; during military expeditions, they would learn a great deal about Islamic beliefs, laws, and manners. This is because the long periods of travel involved in military expeditions meant that Muslims spent a great deal of

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 349); to *Sunan At-Tirmidhee*, chapter, “Trials” (4/475), *Hadeeth* number: 2180; and to *Musnad Ahmad*, the *Musnad* of the *Ansaar*, the *Hadeeth* of Abu Waaqid Al-Laithee.

^[2] Refer to *As-Seerah An-Nabawiyah As-Saheehah* (2/497).

time with the Prophet ﷺ, time they were able to use to learn and study under the direct tutelage of the Prophet ﷺ.^[1]

2) The Ill-Effects of Over-confidence and Being Impressed with Numbers

It was being overly impressed with their numbers that prevented the Muslims from succeeding during the early stages of the battle. Allah ﷻ said:

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذْبِرِينَ ﴿٢٥﴾﴾

“Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.” (Qur’an 9: 25)

And clarifying that there is neither might nor power except with Allah, the Helper he ﷻ said, “O Allah, it is with Your help that I withdraw and attack, it is with Your help that I conquer, and it is with Your help that I fight.”^[2]

Even though the Muslims were overcome during the early stages of the battle, the Messenger of Allah ﷺ did not later speak harshly or angrily with any of those who had taken to flight. This is because they were all taken by surprise and were attacked at a time and in a way that they were not expecting in the least. It reached the point that some Muslims suggested that those who had recently embraced Islam should be killed for fleeing from battle, but the Prophet ﷺ did not agree to or accept their suggestion.^[3]

[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (8/62).

[2] *Sunan Ad-Daarimee* (5/135); *Al-Musnad* by Imam Ahmad (4/333); and to *Sunan At-Tirmidhee*. Imam At-Tirmidhee said about this *Hadeeth*, “It is a *Ghareeb Hadeeth*,” and Al-Haafiz Ibn Hajar issued a similar ruling; nonetheless it is strengthened by virtue of other narrations that attest to it.

[3] Refer to *Al-Mujtama’ Al-Madaneeh Fee ‘Ahd An-Nubuwwah* by Al-Umaree (pg. 199).

3) Distributing Spoils of War was a Means of Softening the Hearts of People

The Prophet ﷺ deemed it fitting, and perhaps necessary, to give recently converted Muslims the greatest share of the spoils that the Muslims won during the Battle of Hunain. In doing so, the Prophet ﷺ hoped to make them steadfast upon Islam; and so he ﷺ gave the leaders of the Quraish, of Ghatfaan, and of Tameem a huge share of the spoils; each individual among them received one-hundred camels. Among those who received so much are the following: Abu Sufyaan ibn Harb ؓ, Suhail ibn 'Amr ؓ, Hakeem ibn Hizaam ؓ, Safwaan ibn Umayyah ؓ, 'Uyainah ibn Hisn Al-Fizaaree ؓ, Al-Aqra' ibn Haabis ؓ, Mu'aawiyah ibn Abu Sufyaan ؓ, Yazeed ibn Abu Sufyaan ؓ, and Qais ibn 'Adee ؓ. The goal of giving them so much was to kick-start a transformation in their hearts, in the hope that love for the world would be replaced by love for Islam. Anas ibn Maalik ؓ said, "Verily, even if a man decided to embrace Islam solely for the desire of worldly gain, no sooner would he actually embrace Islam than Islam became more beloved to him than the world and all that is on it."^[1]

Not everyone was happy with the distribution of the spoils. As a natural, human reaction to receiving nothing while others received a great deal, the people of the *Ansaar* felt hurt and anxious about the situation, not being able to understand why they were left out. As a result, they said things they did not really mean; and the Prophet ﷺ gave them a beautiful and heartfelt speech, reassuring them about their status, explaining the reasoning behind the distribution of the spoils, and, more so than anything else, informing them about how much he ﷺ loved them.

The situation was brought to the Prophet's attention when Sa'd ibn 'Ubaadah ؓ entered upon the Prophet ﷺ and said, "O

^[1] *Saheeh Muslim*, the Book of Virtues, chapter, "The Prophet ﷺ Never Replied, 'No,' When He ﷺ was Asked for Something"; *Hadeeth* number: 2312.

Messenger of Allah! Verily, the people of the *Ansaar* feel hurt on their insides because of what you did with the spoils you gained. You distributed it among your people, and you gave away large amounts (of the spoils) to various Arab tribes, yet nothing was given to the people of the *Ansaar*."

"And what are your feelings about the matter?" the Prophet ﷺ asked.

"O Messenger of Allah," Sa'd ؓ began, "I am nothing more than one of my people."

"Then gather your people for me in this yard," said the Prophet ﷺ. Some men from the *Muhaajiroon* entered to attend the gathering, and they were allowed to enter; other men from the *Muhaajiroon* tried to do the same but were barred entry. When all of the members of the *Ansaar* were gathered together, Sa'd ؓ went to the Prophet ﷺ and informed him that they had been assembled for him.

The Prophet ﷺ went to them, began his speech by praising and glorifying Allah, and then said, "O people of the *Ansaar*, what is the saying that has been conveyed to me from you, something regarding a sense of anger that you feel inside of yourselves. Before I came to you, were you not misguided, and then Allah guided you through me; and were you not poor, and then Allah made you rich through me; and were you not enemies unto one another, and then Allah united your hearts together?"

They said, "Allah and His Messenger are better, kinder, and more gracious."

"Will you not answer me, O people of the *Ansaar*," said the Prophet ﷺ.

"And what answer should we give you, O Messenger of Allah, when the favour and grace (of what we have been blessed with) belong to Allah and His Messenger."

The Prophet ﷺ said,

"Lo! By Allah, if you wanted, you could have said the following, and you would have spoken the truth, and you would have been

believed: 'You came to us when you were disbelieved (by your people), and we believed you; you were forsaken, and we helped you; you were driven out (from your homeland), and we gave you shelter; you were poor, and we gave you comfort.' O people of the *Ansaar*, you have felt anger inside of yourselves at me for some insignificant worldly things – things that I used to appease people, so that they would enter into the fold of Islam. As for you, I trusted you to your Islam (i.e., to your faith; there was no need to bring you closer to Islam, since your faith was already strong). O people of the *Ansaar*, are you not pleased that the people are going back with sheep and camels, while you are going back to your homes with the Messenger of Allah ﷺ? For by the One Who has the soul of Muhammad in His Hand, what you are going back with is better than what they are going back with. And had it not been for the *Hijrah* (the migration from Makkah to Al-Madeenah), I would have been a person from the *Ansaar*. And were the people to travel through a mountain pass and a valley, while the *Ansaar* were to travel through another mountain pass and valley, I would have traveled through the mountain pass and valley of the *Ansaar*. (For me) the *Ansaar* are the inner garment, and the rest of people are the outer garment (i.e., just as an inner garment is closer to a person's body than an outer garment, the *Ansaar* are closer to me than anyone else). O Allah, have mercy on the *Ansaar*, on the children of the *Ansaar*, and on the children of the children of the *Ansaar*."

Everyone present began to cry until each man's beard became soaked in tears. And they said, "We are pleased, O Messenger of Allah, pleased with the distribution and with our share." The Messenger of Allah ﷺ then left, and the crowd of people in the gathering dispersed.^[1] According to one particular narration, the Prophet ﷺ added in his speech, "Verily, after me (i.e., after my death), you will face selfishness (from the people), so be patient until you meet me at the *Haud* (the Basin of the Prophet ﷺ) to

^[1] Refer to *Zaad Al-Ma'aad* (3/473).

which believers will go to take drink on the Day of Resurrection).”^[1]

It is important to point out that not everyone from the *Ansaar* felt angry for having been given nothing from the spoils; in fact, only the younger ones among them felt angry, a fact that is proven by a *Hadeeth* that is related in both *Saheeh Bukhaaree* and *Saheeh Muslim*. According to that *Hadeeth*, Anas ibn Maalik ؓ said:

“Some people from the *Ansaar* said on the Day of Hunain, ‘Allah has bestowed a large quantity of spoils upon His Messenger ﷺ from the wealth of the Hawaazin (tribe).’ The Messenger of Allah ﷺ began to give certain individuals from the Quraish one-hundred camels. Some of those people from the *Ansaar* said, ‘May Allah forgive the Messenger of Allah! He gives to the Quraish and leaves us out; meanwhile, our swords are still dripping with their blood (an allusion to the past wars that the Muslims fought against the Quraish, the most recent of which was the Conquest of Makkah).’ After the Messenger of Allah ﷺ was informed about what they had said, he ﷺ sent for all of the *Ansaar* and gathered them together in a dome-like structure that was made of leather. After they were gathered together, the Messenger of Allah ﷺ went to them and said, ‘What is the saying that has been conveyed to me from you?’ The scholars (the wise, the elderly, the knowledgeable ones) of the *Ansaar* said, ‘As for the wise ones among us, O Messenger of Allah, they did not say anything. As for some among us who are young, they said, ‘May Allah forgive the Messenger of Allah! He gives to the Quraish and leaves us out; meanwhile, our swords are still dripping with their blood.’ The Messenger of Allah ﷺ said, ‘Verily, I give certain men who only recently were disbelievers in order to appease them (and make them firm upon Islam).’”^[2]

[1] *Saheeh Muslim*, the Book of *Zakaat*, chapter, “Giving to Some in Order to Attract Them (to Islam), *Hadeeth* number: 1061; and *Saheeh Bukhaaree*, chapter, “The At-Taaif Invasion.”

[2] *Saheeh Muslim*, the Book of *Zakaat*, chapter, “Giving to Some in Order to Attract them (to Islam), *Hadeeth* number: 1059; and *Saheeh Bukhaaree*, chapter, “The Invasion of At-Taaif.”

Citing this incident as proof, Imam Ibn Al-Qayyim (may Allah have mercy on him) argued that it is the duty of a Muslim leader to try to appease certain of his enemies and to attract them to Islam, in order to ward off their evil and protect Muslims from their acts of aggression. He wrote: "The *Imam* (leader) is a representative of the Muslims, and in that capacity must do what is in their best interests....If appeasing the enemy (or new Muslims by giving them wealth) is necessary to defend Islam and to make Muslims safe from the evil of Islam's enemies...then the Imam may give the enemy (or new Muslims) wealth to achieve those ends; not only is it permissible for him to do so, he must do so under certain circumstances. True, not giving that same wealth to Muslims is harmful to them in one sense, but the expected harm of not appeasing the enemy is greater. And the *Shariah* is based on the rule that the greater of two harms should be averted, even if that means enduring the lesser one. Similarly, the greater of two benefits should be sought out, even if that means losing out on the lesser one..."^[1]

When a leader gives the enemies of Islam wealth, he hopes to appease them and to encourage them to embrace Islam; he hopes that that will lead them to taste the sweetness of faith and to become stronger Muslims. Shaikh Muhammad Al-Ghazaalee (may Allah have mercy on him) explained the concept of appeasing some of Islam's enemies with a palpable example: "In this world there are many people who are (best) steered towards the truth through their stomachs and not through their mind. Livestock are guided along a road with a bundle of clover near their mouths, and they continue to reach for that clover until they safely enter their barn (for the night); similarly, certain kinds of people need various forms of enticement in order to bring them closer to faith."^[2]

In the end, the *Ansaar* saw things in perspective when the Prophet ﷺ depicted the reality of the situation in clear terms: One group of

^[1] Refer to *Zaad Al-Ma'aad* (3/486).

^[2] Refer to *Fiqhus-Seerah* (pg. 427).

people were given glad tidings about their faith, and another about receiving camels; one group of people were going back to their homes with the Messenger of Allah ﷺ, and another was taking back sheep and camels. Thus the *Ansaar* acknowledged their mistake; their tongues expressed contentment and thankfulness, their eyes shed tears for making a mistake that people of their standing should not have made, and their hearts were at rest with the favour and honour that were being bestowed upon them.

4) Being Patient with the Harshness of Bedouins

During the lifetime of the Prophet ﷺ - and things aren't all that different today - kings and rulers of empires would never deign to meet with the common folk, the citizens of the empire. And even if a peasant were chosen for some reason to meet a king, he would first have to rehearse phrases with which he was to glorify and praise the king upon meeting him; even then, there would be some veil between him and the king during their meeting; and unfailingly a number of guards would be present to hurt the peasant if even the slightest of improprieties slipped from his tongue.

Amazingly, none of the above-mentioned formalities took effect when a common person wanted to meet the Prophet ﷺ. No barrier prevented someone from going to the Prophet ﷺ, even though he ﷺ had effectively achieved authority over all of Arabia. If anyone deserved to be prevented from speaking to him, it would have been Bedouins, who were known for their plain and sometimes harsh language. But even they had complete access to meet the Prophet ﷺ.

In general, Bedouins were selfish and wanted mainly to gain wealth; nonetheless, the Prophet ﷺ was patient in dealing with them, for he ﷺ took into consideration their circumstances: They lived harsh lives in the desert and constantly had no one but themselves to look out for their best interests. They had no understanding of what it meant to live in a society that required mutual cooperation from its individual members. In short, their

minds were limited, and the Prophet ﷺ spoke to them accordingly. He ﷺ was merciful to them, always trying to comfort them and take care of their needs.

Whereas the Prophet's Companions ﷺ were paragons of good manners, always making sure to speak in lowered voices in the presence of the Prophet ﷺ, Bedouins would raise their voices and speak harshly with the Messenger of Allah ﷺ. That the Messenger of Allah ﷺ was so merciful to them in spite of their shortcomings attests to his wonderful and forbearing nature.

The Bedouin Who Refused to Accept Glad Tidings from the Messenger of Allah ﷺ

At one point during the Hunain expedition, the Prophet ﷺ was at Al-Jai'ranah - which is situated between Makkah and At-Taaif - and both Abu Moosa Al-Ash'aree ﷺ and Bilaal ﷺ were with him. A Bedouin went to the Prophet ﷺ and said, "Will you not give me what you promised me?" Whether he was referring to a specific or general promise is not mentioned in the narration. After the Muslims won the Battle of Hunain, the Prophet ﷺ went out to At-Taaif with a part of his army; before leaving, though, he instructed some of his Companions ﷺ to gather the spoils of war at Al-Jai'raanah, where they would be distributed later on. Bedouins and others who had recently embraced Islam began to lose patience, feeling that it was taking too long for the spoils to be distributed. So when the Prophet ﷺ returned to Al-Jai'raanah to distribute the spoils, and when a Bedouin impatiently went to him and said, "Will you not give me what you promised me," the Prophet ﷺ said, "Rejoice," which can either mean, "Rejoice, for the spoils are about to be distributed," or, "Rejoice, for you will be rewarded for your patience." The Bedouin became angry and said, "You have too frequently said 'rejoice' to me!"

The Prophet ﷺ then went to Abu Moosa ﷺ and Bilaal ﷺ, looking angry. He ﷺ said, "He (the Bedouin) rejected the glad tidings (I gave to him), so both of you accept them (from me)." They both responded, "We have accepted (the glad tidings you offer to us)."

The Prophet ﷺ asked for a cup of water to be brought to him; he ﷺ then washed his hands and his face, allowing the used water to fall back into the cup; also, he ﷺ rinsed his mouth and discharged the water back into the cup. He ﷺ then said to Abu Moosa ؓ and Bilaal ؓ, "Drink from it and pour it over your faces and your chests. And rejoice." They ؓ took the cup and did as they were instructed; and Umm Salamah ؓ called out to them from behind a curtain, asking them to save some for their mother. She ؓ referred to herself as their mother because she ؓ was the Prophet's wife, which made her a mother to all believers. They acquiesced and saved some of the water for her.^[1]

Another Bedouin Disgruntled About the Distribution of the Spoils

'Abdullah ibn Mas'ood ؓ said, "On the Day of Hunain, the Messenger of Allah ﷺ gave preference to certain people in the distribution of the spoils; so, for example, he ﷺ gave Al-Aqra' ibn Haabis one-hundred camels; and he ﷺ gave 'Uyainah a similar amount. Also, he ﷺ gave (many camels out) to Arab noblemen, giving them preference that day in the distribution. A man then said, 'By Allah, this was not a fair distribution: it was not one through which Allah's Countenance was sought out.' I said, 'By Allah, I will inform the Messenger of Allah ﷺ (about what you said).' I went to the Prophet ﷺ and told him what the man said. The colour of his face changed (completely and became purely red or purple)... He ﷺ then said, 'If Allah and His Messenger are not fair, then who is fair?' He ﷺ then said, 'May Allah have mercy on Moosa, for indeed, he was harmed more than this, yet he remained patient.' And for my part, I said (to myself), 'Truly, I will not convey (someone's false) speech to him ever again.'"^[2]

^[1] *Saheeh Bukhaaree*, the Book of Maghaazee, *Hadeeth* number: 4328; and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of the People of the Tree."

^[2] *Saheeh Bukhaaree*, the Book of Maghaazee, chapter, "The Invasion of At-Taaif"; and *Saheeh Muslim*, the Book of Zakaat, chapter, "Giving to Some People in Order to Attract Them (to Islam), *Hadeeth* number: 1062.

The Prophet's Dealings with the Hawaazin After They Embraced Islam

The Hawaazin tribe was defeated; its wealth was taken as booty and its women were taken as slaves and were distributed along with the booty. When the Prophet ﷺ was at Al-Jai'raanah and Hawaazin's wealth and women were already distributed, a number of delegates from the Hawaazin tribe went to the Prophet ﷺ and announced their entry, and the entry of their fellow tribesmen, into the fold of Islam. It was at once a happy and a sad moment for Hawaazin's tribesmen; they were happy because they finally acknowledged the truth, but they were sad on account of the loss of their wealth, and especially of their families. The delegates spoke reverentially with the Prophet ﷺ; they praised him and pleaded with him to show mercy on them. But as much as the Prophet ﷺ wanted to help them, it was too late; the spoils had already been distributed and therefore no longer belonged to the Prophet ﷺ. Nonetheless, the Prophet ﷺ would try his utmost to do what he ﷺ could for them.

After hearing their pleas for help, the Prophet ﷺ asked them, "Your women and your children are more beloved to you or your wealth?" They said, "O Messenger of Allah, you are asking us to choose between our respect and honour and between our wealth. Rather, our children and our women are more beloved to us."

The Prophet ﷺ said, "As for what is owned by me and by the children of 'Abdul-Muttalib (in terms of their share of the spoils), it is all yours. When I lead the people in prayer, stand up and say: Verily, we ask the Messenger of Allah ﷺ to intercede on our behalf with the Muslims, and we ask the Muslims to intercede on our behalf with the Messenger of Allah ﷺ regarding our children and wives. When you say that, I will give you (what I have and what the children of 'Abul-Muttalib have), and I will ask others to give you as well."

Later on, when the Messenger of Allah ﷺ led the people in the *Zuhr* prayer, the Hawaazin delegates stood up and said what the

Messenger of Allah ﷺ had ordered them to say. The Prophet ﷺ then said, "Lo! As for what belongs to me and to the children of 'Abdul-Muttalib, it is all yours." Encouraged by the Prophet's generosity, the *Muhaajiroon* said, "And we give what belongs to us to the Messenger of Allah." The *Ansaar*, who always competed with the *Muhaajiroon* to perform better deeds, said, "And we (too) give what belongs to us to the Messenger of Allah ﷺ." The momentum of giving ended temporarily when Al-Aqra' ibn Haabis ؓ said, "As for me and Banu Tameem, then no (we are not giving up our share of the booty)." 'Uyainah ؓ then said, "As for me and banu Fizaarah, the answer is no." And Al-'Abbaas ibn Mirdaas As-Silmee ؓ said, "As for me and the people of Banu Saleem, the answer is also no." The people of Banu Saleem, however, contradicted him immediately by saying, "Rather, what belongs to us, we give to the Messenger of Allah ﷺ." This made 'Abbaas ibn Mirdaas ؓ angry, for he turned to them and asked accusingly, "How can you undermine me like that?"

Thus everyone expressed their position vis-à-vis their decision to give up the human booty they gained from the Hawaazin tribe. The Prophet ﷺ was encouraged by what he heard, but would not be satisfied until he could do everything in his power to unite the men of Hawaazin with their families. And so he ﷺ said, "As for those among you who do not want to give up their right, for every person he gives up he will get six times the amount the very next time we win spoils of war." Everyone then returned the women and children of the Hawaazin tribe to their adult, male relatives.^[1]

According to one particular narration, when some people volunteered to give up their share of the booty and others didn't, the Prophet ﷺ said to the people of the latter group that they would be compensated if they gave up their share of the booty. So many parties were involved that there was some confusion regarding who gave away their spoils, who opted for

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/352, 353).

the compensation offer, and who refused altogether. And so the Prophet ﷺ said, "Verily, we do not know who among you gave permission (to take his share of the spoils) and whom among you didn't give permission. So return (to where you are staying), and then send representatives to us with your decision" The representatives of the various tribes later returned to the Prophet ﷺ and informed him that their people were willing to give up their share of the booty (however, it seems that some did so as a pure act of charity, whereas others did so on the condition of being compensated later on; and Allah knows best).

The Messenger of Allah ﷺ was greatly pleased by the Islam of the Hawaazin tribe; he ﷺ asked the Hawaazin delegates about their leader, Maalik ibn 'Auf An-Nasree, and they told him that he was no longer with them; instead, he was in At-Taaif, still putting up a stand alongside members of the Thaqeef tribe. The Prophet ﷺ then promised them that if Maalik came to him as a Muslim, he would return to Maalik his family and his wealth and would further bestow upon him a gift of one-hundred camels. The Prophet's message was conveyed to Maalik, who then left At-Taaif, went to the Prophet ﷺ, and announced his entry into the fold of Islam. And of course, the Prophet ﷺ fulfilled the promise he had made to the delegates regarding Maalik ؓ; he ﷺ furthermore bestowed another honour upon Maalik ؓ, appointing him as governor of his people and of other neighbouring tribes. Maalik ؓ, who was greatly moved by the Prophet's generosity and kindness, composed beautiful verses of poetry in which he ﷺ showered a great deal of praise upon the Prophet ﷺ.

Even with his enemies, the Prophet ﷺ was fair and just - and often quite generous; imagine, then, how he ﷺ was with his own Companions ؓ. Through acts of unparalleled generosity, the Prophet ﷺ won over the hearts of many of Islam's fiercest enemies. The Prophet ﷺ was then able to use the Hawaazin tribe as the arm and hand with which he ﷺ struck down polytheism and polytheists in the region.

Hawaazin's leader, Maalik ibn 'Auf ؓ, who only recently had been among the besieged in At-Taaif, soon became the besieger as he and his army put a stranglehold on the fortresses of At-Taaif. If not anything else, the people of the Thaqeef were a determined people, but even determined people have their limits. Maalik's army prevented them from doing business and from leaving their fortresses; furthermore, almost everyone in the region had already embraced Islam.

With nothing but time on their hands, the leaders of the Thaqeef contemplated their situation, looking for a way out of the mess they had gotten themselves into; some of them resolved to continue to fight, and others made the wise decision to embrace Islam. One example of the latter group was 'Urwah ibn Mas'ood Ath-Thaqafee ؓ, who showed a great deal of sincerity and eagerness to embrace Islam. He ؓ left At-Taaif and went out in search of the Messenger of Allah ﷺ in order to announce to him his entry into the fold of Islam. The Prophet ﷺ had already distributed the spoils of war and performed 'Umrah, and was well on his way back to Al-Madeenah, though 'Urwah ؓ did finally catch up to him before he ﷺ reached Al-Madeenah. 'Urwah ؓ announced to the Prophet ﷺ that he had become a Muslim, and then he returned to At-Taaif. The people of At-Taaif both loved and revered 'Urwah ؓ. Their opinion of him changed, however, when he invited them to Islam and made the call to prayer from the highest level of his home. So incensed were some of his people by his sudden change that they fired arrows at him; one or more of their arrows hit him, and as a result he ؓ was fatally wounded. Before 'Urwah ؓ died, he requested his people to bury him not in their graveyard but alongside the Muslim martyrs who had died during the siege of At-Taaif.^[1]

The Prophet ﷺ had a wonderful way of dealing with people. In the short period of time that began with his departure from Al-Madeenah for the Conquest of Makkah, he ﷺ achieved a great deal, not just from a military perspective, but also, and more so,

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/192).

from the perspective of propagating the religion of Islam to the rest of mankind. Thousands upon thousands of people embraced Islam; polytheism was wiped out from Arabia and not a trace of it was left behind, for the temples and idols of the region were all destroyed. Having accomplished so much, the Prophet ﷺ was ready to return to Al-Madeenah. But before leaving, he ﷺ appointed 'Attaab ibn Aseed ؓ as governor of Makkah, and Mu'aadh ibn Jabal ؓ as a religious teacher and guide to Makkah's inhabitants; he ﷺ furthermore appointed Maalik ibn 'Auf ؓ as leader of the Hawaazin tribe. The Prophet ﷺ went from Al-Jai'raanah to Makkah in order to perform 'Umrah, and then he ﷺ began his return journey to his city, the City of the Messenger of Allah ﷺ - Al-Madeenah.

Lessons And Morals

The Verses Of The Qur'an That Were Revealed About The Battle Of Hunain

Allah ﷻ said:

﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾
﴿٢٧﴾

“Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful.” (Qur'an 9: 25-27)

In the first of the two aforementioned Verses, we are given a sequence of pictures that each one of us should attempt to see in his mind's eye: The first is a picture of Muslims being impressed by and overconfident because of their large numbers; the second picture shows us that they failed and that their large numbers availed them not in the least; next, we are taken to a scene of them being enveloped in fear; and finally, the last scene that we are meant to picture is one of Muslims fleeing from the battlefield, while only the Prophet ﷺ and a small group of men remain steadfast. And in proper sequence, we are then informed in the following Verse about Allah's help that came to them:

﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٣٦﴾﴾

"Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (Qur'an 9: 26)

"And punished the disbelievers" in this Verse refers to how some of them were killed, while others among them were taken as prisoners. In the following Verse, Allah ﷻ said:

﴿ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾

"Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful." (Qur'an 9: 27)

In this Verse, Allah ﷻ explained that, after the punishment that was inflicted on the polytheists on the Day of Hunain, He ﷻ would "accept the repentance of whom He will" by guiding them to embrace Islam. Allah ﷻ is forgiving and merciful to those who repent and believe, and His Mercy encompasses all things.

To summarize, the Qur'anic description of the Battle of Hunain consists of the following points

- 1) The Muslims became overconfident because of the large number of men that constituted their army. Allah ﷻ said:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتُمْ كَثْرَتَكُمْ﴾

"When you rejoiced at your great number."

But then immediately Allah ﷻ informed them that the large size of their army was of no use to them:

﴿فَلَمْ تَنْفَعِ عَنْكُمْ شَيْئًا﴾

'But it availed you naught.'

- 2) Other than the Prophet ﷺ and a small group of Companions ﷺ, Muslim soldiers were defeated and fled from the battlefield:

﴿وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ﴾

"And the earth, vast as it is, was straitened for you, then you turned back in flight."

- 3) Allah ﷻ helped His Messenger ﷺ in the Battle of Hunain and honoured him by sending down Sakeenah upon him ﷺ and his Companions ﷺ:

﴿ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ﴾

"Then Allah did send down His Sakeenah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad ﷺ) and on the believers."

- 4) Allah ﷻ further helped the Prophet ﷺ by sending down angels:

﴿وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾

“And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.”

- 5) Allah ﷻ then confirmed that He ﷻ forgives and guides whomsoever He wills, even some of those who in the past showed enmity towards Islam and Muslims:

﴿ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (٢٧)

“Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful.”

The Causes Of Defeat And Victory At Hunain

a) The Causes of Defeat

There are a number of reasons why the Muslims were losing during the early stages of the battle. Following are some of the more salient of those reasons:

- 1) A kind of pride took hold of the hearts of some Muslims when they saw the large numbers of men that made up their army, to the degree that one man was quoted as saying, “We will not be defeated today on account of being too few in number.”
- 2) The Muslim army was short on equipment, which resulted in some young Muslims going out with a great deal of enthusiasm but no weapons with which to fight.
- 3) The opposing army was huge, to the extent that its soldiers outnumbered the Muslims at least two-to-one.
- 4) Maalik ibn ‘Auf was better acquainted with the terrain of the battlefield than the Muslims were; what is more, he arrived there first, which gave him ample time to position his troops and place archers along the sides of the narrow part of the valley. This strategy enabled him and his army to carry out an effective ambush against the Muslims.
- 5) Another benefit of arriving at the battlefield first was having

plenty of time to line up the rows of the army. Maalik took advantage of the situation and lined up his troops in an organized and beautiful manner, placing the cavalry in the early rows, then the infantry, and then the women. And he even lined up the sheep and camels in the rear of the army.

- 6) The Muslim army contained in it certain weak links, men who had just embraced Islam and whose faith was relatively weak; such men panicked and fled from the battlefield when the initial onslaught of the enemy took them by surprise.

b) The Causes of Victory

- 1) The ideal leader that he was, the Messenger of Allah ﷺ set a good example for his troops by remaining steadfast on the battlefield. Not only did he ﷺ not retreat from the battlefield; and not only did he maintain his ground; he ﷺ actually moved forward towards the enemy by spurring his riding animal in their direction; meanwhile, Al-'Abbaas ؓ was holding on to the reins of the Prophet's riding animal, trying to restrain it from moving too fast towards enemy fighters.
- 2) A small group of Muslims ؓ remained steadfast as well and gathered alongside the Messenger of Allah ﷺ. Then, when Al-'Abbaas ؓ made a call for help, even more fighters came to join in the fighting. The momentum of the battle then changed, and the rest of the Muslim army quickly returned to join in on the fighting.
- 3) While it is true that those who fled were quick to take flight from the battlefield, it is equally true that they were quick to return to the battlefield in order to help their fellow Muslim soldiers.
- 4) The opposing army committed a grave mistake when they didn't continue to pursue the Muslim army once its soldiers fled from the battlefield. The respite they gave to the Muslim army allowed Muslim soldiers to come back to their senses, to regroup, and to return to the battlefield under the brave and wise leadership of the Messenger of Allah ﷺ.

- 5) The Prophet ﷺ invoked Allah ﷻ for help. And then that help came mainly in the form of two blessings: First, Allah ﷻ blessed the Prophet ﷺ with a miracle, which occurred when the Prophet ﷺ threw two handfuls of pebbles and dirt in the direction of the enemy, all the while saying, "By the Lord of Muhammad, be defeated!"^[1] As a result, pieces of the pebbles and dirt entered into the eyes of every single enemy soldier. And second, Allah ﷻ sent down angels to take part in the battle, and their participation in the battle is referred to in Chapter *At-Taubah*:

﴿وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾

"And sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers."

Islamic Rulings And Laws That Were Legislated During The Course Of The Battles Of Hunain And At-Taaif

1) The Revelation of the Verse:

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

"Also (forbidden are) women already married, except those (captives and slaves) whom your right hand possess."

This Verse, which was revealed on the Day of Autaas, explains the ruling of female prisoners who are married. Basically, when a woman is separated from her husband, either through divorce or his death, she must wait a certain period of time before she remarries; the same does not, however, apply to a disbelieving woman who is taken as a prisoner during war. Her waiting period ends after she delivers her baby if she is pregnant, or, if she is not pregnant, after she becomes purified from her first period of menstruation. When either of those two things happens, it is

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, chapter, "The Battle of Hunain"; *Hadeeth* number: 1775.

permissible for the man who was allotted her during the distribution of spoils to have sex with her.

2) The Prohibition of Mixing Between Hermaphrodites and Women

For the purposes of our discussion of this topic, we first need to make a clear distinction between hermaphrodites and transsexuals. Transsexual men are men in their physical make-up but have a strong and persistent desire to be women; they therefore imitate women in their dress, appearance, and bearing. Such people are cursed, for the Prophet ﷺ cursed men who imitate women, and women who imitate men.

Then there are certain kinds of hermaphrodites who are created by Allah ﷻ in a certain way but who do not affect the characteristics of women. Such hermaphrodites are not cursed and were initially allowed to enter upon women and to mix among them, but they were prohibited from doing so during the days of the Hunain expedition. The prohibition stemmed from the fact that the Prophet ﷺ wanted to preserve the moral fabric of society. Hermaphrodites were trusted by women and would, with that freedom, see certain parts of their bodies exposed; the Prophet ﷺ feared that some of them would speak too freely in the presence of men about the description of certain women. Zainab bint Abu Salamah ؓ related that her mother, Umm Salamah ؓ, said, "The Prophet ﷺ entered upon me, while a hermaphrodite was with me. I heard the hermaphrodite say to 'Abdullah ibn Umayyah, 'O 'Abdullah, suppose that Allah grants you victory at At-Taaif tomorrow, you should betake yourself to the daughter of Ghailaan, for indeed, the ripples of her stomach come out four steps and retract eight steps.'" [1]

This was a vulgar description that the Prophet ﷺ heard, and so he ﷺ said to the women who were present: "Let not these (hermaphrodites) enter upon you." [1]

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "Removing Those Who Imitate from People's Houses"; *Hadeeth* number: 4324.

3) The Prohibition of Killing Women, Children, Old Men, and Wageworkers Who do not Participate in the Fighting Against Muslims

Ibn Katheer mentioned the following account in *Al-Bidaayah Wan-Nihaayah*: On the Day of Hunain, the Messenger of Allah ﷺ passed by a woman who was killed by Khaalid ibn Al-Waleed ؓ, and people began to gather around her dead body. The Messenger of Allah ﷺ said, "Verily, she was not taking part in the fighting (against us)," after which he ﷺ said to someone, "Catch up to Khaalid and say to him: Verily, do not kill a child or a wageworker."^[1] According to one narration, the Prophet ﷺ said to the messenger he was sending to Khaalid ؓ: "Say to him: 'Verily, the Messenger of Allah ﷺ forbids you from killing a newborn, a woman, or a wageworker.'^[2] The author of *Al-'Aun Al-Ma'bood* said, "Perhaps the sign by which one can recognize a wageworker (i.e., the way a Muslim knows that he is a wageworker who lives among the enemies of Islam simply to earn his living, and not to fight alongside them) is that he is not carrying any weapons."

4) The Legislation of Inaugurating One's 'Umrah from Al-Jai'raanah

The Prophet ﷺ entered into the state of *Ihraam* (the inviolable state of being a pilgrim) at Al-Jai'raanah. He ﷺ then went on to perform 'Umrah and to then return to Al-Madeenah Al-Munawwarah. Consequently, it is *Sunnah* for anyone who enters Makkah to perform 'Umrah from At-Taaif or nearby places, to enter into the state of *Ihraam* at Al-Jai'raanah. Many people who have no knowledge distort this *Sunnah*; what they do is leave Makkah, go to Al-Jai'raanah, begin their pilgrimage from

^[1] Refer to *Abu Daawood*, the Book of *Jihaad*, chapter, "In Regard to Killing Women"; *Sunan Ibn Maajah*, chapter, "Invasions and (the Ruling Regarding) Killing Women and Children"; to the *Musnad* of Imam Ahmad, the *Musnad* of Jaabir ibn 'Abdullah ؓ; and to *Al-Bidaayah Wan-Nihaayah* (4/336).

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/336).

there, and then return to Makkah. This is not something the Messenger of Allah ﷺ ever did, nor is it a practice that is recommended by any scholar. Rather, it is the common masses of Muslims who try to validate it, mistakenly claiming that they are following the *Sunnah* of the Prophet ﷺ. The Prophet ﷺ began his 'Umrah from Al-Jai'raanah because he was away at At-Taaif and was on his way to Makkah; he ﷺ did not leave Makkah in order to go to Al-Jai'raanah and begin his 'Umrah from there.^[1]

5) The Prophet ﷺ Advises a Bedouin to do in 'Umrah what He does During Hajj

Ya'la ibn Munabbah ؓ said, "A man, wearing a robe that had perfume on it or he said, 'traces of yellow (which indicated perfume)' went to the Prophet ﷺ, who was at Al-Jai'raanah at the time. The man said, 'What do you command me to do during my 'Umrah?' Revelation then came down to the Prophet ﷺ, and someone covered him in a garment.' I wished to see the Prophet ﷺ while revelation was descending upon him. 'Umar ؓ raised a side of the garment, and I looked at him. He was making a snoring-like noise. When he was relieved of that state (i.e., when the session of revelation ended), he ﷺ said, 'Where is the one who asked about 'Umrah? Wash away the yellowness (i.e., the traces of perfume) from yourself...and remove your robe. And do during your 'Umrah what you do during your Hajj.'"^[2]

From the context of this *Hadeeth*, it is clear that the questioner already knew how to perform *Hajj*. And as for the way in which the Prophet ﷺ likened 'Umrah to *Hajj*, it was a general likening, which meant: That which is prohibited during *Hajj* such as perfume is also prohibited during 'Umrah. It perhaps also meant: Just as you perform *Tawaaf* around the Ka'bah, walk circuits

^[1] Refer to *Zaad Al-Ma'aad* (3/504).

^[2] *Saheeh Bukhaaree*, chapter, "Doing in 'Umrah what is Done During Hajj"; and *Saheeh Muslim*, chapter, "What is Permissible for a Pilgrim Who is Performing Hajj or 'Umrah and what is not Permissible; and the Prohibition of Wearing Perfume for a Pilgrim." Also, refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 578).

between As-Safaa and Marwah, and shave your head during *Hajj*, you must do the same during *'Umrah*. The meaning of this *Hadeeth* is therefore general, and no way means that both *Hajj* and *'Umrah* are exactly alike, for there are things one does during *Hajj* such as throwing stones, standing at *'Arafah*, and staying at Al-Mina and Al-Muzdalifah that one does not do during *'Umrah*.

6) A Dead Enemy's Things Belong to the Muslim Who Killed Him

On the Day of Hunain, Abu Qataadah ؓ saw a Muslim engaged in man-to-man combat with an enemy soldier; meanwhile, he ؓ also saw another polytheist sneaking behind the same Muslim in order to kill him. Reacting as quickly as possible, Abu Qataadah ؓ went after the second man the one who was sneaking behind the Muslim soldier. The man saw Abu Qataadah ؓ coming and raised his sword to strike him. Abu Qataadah ؓ was too fast, however, and delivered a blow first, one that completely severed the hand of the enemy fighter. The man then drew nearer to Abu Qataadah ؓ and got him into a bear hug; he was squeezing so hard that Abu Qataadah ؓ began to fear that it was the end for him. But just before the man managed to squeeze the very life out of Abu Qataadah, he knelt to the ground, having become very weak because of the effort he was exerting and because of the wound that Abu Qataadah ؓ had inflicted on him. Not wanting to lose the opportunity that was just afforded to him, Abu Qataadah ؓ pushed the man away and killed him.

Later on, the Messenger of Allah ﷺ said to the people, "Whoever proves that he killed someone becomes owner of his things (i.e., the things that are with the dead enemy soldier when he dies)." In the hope of finding someone who would bear witness to the aforementioned incident, Abu Qataadah ؓ stood up; no one, however, testified on his behalf. He ؓ sat down, and then deciding not to give up so easily, he ؓ told his story to the Prophet ﷺ. A man from the Quraish who was present and who

paid close attention to Abu Qataadah's detailed account said, "The weapons of the dead person he mentioned are with me," but he then asked to be allowed to keep them. Abu Bakr ؓ said, "Never! Let him not give it to a weak person from the Quraish while he leaves a lion from the lions of Allah (i.e., Abu Qataadah ؓ) who fought for Allah and His Messenger ﷺ." The Messenger of Allah ﷺ stood up and gave the weapons to Abu Qataadah ؓ, who used them to buy a garden. He ؓ later said, "It was the first wealth I acquired (while fighting) for the cause of Islam."^[1]

This story highlights the superior qualities of two Companions ؓ: First, of Abu Qataadah Al-Ansaaree ؓ who risked his life to save a fellow Muslim who was about to be attacked from behind; and second, of Abu Bakr ؓ, who was so fair and just that he ؓ argued on behalf of a man from the *Ansaar* against a man from his own tribe, the Quraish; this is because he ؓ was primarily concerned not with tribal loyalty, but with upholding truth and justice.^[2]

7) The Prohibition of Taking (or Stealing) from the War Booty Before Its Distribution

After Hunain, when an abundance of war booty was won by the Muslims, the Prophet ﷺ feared that some Muslims might be tempted to take something for themselves, and not realize in the process the grave sin of doing so. And so the Prophet ﷺ took a single hair from the hump of a camel that was a part of the booty, placed the piece of hair between his fingers, and said, "O people, as for that which Allah bestowed upon you as war booty, not even this (paltry) amount is made lawful for me. All that is made lawful for me is one-fifth, and even that is returned to (certain groups among) you. So give up any thread or needle (and by extension, anything more valuable than that), and beware of Al-

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4322; and *Saheeh Muslim*, chapter, "The Right (During War) of the Killer to Take what is Found with the Person He Killed."

^[2] Refer to *At-Taarkeeh Al-Islaamee* by Al-Humaidee (8/26).

Ghulool (wrongfully taking from the war booty before its distribution), for indeed *Al-Ghulool* is disgrace, fire, and shame for those who perpetrate it, both in this world and in the Hereafter.”^[1]

When the people heard this stern warning, they became extremely frightened. A man from the *Ansaar* came forward with a ball of yarn and said, “O Messenger of Allah ﷺ, I took this hair (yarn) so that I could use it to sew the saddle of a camel that belonged to me and that died.” The Messenger of Allah ﷺ said, “As for my right over it and what belongs to the children of ‘Abdul-Muttalib (i.e., as for our share of it from the spoils), then it is yours.” The *Ansaaree* man said, “If it is such a grave matter (i.e., since it is such a serious crime to take from the spoils even something so small), then I have no need of it.” He ﷺ then threw it away from his hands.^[2]

‘Aqeel ibn Abee Taalib ﷺ found himself to be in a similar situation. For on the Day of Hunain, he ﷺ entered upon his wife, Faatimah bint Shaibah ﷺ, with his sword smeared in blood. He ﷺ said to her, “Take this needle and use it to sew your garments.” He ﷺ gave it to her, but shortly afterwards heard a caller calling out, “Whoever has taken something (from the spoils), then let him return it, even (something as small as) a thread and a needle. ‘Aqeel ﷺ returned home, took the needle from his wife, and threw it into a pile of the war booty.”^[3]

The Prophet ﷺ made it clear that, no matter how small or insignificant something seemed, one was not allowed to pilfer it from the war booty. An emphasis was placed on things of low value because small crimes lead to bigger crimes. This was, more than anything else, a lesson through which the Prophet ﷺ hoped

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, “Distributing the Spoils.”

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (4/353) and to *As-Seerah An-Nabawiyyah* by Ibn Hishaam, chapter, “Distributing the Spoils.”

^[3] Refer to *Muhammad Rasoolullah* by Muhammad As-Saadiq ‘Urjoon (4/387, 388).

to uproot the shameful characteristics of greediness and deception from society.

8) Fulfilling an Oath One Made Prior to Embracing Islam

'Abullah ibn 'Umar ؓ said, "As we were returning from Hunain, 'Umar ؓ asked the Prophet ﷺ about a vow he had made during the pre-Islamic times of ignorance to perform *'Itikaaf* (to stay in the *Masjid* for a period of time and to dedicate that time to the worship of Allah ﷻ). The Prophet ﷺ then commanded him to fulfill his vow."^[1]

The Stories Of Some Companions ﷻ

1) Anas ibn Abee Mirthad Al-Ghanawee ؓ

One night before the Battle of Hunain began in earnest, the Messenger of Allah ﷺ asked his Companions ؓ, "Who will guard us this night?" Anas ibn Abee Mirthad ؓ said, "I will, O Messenger of Allah ﷺ." The Prophet ﷺ said, "So mount (your riding animal)." First, Anas ibn Abee Mirthad ؓ went to get his horse, and then he returned to the Messenger of Allah ﷺ, who said to him, "Head in the direction of this mountain pass, and continue travelling until you reach its highest point (and stand guard there); that way, we will not be attacked by surprise from the direction you will be guarding."

In the morning, the Messenger of Allah ﷺ went out to his place of prayer. He ﷺ performed two units of prayer and then said to his Companions ؓ, "Have you sensed (i.e., have you seen, heard, or perceived in any way) your rider (the wording 'your rider' was meant as a bestowal of praise upon Anas ibn Mirthad ؓ)?" They said, "We have not sensed him (i.e., his arrival or presence among us; rather, he is probably still away at his post guarding the mountain pass)."

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4320; and *Saheeh Muslim*, chapter, "The Vow of a Disbeliever, and What a Disbeliever Should Do About That Vow When He Embraces Islam."

The prayer then commenced, and while praying, the Prophet ﷺ turned to look in the direction of the mountain pass. When the prayer was completed, he ﷺ said, "Rejoice, for indeed, your rider has come." He ﷺ began to look through the trees in the mountain pass, and from that direction Anas ؓ was returning. Drawing nearer and then finally stopping directly in front of the Prophet ﷺ, Anas ؓ said, "Verily, I went out until I reached the highest part of the mountain pass, which is where you ordered me to go. In the morning, I overlooked both mountain passes; I looked and didn't see anyone."

"Did you descend (from your riding animal) during the night?" the Prophet ﷺ asked.

"No," Anas ؓ said, "Except to pray or to relieve myself."

"You have done something that has made Allah's reward compulsory upon you," said the Prophet ﷺ. "Because you have completed this deed (the deed of having gone out, carried out the Prophet's instructions, and guarded the Muslims from a surprise attack), it will not harm you if you do not do any more (voluntary good) deeds (ever again)."^[1]

In this story, the Prophet ﷺ established the importance of the individual. Through his actions, the Prophet ﷺ made it clear that an individual member of an army is not just a serial number or someone who is to be used for a purpose and then discarded. The Prophet ﷺ cared so much about Anas's welfare that he ﷺ turned his head during prayer, something he ﷺ would not do except under extraordinary circumstances. Then he ﷺ said, "Rejoice, for indeed, your rider is coming." "Your rider" was a term that was used to inform people about important matters. That the individual is naturally endowed with dignity was confirmed by the way the Prophet ﷺ treated all of his Companions ؓ; and the

^[1] *Sunan Abu Daawood*, the Book of *Jihaad* (2501). Imam Abu Daawood said about this *Hadeeth*, "Its Chain is Authentic and Fulfill the Condition of *As-Saheeh* (*Saheeh Bukhaaree* or *Saheeh Muslim*); *Saheeh As-Seerah An-Nabawiyah*, pg. 550; *Al-Isaabah* by Ibn Hajar; *Mo'jam* by *At-Tabaraanee*; *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer; and *As-Seerah An-Nabawiyah* by Ibn Hishaam.

same dignity is also affirmed in this Verse of the Noble Qur'an:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (٧٠)

“And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayibaat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.”

(Qur'an 17: 70)

As for the Prophet's saying, “You have done something that has made Allah's reward compulsory upon you; because you have completed this deed (the deed of having gone out, carried out the Prophet's instructions, and guarded the Muslims from a surprise attack), it will not harm you if you do not do any more (voluntary good) deeds (ever again),” it refers to voluntary deeds that atone for sins and that raise a person in ranking with his Lord. Therefore, the intended meaning is that Anas ؓ did a deed that was so good and important that it was enough to atone for any bad deeds that he might have went on to perpetrate in the future; furthermore, it was enough to raise him to higher rankings in Paradise. The aforementioned saying of the Prophet ﷺ does not mean, however, that his deed was so good that he didn't have to perform obligatory acts of worship any longer; to the contrary, like any other Muslim, he still had to perform obligatory deeds.^[1]

2) The Bravery of Umm Saleem ؓ on the Day of Hunain

Anas ؓ reported: “Umm Saleem took a dagger on the Day of Hunain and kept it with her. Abu Talhah ؓ saw her and said to the Prophet ﷺ, “O Messenger of Allah, here is Umm Saleem ؓ, and she has a dagger with her.” The Messenger of Allah ﷺ then asked her, “For what purpose do you have this dagger?” She ؓ said, “I took it so that, if one of the polytheists drew near to me, I could cut open his stomach.” The Messenger of Allah ﷺ laughed,

^[1] Refer to *At-Taareekh Al-Islaamee* (8/14).

and she ﷺ said, "Other than us (those that didn't flee), kill the rest of the *Tulaqaa* (those that were pardoned on the Day of the Makkah Conquest), for they ran away from you (and left you practically all alone)." The Messenger of Allah ﷺ said, "O Umm Saleem, verily, Allah has spared (them) and has bestowed kindness (and mercy upon them)."^[1]

3) Ash-Shaimaa bint Al-Haarith ﷺ, the Prophet's Sister Through Breastfeeding

One of the prisoners captured by the Muslims was Ash-Shaimaa bint Al-Haarith, daughter of Haleemah As-Sa'diyyah, the woman who nursed the Prophet ﷺ during a part of his childhood years. Because Haleemah breastfed the Prophet ﷺ, he ﷺ became brother to Ash-Shaimaa through breastfeeding.

The Muslims forced Ash-Shaimaa to the marketplace, not knowing who she was, but she quickly made her identity known to them, saying, "You do know, by Allah, that I am indeed the sister of your companion (of the Prophet ﷺ) through breastfeeding?" Although they didn't believe her, they had to make sure, and so they took her to the Messenger of Allah ﷺ.

The Prophet ﷺ and Ash-Shaimaa were playmates when they were young children; it is not surprising, therefore, that the Prophet ﷺ, not having seen her ever since, did not recognize her. She said, "O Messenger of Allah, I am indeed your sister through breastfeeding." The Prophet ﷺ asked for a sign through which she could prove her claim. She said, "You once bit me on my back while I was carrying you on my hips." Recalling the incident, the Prophet ﷺ knew that she was truthful. He placed his robe on the ground and invited her to sit on it. He ﷺ then gave her a choice: Either she ﷺ could stay with the Prophet ﷺ, where she would be loved and honoured; or, if she wanted, the Prophet ﷺ would provide her with supplies and she could return to her people. She ﷺ chose for the latter option, and she

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyyar*, *Hadeeth* number: 1809; and *Saheeh As-Seerah An-Nabawiyah* (563).

also announced her entry into the fold of Islam. The Messenger of Allah ﷺ gave her three slaves, one servant-girl, and a number of camels and sheep.^[1]

The Poet Ka'ab Ibn Zuhair ؓ Embraces Islam

Ka'ab was a famous poet who, in the past, had insulted the Prophet ﷺ in some of his poems. When the Prophet ﷺ and the Muslims conquered Makkah, the earth, vast though it is, became a very narrow place for him. He was overcome by grief, and he knew not where to go. His brother, Bujair ؓ, pleaded with him to go to the Messenger of Allah ﷺ as a repentant and as a Muslim, and warned him that, if he refused, a harsh punishment awaited him in the Hereafter. Ka'ab then composed a poem in which he praised the Messenger of Allah ﷺ a poem that soon became famous. By the time this happened, the Messenger of Allah ﷺ had already returned to Al-Madeenah.

Then one particular morning, when the Prophet ﷺ was out performing the Morning prayer, Ka'ab ؓ arrived in Al-Madeenah, went to the Prophet ﷺ, and sat down in front of him. Ka'ab ؓ then placed his hand on the hand of the Prophet ﷺ. The Prophet ﷺ, however, did not recognize him. Ka'ab ؓ said, "Verily, Ka'ab ibn Zuhair has come, asking that you guarantee his safety. He has come as a repentant and as a Muslim. Will you then accept that from him?" A man from the *Ansaar* ؓ leaped towards Ka'ab ؓ and said, "O Messenger of Allah, allow me to take care of the enemy of Allah; allow me to strike his neck." The Messenger of Allah ﷺ told the *Ansaaree* man ؓ to leave Ka'ab ؓ alone, since he had repented and embraced Islam.

With the Islam of Ka'ab ibn Zuhair ؓ, it is safe to say that all poets who had opposed the Prophet ﷺ in the past changed sides and were now members of the Muslim nation. For other famous poets—such as Diraar ibn Al-Khattaab ؓ, 'Abdullah ibn Az-Zab'aree ؓ, Abu Sufyaan ibn Al-Haarith ؓ, Al-Haarith ibn Hishaam ؓ, and

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee, pg. 358.

Al-'Abbaas ibn Mirdaa ﷺ also became Muslims and began to use their talents to serve Islam. Their entry into the fold of Islam was yet another of the many benefits of the Conquest of Makkah.^[1]

Some Of The Results And Consequences Of The Battles Of Hunain And At-Taaif

- 1) The Muslims achieved complete victory over the Hawaazin and Thaqeef tribes.
- 2) The Battles of Hunain and At-Taaif were the last battles that the Prophet ﷺ fought in against Arab polytheists.
- 3) The people of Makkah and the *Ansaar* profited from the conquest. As for the former, they were given a high percentage of the spoils. And as for the latter, they got much, much more: a confirmation of their faith as per the testimony of the Prophet ﷺ; a supplication by the Prophet ﷺ for them, their children, and their children's children; and the honour of taking the Messenger of Allah ﷺ back with them to Al-Madeenah.
- 4) The strength of the Muslim army increased greatly when the people of Hawaazin embraced Islam. They, in addition to the people of Makkah, helped to completely wipe out polytheism and all of its traces from the region.
- 5) The Muslim country expanded once again, for the regions inhabited by the Hawaazin were added to its realm, while Al-Madeenah remained its capital.
- 6) Complete control over the region enabled the Prophet ﷺ to concentrate on other matters: on welcoming delegates of tribes who wanted to embrace Islam; on sending out units to destroy any idols that had not already been destroyed; and to organize the collection and distribution of *Zakaat* (obligatory charity) and *Jizyah* (head tax), a monumental task considering the large number of tribes that were now under the rule of Islam.

^[1] Refer to *Ma'een As-Seerah* (pgs. 431, 432, 433).

4

The Most Important Events That Took lace Between Hunain And Tabook

Organizing The Collection And Distribution Of *Zakaat* (Obligatory Charity) And *Jizyah* (Head Tax Imposed On Non-Muslims living Under The Rule Of Muslims)

After the Messenger of Allah ﷺ returned to Al-Madeenah, which was around the end of Dhil-Qai'dah, he ﷺ began to organize and train the men whose job it was to go out and collect *Zakaat* and *Jizyah* from other tribes. Then in the beginning of *Muharram*, of the year 9 H, the Messenger of Allah ﷺ sent out his collectors to various cities and tribes. He ﷺ sent Buraidah ibn Al-Husaib ؓ to the Aslam and Ghafaar tribes; 'Abbaad ibn Bish Al-Ashhalee ؓ to the Sulaim and Muzainah tribes; Raafai' ibn Makeeth ؓ to the Juhainah tribe; 'Amr ibn Al-'Aas ؓ to the Fizaarah tribe; Ad-Dahhaak ibn Sha'baan Al-Kilaabee ؓ to the Banu Kilaab tribe; Bisr ibn Sufyaan Al-Ka'bee ؓ to the Banu Ka'ab tribe; Ibn Al-Lutaibah Al-Azdee ؓ to the Banu Dhibyaan tribe; a man ؓ from the children of Sa'd ibn Hudhaim to the Banu Hudhaim tribe^[1]; Al-Muhaajir ibn Abee Umayyah ؓ to San'aa; Ziyaad ibn Labeed ؓ to Hadramoot; Az-Zabarqaan ibn Badr ؓ and Qais ibn 'Aasim

^[1] Refer to *Nadratur-Na'eem* (1/384).

✽ to the Banu Sa'd tribe^[1] ; Al-'Alaa ibn Al-Hadramee ✽ to Bahrain; and 'Alee ibn Abee Taalib ✽ to Najraan.

These collectors were not free to act as they wanted; their work involved money, and so they were watched over with close scrutiny, and tough rules were imposed on them. For one thing, they were forbidden from accepting any form of gift whatsoever from the people to whom they were sent; they had to make do with the pay they were given by the Muslim government. When one collector returned and said to the Muslims, "This is for you, and this was given to me as a gift," the Messenger of Allah ﷺ stood up on the pulpit, praised and glorified Allah ﷻ, and delivered the following sermon: "What is the matter with a worker I had sent out who said, 'This is for you, and this was given to me as a gift? Should he not have remained seated in the house of his father or the house of his mother, and then waited to see whether or not he would be given a gift! By the One Who has the soul of Muhammad in His Hand, none of you will (wrongfully) take anything from it (from *Zakaat* money that is collected) except that he will come on the Day of Resurrection, carrying it on his neck. If it is a camel, it will make a *Rughaa* sound; if it is a camel, it will make a *Khuwaar* sound; and if it is a sheep, it will make a *Tai'ar* sound (*Rughaa*, *Khuwar*, and *Tai'ar* are, respectively, the sounds that are made by camels, cows, and sheep)." The Prophet ﷺ then raised his hands until the whiteness of his armpits could be seen, and he ﷺ repeated twice, "O Allah, have I conveyed?"^[2] It is related that the Prophet ﷺ would also say, "As for any worker that I appointed and for whom I allotted a specific amount of sustenance (i.e., a specific amount of pay), whatever he takes beyond that sustenance is *Ghulool*."^[3] *Ghulool*

^[1] Refer to *Nadratan-Na'eem* (1/384).

^[2] *Saheeh Muslim*, the Book of Leadership, chapter, "It Being Prohibited for Government Workers to Accept Gifts"; *Hadeeth* number:1832.

^[3] Refer to *At-Taraateeb Al-Idaariyyah* by Al-Kattaanee (1/265). And *Saheeh Muslim* related the same *Hadeeth*, but with a different wording, in the Book of Leadership, chapter, "It Being Prohibited for Government Workers to Accept Gifts." And *Abu Daawood* related it in the Book of the *Kharraaj* Tax, Spoils of

is literally the wealth a person steals before the spoils of war are distributed, and as we have hitherto seen, to perpetrate the crime of *Ghulool* is a grave sin; in this *Hadeeth*, the Prophet ﷺ equated a similar crime, the stealing of *Zakaat* funds by a collector, to the crime of *Ghulool*.

The Most Important Military Units That Were Sent Out During This Period

1) The Unit of At-Tufail ibn ‘Amr ؓ

While still at Hunain, and before proceeding onwards to At-Taaif to besiege its inhabitants, the Prophet ﷺ sent At-Tufail ibn ‘Amr ؓ to Dhal-Kaflain, an idol that belonged to ‘Amr ibn Humamah Ad-Dausee. At-Tufail ؓ and the men of his unit were instructed to destroy the idol and to then return as quickly as possible to provide reinforcements for the Muslim army at At-Taaif.

At-Tufail ibn ‘Amr ؓ successfully completed his mission: he first broke and then burned the idol Dhal-Kaflain. He then returned with four-hundred of his people, bringing along with him a catapult and other useful weapons. And they reached At-Taaif to help the Muslim army four days after the Messenger of Allah ﷺ had initially arrived there.^[1]

2) The Unit of ‘Abdullah ibn Hudhaafah As-Sahmee ؓ (It has been said that it was actually called, “The Unit of the *Ansaar*”)

‘Alee ibn Abee Taalib ؓ reported that the Prophet ﷺ sent out a unit and appointed a man from the *Ansaar* to lead it. He ؓ ordered them to obey him, and for some reason that is not mentioned in the narration, he became angry at them and said,

War, and Leadership, chapter, “Providing Provision (i.e., Pay) to Government Workers.”

^[1] Refer to *Nadratur-Na’eem* (1/385).

“Did not the Prophet ﷺ order you to obey me?” They ﷻ said, “Yes.” He ﷻ said, “Then gather some firewood for me.” Once they gathered firewood for him, he ﷻ said, “Light a fire,” and again they obeyed him. He ﷻ then said, “Enter it.” They almost resolved to enter it, but then they stopped one another, saying, “We fled to the Prophet ﷺ in order to save ourselves from the Fire (of Hell, so why should we now cast ourselves into a fire?).” They continued in this manner, until the fire subsided by itself, by which time their leader’s anger subsided as well. When news of this incident reached the Prophet ﷺ, he ﷺ said, “Had they entered it, they would not have come out of it until the Day of Resurrection. Obedience is in *Al-Ma’roof* only (*Al-Ma’roof* being all things that are considered good in Islamic law, and the act of suicide is of the opposite category it is evil, which is why the Prophet ﷺ said that, had they entered the fire, they would have been punished).”^[1]

3) The Unit of ‘Alee ibn Abee Taalib ﷻ

In Rabee’ul Aakhir, a unit headed by ‘Alee ibn Abee Taalib ﷻ made its way to Al-Fuls, one of the idols of the Taiy’ tribe. ‘Alee’s unit consisted of one-hundred and fifty men from the *Ansaar*, who were riding upon one-hundred camels and fifty horses. And ‘Alee ﷻ had with him a black flag and a white banner.

They raided the district of the Haatim family Haatim was the famous Arab man who was known for his generosity at the time of dawn. Alee’ ﷻ and his men accomplished their main goal of destroying Al-Fuls, but they also benefited otherwise as well, gaining a great deal in terms of spoils of war many female captives, camels, and sheep.^[2] Among the female prisoners was the sister of ‘Adee ibn Haatim; as for ‘Adee, he managed to escape

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, “The Unit of ‘Abdullah ibn Hudhaafah As-Sahmee,” *Hadeeth* number: 4340; and *Saheeh Muslim*, the Book of Leadership, chapter, “It Being Obligatory to Obey Rulers, Except When Command to the Disobedience of Allah, in Which Case It is Prohibited to Obey Them.”

^[2] Refer to *Taareekh Al-Isaam* by Adh-Dhahabee and to *Al-Maghaazee* (pg. 624).

from the attack and took flight towards Ash-Sham (Syria and surrounding regions).

4) The Unit of Jareer ibn ‘Abdullah Al-Bajalee ﷺ

One day, the Messenger of Allah ﷺ said to Jareer ibn ‘Abdullah ﷺ, “Will you not spare me (the evil of) Dhil-Khalasah?” Jareer ﷺ said, “Yes indeed,” after which he assembled a unit that consisted of one-hundred and fifty riders from the people of Ahmas a people who were known to be skilled riders. Jareer ﷺ, on the other hand, was not a good rider and was not able to remain firmly seated on a saddle; frequently, he ﷺ would fall off. Because of his shortcomings as a rider, Jareer ﷺ mentioned his situation to the Prophet ﷺ, who struck him in the chest so hard that Jareer ﷺ later saw the imprint of the Prophet’s hand on his chest. At the same time as he struck Jareer ﷺ, the Prophet ﷺ said, “O Allah make him firm, and make him someone who is a guide (to others) and someone who is guided himself (i.e., make him complete).” Jareer ﷺ later said, “Thereafter, I never again fell off of a horse.” Dhul-Khalasah was a sort of temple in Yemen, and inside of it were idols; some worshippers who frequented it had the temerity to call it ‘the Ka’bah.’ Jareer ﷺ and his men went to it, demolished it into pieces, and then burned it. When Jareer ﷺ had initially arrived in Yemen, a man was there who drew stone lots in a practice that was known as *Al-Azlaam* a practice that was resorted to by polytheists when they wanted to make an important decision. They would take three stones: upon one was written, “Do,” upon another was written, “Don’t do,” and nothing was written upon the third stone. If, for example, a polytheist needed to decide whether to go on a journey or not, he would draw lots with *Al-Azlaam*, and base his decision on which stone was drawn. It was an act of polytheism, so when Jareer ﷺ was approaching, someone said to the man who was drawing lots with *Al-Azlaam*, “Verily, the messenger of the Messenger of Allah ﷺ is here, and if he catches you, he will strike your neck.” The man did not heed this advice, but instead continued to draw lots with *Al-Azlaam*,

until, suddenly, he saw Jareer ؓ standing right over him. Jareer ؓ said, "You will indeed break them and bear witness that none has the right to be worshipped but Allah, or I will strike your neck." The man destroyed the stones and bore witness to the Testimony of Truth.

Later on, Jareer ؓ sent one of the men from Ahmas, Abu Artā'ah ؓ, to take back news of the mission's successful conclusion to the Prophet ﷺ. When Abu Artā'ah ؓ returned with the message, he ؓ said, "O Messenger of Allah, by the One Who sent you with the truth, I did not leave to come to you until I first saw that it (Dhil-Khalasah) was like a mangy camel (i.e., it was no longer adorned as a temple, but became ugly as it burned down to the ground)." The Prophet ﷺ then invoked Allah ﷻ to bless the horses and men of Ahmas, and he ﷺ repeated the invocation five times.^[1]

'Adee Ibn Haatim ؓ Embraces Islam

When 'Alee ibn Abee Taalib ؓ and his men had set out to destroy the 'Taiy' idol, 'Adee ibn Haatim escaped from them and fled to Yemen; meanwhile, his sister was one of the prisoners who were captured during the course of the raid. She was taken back to Al-Madeenah, and the Messenger of Allah ﷺ treated her in a noble, generous, and respectful manner; he ﷺ further honoured her by giving her clothing as a gift and by providing her with the supplies she needed to make the return journey to her homeland. She went not to her homeland but instead to the region of Ash-Sham, in order to meet up with her brother. Once she found him, she advised and encouraged him to go to the Messenger of Allah ﷺ. 'Adee accepted her advice and travelled to Al-Madeenah.

Abu 'Ubaidah ibn Hudhaifah ؓ, who was one of the narrators of 'Adee's story, said, "I used to relate the story of 'Adee ibn Haatim (though I never heard it directly from him). I said, 'Here is 'Adee

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, chapter, "The Dhul-Khalasah Raid"; *Hadeeth* number: 4357.

in the direction of Al-Kufah. Were I to go to him, I would be able to hear his story directly from him.' And so I went to him and said (upon meeting him), 'Verily, I used to relate a *Hadeeth* indirectly from you, and I wanted to hear it directly from you.'"

'Adee ؓ then proceeded to give an account of his story, beginning with the words:

"When Allah 'Azza Wa Jall the Possessor of might and majesty) sent the Prophet ﷺ, I ran away from him until I found myself to be in the most distant land of the Muslims, a land that bordered the Roman Empire. I hated where I was, more so even than the place I came from. I said (to myself), 'Verily, I will go to this man (the Prophet ﷺ). Then by Allah, if he is truthful, I will listen to him. And if he is a liar, he will not cause me harm.'

I went to him and the people began to gaze at me and say, "Adee ibn Haatim, 'Adee ibn Haatim.' (The narrator said, "I think he repeated this three times.) The Prophet ﷺ said to me, 'O 'Adee, embrace Islam, and achieve safety.' I said, 'Verily, I am already an adherent of a religion.' The Prophet ﷺ said, 'O 'Adee, embrace Islam, and achieve safety.' I said, 'Verily, I am already an adherent of a religion.'...The Prophet ﷺ said, 'I am more knowledgeable about your religion than you are.'"

At this point, 'Adee was incredulous, for what could the Prophet ﷺ know about his religion, a little-known-about religion that was a cross between Christianity and Judaism. The Prophet ﷺ surprised him by saying, "(I do know) that Al-Mirbaa' is not permissible in your religion." Al-Mirbaa' is the practice of giving one-quarter of the spoils of war to the chief of the tribe. 'Adee's people would give him that share of their spoils, and 'Adee would accept it from them even though, according to the teachings of his religion, he was not permitted to do so. The Prophet ﷺ was thus pointing out a contradiction in 'Adee's way of thinking and way of life, for how could he claim to be an adherent of a religion when did not follow its teachings. That is one striking part of the Prophet's statement; another striking aspect of it is that he surprised 'Adee with detailed knowledge both about his religion

and his application or lack thereof of its teachings. We of course know that the Prophet ﷺ probably learned about those things through revelation, but 'Adee was just beginning to see the truth, so imagine his state of mind when the Prophet ﷺ spoke about Al-Mirbaa' to him.

The Prophet ﷺ did not let up, but instead continued to amaze 'Adee by speaking as if he were reading 'Adee's mind. He ﷺ said, "I indeed think that among the factors that are preventing you (from embracing Islam) are (1) the poverty and hunger you see around me and (2) the fact that the people are gathered against us (in war). Do you know where (the city) Al-Heerah is located?"

"I heard of it but never went there," said 'Adee.

"The time draws near," said the Prophet ﷺ, "when a female traveller will depart from it without anyone to protect her, until she performs *Tawaaf* (circuits) around the Ka'bah (and, throughout her journey, she will not have to fear being harmed by anyone). And the time draws near when the treasures of Kisra ibn Hurmuz (the emperor of the Persian Empire) will be won (by Muslims) through war."

"Kisra ibn Hurmuz?" 'Adee asked, wondering whether it was the same Kisra who was the emperor of a major empire.

The Prophet ﷺ said, "(Yes) Kisra ibn Hurmuz," and repeated his name three times. "And the time draws near when one will search out for someone who will accept his money as charity from him, but will find no one."

As he continued to relate his story to Abu 'Ubaidah ibn Hudhaifah ؓ, 'Adee ؓ said, "I already saw two of those things happen. I saw a female traveller leave Al-Heerah without a guardian and protector until she made it all the way to the Ka'bah, where she performed *Tawaaf* (walked circuits) around it. And I was among the horsemen who attacked Al-Madaain (an area that was a part of the Persian Empire) (and conquered Persia and gained, among the spoils of war, the treasures of Kisra). And by Allah, the third of those events will indeed come to pass (and

did come to pass during the caliphate of 'Umar ibn 'Abdul-'Azeez may Allah have mercy on him). Verily, it is a *Hadeeth* of the Messenger of Allah ﷺ that he related to me himself."^[1]

According to another narration, 'Adee ibn Haatim ؓ said:

"I set out on a journey until I reached the Messenger of Allah ﷺ in Al-Madeenah. I entered upon him while he ﷺ was in his *Masjid*, and I extended greetings of peace to him. He ﷺ asked, 'Who are you?' I said, 'I am 'Adee ibn Haatim.' The Messenger of Allah ﷺ stood up and led me to his house. By Allah, he was heading towards it with me, when suddenly he was met by a weak and very aged woman, who accosted him (in order to discuss a matter with him). He ﷺ stopped for her for a long time, and patiently discussed her problem with her; meanwhile, I was saying to myself, 'By Allah, this is not a king (i.e., a king does not act as humbly as this).' Then the Messenger of Allah ﷺ took me to his house, and once inside, he ﷺ handed me a cushion made of leather and stuffed with fibers. Passing it on to me, he ﷺ said, 'Sit down on this.' I said, 'No, you sit down on it.' He ﷺ said, 'No, you (sit down on it),' and so I sat down on it. For his part, the Messenger of Allah ﷺ sat down on the ground. And (again), I said to myself, 'By Allah, this is not the way of a king.'"^[2]

Following are some of the more salient points of this story:

- 1) When 'Adee ؓ was on his way to meet the Prophet ﷺ for the first time, he pictured him to be one of two people: Either a Prophet or a king. Later on, when he saw the Prophet ﷺ standing for a long time with a commoner, an old lady who needed help, he witnessed firsthand the humble character of the Prophet ﷺ, and the notion of him being a king was completely erased from his mind.

^[1] *Saheeh Bukhaaree*, the Book of *Al-Manaaqib*, chapter, "The Signs of Prophethood in Islam"; and *Musnad Ahmad*, the *Musnad* of the *Koofiyyoon*, the Remainder of the *Hadeeth* of 'Adee ibn Haatim. Also, refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 580).

^[2] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/236); and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Story of 'Adee ibn Haatim At-Taaee."

- 2) The Prophet ﷺ hit a right note with 'Adee when he criticized him for not following the religion he believed in, for 'Adee became greatly impressed by the fact that the Prophet ﷺ knew about a detailed-aspect of his obscure and little-known-about religion.
- 3) As soon as the Prophet ﷺ became sure that 'Adee believed in his Prophethood, he ﷺ began to discuss certain obstacles that prevent some people from embracing the truth even when they believe in the truth. One of those obstacles was the notion that Muslims were weak and that their dominion was small when compared to the major empires of the world; another obstacle was the relative poverty of Muslims. The Prophet ﷺ explained that some people might refrain from embracing Islam because they feared joining a nation whose members were poor and were constantly threatened by destruction at the hands of their enemies, enemies who were seemingly more powerful. But then the Prophet ﷺ tried to wipe out such thoughts from 'Adee's mind by depicting for him the near future, the peace and stability that would reign supreme in the region and the riches that the Muslims would win in battle. 'Adee ؓ, already convinced by the truthfulness of the Prophet ﷺ, believed the prophecies he mentioned and, with no more obstacles in his way, embraced Islam. He ؓ then lived on to witness at least two of those prophecies come true; and the third one came true as well, during the brief but blessed period of 'Umar ibn 'Abdul-'Azeez's caliphate.
- 4) In the story of 'Adee ibn Haatim ؓ, there is an important lesson in *Da'wah* (propagating Islam) for all Muslims: 'Adee ؓ was perhaps most influenced by the character of the Prophet ﷺ and by his simple lifestyle. Or in other words, he became impressed because he didn't only hear about the teachings of Islam; but also, he ؓ actually saw them being applied.

Other Events That Took Place In The Year 8 H

Ibn Katheer quoted the following passage from Al-Waaqidee:

“In the same year (the year 8 H), the Messenger of Allah ﷺ sent ‘Amr ibn Al-‘Aas ؓ to Jaifar and ‘Amr, the two sons of Al-Jalandee in Azd; *Jizyah* (head tax) was taken from the Magians of those lands and from the Bedouins who lived in neighbouring lands. And in the same year, the Messenger of Allah ﷺ married Faatimah bint Ad-Dahhaak but then parted from her when she sought refuge from him. And in *Dhil-Hijjah*, Maariyah Al-Qibtiyyah gave birth to Ibraaheem, the son of the Messenger of Allah ﷺ. The other Mothers of the Believers (i.e., the other wives of the Prophet ﷺ) became extremely jealous of her because she was blessed with a male son (of the Prophet ﷺ).”^[1]

Also in the year 8 H, Zainab ؓ died. Zainab ؓ was one of the Prophet’s daughters and was married to Abul-‘Aas ibn Ar-Rabee ؓ. Born ten years prior to beginning of her father’s Prophethood, Zainab ؓ was the oldest of the Prophet’s daughters; oldest after her was Ruqayyah ؓ, then Umm Kulthoom ؓ, and then Faatimah ؓ.

The Messenger of Allah ﷺ of course loved Zainab ؓ a great deal. She ؓ was one of the early believers, and she ؓ then migrated to Al-Madeenah six years before her husband embraced Islam. During her migration to Al-Madeenah, she ؓ became extremely weak and sick, and the same sickness that afflicted her then continued to revisit her intermittently until the time of her death. When she ؓ died, the Messenger of Allah ﷺ gave these instructions to the women who were to undertake the task of washing her body: “Wash her (body) an odd number of times: three times or five times. And add some camphor in the final washing.”^[2]

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (4/374).

^[2] Refer to *Saheeh Bukhaaree*, the Book of Funerals, chapter, “What Things are Recommended to be Washed an Odd Number of Times”; to *Saheeh Muslim*, chapter, “Washing the Body of the Deceased”; and to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/490).



**The Tabook Expedition (9 H),
Which Is Also Known As The
“The Expedition Of Distress”**



1

The History Of The Battle, Its Names, And Its Causes

Its History And Its Names

The Messenger of Allah ﷺ departed for this expedition in *Rajab* of the year 9 H^[1], approximately six months after he returned from the siege of At-Taaif. This expedition is famously known as the Tabook expedition, a name that was given to it based on the destination of the Muslim army, the Tabook water source. The story of how the battle was named is related in a narration that can be found in *Saheeh Muslim*; according to that narration, Mu'aadh ؓ related that the Messenger of Allah ﷺ said, "Tomorrow, you will, *In Sha Allah* (Allah Willing) go the spring of Tabook, and you will not reach it until forenoon. Whosoever among you reaches it (first), let him not touch (i.e., take) anything from its water until I come."^[2] Tabook is situated in northern Hijaaz, approximately seven-hundred and seventy-eight miles away from Al-Madeenah, via the paved roads of today. Tabook was a part of the land that was controlled by the Qudaa'ah tribe, a tribe that was then loyal and answerable to the Roman Empire.^[3]

The expedition to Tabook has another name as well, the

^[1] Refer to *Tafseer At-Tabaree* (14/540-542) and to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 614).

^[2] *Saheeh Muslim* (4/1784); *Hadeeth* number: 706.

^[3] Refer to *Al-Mujtamai' Al-Islaamee* by Al-'Umaree (pg. 229).

Expedition of Distress, a name that is mentioned in Chapter *At-Taubah* of the Noble Qur'an:

﴿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)

According to a narration that is related by Imam Bukhaaree (may Allah have mercy on him), Abu Moosa Al-Ash'aree ؓ said, “My companions sent me to the Messenger of Allah ﷺ, in order for me to ask him to provide them with riding animals, for they were with him in the Army of Distress, which was headed out for the Tabook expedition...” And Imam Bukhaaree gave the chapter that discussed this expedition the title: “Chapter: The Tabook Expedition, which is (also Known as) the Expedition of Distress.”^[1]

The expedition was given this name because of the severe hardships the Muslims endured throughout their journey to Tabook: The weather was extremely hot; their destination was far off; they did not have enough riding animals to carry all of the soldiers; they quickly ran out of water; and they didn't have enough wealth to properly equip themselves.^[2] In 'Abdur-Razzaaq's *Tafseer*, Ma'mar related from Ibn 'Aqeel that the Muslims became so thirsty during the Tabook expedition that they would slaughter a camel and drink the water that was found in its stomach.^[3] A similar account is

^[1] *Saheeh Bukhaaree* (4415).

^[2] Refer to *As-Siraa' Ma'as-Salbiyyeen* by Abu Faaris (pg. 83).

^[3] Refer to *Fathul-Baaree*, to the explanation of *Hadeeth* number: 4415; and to *Muhammad ﷺ, the Battle of Tabook or Al-'Usrah* by Muhammad Ar-Ridaa.

related from 'Umar ibn Al-Khattaab ؓ, who said, "We left for Tabook with the Messenger of Allah ﷺ in a period of sweltering heat. We stopped somewhere to make camp, and we became so thirsty that we thought our necks would break apart (as a result of the dryness)..." He ؓ then went to explain how the situation became so desperate that one of them would slaughter his camel and squeeze out any water he could find, and drink it.^[1]

The expedition went by a third name as well, one that Az-Zarqaanee (may Allah have mercy on him) mentioned in his book *Sharh Al-Mawaahid Al-Ladaniyyah*.^[2] The name he mentioned was "Al-Faadahah," which can roughly be translated to mean, "The Unmasking." The expedition was named thus because it exposed the reality of the hypocrites, unmasking them, if you will, and showing them as they truly were a topic that we will, *In Sha Allah* (Allah Willing), discuss in the upcoming pages of this work.

The Causes Of The Expedition

Historians generally agree that the cause of the expedition was news that reached the Prophet ﷺ by way of the Anbaat. The Anbaat were Arabs who had intermarried with foreigners and whose language got mixed up with foreign languages so that they no longer spoke pure Arabic. Some people from the Anbaat came to Al-Madeenah from Ash-Sham (Syria and surrounding regions) with a shipment of oil, and they also came with important news, the gist of which was: The Romans were mobilizing soldiers from the Lakhim and Judhaam tribes, as well as from other Arab tribes that had adopted Christianity as their religion. The vanguard of their army, according to the Anbaat, had already reached Al-Balqaa, which was situated somewhere between Ash-Sham and Waadee Al-Qura'. The Prophet ﷺ wanted to attack them before they attacked him.

^[1] Refer to *Mujma' Az-Zawaa'id* (6/194).

^[2] Refer to *Sharh Al-Mawaahid Al-Ladaniyyah* (3/62).

Ibn Katheer (may Allah have mercy on him) seemed not to agree completely with that assessment and offered another reason why the expedition took place. He argued that the expedition was simply a part of the overall methodology of *Jihaad* in Islam, in that Muslims were required to spread the message of Islam, and since all of Arabia was under rule of Islam, the next natural step for Muslims was to spread Islam to the nearest land to them. And since the nearest land to the Muslims happened to be controlled by the Roman Empire, whose government stood in the way of the spread of Islam, it was only natural that the Muslims should go there with their army. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلظَةً ؕ وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾﴾

“O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who the Al-Muttaqoon (the pious).” (Qur’an 9: 123)

Ibn Katheer made a strong case, especially considering the fact that the Romans were preventing the message of Islam from reaching their lands. Nonetheless, this does not negate or contradict the above-mentioned reason that is mentioned by historians. For in their decision to go out and face the Romans, the Muslims were certainly motivated by the desire not to be attacked in their own homeland. The Muslims were fearful in those days of being attacked by the Ghassaan tribes of Ash-Sham, tribes that were loyal to the Roman Empire. That the Muslims were fearful of such an invasion is proven by what happened one day to ‘Umar ibn Al-Khattaab ؓ. Prior to the Tabook expedition, the Prophet ﷺ had vowed to stay away from his wives for an entire month. Some Companions ؓ were confused by his vow and mistakenly thought that the Prophet ﷺ had divorced them. So one day, a friend of ‘Umar ؓ knocked violently on his door, saying, “Is he asleep.” ‘Umar ؓ, sensing that some emergency had prompted his companion to come in such a manner, became alarmed and

went out to him. His friend ﷺ said, "Something grave has happened!"

"What is it?" asked 'Umar ﷺ. "Have the Ghassaan arrived?" That 'Umar ﷺ reacted this way proves that the Muslims were expecting an attack from the Romans or at least from tribes that were under the rule of the Roman Empire. 'Umar's friend ﷺ answered, "No, it is something greater and more terrifying (that has happened): The Messenger of Allah ﷺ has divorced his wives..."^[1] People became so paranoid because of the circumstances at the time that they completely misinterpreted the Prophet's vow to stay away from his wives for a month.

The Wealth That Was Contributed To Equip The Muslim Army, And The Enthusiasm Of The Muslims To Partake In The Expedition

Because the destination was so far off, and because many Muslims were partaking in the expedition, the Prophet ﷺ needed to gather as much wealth as possible. For he ﷺ feared that his army would not have sufficient provisions and equipment for the journey, unless many generous people stepped forward and donated large percentages of their wealth. To motivate his Companions ﷺ, he ﷺ promised a great reward to those among them who made contributions.

Each person spent according to his means. But of all the contributors, 'Uthmaan ﷺ stood out for setting a good example, and he ﷺ was well rewarded for his generosity. 'Abdur-Rahmaan ibn Hubaab ﷺ said,

"I was present when the Prophet ﷺ was exhorting people to make contributions for the 'Army of Distress.' 'Uthmaan ibn 'Affaan stood up and said, 'O Messenger of Allah, I will, in the way of Allah (i.e., for the Muslim army), provide one-hundred camels

^[1] *Saheeh Bukhaaree*, the Book of Marriage, chapter, "For a Man to Admonish His Daughter"; *Hadeeth* number: 5191; and to *Saheeh Muslim*, chapter, "Al-Eelaa, Secluding Oneself from One's Wives, Giving them a Choice"

fully equipped with their cloth coverings and saddles.' The Messenger of Allah ﷺ then continued to exhort the people to make contributions for the army, and 'Uthmaan ibn 'Affaan again stood up and said, 'O Messenger of Allah, I will, in the way of Allah, provide two-hundred camels fully equipped with their cloth coverings and saddles.' The Prophet ﷺ then went on to further exhort the people to make contributions for the army, and yet again 'Uthmaan ibn 'Affaan ؓ stood up and said, 'O Messenger of Allah, I will, in the way of Allah, provide three-hundred camels fully equipped with their cloth coverings and saddles.' I then saw the Messenger of Allah ﷺ descend from the pulpit and say, 'Whatever 'Uthmaan does after this (moment) will not be held against him. Whatever 'Uthmaan does after this (moment) will not be held against him.'"^[1]

And 'Abdur-Rahmaan ibn Samurah ؓ related that when the Prophet ﷺ was busy equipping the "Army of Distress," 'Uthmaan ؓ went to him with one-thousand dinars. The Prophet ﷺ took the money and moved it around in his hands, all the while saying, "(Uthmaan) Ibn 'Affaan will not be harmed by what he does after this day." And he ﷺ repeated that phrase a number of times.^[2]

As for 'Umar ibn Al-Khattaab ؓ, his sights were set on outdoing Abu Bakr ؓ for once in the performance of good deeds. This time around, he ؓ truly thought that he was going to outdo Abu Bakr ؓ by donating one-half of his wealth to the Muslim army. 'Umar ؓ later said:

"One day (prior to the Tabook expedition), the Messenger of Allah ﷺ ordered us to give charity; the timing of his request happily coincided with me having a (sufficient) quantity of wealth. I said (to myself), 'If there is any day on which I will outdo Abu Bakr, it will be this day.' I then went with one-half of my

^[1] Refer to *Sunan At-Tirmidhee*, chapter, "Manaaqib" (5/625,626); Hadeeth number: 3700; and to *Musnad Ahmad*, the Beginning of *Al-Madaniyyoon Musnad*, the Hadeeth of 'Abdur-Rahmaan ibn Hubaab As-Salamee.

^[2] Refer to *Sunan At-Tirmidhee*, chapter, "Al-Manaaqib"; Hadeeth number: 3702; and to *Musnad Ahmad* (5/63).

wealth, and the Messenger of Allah ﷺ asked, 'What did you leave for your family?' I said, 'An amount that is similar to this.' Abu Bakr ؓ then came with all of his wealth, and the Messenger of Allah ﷺ asked him, 'What did you leave for your family?' He said, 'I left for them Allah and His Messenger ﷺ.' And I said to him, 'I will never outdo you in anything.'"^[1]

Another generous contributor was 'Abdur-Rahmaan ibn 'Auf ؓ, who donated two-thousand dirhams, which was one-half of all of the wealth he owned. Other Companions noteworthy for their extraordinarily large contributions were, among others, Al-'Abbaas ibn 'Abdul-Muttalib ؓ, Talhah ibn 'Ubaidullah ؓ, Muhammad ibn Maslamah ؓ, and 'Aasim ibn 'Adee ؓ.^[2]

Muslims understood that the acquirement of wealth can be a good thing, when it is a righteous person who acquires it and then spends it for the cause of Islam. The history of the golden years of Islam abounds with examples of great quantities of wealth under the control of righteous men, and not, as in the histories of other peoples, of men under the control of huge quantities of wealth. The Companions ؓ further understood that *Jihaad* required not just the sacrifice of lives, but also the sacrifice of wealth.

Poor Muslims contributed as well, though they offered their wealth in a shy manner. But of course, they had nothing to be shy or ashamed about, for all that is required of a person is that he gives according to his means. The hypocrites seemed to think otherwise, for they mocked poor Muslims who came forward with their contributions. For example, when Abu 'Uqail ؓ came forward with approximately four handfuls of dates, the hypocrites said, "Verily, Allah does not need the charity of this person!" But then when another man came and gave more than what Abu 'Uqail ؓ gave, they said, "He only did that to show off." Allah ﷻ then revealed the following Verse about them:

^[1] Refer to *Sunan Abu Daawood*, the Book of *Zakaat* (2/312, 313), *Hadeeth* number: 1687; and to *At-Tirmidheeh* in the chapter of *Al-Manaaqib*. And Imam At-Tirmidhee said, "This *Hadeeth* is *Hasan Saheeh*."

^[2] Refer to *Maghaazee* by Al-Waaqidee (3/391).

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾

“Those who defame such of the believers who give charity (in Allah’s Cause) voluntarily, and those who could not find to give charity (in Allah’s Cause) except what is available to them.”
(Qur’an 9: 79)

And about Ibn ‘Auf ؓ the hypocrites said, “Ibn ‘Auf gave this only to show off.” From these examples, we see that the hypocrites would accuse the rich of showing off on the one hand, and would make fun of the contributions of the poor on the other.^[1]

Poor believers were greatly distressed over another matter: They did not have enough provisions and supplies to go out to perform *Jihaad* alongside their Muslim brothers. For example, it is related that ‘Ulabah ibn Zaid ؓ was moved to tears because he didn’t have enough for the expedition; he prayed during the night, cried, and supplicated to Allah ﷻ. The Prophet ﷺ later informed him that his sins were forgiven.^[2] And though it is true that this narration is related through weak chains, there is an authentic narration that attests to it; and even if this story may not be used as an Islamic proof, it can certainly be used from the perspective of broadening our understanding of the history of the Tabook expedition. At any rate, we do know for certain that a number of poor Muslims did not have the means to travel with the army and were consequently grief-stricken, a reaction that attests to their sincere and strong faith.

Being poor did not prevent poor believers from trying their best to take part in the expedition; for example, just as the Muslim army was leaving for Tabook, Waathilah ibn Al-Asqa’ ؓ ran out into

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 616).

^[2] Refer to *Al-Mujtama’ Al-Madaneey* by Al-‘Umaree (pg. 235) and to *Al-Isaabah*, by Ibn Hajar.

the streets and called out, "Is there any man who will carry me (on his riding animal), in return for which he can have my share (of the spoils)!" An old man from the *Ansaar* ﷺ responded, "I will take his share, but he will have to take turns riding with me; and I will provide him with food." Waathilah ﷺ agreed to the terms, and the old man said, "Then travel (with me), upon the Blessings of Allah."

In a later expedition, the Muslim army won spoils, and Waathilah's share of the spoils consisted of a number of camels. When he ﷺ returned to Al-Madeenah, he went to the old man ﷺ in order to present to him the camels. The old man responded, "Keep your camels, my nephew, for it is not that share of yours that I wanted." Or in other words, "When I said that I will take your share, I meant that I wanted to share your rewards with you, not worldly rewards, but the rewards of the Hereafter." This story illustrates the strong faith of two believers, one who initially gave up his share of any future spoils so that he could have the reward of fighting alongside the Messenger of Allah ﷺ, and the other who sacrificed whatever little comfort he was going to enjoy on the long journey to Tabook by sharing his food and riding animal with Waathilah ﷺ, so that he could increase his rewards for the Hereafter. Such was the mind-set of the Prophet's Companions ﷺ, a mind-set that is strange to most people of our era; for their standards of prosperity were rewards of the Hereafter, whereas our standards of prosperity or at least the standards of most of us are worldly rewards.

In another example, the people of the Al-Ash'aree clan sent Abu Moosa Al-Ash'aree ﷺ to the Prophet ﷺ in order to ask him for riding animals, so that they could take part in the expedition. For a short while, the Prophet ﷺ could find nothing on which to carry them, but then he ﷺ was able to procure three camels for them.^[1]

^[1] Refer to *Al-Mujtama' Al-Madaneeh* (pg. 236) and to *Saheeh Bukhaaree*, chapter, "The Saying of Allah: 'Allah Created You and that Which You Do.'"

The Tabook expedition was completely unlike previous expeditions, which involved either sending only a group of Muslims or going to a relatively nearby place; the Tabook expedition, on the other hand, required all Muslims to go, and it involved a long and arduous journey across the desert, a journey that involved traversing more than 700 miles of the desert in conditions of sweltering heat. The weak, the sick, and the poor were literally devastated upon realizing that they could not join the Muslim army for the expedition so devastated that they were moved to tears, a fact that is clearly confirmed in the Noble Qur'an:

﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾﴾

“There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihaad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: “I can find no mounts for you,” they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad).” (Qur’an 9: 91, 92)

Some of the people who couldn't go were too sick; others were too old; and yet others did not have the means; but what was common among them all was the sincere desire to perform Jihaad and a strong feeling of sadness for not being able to do so. If they did not physically join their fellow Muslims in the expedition to Tabook, their hearts were with them throughout. The Messenger of Allah ﷺ referred to them when he ﷺ said, “Verily, as for a group of people in Al-Madeenah, you have not travelled along a

path or crossed through a valley except that they were with you." The Companions ﷺ asked, "And yet they are in Al-Madeenah?" The Prophet ﷺ said, "Yes, they are in Al-Madeenah. Valid excuses prevented them from coming."^[1]

The Hypocrites

The Prophet ﷺ announced that the Muslims should prepare to leave for the Tabook expedition and that they should make contributions for it. His Companions ﷺ responded enthusiastically, giving what they could and taking whatever personal steps they needed to take in order to prepare for the long and arduous journey that awaited them. The entire city of Al-Madeenah was astir, with people moving about and preparing to depart. Some people, however, were inactive, having no intentions of leaving the comfort of their homes; these people were the hypocrites, and if they were active in any sense, it was in the sense of dampening the spirits of Muslims and discouraging them from going out with the Prophet ﷺ towards Tabook. "Do not march forth in the heat," they said to the Muslims. And Allah ﷻ then revealed this Verse about them:

﴿فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾﴾

"Those who stayed away (from the Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat," if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins)."
(Qur'an 9: 82)

^[1] Saheeh Bukhaaree, the Book of Al-Maghaazee, Hadeeth number: 4423.

The Messenger of Allah ﷺ met one of the hypocrites, Jadd ibn Qais, and asked him whether he was prepared to fight the Romans? Jadd answered, "O Messenger of Allah ﷺ, do you give me permission to stay behind and, in doing so, avoid putting me to trial? For by Allah, my people know that there is no man who is more enthralled by women than I am. And I fear that, if I see the women of Banu Al-Asfar (i.e., of the Romans), I will not be able to control myself (but will instead perpetrate lewd acts with them)." The Messenger of Allah ﷺ turned away from him and said, "You have my permission." The following Verse was then revealed about Jadd ibn Qais:

﴿وَمِنْهُمْ مَّنْ يَقُولُ أَذِّنْ لِّي وَلَا تَفْتِنِّي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (٤٩)

"And among them is he who says: "Grant me leave (to be exempted from Jihaad) and put me not into trial." Surely, they have fallen in trial. And verily, Hell is surrounding the disbelievers." (Qur'an 9: 49)

Some hypocrites did not even bother to come up with plausible reasons for not being able to go; instead, they went to the Prophet ﷺ with completely fabricated excuses, yet still hoping that the Prophet ﷺ would give them permission to stay behind. And he ﷺ did give them permission to stay behind, as a result of which Allah ﷻ reproached him, saying:

﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ﴾ (٤٣)

"May Allah forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihaad), until those who told the truth were seen by you in a clear light, and you had known the liars?" (Qur'an 9: 43)

And of course, one of the hypocrites who remained behind was

the leader of the hypocrite faction in Al-Madeenah, 'Abdullah ibn Ubai ibn Salool.

It is true that the Prophet ﷺ was not willing to kill the hypocrites; the reader will recall that the suggestion was made to him in the past, but that he refused to kill them on the grounds that he ﷺ didn't want people to say, "Muhammad kills his Companions." That, however, in no way meant that hypocrites were allowed to act with impunity; to the contrary, Muslims kept a close eye on them to make sure that they didn't undermine the safety and security of Al-Madeenah's inhabitants. So prior to the Tabook expedition, when the hypocrites gathered in the house of the Jew Suwailim and invited people to visit them there in order to dissuade them from going to Tabook, Muslims quickly found out about their activities and sent word to the Prophet ﷺ.

The Prophet ﷺ did not take their treason lightly, but instead sent someone to burn down Suwailim's house.^[1] This of course was a decisive step that was intended as a stern message to the hypocrites: Their nefarious activities and attempts to deter people from accompanying the Messenger of Allah ﷺ to Tabook would not be tolerated. The Prophet ﷺ acted wisely, for had he ﷺ allowed them to continue to sow dissension among the ranks of the Muslims, there is no telling what harm they could have caused.

Verses of the Noble Qur'an discuss the attitude of the hypocrites before, during, and after the Tabook expedition. In regard to prior to the expedition, one particular Verse discusses how they stayed behind and sheds light on their way of thinking. Allah ﷻ said:

﴿لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ السُّعْيَةُ
وَسَيَّحِلُّونَ بِاللَّهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ
إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾﴾

"Had it been a near gain (booty in front of them) and an easy

^[1] Refer to *As-Seerah An-Nabawiyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 618).

journey, they would have followed you, but the distance (Tabook expedition) was long for them, and they would swear by Allah, "If we only could, we would certainly have come forth with you." They destroy their ownelves, and Allah knows that they are liars." (Qur'an 9: 42)

We learn from this Verse that the hypocrites stayed behind because of the difficult nature of the journey; for had the journey been easy and had the gaining of war booty been almost guaranteed, they certainly would have went with the Prophet ﷺ. So it is if Allah ﷻ was saying to the Prophet ﷺ in this Verse: O Muhammad ﷺ, had you invited them to partake in some worldly gain, and had the journey been an easy one, they would have followed you; but being that was not the case, they stayed behind. This Verse, therefore, exposed their way of thinking and refuted the false excuses they had offered to the Prophet ﷺ.

The aforementioned Verse was revealed before the Prophet ﷺ returned from the Tabook expedition; nonetheless, in it, Allah ﷻ informed Muslims about what the hypocrites would say after the Prophet ﷺ returned with his army to Al-Madeenah: "And they would swear by Allah, 'If we only could, we would certainly have come forth with you.' They destroy their ownelves, and Allah knows that they are liars." Or in other words: The hypocrites will falsely swear by Allah, saying, 'O believers, had we been able to come out to perform *Jihaad* with you at Tabook, we would have done so; and the only reason we stayed behind was that we were forced to do so: certain extenuating circumstances prevented us from leaving our homes.' But little did they appreciate the facts that they were destroying their own selves and that Allah knew that they were liars. And "destroy themselves" in the above-mentioned Verse means that they were harming themselves in this world and setting themselves up for a severe punishment in the Hereafter. Incidentally, Ibn 'Aashoor pointed out that this Verse indicates that one heads down the path of destruction when one intentionally makes a false oath.^[1]

^[1] Refer to *Tafseer At-Tanweer Wat-Tahreer* (10/209).

In the very next Verse, Allah ﷻ reproached the Prophet ﷺ, saying:

﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ
الْكَذِبِينَ﴾ (٤٣)

“May Allah forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihaad), until those who told the truth were seen by you in a clear light, and you had known the liars?” (Qur’an 9: 43)

Mujaahid^[1] said, “This Verse was revealed about a people who said (unto one another), ‘Ask the Messenger of Allah ﷺ for permission (to stay behind), and if he grants you permission, sit where you are (and don’t go). And if he doesn’t grant you permission, then sit where you are (and don’t go).’ These people were one of the groups of hypocrites, and among them was ‘Abdullah ibn Ubai ibn Salool, Al-Jadd ibn Qais, and Rifaa’ah ibn At-Taaboot; and in all, there was a total of thirty-nine of them. And they all offered false excuses.”^[2]

Allah ﷻ reproached the Prophet ﷺ, explaining that he should have abstained from giving permission, but should have instead waited till things became clearer, so that he could see who among them had offered a valid excuse, and who among them were liars.^[3] In the following two Verses, Allah ﷻ said:

﴿لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾ (٤٤)
﴿بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَزْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ﴾

“Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allah is the All-Knower of Al-Muttaqoon (the pious).

^[1] Refer to *Tafseer Ibn Katheer* (2/360).

^[2] Refer to *At-Tahreer Wat-Tanweer* (10/210).

^[3] Refer to *Hadeeth Al-Qur’an Al-Kareem*.

It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihaad). So in their doubts they waver." (Qur'an 9: 44, 45)

These are the earliest Verses that, in regard to fighting, distinguished between believers and hypocrites.^[1] In them, Allah ﷻ made it clear that true believers, those who believe in Allah and the Last Day, do not ask permission to abstain from performing *Jihaad* without having a valid excuse; instead, that is the way of the hypocrites, a people whom Allah ﷻ described as having 'hearts (that) are in doubt' in doubt about the truthfulness of the Prophet's message; and as being people that waver in their doubts, putting one step forward, and the next backward, never remaining firm upon anything.^[2]

From its earliest stages of preparation, the Tabook expedition served as a sieve to separate the coarser and more hideous characteristics of the hypocrites from the finer and more wonderful qualities of the believers; so that after the Battle of Tabook, the hypocrites could no longer conceal themselves or mingle unnoticed among the Muslims. Furthermore, the Tabook expedition signaled an important reality in regard to the hypocrites: no longer were they to be appeased with kind treatment. They had attempted to stop Muslims from fulfilling their duty and going out with the Prophet ﷺ to Tabook. From Tabook onwards, any such action on their part, or any other action to undermine the safety and security of Muslims, was going to be dealt with in a stern and harsh manner. The hypocrites understood this reality, and thereafter lived in fear, having very little impact on the goings on of Muslim society in Al-Madeenah. They were thus reduced to a state of insignificance; hypocrites they could remain, but an influence on others they could no longer wield.^[3]

^[1] Refer to *Tafseer Al-Maraaghee* (4/127).

^[2] Refer to *Tafseer Ibn Katheer* (2/361).

^[3] Refer to *Nadraturun-Na'eem* (1/389).

The Announcement To Depart Is Made

As the time drew near for the expedition, it was announced that individual soldiers should prepare for departure. A total of thirty-thousand soldiers an unprecedented number for the Muslim army answered the call to arms. As for those who hesitated or who were slow to respond, Allah ﷻ reproached them in this Verse:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ
أَتَأْقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ
الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾﴾

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., Jihaad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.” (Qur’an 9: 38)

In another Verse, Allah ﷻ stated that all Muslim men be they young or old, rich or poor were required to take part in the expedition:

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ
خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾﴾

“March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.” (Qur’an 9: 41)

The thirty-thousand man army consisted of men from the Muhaajiroon, the Ansaar, other Arab tribes, and the inhabitants of Makkah.

As should be clear to the reader by now, it was customary for the Prophet ﷺ to conceal the identity of the tribe or people he ﷺ intended to invade; after all, it was obviously better to catch the

enemy by surprise than to fight an army that was prepared and waiting for battle. The Tabook expedition was unique, in the sense that the Prophet ﷺ openly announced where he was headed and which people he intended to invade the Romans [and Christian Arabs in the region of Ash-Sham (Syria and surrounding regions)]. Some scholars inferred from this that a Muslim leader may make known the intended destination of his army if doing so is in the best interests of his people.

In no way was the Prophet's decision to announce his intended destination random or arbitrary in nature; to the contrary, various reasons, most of them tactical in nature, prompted him to reveal the intended destination of his army; and here are some of those reasons:

- 1) The Prophet's intended destination was very distant from Al-Madeenah; his army would be required to traverse vast stretches of the desert before reaching the enemy stretches of the desert that contained very little water and vegetation. This meant that the Prophet ﷺ had to make sure that his soldiers took with them enough supplies and provisions for the journey, which in turn meant that he would have to make them aware of what they were getting themselves into. Or in other words: The more they knew, the better they could prepare for what lay ahead of them.
- 2) The Muslims were going to face an army unlike any army of the Arabian Peninsula. The Romans had many soldiers, who were well-equipped, and who were knowledgeable, skilled, and experienced when it came to the art of war. The Prophet ﷺ, therefore, could not ask one-hundred or two-hundred men to volunteer for the mission; no, he ﷺ needed to ask as many people as possible to go along with him, a requirement that made it all the more difficult, or undesirable, to keep the purpose of the expedition a secret from his Companions ﷺ.
- 3) It was during a season of sweltering heat that the Muslims left for Tabook. The heat and economic circumstances made it

necessary for Muslims to know what lay ahead of them, so that they could take the necessary steps to adequately provide for their families during the period of their absence.

- 4) The need for secrecy was not as pressing as it was in the past. For in the past, the Prophet ﷺ feared being attacked by neighbouring tribes that were enemies of Islam. Around the time of the Tabook expedition, there was no force large enough in Arabia to pose a threat to the Muslim army or to the Muslims left behind in Al-Madeenah; therefore, maintaining secrecy was not something that was going to serve any important purpose. It was only the Romans and the Christian Arabs of Tabook, Daumatul-Jandal, and Al-'Aqabah^[1] that posed a serious threat, and they were the very people towards whom the Muslim army was marching.
- 5) By knowing about their intended destination, the Muslims could understand the serious and grand nature of the undertaking, an undertaking that required a great deal of financial support. With that knowledge, they gave more than they would have given had they not known what the expedition was about, for they probably would have then thought that the Muslim army was attacking only a small tribe and would not require much in terms of financial support. As a result of knowing about their enemy and intended destination, many Muslims such as Abu Bakr ؓ, 'Abdur-Rahmaan ibn 'Auf ؓ, 'Umar ؓ, and 'Uthmaan ؓ donated huge sums of wealth to the army. And the Prophet ﷺ said, "Whosoever equips the Army of Distress will have Paradise."^[2]

Although the Prophet ﷺ was focused on the mission that lay ahead of him, he ﷺ did not forget about Al-Madeenah, but instead made sure that things would run smoothly during his absence. He ﷺ appointed Muhammad ibn Maslamah Al-

^[1] Refer to *Ghazwah Tabook* by Muhammad Ahmad Baashmeel (pg. 57).

^[2] *Saheeh Bukhaaree*, the Book of Virtues, chapter, "The Virtues of 'Uthmaan ؓ"; *Hadeeth* number: 3695.

Ansaaree ؓ as governor of Al-Madeenah during his absence, and 'Alee ibn Abee Taalib ؓ as guardian of his family. The hypocrites said about 'Alee ؓ, "Muhammad ﷺ left him behind because he considered him to be a burden and wanted to be free of him so that he could travel lightly." 'Alee ؓ took his weapons and went out to catch up with the Muslim army. By the time he caught up to the army, the Prophet ﷺ had made camp at Al-Jurf.^[1] 'Alee ؓ said, "O Prophet of Allah, the hypocrites claimed that you left me behind because you thought of me as a burden and wanted to be free of me so that you could travel lightly." With these words, 'Alee ؓ was pleading with the Prophet ﷺ to allow him to partake in the expedition. The Prophet ﷺ said, "They have lied, but instead I have appointed you as my successor for those whom I have left behind. So return and be my successor over my family and your family. Are you not pleased to be to me what Haaron was to Moosa, except that there is no Prophet after me?"^[2] These words of course had a soothing affect on 'Alee ؓ, who obeyed the Prophet ﷺ and returned to Al-Madeenah.^[3]

Some people make a grave mistake when they say that, by appointing 'Alee ؓ to be his successor, the Prophet ﷺ was alluding to 'Alee ؓ becoming his successor, the *Khaleefah*, after his death. This is a completely false interpretation, for the very evident reason that the Prophet ﷺ appointed 'Alee ؓ to a specific task: to look after his family; whereas he appointed Muhammad ibn Maslamah Al-Ansaaree ؓ to a more general task: to be in charge of all of the Muslims of Al-Madeenah during his absence. So, if anything, the Prophet ﷺ was indicating that he wanted Muhammad ibn Maslamah ؓ to become *Khaleefah* after his death, but even that was not the case and was very far from the truth. Whenever the Prophet ﷺ left Al-Madeenah, he ﷺ appointed

[1] Refer to *Zaad Al-Ma'aad* (3/529).

[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 589); to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (pg. 4416); and to *Saheeh Muslim*, the Virtues of the Companions, chapter, "From the Virtues of 'Alee ؓ."

[3] Refer to *Zaad Al-Ma'aad* (3/530).

someone to be in charge during his absence; this cannot mean that all of his appointed governors were being earmarked for the position of *Khaleefah*, and to make such an argument indicates one's weak understanding of the religion.

When the Muslim army reached *Thunayyatul-Widaa'*, the Messenger of Allah ﷺ appointed the various leaders and commanders of his army; he ﷺ further handed out flags and banners to those leaders. The Al-'Adham flag was given to Abu Bakr As-Siddeeq ؓ, and the Al-'Udhma banner was given to Az-Zubair ibn Al-'Awwaam ؓ.

The Prophet ﷺ handed the banner of the Aus tribe to Usaid bin Hudair ؓ and the banner of the Khazraj tribe to Abu Dujaanah ؓ; also, he ﷺ ordered each subtribe of the *Ansaar* to take a banner.^[1] The Messenger of Allah's guide during the journey to Tabook was 'Ilqimah ibn Al-Faghwaa Al-Khuzaa'ee ؓ, a more than competent guide who was well acquainted with the road that led from Al-Madeenah to Tabook.^[2]

Once the Muslims reached their destination, the Prophet ﷺ appointed 'Abbaad ibn Bishr ؓ to be in charge of guarding Tabook, a duty for which 'Abbaad ؓ was responsible from the day the Muslim army arrived at Tabook until the day they left for the return journey. 'Abbaad ؓ and the men under his command would walk throughout the Muslim encampment, but particularly around its perimeter, to make sure that the encampment remained secure.^[3]

As for the narrations that impart information about the journey of the army and the distribution of the flags, Al-Waaqidee was the only historian who related them. And although *Hadeeth* scholars judge him to be a weak narrator, his copious knowledge of *Seerah*

^[1] Refer to *Al-Maghaazee* (3/996) and to *At-Tabaqaat Al-Kubraa* by Ibn Sa'd (2/166).

^[2] Refer to *Imtaa' Al-Asmaa'* (1/451) and to *Sharh Al-Mawaahib Al-Ladaniyyah* (3/72).

^[3] Refer to *Subul Al-Hadyee War-Rashaad* (5/652) and to *As-Siraa' Ma'as Salbiyyoon* (pg. 99).

makes up for his weakness as a narrator, so that taking such narrations from him narrations that have to do with history and not with Islamic law is not a bad or harmful thing.^[1]

Incidentally, the reader would do well to notice how the size of the Muslim army had consistently been increasing over the past few years, a healthy sign for the continually growing nation of Islam, a nation that, by the time of Tabook, could no longer be described as a fledgling one. The keen reader will have noticed how, during each major war, the Muslim army was larger than during the previous war. So, for example, the Muslim army, at the time of Badr, consisted of three-hundred and thirteen soldiers, whereas only a short while later, during the Battle of Uhud, the Muslim army consisted of approximately seven-hundred soldiers. Then in the Battle of Al-Ahzaab, the Muslim army consisted of three-thousand fighters, more than four times the number that participated in the Battle of Uhud. And only a few years later, ten-thousand Muslims were a part of the army that conquered Makkah. With an additional two-thousand fighters from Makkah, the Muslim army marched towards Hunain with twelve-thousand soldiers. And then finally during the Tabook expedition, the Muslim army consisted of at least thirty-thousand soldiers.

The number of horsemen also increased as time went by. First at Badr and then at Uhud, the Muslim army was accompanied by only two horsemen. Only a short six years later, ten-thousand horsemen accompanied the Muslim army as it marched towards Tabook. This sudden jump in the number of horsemen can be attributed to the spread of Islam throughout the Arabian Peninsula in general, and the desert lands of the Peninsula in particular, for the nomadic tribes of the desert sought out the acquirement of horses more aggressively and trained them more vigorously than did dwellers of cities.^[2]

^[1] Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (2/532).

^[2] Refer to *As-Siraa' Ma'as Salbiyyoon* (pg. 100).

2

What Took Place During The Journey; And Finally Arriving At Tabook

Once commanders of battalions were appointed and flags were handed out, the Muslim army, headed by the Messenger of Allah ﷺ, continued its march towards Tabook. Because of the large size of the army, because of the distance that had to be traversed, and because of the sweltering heat and difficult circumstances, it was neither practical nor feasible for the Prophet ﷺ to wait for those who lagged behind, those who were too slow to keep up with everyone else. As a result, certain individual Muslims lagged behind some of them far behind the rear of the army. It could have crossed the minds of some Muslims that those individual were lagging behind on purpose, but instead they thought the best of their Muslims brothers. And every time one of their names was mentioned to the Messenger of Allah ﷺ, he ﷺ said, "Leave him (i.e., stop discussing him). If there is good in him, Allah will make him catch up to you; and if he is otherwise, then Allah has spared you his trouble."^[1]

The Story Of Abu Dharr Al-Ghafaaree ﷺ

One of the people who lagged behind was Abu Dharr Al-Ghafaaree ؓ. He did not want to lag behind; in fact, he ardently

^[1] Refer to *Al-Iktifaa Bema Tadammanahu Min Maghaazee Rasoolullah ﷺ Wath-Thalaathah Al-Khulafah* by Al-Kilaa'ee (2/276); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "Abdullah ibn Ubai and People Suspected of Hypocrisy Stay Behind in the Year of Tabook."

desired to march alongside the Messenger of Allah ﷺ. But his camel was weak and too slow even to keep up with those in the rear of the army. As time went on, Abu Dharr ؓ fell further and further behind, until members of the Muslim army could no longer see even his shadow in the distance. He was left all alone, and was left with very few viable options: he could head back to Al-Madeenah; he could continue riding onwards, but at the pace his camel was riding, the invasion of Tabook would probably be over before he even arrived there; or and this was the most difficult and least viable of the three options he could leave his camel behind, carry his things on his back, and walk on foot until he caught up with the rest of the army. Yet as impracticable as that seemed, it was this last option that Abu Dharr ؓ decided to choose.

Meanwhile, the rest of the army marched onwards. And when someone noticed that Abu Dharr ؓ was missing and mentioned his name, the Prophet ﷺ said, "Leave him (i.e., stop discussing him). If there is good in him, Allah will make him catch up to you; and if he is otherwise, then Allah has spared you his trouble." Later on, after the Messenger of Allah ﷺ and the rest of the Muslim army had stopped to make camp, someone looked out and saw a faint speck in the distance a faint speck that grew slowly, until it could unmistakably be recognized as a man walking all alone in the desert. The Muslim who saw the man approaching on foot said, "O Messenger of Allah, here is a man who is walking all by himself on the road." The Messenger of Allah ﷺ said, "Be Abu Dharr!"

When the figure approached and his features could be discerned, some people said, "By Allah, O Messenger of Allah, he is indeed Abu Dharr." The Messenger of Allah ﷺ said, "May Allah have mercy on Abu Dharr: he walks alone, he will die alone, and he will be resurrected alone."^[1]

This supplication contained in it a prophecy that came true years

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/178); to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee; and to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer.

later, during the caliphate of 'Uthmaan ibn 'Affaan ؓ. By the time 'Uthmaan ؓ became *Khaleefah* of the Muslim nation, Muslims enjoyed riches and prosperity to a greater extent than ever before. Wealth became abundant and multitudes of people from foreign nations entered into the fold of Islam. The story is long to tell, but it is sufficient here to simply mention that Abu Dharr ؓ yearned for the past for simpler times, when Muslims led simpler lives and spent more time making sacrifices for the cause of Islam. In short, he ؓ became disillusioned by some of the forms of materialism he saw around him, especially in recently conquered lands.

Longing for the simple life, Abu Dharr ؓ took his family with him and settled down at a place called Ar-Rabdhah, a barren spot in the desert. There he led a harsh and rustic lifestyle and dedicated his last days to the worship of Allah ﷻ. When Abu Dharr ؓ fell gravely ill and was lying on his deathbed, he ؓ gave the following instructions to his wife and servant, "When I die, wash me, enshroud me, and then carry me until you reach the side of the road, which is where you should lay me down. Then, when the first travelling party passes by, say to them, 'This is Abu Dharr.'" When Abu Dharr ؓ died, his wife and servant followed his instructions to the letter. And when the first travelling party passed by, its members did not see Abu Dharr's dead body on the side of the road until they almost ran him over with their riding animals.

The travelling party consisted of a group of people from Kufah, and among them was the eminent Companion 'Abdullah ibn Mas'ood ؓ. "What is this?" 'Abdullah ؓ asked, when the travelling party suddenly stopped and found the two mourners with the corpse of Abu Dharr ؓ.

"It is the funeral of Abu Dharr," someone in the group responded. When 'Abdullah ibn Mas'ood ؓ heard this reply, he began to cry, and he ؓ said, "The Messenger of Allah ﷺ spoke the truth: 'May Allah have mercy on Abu Dharr he walks alone, he will die alone, and he will be resurrected alone.'" 'Abdullah ؓ then descended from his mount and personally participated in and supervised the burial of Abu Dharr Al-Ghafaaree ؓ.

This story highlights:

1. The sincerity of Abu Dharr ؓ, who was willing to travel on foot in the sweltering heat just so that he could participate in *Jihaad* alongside the Messenger of Allah ﷺ;
2. The truthfulness of the Prophet ﷺ, who, in a miracle that Allah ﷻ blessed him with, foretold the manner in which Abu Dharr ؓ was going to die.
3. The knowledge and powerful memory of 'Abdullah ibn Mas'ood ؓ, who, after so many years, still remembered the exact words of regarding the death of Abu Dharr ؓ.

The Story Of Abu Khaithamah ؓ

On a scorching hot day, Abu Khaithamah ؓ returned to his garden and found that both of his wives were waiting for him. Each wife was in a shaded structure, and each wife had cooled water and prepared a meal for him. Standing at the door of his garden, Abu Khaithamah ؓ looked in wonder at what his two wives had done for him, but at the same time, he began to think about the Messenger of Allah ﷺ, who had already left (perhaps a few days earlier) for Tabook. Having given the matter a great deal of thought, Abu Khaithamah ؓ exclaimed, "The Messenger of Allah ﷺ is in the sun, the wind, and the heat (of this harsh season), while Abu Khaithamah sits in a cold shade, enjoys prepared food and the company of beautiful women, and remains a resident alongside his wealth. This is not justice!" Still standing at the door of his garden, he ؓ said to his wives, "By Allah, I will not enter either of your shades until I catch up to the Messenger of Allah ﷺ, so prepare my provisions for me."

His wives did as they were told, and additionally, his camel was brought to him. And without anyone to help or accompany him, Abu Khaithamah ؓ set out for the long and arduous journey to Tabook; but then Allah ﷻ blessed him with a Companion, 'Umair ibn Wahb Al-Jumhee ؓ. Unlike Abu Khaithamah ؓ, 'Umair ؓ did not initially lag behind; as soon as he found out about the

expedition, he ﷺ made preparations and then went out in search for the Messenger of Allah ﷺ; perhaps, some scholars say, he was coming from Makkah. At any rate, while 'Umair ﷺ was searching the desert for any signs of the Messenger of Allah ﷺ, and Abu Khaithamah ﷺ was trying to catch up with the Muslim army, the two men met, and decided to accompany one another for the rest of the journey. By the time they caught up with the Messenger of Allah ﷺ, he ﷺ had already made camp at Tabook.

Before approaching the Muslim encampment, Abu Khaithamah ﷺ had a few words to say to 'Umair ﷺ. On the one hand, he did not want to openly say to 'Umair ﷺ that he had initially stayed behind in Al-Madeenah, but on the other hand, he did not want 'Umair ﷺ to share in his blame by reason of association; and so he ﷺ simply said to 'Umair ﷺ, "Verily, I have perpetrated a sin, so I will not hold it against you if stay behind me and allow me to go (first and alone) to the Messenger of Allah ﷺ."

'Umair ﷺ did as he was advised to do, and Abu Khaithamah ﷺ proceeded alone, until the people in the Muslim encampment began to call out to one another: "Here is a rider approaching on the road." The Prophet's immediate reaction was to say, "Be Abu Khaithamah!" And the people responded, "By Allah, O Messenger of Allah, he is indeed Abu Khaithamah." Upon entering the encampment, Abu Khaithamah ﷺ descended from his riding animal and went directly to the Prophet ﷺ and extended greetings of peace to him. The Messenger of Allah ﷺ said to him, "You had come close to destroying your own self, O Abu Khaithamah." Abu Khaithamah ﷺ then told the Prophet ﷺ his story, and the Prophet ﷺ responded by saying kind words to him and supplicating for him.^[1]

A Few of the Lessons and Morals of this Story

1) The Conscience of a Muslim

Like everyone else, a true believer falls into error; but unlike everyone else, he slips only temporarily, and then springs back up

^[1] Refer to *Al-Bidaayah Wan-Nihaayah* (5/8).

onto his feet, becoming stronger than he was prior to falling into error. Allah ﷻ explained this reality in the following Verse:

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾ (٢٠١)

“Verily, those who are Al-Muttaqoon (the pious), when an evil thought comes to them from Shaitaan (Satan), they remember (Allah), and (indeed) they then see (aright).” (Qur’an 7: 201)

And Abu Khaithamah ؓ exemplified the same reality when, after having first fallen into error, he rebounded with stronger faith than he had before. He ؓ fell into error when he stayed behind in Al-Madeenah, even though he had the strength and resources he needed to make the journey to Tabook; or in others, he stayed behind without having a valid excuse to do so. But then, as is described in the above-mentioned Verse, he saw aright again, picturing in his mind the hardships the Prophet ﷺ was enduring while he was at home with his two wives and with his meals prepared for him. A lesser man would have repented and let matters stand there, but Abu Khaithamah ؓ could not do the same; instead, he ؓ had to go out into the desert and catch up with the Messenger of Allah ﷺ, even if that meant traversing more than seven-hundred miles of the desert all by himself. Exemplifying the characteristics of the true believer, Abu Khaithamah ؓ first fell into error and then was quick to see aright again, after which he ؓ repented and promptly made up for his mistake.

2) The Prophet’s Knowledge of His Companions ؓ

The Prophet ﷺ mixed with everyone from his Companions ؓ, travelled with them, spoke to them and, consequently, knew them very well. Thus he ﷺ knew their qualities and their shortcomings; he ﷺ knew who among them was a person of character, and who among them was not. The Prophet ﷺ showed his profound knowledge of his Companions ؓ, when, of all the people who stayed behind in Al-Madeenah, he ﷺ intuitively knew that it was

none other than Abu Khaithamah ؓ who was approaching and who was making up for his initial mistake. And the same happened earlier, when the Prophet ﷺ knew that Abu Dharr Al-Ghafaaree ؓ was showing his worth by catching up to the Muslim army on foot.

3) The Effectiveness of a Leader's Reproach

Abu Khaithamah ؓ went repentantly to the Prophet ﷺ and extended greetings of peace to him. Yet in spite of Abu Khaithamah's sincerely contrite feelings, the Prophet ﷺ knew that he had to reproach him in a merciful way, in order to let him know how serious his mistake would have been had he not done something to make amends for it. And so the Prophet ﷺ said to him, "O Abu Khaithamah, you had come close to destroying your own self!" These words had to be said, and they were followed by kind words and supplication from the Prophet ﷺ. It is thus that the Prophet ﷺ taught us that a leader should not remain silent when his subordinates make mistakes. Silence hurts them and others; rather, a leader should strive to correct any mistake he sees, all the while showing an appropriate degree of mercy and compassion.

Arriving At Tabook

When the Prophet ﷺ arrived at Tabook, he ﷺ found not even a trace of the large armies of Rome and of loyal Arab Christian tribes. The Prophet ﷺ certainly gave them ample time to bring their forces to Tabook, for he ﷺ made camp there for twenty nights; but even had he ﷺ stayed longer, they still would not have come. For the Romans were forced to show that they had no desire to enter into battle against the Muslims; and even Arab Christian tribes preferred to lay low while the Prophet ﷺ was at Tabook.

As for the rulers of cities that were scattered all along the borders of Ash-Sham (Syria and surrounding regions), they decided to surrender peacefully, to sign peace treaties, and to promise to pay

the Muslims a mandatory head tax the *Jizyah*; for example, the king of Ailah sent gifts to the Prophet ﷺ a white mule and a robe and agreed to pay the *Jizyah* tax.

Ukaidir, the king of Daumatul-Jandal, also signed a treaty with the Muslims and agreed to pay the *Jizyah* tax. But his case was different in that he did not voluntarily go to the Muslims; instead, he made up his mind to make peace with them after he was captured by them. The Prophet ﷺ had sent out a unit of four-hundred and twenty horsemen to Daumatul-Jandal. Headed by Khaalid ibn Al-Waleed ؓ, the men of the unit managed to capture Ukaidir ibn 'Abdul-Malik Al-Kindee, who was out of the city on a hunting excursion. It was after Ukaidir was taken to the Muslims that he agreed to pay the *Jizyah* tax.

Incidentally, while Ukaidir was in the Muslim encampment, the Muslims became impressed by his elaborate and expensive-looking robe. Seeing their reaction, the Messenger of Allah ﷺ said, "Are you impressed by this? For by the One Who has my soul in His Hand, the handkerchiefs of Sa'd ibn Mu'aadh ؓ in Paradise are better than this."^[1]

It is related that, during the attack on Ukaidir, Khaalid ؓ and his men ؓ captured eight-hundred female prisoners, one-thousand camels, four-hundred pieces of armour, and four-hundred spears.^[2]

The Messenger of Allah ﷺ also signed treaties with the peoples of Jarbaa, Adhrah, and Maqnaa,^[3] who all agreed to pay the *Jizyah* tax. The people of the tribes that agreed to pay the *Jizyah* tax were Christians, and each treaty they signed with the Prophet ﷺ didn't simply mean that they would pay a head tax once a year, but also that they would live under the rule of the Muslim nation. And in

[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/180); to *Saheeh Bukhaaree*, chapter, "Accepting Gifts from Polytheists"; and to *Saheeh Muslim*, the Virtues of the Companions, chapter, "From the Virtues of Sa'd ibn Mu'aadh ؓ."

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/17). It should be duly noted that the chain of this narration is weak in more than one regard.

[3] Refer to *Al-Maghaazee* (3/1032).

signing treaties with all of the small kingdoms that were situated in the northernmost part of the Peninsula, the Prophet ﷺ ensured that the northern border of the Muslim nation became secure. Those kingdoms, which had previously been loyal to the Roman Empire, thereafter served as a bulwark for the Muslim nation. For many years in the past, the people of those kingdoms, even though they had outwardly become Christians, resented and feared their overlords from the Roman Empire. They remained loyal to the Romans only because they feared them and hoped to gain some small scraps of provisions from them for their livelihood. It is because of their relationship with the Romans that most of them went willingly to the Prophet ﷺ in order to sign treaties with him.

By gaining the loyalty of those kingdoms, the Prophet ﷺ was able to establish a strong buffer zone between the Romans and the Muslims of Arabia. And during the era of the rightly-guided Khaleefahs, the very same kingdoms were launching points for the Muslim army during the conquests of Ash-Sham (Syria and surrounding regions).

The Muslims Pass By The Land That Was Once Inhabited By The People Of Thamood

Abu Kabshah Al-Ansaaree ؓ related that, during the Tabook expedition, the Muslims passed by and then raced towards the homes that were formerly inhabited by the people of Thamood. The people of Thamood, it must be remembered, persistently refused to worship Allah ﷻ and were consequently destroyed.

When the Messenger of Allah ﷺ heard about what the Muslims were doing, he called out to everyone, announcing that the prayer was about to commence. Abu Kabshah ؓ later said, "I went to the Messenger of Allah ﷺ, who was holding on to his camel, all the while saying, 'Why are you entering upon a people upon whom Allah became angry.' One of the men among them called out, 'They amazed us, O Messenger of Allah.' The Prophet ﷺ said, 'Shall I not warn you about something that is more amazing than that: A man

among you who informs you about what happened before you and about what will happen after you. So be upright and good, for (otherwise) Allah, the Possessor of might and majesty, will not at all mind you being punished. And there will come a people who will not ward off anything from themselves.”^[1]

According to a narration that was related by Ibn ‘Umar ؓ, the Muslim army stopped at Al-Hijr, the land of Thamood; Muslim soldiers drew water from the well of Al-Hijr and used the water to knead their dough. But then the Messenger of Allah ﷺ, having found out about what they had done, ordered them to spill all of the water they drew out and to feed the camels any dough that had been contaminated by that water; and he ﷺ ordered them to instead draw water from the well that was meant for camels.^[2]

And he ﷺ said, “Do not enter the homes of those who had wronged their own selves, unless you go inside crying; such is the precaution you must take in order to avoid being afflicted with what they became afflicted (Allah’s punishment).” The Prophet ﷺ then spurred his riding camel onwards, and continued to make it ride at a very fast pace until the abodes of the people of Thamood were behind him.^[3]

The ancient land and homes of the people of Thamood were not and are not to be taken lightly; the Prophet ﷺ took the matter so seriously that he ﷺ forbade his Companions ؓ from benefiting from even the wells that were used by them. The land of Al-Hijr was a place upon which descended the punishment of Allah ﷻ; so if the Companions ؓ were to remain there at all, they would, the Prophet ﷺ made it clear, have to cry in order to avoid the punishment of Allah ﷻ.

^[1] Refer to *Al-Fathul Rabbaanee* (21/195); to *Musnad Ahmad*, the *Musnad* of the *Ash-Shamiyyoon*, the *Hadeeth* of Abu Kabshah Al-Anmaaree; to *At-Tabaraanee* in his *Mo’jam Al-Kabeer*; and to *Mujma’ Az-Zawaaid* by Al-Haithamee.

^[2] Refer to *Saheeh Bukhaaree*, the *Book of Prophets*, *Hadeeth* number: 3379; and to *Saheeh Muslim*, the *Book of Az-Zuhd* and *Ar-Raqaaiq*, chapter, “Do not Enter the Homes of Those Who Wronged Themselves.”

^[3] Refer to *Saheeh Bukhaaree*, the *Book of Prophets*, *Hadeeth* number: 3381; and to *Saheeh Muslim*, the *Book of Az-Zuhd* and *Ar-Raqaaiq*, chapter, “Do not Enter the Homes of Those Who Wronged Themselves.”

Allah ﷻ informed us about the people of past nations only so that we can take heed and learn from their mistakes. When we pass by the former abodes of those people, the lesson should be more intense, our reflection deeper, and our fear of Allah's punishment greater. It was for this very reason that the Prophet ﷺ hurried his pace and wrapped himself up in his garment when he passed by the abodes upon which descended the anger and wrath of Allah ﷻ.^[1] And it was for the same reason that he ﷺ said to his Companions ﷺ, "Do not enter the homes of those who had wronged their own selves, unless you go inside crying; such is the precaution you must take in order to avoid being afflicted with what they became afflicted (Allah's punishment)."

The Death Of The Companion 'Abdullah (Dhul-Bijaadain) ﷺ

'Abullah ibn Mas'ood ﷺ said, "I woke up in the middle of one particular night while I was with the Messenger of Allah ﷺ in the Tabook expedition. I saw a flame to one side of the encampment, and so I followed it to see what was there. When I reached it, I saw the Messenger of Allah ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ. There too was 'Abdullah Dhul-Bijaadain Al-Muzanee (i.e., his corpse), and he was dead.... The Prophet ﷺ said (to Abu Bakr ﷺ and 'Umar ﷺ), 'Bring closer your brother.' They did so, and when the Prophet ﷺ prepared to place him in the side compartment of his grave, he ﷺ said, 'O Allah, I am this night pleased with him, so be pleased with him as well.'" The narrator of this *Hadeeth* related that 'Abdullah ibn Mas'ood ﷺ then said, "Oh, would that I was the dweller of this grave."^[2]

This story illustrates how the Prophet ﷺ was faithful to his Companions ﷺ, for, while being the leader of the entire Muslim

^[1] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* (pg. 480).

^[2] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 598); to *Al-Isaabah* by Ibn Hajar, who said, "Bukhaaree related it in its entirety with the same narrators. Although it is true that the men who narrated this *Hadeeth* are all trustworthy, the chain of the narration is disconnected."

nation, he ﷺ was the one who went inside of 'Abdullah Al-Muzanee's grave in order to bury him. To be sure, 'Abdullah Al-Muzanee ؓ died a martyr; he had sacrificed everything, leaving all of his worldly possessions behind him, in order to perform *Jihaad* alongside the Messenger of Allah ﷺ. Therefore, by personally burying 'Abdullah Al-Muzanee ؓ and by supplicating for him, the Prophet ﷺ was showing by example how a martyr should be honoured.

We learn two rulings from the story of 'Abdullah Al-Muzanee's death: First, it is permissible, based on the timing of 'Abdullah Al-Muzanee's burial, to bury the dead in the middle of the night; sometimes, doing so might even be recommended, for it is *Sunnah* to bury the dead as quickly as possible. And second, a certain kind of envy is permissible in Islam, and here I am referring to the desire to have something good befall you just as it befell someone else. This is proven by the saying of 'Abdullah ibn Mas'ood ؓ, "O, would that I was the dweller of this grave," for 'Abdullah ibn Masood ؓ said this after he heard the Prophet ﷺ say about 'Abdullah Al-Muzanee, "O Allah, I am indeed pleased with him this night, so be pleased with him as well." This kind of envy is completely different from jealousy, which is pure evil; for jealousy involves wanting someone else to lose a blessing that Allah ﷻ bestowed upon him, and the kind of envy I am referring to here doesn't. In fact, the sentiment that 'Abdullah ibn Mas'ood ؓ expressed is one that is felt by every believer, for what believer would not want to be the recipient of such a wonderful invocation by the Prophet ﷺ.

Incidentally, Ibn Hishaam related the story that explains why 'Abdullah Al-Muzanee ؓ was nicknamed 'Dhul-Bijaadain.' I should first, however, point out that Dhul-Bijaadain literally means the possessor of two Bijaads, and a Bijaad is a coarse garment. When 'Abdullah Al-Muzanee ؓ embraced Islam, his people persecuted him. Wanting to be saved from being tortured at their hands, he ran away and migrated to the Messenger of Allah ﷺ in Al-Madeenah. When he left them, however, he had

nothing left to wear other than a Bijaad garment, which was not enough to cover his entire body. And so when he drew near to Al-Madeenah, he tore his Bijaad garment in two, wearing one part to cover the lower area of his body and the other to cover the upper part of his body. Thus properly covered, he ﷺ entered Al-Madeenah and went to the Messenger of Allah ﷺ. It was because of this incident that he ﷺ was thereafter called "The possessor of two Bijaads (Dhul-Bijaadain)."^[1]

Some Of The Miracles That Occurred During The Tabook Expedition

1) Allah ﷻ Sends a Cloud to the Muslims After the Prophet ﷺ Suppliated for Rain

After the Companions ﷺ passed by the former homes of the people of Thamood, they ran out of water. This prompted them to complain about their situation to the Messenger of Allah ﷺ, who invoked Allah ﷻ for rain. Allah ﷻ then sent a cloud to them and it continued to rain until the thirst of every person in the army became quenched; they were even able to fill their canteens and containers with water for the next stage of their journey. This was certainly a miracle for which the believers became thankful; the hypocrites, however, reacted differently. The Muslims went to one particular hypocrite who accompanied the army and said, "Woe upon you! Is there any proof after this that one could want?" "It was only a passing cloud," he retorted. A party among the hypocrites accompanied the Muslim army, and they showed their true colours throughout the expedition, as we will, *In Sha Allah*, discuss in some of the following sections of this work.

2) News of a Missing Camel

At some point during the journey to Tabook, the Prophet's camel strayed, and the Companions ﷺ went out to look for it. While

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/182).

some of the Companions ﷺ were out searching for the camel, the Prophet ﷺ was with a man named 'Umaarah ibn Hazm ﷺ, a man who held the distinctions of having made the Pledge of Al-'Aqabah and of having participated in the Battle of Badr. And while the Prophet ﷺ and 'Umaarah ﷺ were together, a group of men were sitting beside 'Umaarah's riding animal, and seated among those men was Zaid ibn Al-Lusait, who was a hypocrite. Zaid ibn Al-Lusait said to those who were with him, "Does not Muhammad claim he is a Prophet? And does he not inform you about (news from) the heavens? Yet he does not even know where his camel is!"

Meanwhile, elsewhere in the Muslim encampment, the Messenger of Allah ﷺ said to 'Umaarah ﷺ, "Verily, a man has (just) said, 'Here is Muhammad, informing you that he is a Prophet, and claiming that he informs you about news that pertains to the heavens, yet he does not even know where his camel is.' Verily, by Allah, I only know what Allah teaches me, and He has indeed guided me to it (to the lost camel): It is in this valley, in such and such narrow pass; it was held back because its reins got stuck in (the branches of) a tree, so go to it, and bring it back to me." They went, found it exactly where the Prophet ﷺ told them it would be, and took it back to the Prophet ﷺ.

'Umaarah ﷺ then returned to his part of the campsite, to where he had left his riding animal and belongings. He ﷺ said to the people that were gathered around his things, "By Allah, the Messenger of Allah ﷺ just informed us about something that is truly amazing," after which he ﷺ went on to tell the rest of the story. One of the men said, "By Allah, it was Zaid who said that! He said it shortly before you came!" 'Umaarah ﷺ approached Zaid ibn Al-Lusait and began to poke him in the neck, all the while saying, "O servants of Allah, come to me, for there has been, while I did not perceive it, a deceitful person seated in the midst of my things. Leave my campsite, O enemy of Allah! And do not ever again keep company with me."

Ibn Ishaq wrote, "Some people claimed that Zaid repented

afterwards, and some people said, 'He continued to be accused of evildoing until he died.'"^[1] And Allah ﷻ knows best.

3) The Prophet ﷺ Warns His Companions ﷺ about the Coming of a Severe and Violent Wind

While the Prophet ﷺ was at Tabook, he ﷺ informed his Companions ﷺ that a violent wind was on the way, and he ﷺ ordered them to take certain safety precautions: They were to remain as low upon the ground as possible, and they were to tie up all of their animals. And sure enough, the violent windstorm did come, and with such ferocity that it carried objects to far-off places in the air.^[2] Imam Muslim (may Allah have mercy on him) related in his *Saheeh* that Abu Humaid ﷺ said, "We continued travelling until we reached Tabook, and once there, the Messenger of Allah ﷺ said, 'Tonight, a violent wind will blow down upon you, so let no one among you stand up; and whosoever among you has a camel, let him tie its reins up.' (And just as the Prophet ﷺ had foretold,) the violent wind blew down upon us. A man (disobeyed the Prophet's command and) stood up, and the wind carried him away until it cast him down beside Mount Taiy."^[3]

4) The Miracle of the Tabook Spring, a Miracle Whose Effects are Felt Until this very Day

Mu'aadh ibn Jabal ﷺ related that the Messenger of Allah ﷺ said, "Verily, tomorrow you will, *In Sha Allah* (Allah Willing), reach the water source of Tabook, and you will not reach it until forenoon. Whosoever among you reaches it (first), let him not touch any of its water until I come." Mu'aadh ﷺ said, "When we went to it, we found that two men had beaten us to it. And the spring was like a *Shiraak* (a part of a shoe; what is important is that the expression

^[1] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/177).

^[2] Refer to *As-Siraa' Ma'as Salbiyyoon* (pg. 141).

^[3] Refer to *Saheeh Muslim*, with the commentary of Imam An-Nawawee (15/42) and to *Mukhtasir Muslim*, *Hadeeth* number: 1543.

means that there was very little water): (only) some water was flowing from it." The Messenger of Allah ﷺ asked the two men, "Did you touch any of the water?" They said, "Yes." The Prophet ﷺ cursed them and said a number of things to them. Then little by little, the people scooped out water from the spring with their hands and poured it all in one place. The Messenger of Allah ﷺ used the water to wash his face and hands, and allowed the used water to drop back into the spring, which suddenly began to flow with an abundance of water, so much water, in fact, that every person in the three-thousand man army quenched his thirst.^[1]

And the Messenger of Allah ﷺ said to Mu'aadh ibn Jabal ؓ, "O Mu'aadh, the time draws near when and if you live long, you will see it for yourself this place will be filled with gardens."^[2] The area of Tabook and the valley that contained the spring were bleak, desolate places; there was too little water for any vegetation to grow. But upon the hands of His Messenger ﷺ, Allah ﷻ blessed the land by making an abundant quantity of water flow through it. This miracle served not just to help the thirsty army of the Prophet ﷺ, but also to bless people of ensuing generations. The Prophet ﷺ told Mu'aadh ؓ that, after the passing of only a short while, Tabook was going to become a land of verdant gardens, trees, and plentiful crops; and after a short while passed, this prophecy came true. And until this day, Tabook is noted for its superior gardens, vegetation, and crops, all of which attests to the truthfulness of the Prophet ﷺ and of his message.

5) Increasing the Quantity of Food

Abu Sa'eed Al-Khudree ؓ said, "During the Tabook expedition, when the people became afflicted with hunger, they said, 'O Messenger of Allah, if you would give us permission to slaughter our camels, we would eat and take oil from the fat (of the

^[1] Refer to *Saheeh Muslim*, with the commentary of Imam An-Nawawee (15/41) and to *Mukhtasar Muslim*, Hadeeth number: 1530.

^[2] Refer to *Saheeh Muslim*, with the commentary of Imam An-Nawawee (15/41) and to *Al-Fathul-Rabbaanee* (21/196).

camels).” The Messenger of Allah ﷺ said, “Then do so,” but ‘Umar ؓ came and said, “O Messenger of Allah, if they do that, we will have a shortage of riding animals. So instead, ask them to bring their extra provisions, and then invoke Allah to bless them...”

The Messenger of Allah ﷺ asked for a leather mat; one was handed to him, and he spread it out onto the ground. He ﷺ then asked the people to bring their extra provisions. One man came with a handful of corn; another came also with a handful of corn; and yet another brought a piece of bread, until a small quantity of food had been gathered onto the mat. Next, the Prophet ﷺ asked his Companions ؓ to bring their containers and to fill them up with the food on the mat. Miraculously, the food increased, so that the Muslims were able to fill every single container in the encampment; other than the food that was stored in the containers, every single soldier ate to his fill; and still, there was some food left over. The Messenger of Allah ﷺ said, “I bear witness that none has the right to be worshipped but Allah and that I am indeed the Messenger of Allah; any servant (of Allah) that meets Allah with these two (testimonies of faith) without feeling doubtful (about them), will not be kept apart from Paradise.”^[1]

What The Noble Qur’an Says About The Activities And Attitude Of The Hypocrites During The Tabook Expedition

1) The Hypocrites Mock Pious Muslims

One day during the Tabook expedition, a man said in a gathering, “In my view, our reciters (i.e., those who recite the Qur’an) are the most desirous among us for food, the biggest liars, and the most cowardly when it comes time to fight.” Another man in the gathering said, “You have lied; you are a hypocrite, and I will

^[1] *Saheeh Muslim*, the Book of Faith, *Hadeeth* number: 27.

indeed inform the Messenger of Allah ﷺ (about what you said).” When the Messenger of Allah ﷺ heard about what the first man had said, Verses of the Qur’an were revealed.

‘Abdullah ؓ said “I saw him (i.e., the man who said the above-mentioned lies) clinging to a rope that was attached to the camel of the Messenger of Allah, while he was being hit with stones, and while he was saying, ‘O Messenger of Allah, we were only talking idly and joking.’ The Messenger of Allah ﷺ answering him, “Was it at Allah, and His *Ayaat* (proofs, evidences, Verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking?”

According to the narration of Qataadah, ‘Abdullah ؓ said, “While the Messenger of Allah ﷺ was on his expedition to Tabook, a group of hypocrites, who were riding ahead of him, said, ‘This man (they were referring to the Prophet ﷺ) wants to conquer the castles and fortresses of Ash-Sham (Syria and surrounding regions)? Never will that happen! Never will that happen!’ Allah ﷻ informed His Prophet ﷺ about what they had said, and the Prophet of Allah ﷺ said, ‘Confine these riders.’ He ﷺ then went to them and said, ‘You said such and such?’ They swore (by Allah), saying, ‘We were only talking idly and joking.’ And Allah ﷻ then revealed the Verse:

﴿يَحْذَرُ الْمُنَافِقُونَ أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا إِنَّا اللَّهُ مُخْرِجٌ مَا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾﴾

“The hypocrites fear lest a Soorah (Chapter of the Qur’an) should be revealed about them, showing them what is in their hearts. Say: “(Go ahead and) mock! But certainly Allah will bring to light all that you fear.” If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allah, and His *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?” (Qur’an 9: 64, 65)”

The question, “Was it at Allah, and His *Ayaat* (proofs, evidences,

Verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking," was tantamount to the question: "When you were joking and playing, you found nothing to joke about other than the commands of Allah, Allah's signs, and Allah's Messenger, who came to guide you and take you out of darkness so that he can bring you into the light?" Then, in the next Verse, Allah ﷻ informed them that their mocking about such things brought them into disbelief:

﴿لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ
طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾﴾

"Make no excuse ; you have disbelieved after you had believed . If We pardon some of you , We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.)." (Qur'an 9: 66)

This Verse means: Do not make this excuse to defend your crime, for being playful is not an excuse to perpetrate the greatest crime a person can commit: disbelief. And even if We forgive some among you because they repented such as Mukhasshin ibn Humayyir We will punish certain others among you for their crime and for refusing to repent for it.^[1]

2) Harming the Messenger of Allah ﷺ and the Believers, and Attempting to Assassinate the Messenger of Allah ﷺ

Allah ﷻ revealed the following Verse about the hypocrites:

﴿يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ أُولُو بِمَا لَمْ يَتَّأَلَوْا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ
يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَسْتَوَلُّوا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾﴾

^[1] Refer to *Tafseer Al-Maraaghee* (3/153).

“They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper.” (Qur’an 9: 74)

Ibn Katheer related that Ad-Dahhaak said, “On one of the nights of the Tabook expedition, a group of hypocrites intended to attack the Messenger of Allah ﷺ while he was riding; the co-conspirators consisted of somewhere between thirteen and nineteen men, and this Verse (i.e., Qur’an 9: 74) was revealed about them.”^[1]

And according to the narration of Al-Waahidee, Ad-Dahhaak said, “The hypocrites (i.e., some of them) went out with the Messenger of Allah ﷺ to Tabook, and when they would be alone among themselves, they would curse the Messenger of Allah ﷺ and his Companions ﷺ, and they would (verbally) attack the religion (of Islam). Hudhaifah ﷺ conveyed what they would say to the Messenger of Allah ﷺ, who said to them, ‘O people of hypocrisy, what is this (saying) that has been conveyed to me from you?’ They swore (by Allah) that they said none of those things, and Allah revealed this Verse (Qur’an 9: 74) to expose their lies.”^[2]

Also in the above-mentioned Verse, Allah ﷻ referred to their plot to murder the Prophet ﷺ: “And they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out.” They resolved to execute their plot at Al-’Aqabah, when the Prophet ﷺ was returning from Tabook. Hudhaifah ibn Al-

^[1] Tafseer Ibn Katheer (2/372).

^[2] Refer to *Asbaab An-Nuzool* by Al-Waahidee (pg. 251).

Yamaan ؓ and 'Ammar ؓ were together steering the camel of the Messenger of Allah ﷺ until they reached Al-'Aqabah, when twelve riders suddenly appeared and blocked their way. Hudhaifah ؓ pointed out to them; he ﷺ yelled out, and they turned away and fled. The Messenger of Allah ﷺ later asked Hudhaifah ؓ and 'Ammar ؓ whether they recognized the riders, and they both responded, "No, O Messenger of Allah. They had their faces covered, but we did recognize their riding camels." The Prophet ﷺ said, "Those men will remain hypocrites until the Day of Resurrection. Do you know what they intended to do (before they were scared off)?" Hudhaifah ؓ and 'Ammar ؓ said, "No." The Prophet ﷺ said, "They wanted to crowd around me at Al-'Aqabah and throw me off of it (off of its cliff)." Allah ﷻ said about those hypocrites: "And they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty," which means: There is nothing in the message of Islam or in the sending of the Prophet ﷺ that should make them upset or desirous of revenge, unless it be that they are upset about the fact that Allah and His Messenger ﷺ enriched them with a share of the spoils of war that the Muslims won in battle. But are not such worldly things that which they are most desirous of in the first place?

And to establish the proof against them, Allah ﷻ offered them the opportunity to repent and warned them that, if they didn't repent, He ﷻ would punish them both in this life and in the Hereafter: "If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper."

3

The Return From Tabook To Al-Madeenah; And The Noble Qur'an Discusses Those Who Stayed Behind From The Expedition As Well As About *Masjid Ad-Diraar*

Having spent twenty nights in Tabook, the Messenger of Allah ﷺ returned to Al-Madeenah; and on the way back, he ﷺ ordered that *Masjid Ad-Diraar*, the *Masjid* that was built by the hypocrites, be destroyed.

As the Prophet ﷺ approached Al-Madeenah, children came out to *Thaniyyatul-Widaa'* to meet him. The Prophet ﷺ then entered Al-Madeenah, prayed two units of prayer in his *Masjid*, and sat down for those people who wanted to come and meet him, and here I am referring to those who stayed behind from the Tabook expedition. They all wanted to meet with the Prophet ﷺ and to present to him their excuses for having stayed behind. In all, there were four categories of people who stayed behind:

- 1) Those who had Islamically valid excuses for remaining behind; these Allah ﷻ excused.
- 2) Those who did not have valid Islamic excuses for remaining behind, but who were nonetheless forgiven by Allah ﷻ because they sincerely repented.
- 3) Bedouin hypocrites who lived in the lands that surrounded Al-Madeenah.
- 4) The hypocrites of Al-Madeenah.

Those Who Had Valid Islamic Excuses

Allah ﷻ said:

﴿لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا
يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا
أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ
﴿٩٢﴾﴾

“There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihaad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: “I can find no mounts for you,” they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad).” (Qur’an 9: 91, 92)

In these Verses, Allah ﷻ made it clear that those who had valid Islamic excuses were not blameworthy and that there was no sin upon them for having stayed behind. Who were these people? Some scholars mention only some of the categories of people who had valid excuses, but the truth is that anyone who was not able to make the journey to fight feeble old men, blind people, people who were chronically ill, and poor people who did not have enough money to make the journey had a valid Islamic excuse. But Allah ﷻ did nonetheless mention a condition for there being no sin upon them: They had to be

﴿إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾

“If they are sincere and true (in duty) to Allah and His Messenger.”

In the second of the two above-mentioned Verses, Allah ﷻ mentioned a special category of people, saying:

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾

'Nor (is there blame) on those who came to you to be provided with mounts, and when you said: 'I can find no mounts for you.'

They were given special mention because of how they reacted to not being able to perform *Jihaad* alongside the Messenger of Allah ﷺ. Allah ﷻ:

﴿تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾﴾

"They turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihaad)."

Those Who Stayed Behind Without Valid Excuses, But Then Were Forgiven By Allah ﷻ

There are three Verses in the Qur'an that discuss this category of people:

1) Allah ﷻ said:

﴿وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَءَاخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾﴾

"And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most-Merciful." (Qur'an 9: 102)

These people stayed behind from the Tabook expedition without a valid excuse, but they differed from the hypocrites in that they didn't come up with false excuses; instead, they acknowledged their mistakes, they repented, and they hoped for forgiveness from Allah ﷻ. "Righteous" in "they have mixed a deed that was

righteous” refers to the good deeds they performed prior to the Tabook expedition, such as acts of worship and the *Jihaad* they performed alongside the Prophet ﷺ in previous battles. And the meaning of “with another that was evil” is clear; it refers to how they stayed behind from the Tabook expedition. But even that evil act they followed up with a good deed: they repented.

It is important to note here that acknowledging a mistake does not constitute complete repentance; rather, two additional components are required for one’s repentance to be complete: One must regret what happened in the past, and one must make a firm resolve never to commit the same mistake again in the present or future. The people we are discussing here fulfilled all of these conditions.

Allah ﷻ said:

﴿سَيِّئًا عَسَىٰ أَن يَتُوبَ عَلَيْهِمْ﴾

“Perhaps Allah will turn unto them in forgiveness.”

The word ‘*Asa*’ is correctly translated as ‘perhaps’; nonetheless, when it is used in reference to Allah ﷻ in the Noble Qur’an, it means something that will certainly happen. When a human being offers someone hope for something, he will most likely fulfill that hope if he is generous and kind in nature. When Allah ﷻ gives hope for something, that thing has to happen, since He ﷻ is the Most Generous of the generous ones, and since He is

﴿إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

“Oft-Forgiving, Most-Merciful.”

2) Allah ﷻ said:

﴿وَأَخْرُوجُ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾﴾

“And others await Allah’s Decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise.”

(Qur’an 9: 106)

Those that “await Allah’s Decree, whether He will punish them or will forgive them” refers to three people in particular Hilaal ibn Umayyah ؓ, Ka’ab ibn Maalik ؓ, and Muraarah ibn Ar-Rabee’ ؓ. They wanted to go out with the Muslim army, but for some reason didn’t; they didn’t have a valid excuse, but at the same time they were not hypocrites. Far from it, in fact, for they were very sincere Muslims. When the Prophet ﷺ returned, and people began to present their excuses, those three said, “We have no excuse; all that we have is the mistake we made.” They offered no excuse, and they didn’t do as the people of the As-Siwaaree did tie themselves up to the columns of the *Masjid*, waiting for their repentance to be accepted. The Prophet ﷺ ordered the general population of Muslims to stay away from the aforementioned three Muslims. Fifty nights passed by and throughout that time they had no idea whether Allah ﷻ would forgive them or not.^[1]

3) Allah ﷻ said:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ
عَلَيْهِمْ لِيَسْتُوْبُوْا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿١١٨﴾﴾

“And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet ﷺ] left (i.e., he did not give his judgment in their case, and their case was suspended for Allah’s Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful.” (Qur’an 9: 118)

This Verse particularly refers to the same three Muslims: Hilaal ibn Umayyah ؓ, Ka’ab ibn Maalik ؓ, and Muraarah ibn Ar-Rabee’ ؓ. In an upcoming section, we will discuss their story at

^[1] Refer to *Tafseer Al-Aaloosee* (11/17).

length, *In Sha Allah* (Allah Willing), because of the various lessons and morals it contains.

Bedouin Hypocrites Who Lived In The Lands That Surrounded Al-Madeenah

This Verse was revealed about Bedouin hypocrites:

﴿وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ
وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾﴾

“And those who made excuses from the Bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.” (Qur’an 9: 90)

We learn from this Verse that there were two groups of Bedouin hypocrites: The first group consisted of people who gave false excuses, and the second consisted of people who did not even bother to come up with false excuses, but instead remained comfortable in their homes, without having any valid reason to stay behind from the expedition. In the above-mentioned Verse, Allah ﷻ warned them of a severe punishment:

﴿سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ﴾

“A painful torment will seize those of them who disbelieve.”

The Hypocrites Of Al-Madeenah Who Stayed Behind From The Tabook Expedition

Allah ﷻ said:

﴿فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ
كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ

رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْتُوكَ لِلخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٣﴾

“Those who stayed away (from Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: “March not forth in the heat.” Say: “The Fire of Hell is more intense in heat,” if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins). If Allah brings you back to a party of them (the hypocrites), and they ask you permission to go out (to fight), say: “Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind.” (Qur’an 9: 81-83)

We learn from these Verses that the hypocrites not only stayed behind, but were happy to stay behind, as opposed to sincere believers, who became grief-stricken when they found out that they would not be able to participate in *Jihaad* alongside the Messenger of Allah ﷺ. The hypocrites warned Muslims not to go to Tabook, not to march forth in the heat. But Allah ﷻ informed them that the destination they were headed towards, the Hellfire, is much ‘more intense in heat, if only they could understand!’

Next, Allah ﷻ told the hypocrites that they could laugh as much as they wanted to, even for the rest of their lives if that is what they desired; but even if they laughed throughout their entire lives, it would be little compared to how much they will cry in the Hereafter. This world is fleeting; the Hereafter is everlasting.

Then Allah ﷻ instructed the Prophet ﷺ to inform the hypocrites, in effect, that it was too late for them they had gone too far, and their situation was never going to improve:

﴿فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْتُوكَ لِلخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَائِلِينَ ﴿٨٣﴾﴾

“If Allah brings you back to a party of them (the hypocrites), and they ask you permission to go out (to fight), say: “Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind.”

By now, the astute reader should have noticed a stark contrast between the stern punishment that the Prophet ﷺ gave to sincere believers who stayed behind they were completely cut off from society for fifty nights and the leniency with which he ﷺ dealt with the hypocrites who were not punished after they came forward with their excuses. Why were the two groups treated so differently? Well, the hypocrites were beyond hope; they did not deserve the tough love that is given to a person when it is hoped that he will change. On the other hand, the sincere believers who stayed behind from Tabook repented; harshness towards them was in fact merciful treatment, since they were given a period during which they could become purified from their sins, and come out with stronger faith than they ever had before. Moreover, although it is true that they went through a period of misery that lasted for fifty nights, they were then honoured in a manner that they could never have imagined: Allah ﷻ revealed Verses of the Qur'an in which He ﷻ announced their forgiveness Verses that will continue to be recited on the tongues of men until the Day of Resurrection. Punishment for them, therefore, was a form of mercy; whereas leniency towards the hypocrites was actually the harshest punishment they could have received, for it was a way of saying, “You are beyond hope; you are being given a period respite now, but the Hellfire will certainly be your ultimate destination; and not only will you be in the Hellfire, you will be in its lowest depths.” Being that the hypocrites were given a period of respite, the Prophet ﷺ was ordered to deal with them based on their outward actions. For it was not befitting for him ﷺ to have punished them in this world for their hidden lies.

Ibn Al-Qayyim (may Allah have mercy on him) summed up the matter quite succinctly when he said, “This is the way in which the Lord ﷻ punishes His servants. He ﷻ disciplines His believing

servant whom He loves...for the smallest of mistakes, so that believing servant always remains vigilant and wary. As for the one who has fallen from the eye of Allah, the one whom Allah wishes to humiliate, Allah leaves him to his sins. Every time such a person commits another sin, Allah ﷻ gives him another blessing.”^[1]

Masjid Diraar

The following Verses of the Noble Qur'an were revealed during the Prophet's return journey from Tabook:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَّهَرُوا وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ ﴿١٠٨﴾

“And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars. Never stand you therein. Verily, the mosque 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 for urine and stools, after answering the call of nature.” (Qur'an 9: 107, 108)

To understand the reason why these Verses were revealed, we have to go back and study the background of a man named Abu 'Aamir Ar-Raahib. Abu 'Aamir was from the Khazraj tribe, one of the two native tribes of Al-Madeenah, and during the pre-Islamic days of ignorance, he became a Christian. He had always been a

^[1] Refer to *Zaad Al-Ma'aad* (3/578).

revered chieftain of his tribe, but he soon became a learned Christian scholar and a devoted worshipper as well.

When the Messenger of Allah ﷺ migrated to Al-Madeenah, the people of the Aus and Khazraj tribes embraced Islam; but Abu 'Aamir refused to become a Muslim, and he was a very vocal opponent of Islam and of the Messenger of Allah ﷺ. As the days went by, Islam became more and more dominant in Al-Madeenah; and soon the Muslims proved that they were a force to be contended with in the region when they defeated the polytheists of the Quraish at Badr. By then, even the people who were opposed to Islam in Al-Madeenah outwardly became Muslims, though they inwardly harboured their disbelief. These people became the hypocrites. Abu 'Aamir, however, chose not to be one of them; he wanted to outwardly remain a polytheist, and so he fled Al-Madeenah and made his way to the polytheists of the Quraish, with the intention of helping them in their war against the Messenger of Allah ﷺ. He played a major role on the side of the polytheists in the Battle of Uhud; he took the initiative to dig holes on the battlefield, and the Prophet ﷺ later fell into one of them and then sustained certain injuries. And prior to the commencement of the battle, Abu 'Aamir went to his people from the *Ansaar* and tried to convince them to change sides. Once they found out what he had to say, they answered, "May Allah not bless you, O evildoer, O enemy of Allah." He responded, "By Allah, evil has afflicted my people ever since I left them."

When Abu 'Aamir had decided to flee from Al-Madeenah, the Prophet ﷺ invited him to Islam and recited the Qur'an to him. But none of that had any effect on him; the more he was advised, the more rebellious he became; the more he was treated with kindness, the deeper he fell into his disbelief. The Messenger of Allah ﷺ supplicated to Allah ﷻ to make Abu 'Aamir die as an outcast, and his supplication was answered.

After the conclusion of the Battle of Uhud, Abu 'Aamir went to Haraq, the Emperor of Rome, and asked for his help in his war against the Prophet ﷺ. He stayed in Haraq's court for a while,

and was promised the help he wanted; meanwhile, he wrote to his hypocrite friends in Al-Madeenah, people who were loyal to him because they were of the same tribe and, more importantly, because they shared a common enemy. In his letters to them, Abu 'Aamir promised them that he would soon bring an army to help them destroy the Prophet ﷺ and his Companions ﷺ, and he ordered them to build a command-post, a stronghold of sorts, a place from which they could organize their activities.

In response to his request, they began constructing a *Masjid* right beside *Masjid Quba*. They finished constructing it before the Messenger of Allah ﷺ departed for the Tabook expedition, and they asked him to visit them and pray in their *Masjid*. They knew that if the Prophet ﷺ prayed in their *Masjid*, he ﷺ would, in effect, be putting a stamp of legitimacy onto it. They mentioned to him that they had built it for weak and sick people who would be saved from a longer walk to *Masjid Quba*, especially during the cold days of winter. But Allah ﷻ protected the Prophet ﷺ, and he never prayed in their *Masjid*. He ﷺ was about to go to Tabook, and so he ﷺ said to them, "Verily, we are about to go out on a journey, but when we return, Allah Willing."

But when the Prophet ﷺ was returning from Tabook and only a day's journey or less separated him from Al-Maeenah, Jibreel ﷺ descended with news about *Masjid Diraar* (the *Masjid* of the hypocrites; *Diraar* literally means something that is harmful), informing the Prophet ﷺ about the evil intentions of those who built it and of their desire to use it as a base from which they could sow dissension between the believers regarding *Masjid Quba*, which was built, from the very first day, upon foundations of piety. As a result of this news, the Messenger of Allah ﷺ sent men to *Masjid Diraar* and ordered them to make sure that it would be destroyed before he returned to Al-Madeenah. This, as Ibn Katheer (may Allah have mercy on him) explained, is the reason why the above-mentioned Verses were revealed.

And as for the meaning of those Verses, Allah ﷻ informed us in them that the hypocrites had four motives for building *Masjid Diraar*:

- 1) They were motivated by their disbelief.
- 2) They wanted to harm Muslims.
- 3) They wanted to disunite the believers, by making as many of them as possible forsake *Masjid Quba* and pray in their *Masjid* instead.
- 4) They intended to make their *Masjid* "an outpost for those who warred against Allah and His Messenger (Muhammad ﷺ)."

Allah ﷻ thwarted their plan, ordering the Prophet ﷺ and his Companions ﷺ to never pray in their *Masjid*: "Never stand you therein." Furthermore, He ﷻ ordered his Prophet ﷺ to destroy *Masjid Diraar*. The Messenger of Allah ﷺ then gathered a team that consisted of 'Ammar ibn Yaasir ﷺ, Maalik ibn Ad-Dukhshum ﷺ, and others, and he ﷺ said to them, "Go to this *Masjid*, the attendees of which are wrongdoers; then destroy it and burn it (to the ground)." They then went and executed his command.

And so that the hypocrites could not say, "We invited the Messenger of Allah ﷺ to pray but he refused," Allah ﷻ made it clear that he ﷺ and his Companions ﷺ should continue to pray in *Masjids* that are built, from the very first day, upon piety *Masjids* such as *Masjid An-Nabawee* and *Masjid Quba'*. As for the "*Masjid* whose foundation was laid from the first day on piety" in the above-mentioned Verse, Ibn 'Aashoor was of the view that it refers not to a specific *Masjid*, but to *Masjids* that were then built upon piety; and in that sense, the Verse is referring to two specific *Masjids*: *Al-Masjid An-Nabawee* and *Masjid Quba'*.

Allah ﷻ then said about the *Masjid* whose foundation was laid from the first day on piety, "In it are men who love to clean and purify themselves." Ibn Maajah ﷺ related that, when this Verse was revealed, the Messenger of Allah ﷺ said, "O people of the *Ansaar*, Allah has indeed praised you for the manner in which you purify yourselves, so how is it that you purify yourselves?" They said, "We perform ablution for prayer, we take a shower when we enter into a state of major impurity, and we purify ourselves (i.e.,

after releasing our bowels) with water.” The Prophet ﷺ said, “Then it is that (for which you were praised), so continue to adhere to the same practices.”^[1]

The Lessons and Morals of the Masjid Diraar Incident

1) Regardless of Each Disbeliever’s Particular Form of Disbelief, Disbelievers as a Group are Supporters of One Another

Abu ‘Aamir was an adherent of Christianity, a religion that has its roots in monotheism; nonetheless, he sided with polytheists in their war against the Messenger of Allah ﷺ. He became extremely angry when the polytheists lost at Uhud, and he went to the center of idol-worship and polytheism during those times, Makkah, and encouraged its inhabitants to continue their war against the Muslims. So as a Christian, he preferred idol-worshippers to Monotheists, thus exemplifying the meaning of this Verse from the Noble Qur’an:

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾﴾

“And those who disbelieve are allies to one another (and) if you (Muslims of the whole world collectively) do not do so (i.e., become allies, as one united block with one Khalifah chief Muslim ruler for the whole Muslim world to make victorious Allah’s religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).” (Qur’an 8: 73)

^[1] Refer to *Sunan Ibn Maaajah*, the Book of Purification, chapter, “Purifying Oneself (After Going to the Washroom) with Water; and to *Nasbur-Raayah* by Az-Zaila’ee, who said, “Its chain is acceptable, although it is true that ‘Utaibah ibn Abee Hakeem has been criticized by some.” Abu Haatim said about ‘Utaibah, “He is a good *Hadeeth* narrator.” Ibn ‘Adee said, “I hope that there is no harm in (related from) him,” and An-Nasae said that he is weak. Ibn Mu’een related two narrations from him. Al-Haakim related this narration in *Al-Mustadrak* and declared it to be authentic, and Al-Baihaquee related it in his *Sunan*.

2) The Deceptive Ways of Hypocrites

It is very dangerous for Muslims to make compromises with hypocrites and others of their ilk. Muslims might be tempted to appease them by meeting them halfway, not understanding the potentially damaging and far-reaching ramifications of doing so. In the case of the hypocrites that were around during the Prophet's time, they wanted the Prophet ﷺ to pray in their *Masjid* for one reason and one reason only; they knew that, if the Prophet ﷺ answered their invitation, he ﷺ would, in effect, be confirming the legitimacy and validity of their *Masjid*, *Masjid Diraar*. Such are the subtle forms of deception that Muslims must always be wary of when dealing with evil people. As for the Prophet ﷺ, Allah ﷻ protected him and informed him about the evil intentions of the hypocrites. Had Allah ﷻ not done so, the Prophet ﷺ would not have known about the secret, evil intentions of the hypocrites, and he ﷺ would have prayed in their *Masjid*; as a result, the hypocrites would have succeeded in bringing some weak Muslims to their *Masjid*, and would have then tried to have a bad influence on them.

3) A Decisive Solution to the Problem

At times, appeasement is not the best way to deal with evil people; in fact, very often a stern approach is required in order to thwart their efforts, to punish them, and to dissuade them from returning to their evil ways in the future. A perfect example of this is the approach the Prophet ﷺ took in dealing with the problem of *Masjid Diraar*. Had the Prophet ﷺ taken mild action against the hypocrites who built it, there is no telling what mischief they would have then concocted. In fact, anything short of destroying *Masjid Diraar* would have been insufficient action on the part of the Prophet ﷺ. Like a chronic illness that needs to be wiped out completely, for the fear of it returning and growing stronger, the problem of *Masjid Diraar* had to be dealt with once and for all, and that meant not only destroying it, but burning what remained of it as well.

The punishment worked wonders: the hypocrites became so frightened of continuing in their efforts to oppose Islam that they lost almost all hope of achieving their aims. Their level of activity decreased, and their numbers dwindled, so that, by the time the Prophet ﷺ died, very few of them remained in Al-Madeenah. In fact, after the destruction of the *Diraar Masjid*, they ceased virtually all activity; thereafter, they could only inwardly bemoan their situation; outwardly, they were too afraid of becoming exposed to try to openly display their enmity towards the Muslims.

4) What Should be Done About Other Places that are Similar to *Masjid Diraar*?

Scholars have discussed at length the ruling regarding places that are like *Masjid Diraar*, in terms of what should be done about them. Following are just a few examples of what has been said on the topic:

- a) Az-Zamakhsharee said, "It is said that every *Masjid* that has been built for show, for the purpose of vying with other *Masjids*, or for any purpose other than the desire to please Allah ﷻ, in addition to any *Masjid* that is built with unlawfully derived money takes on the same ruling as *Masjid Diraar*."^[1]
Dr. 'Abdul-Kareem Zaidan had this to say about Az-Zamakhsharee's statement: "Even when other places take on the ruling of *Masjid Diraar*, should they be destroyed just as *Masjid Diraar*...was destroyed by virtue of the Prophet's command? I do not think so. We can only go as far as to say that *Masjids* that are built for the said purposes are like *Masjid Diraar* in that they are not built upon piety."^[2]
- b) Imam Al-Qurtubee said in his *Tafseer*, "Our scholars have said that any *Masjid* that is built for show or for the purpose of causing harm takes on the same ruling as *Masjid Diraar*: It is not permissible to pray inside of it."^[3]

^[1] Refer to *Tafseer Az-Zamakhsharee* (2/310).

^[2] Refer to *Al-Mustafaad Min Qisas Al-Qur'an* (2/504).

^[3] Refer to *Tafseer Al-Qurtubee* (8/254).

- c) Sayyid Qutub made an interesting point in his *Tafseer*, a point that can be summarized as follows: *Masjid Diraar* was built during the lifetime of the Prophet ﷺ in order to harm Islam and Muslims; the same *Masjid* is taking on new forms today: Activities that are purportedly organized for the service of Islam, but that are really intended to hurt Islam and give it a poor image; books that are written supposedly to clarify the teachings of Islam, but that are really written to confuse readers and give them a poor impression of Islam; organizations that are founded supposedly to help Muslims, but that are really established to persecute them; and the list goes on and on.^[1]
- d) Dr. 'Abdul-Kareem Zaidan said, "Anything that outwardly is legislated (in Islam) but that is used to achieve a non-legislated goal takes on the same ruling as *Masjid Diraar*, because it has in common with *Masjid Diraar* the same elements and spirit." Or in other words, anything that is outwardly legislated but that is used by certain people to harm Muslims takes on the same ruling as *Masjid Diraar*. Based on this principle, certain examples that Imam Ibn Al-Qayyim mentioned do not fit the aforementioned criteria and therefore do not take on the same ruling as *Masjid Diraar*. Some examples he mentioned are places wherein evil takes place: such as houses wherein alcohol is imbibed and prostitutes practice their trade. Such places do not fulfill the criteria mentioned above because they are not outwardly legislated. This simply means that they are not like *Masjid Diraar*; nonetheless, they are purely evil places they are evil both outwardly and inwardly and should consequently be closed down. The only issue of contention here is whether or not they should be likened to *Masjid Diraar*.

In our own Muslim societies today, one does not have to look very far before seeing places that are very similar to *Masjid Diraar*: schools for Muslims that are used to convey false teachings about

[1] Refer to *Fee Dhilaal Al-Qur'an* (3/1710, 1711).

Islam; *Masjids* that are built for show; *Masjids* that are used to diffuse incorrect beliefs; relief organizations that are purportedly founded to help poor Muslims, but that are really used to turn them into Christians a problem that is specifically prevalent in Africa and other poor regions; and the list continues endlessly.

The building of *Masjid Diraar* was not simply an incident that took place historically and then ended; no, it was an idea that has taken root in the plans of Islam's enemies, and it is a way of waging war against Muslims that the enemies of Islam try to resort to with impunity.

4

The Story Of The Three Who Stayed Behind From The Tabook Expedition

Many people stayed behind from the Tabook expedition, and we discussed who they were in previous sections. But when one says, "The three who remained behind," or, "The three who didn't join the Tabook expedition," one is referring to these three Companions ؓ in particular: Hilaal ibn Umayyah ؓ, Ka'ab ibn Maalik ؓ, and Muraarah ibn Ar-Rabee' ؓ. Their story is related in books of *Seerah*, *Hadeeth*, and *Tafseer*; and the narrator of their story is none other than Ka'ab ibn Maalik ؓ. The various narrations of the story share a very similar wording. And *Saheeh Bukhaaree* contains one of the story's most detailed accounts. Here, then, is Ka'ab's detailed account of what happened:

"I never stayed behind from any of the Prophet's expeditions other than the Tabook expedition which is not to mention the fact that I stayed behind from the Badr expedition. But the Prophet ﷺ reproached no one who had stayed behind from that expedition, since he ﷺ had went out with one purpose only: to overtake the trading caravan of the Quraish. Allah then brought the Muslims and their enemy together (for battle), without there having been any prior appointment between them.

And I was present with the Messenger of Allah ﷺ on the night of Al-'Aqabah (the night during which the *Ansaar* pledged their Islam to the Messenger of Allah ﷺ), when we made a covenant upon Islam. And I would not want to trade that distinction with

the distinction of having participated in Badr, even though people talk more about Badr than they do about the night of Al-'Aqabah. In actual fact, I was never stronger or richer than I was when I stayed behind from the Tabook expedition. By Allah, never before that did I have two riding animals at the same time, but I had two riding animals during that expedition.

And whenever the Messenger of Allah ﷺ wanted to go on an expedition, he would pretend to be going somewhere else until the time came for the Tabook expedition, when the Messenger of Allah ﷺ went out in the sweltering heat, when he faced a long journey, vast expanses of desert land to traverse, and many enemies. And so he ﷺ made clear to the Muslims their situation, so that they could make adequate preparations for the expedition. He ﷺ informed them exactly where he ﷺ was heading.

There were many, many Muslims with the Messenger of Allah ﷺ; no register could have contained all of their names. Any man that wanted to go into hiding (and not join the expedition) thought that he could remain hidden, so long as revelation from Allah was not revealed about him.

The Messenger of Allah ﷺ left for the expedition when fruits were ripe and the shade was good; he ﷺ and the Muslims ﷺ made preparations for the journey. I began moving about, so that I could prepare alongside them, but then I would return (to my home) without having accomplished anything. I would then say to myself, 'I can do it,' but I continued to delay until the others began to work very hard (in preparation for the journey). Soon the Messenger of Allah ﷺ and the Muslims were ready to leave, and I still had not made any preparations. I said (to myself), 'I will make preparations in a day or two, and then I will catch up to them. After they departed, I went out to make preparations (for the journey), but I still returned (to my home), without having accomplished anything. I then went out yet again, and yet again I returned (home), without having accomplished anything. I continued in this manner until they had travelled some distance; I then resolved to depart and catch up to them, and

would that I had done so, but it was not decreed for me. When I would go out among the people after the Messenger of Allah ﷺ left I would walk among them, and it would sadden me to see only two kinds of men: someone who was strongly accused of hypocrisy, and someone who was weak and whom Allah excused (from having to join the expedition).

The Messenger of Allah ﷺ did not remember me until he ﷺ reached Tabook. While he ﷺ was seated among the people at Tabook, he ﷺ said, 'What has Ka'ab done?' A man from the Banu Salamah clan said, O Messenger of Allah, he was held back by his two robes and by the desire to look to his right and to his left (an expression that alludes to a person's admiration of one's self and one's clothing).' Mu'aadh ibn Jabal retorted, 'Evil have you spoken! By Allah, O Messenger of Allah, we know only good things about him.' The Messenger of Allah ﷺ remained silent, and while he was sitting there quietly, he saw a man in white clothing who was causing the mirages (in the distance) to disappear (i.e., he was approaching from the desert). The Messenger of Allah ﷺ said, 'Be Abu Khaithamah,' and it was Abu Khaithamah Al-Ansaaree. He was the one who gave eight handfuls of dates as charity and was subsequently derided and insulted by the hypocrites.

When I was later informed that the Messenger of Allah ﷺ had already embarked upon his return journey (to Al-Madeenah), I became miserable, and began to think about lying (to save myself). I began to say (to myself), 'How can I save myself from his anger tomorrow?' To answer that question, I sought the counsel of every person of sound opinion in my family. When it was said to me, 'Verily, the Messenger of Allah ﷺ is almost here,' that falsehood (i.e., the desire to lie) went away from me, and I came to know that I would never be saved through (falsehood and lying), and so I resolved to tell him the truth.

Finally, the Messenger of Allah ﷺ approached, and whenever he ﷺ arrived from a journey, he would begin by going to the *Masjid* and performing in it two units of prayer. Then he would sit down

to meet the people (those that had stayed behind). When he ﷺ did that, those that had not joined in the expedition came and began to present their excuses to him; and they took oaths for him. In total, there were somewhere between eighty-three and eighty-nine men (who went to him to present their excuses). He ﷺ accepted what they outwardly said, took a pledge from them, and invoked Allah to forgive them. And he ﷺ entrusted their secrets to Allah ﷻ.

I went to him, and when I extended greetings of peace (to him), he gave me the smile of an angry person, and he ﷺ said, 'Come here.' I walked towards him, and sat down in front of him. He ﷺ said to me, 'What made you stay behind? Had you not purchased your riding animal?' I said, 'O Messenger of Allah! By Allah, had I been sitting with someone other than you from the people of this world, I would have thought that I could get out of his anger by making an excuse; after all, I have been blessed with eloquence and convincing speech. But, by Allah, I knew that if I told you a lie today, thus causing you to be pleased with me, the time would draw near when Allah would make you angry with me. And if I tell you the truth, you will become angry with me, yet I still hope that Allah will reward me for it (for my truthfulness). By Allah, I had no (valid) excuse! By Allah, I was never stronger or richer than I was when I did not join you (for the Tabook expedition).' The Messenger of Allah ﷺ said, 'As for this person, he has indeed spoken the truth. So stand up and wait until Allah renders a judgment regarding you.' I stood up, and certain men from the Banu Salamah clan got excited and followed me. They said to me, 'By Allah, we have never known you to commit a sin prior to this. You were not able to mention an excuse to the Messenger of Allah ﷺ as did the others who had not joined him (for the Tabook expedition). Your sin would have been taken care of had (you made an excuse and had) the Messenger of Allah ﷺ (then) invoked Allah to forgive you.' They continued to reproach me in this manner, until I intended to return to the Messenger of Allah ﷺ and contradict myself (by saying that, yes, I did have such and such excuse for staying behind). But I first asked them, 'Did the

same happen to anyone other than me?' They said, 'Yes, the same happened to two other men; they said what you said, and what was said to you was said to them.' I asked, 'Who are they?' They said, 'Muraarah ibn Ar-Rabee' Al-'Amree and Hilaal ibn Umayyah Al-Waaqifee.' They mentioned two righteous men to me, both of whom had participated in the Battle of Badr. These were people who deserved to be followed as examples. And so when they mentioned their names to me, I went on my way (without returning to the Messenger of Allah ﷺ). The Messenger of Allah ﷺ forbade the Muslims from talking to us three a prohibition that applied to no one else from the people who had stayed behind (from the Tabook expedition).

We (three) stayed away from people, and they changed towards us. It reached the point that the earth became strange to me; I no longer recognized it, as if it was not the earth I once knew. We continued upon that state for fifty nights. As for my two companions, they gave up, and they remained seated in their homes, crying (all of the time). As for me, I was the youngest and hardest of the three: I would go out; I would attend the (congregational) prayer; I would walk around the marketplace, yet no one would talk to me. I would even go to the Messenger of Allah ﷺ after prayer and extend greetings of peace to him, while he would be seated in his gathering. And I would say to myself, 'Did he move his lips to return my greetings of peace or not?' I would pray close to him, and I would steal a glance at him. When I would come for my prayer, he would look at me, but when I would turn towards him, he would turn away from me. I felt that the Muslims had been cold and distant with me for an interminable period of time. (Desperate,) I walked (with a purpose) and climbed the wall of Abu Qataadah's garden. Abu Qataadah was my cousin and was the most beloved of people to me. I extended greetings of peace to him, and, by Allah, he did not return my greetings. I said to him, 'O Abu Qataadah, I ask you by Allah, do you know that I do indeed love Allah and His Messenger?' He remained silent. I repeated my question and pleaded with him to answer me, yet he still remained silent. I then

again repeated my question and pleaded with him to answer me, and he finally said, 'Allah and His Messenger know best.' Tears began to flow from my eyes as I turned around and climbed the wall (to leave).

While I was walking around in the marketplace of Al-Madeenah, a farmer from Ash-Sham (Syria and surrounding regions) one of those who would come to Al-Madeenah in order to sell food appeared and said, 'Who will point out Ka'ab ibn Maalik to me?' The people began to point me out to him; he then came to me and handed me a letter from the king of the Ghassaan tribe. I was able to read and write, and so I read the contents of the letter, which were as follows: 'To proceed: It has been conveyed to us that your companion has shunned you, even though Allah has not placed you in a land wherein your rights should be lost. So come to us, and we will comfort you.' Upon reading the letter, I said, 'This too is a test. I took the letter to an oven and burned it.'

By the time forty out of the fifty nights passed by, it became clear that revelation (regarding my situation) was slow in coming, when suddenly a messenger came to me from the Messenger of Allah ﷺ and said, 'Verily, the Messenger of Allah ﷺ orders you to seclude yourself from your wife.' I said, 'Should I divorce her? Or what else should I do?' He said, 'No, simply seclude yourself from her, and do not go near her.' The same message was sent to my two companions (i.e., Hilaal ؓ and Muraarah ؓ).

I said to my wife, 'Go to your family and stay with them until Allah renders a judgment regarding this matter.' The wife of Hilaal ibn Umayyah went to the Messenger of Allah ﷺ and said to him, 'O Messenger of Allah! Verily, Hilaal ibn Umayyah is a poor, old man who has no servant. Will it displease you if I serve him.' He ﷺ said, 'No (that will not displease me), but do not go near him (i.e., do not have any sexual relations with him).' She said, 'By Allah, verily he does not make a move to do anything. By Allah, he has been crying non-stop from the day he got into this problem until this very day.'

Someone in my family said to me, 'Why don't you ask the

Messenger of Allah ﷺ for permission to be with your wife? He ﷺ did, after all, give permission for the wife of Hilaal ibn Umayyah to serve him?’ I said, ‘I will not ask permission to be with her. I am a young man (who will find it difficult to control his urges while he is with her; therefore, her being away from me is for the best).’

Then ten more nights passed by, so that a total of fifty nights were completed... While I was sitting down upon the condition that Allah described us to be upon my own self was straitened for me, and the earth, vast as it is, was straitened for me I heard the voice of a caller who had climbed onto Mount Sala’. The caller said in his loudest voice, ‘O Ka’ab ibn Maalik, rejoice.’ I immediately fell down to perform prostration, for I knew that relief had come. When the Messenger of Allah ﷺ performed the *Fajr* prayer, he ﷺ announced that Allah ﷻ had accepted our repentance. The people then came to give us the good news....

When the person whose voice I had heard giving the good news came to me, I removed my two garments and attired him in them as a reward for the good news he gave me. By Allah, I owned no other garment on that day, and so I borrowed two garments, put them on, and headed directly towards the Messenger of Allah ﷺ. The people met me in crowds in order to congratulate me for having been forgiven; they would say to me, ‘We congratulate you for having been forgiven by Allah.’ When I entered the *Masjid*, I saw that the Messenger of Allah ﷺ was seated inside, and that people were gathered around him. Talhah ibn ‘Ubaidullah stood up, ran towards me, shook my hand, and congratulated me. By Allah, he was the only man from the *Muhaajiroon* who stood up (the narrator said, ‘It was something about Talhah that Ka’ab always appreciated and never forgot’). When I extended greetings of peace to the Messenger of Allah ﷺ, his face was radiating with happiness, and he ﷺ said, ‘Rejoice for the best day you have come across ever since your mother gave you birth.’ I asked, ‘Is that (i.e., what you just said about me and about it being the best day of my life) from you, O Messenger of Allah, or from Allah?’ He ﷺ said, ‘No, rather,

it is from Allah.' And when the face of the Messenger of Allah ﷺ would light up, it would become like a piece of the moon, and we would all recognize that.

Having taken a seat in front of him, I said, 'O Messenger of Allah, as I part of my repentance, I would like to give away all of my wealth to charity for Allah and for the Messenger of Allah ﷺ (i.e., for them to decide where it will be spent).' The Messenger of Allah ﷺ said, 'Hold on to some of your wealth, since that is better for you.' I said, 'Then I will hold on the share (of the spoils) that was given to me at Khaibar. O Messenger of Allah, verily Allah saved me only because of truthfulness, so as a part of my repentance, I will speak only truthfully for as long as I live.'

By Allah, from the moment I mentioned that to the Messenger of Allah ﷺ until this very day, I have known of no Muslim whom Allah blessed with truthful speech to a greater degree than me. By Allah, from the day I said that (i.e., from the day I made that vow) to the Messenger of Allah ﷺ until this day of mine, I have never spoken a single lie on purpose. And I indeed hope that Allah continues to protect me for the remainder of my life (as well). Allah, the Possessor of might and majesty, revealed the following (Verses of the Noble Qur'an):

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ
الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ
إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا
إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ يَكَايُهَا الَّذِينَ
ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٨﴾﴾

"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. And (He did forgive also) the three [who did not join the Tabook expedition (who the Prophet ﷺ) left (i.e., he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful. O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).'' (Qur'an 9: 117-119)

By Allah, after Allah guided me to Islam, He never bestowed upon me a blessing that I considered to be as great as guiding me to be truthful with the Messenger of Allah ﷺ; for by not lying, I was saved from being destroyed, unlike those who lied and really did become destroyed as a result. Verily, when revelation was descending (from the heavens), Allah spoke more harshly to those that lied than to anyone else. Allah ﷻ said:

﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾﴾

“They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e., Najasun (impure) because of their evil deeds], and Hell is their dwelling place, – a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-

Faasiqoon (rebellious, disobedient to Allah)." (Qur'an 9: 95, 96)

We refrained from acting like those whose excuses the Messenger of Allah ﷺ accepted when they took an oath for him. He ﷺ then accepted pledges from them and invoked Allah to forgive them, but he ﷺ postponed making any decision regarding us three, and instead decided to wait until Allah rendered judgment (either for us or against us). It was based on those circumstances that Allah, the Possessor of might and majesty, said:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ
عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾﴾

"And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet ﷺ] left (i.e., he did not give his judgment in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful." (Qur'an 9: 118)

When Allah spoke (in this Verse) about us being left, He ﷻ was not referring to how we stayed behind from the expedition; no, He ﷻ was referring to how the Prophet ﷺ left us (by not rendering judgment in our case) and postponed making any decision regarding our situation, which was not the course of action he ﷺ took regarding those who took oaths for him and presented excuses to him, for he immediately accepted their excuses (and invoked Allah to forgive them, thus ending the matter for them)."^[1]

^[1] Refer to *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4418; to *Saheeh As-Seerah An-Nabawiyah* (pg. 614); and to *Saheeh Muslim*, the Book of Repentance, chapter, "The *Hadeeth* about the Repentance of Ka'ab ibn Maalik ؓ and His Companions ؓ."

The Lessons and Morals of this Story

1) The Clarity of Ka'ab's Narration

Ka'ab ؓ narrated this story in clear and beautiful language; no sentence is wasted, and every word tells (at least in the original Arabic version). Ka'ab's clear and succinct account of his story like other equally eloquent and succinct narrations, such as 'Aishah's narration of the 'great lie incident' makes it worthy of being taught to students not just in Islamic History class, but in a course about Arabic literature as well. It is such stories about the first generation of Islam, and not stories about Laila and Majnoon (the Arabic equivalent of Romeo and Juliet), that should be taught to students at the elementary and high-school levels. That they are not taught in many Muslim schools is a testament to the low-quality curriculum that is being taught to many of today's youth. It is the responsibility of everyone of teachers, school administrators, and parents to make sure that our youth become adequately educated about everything they need to know in order to become good, practicing, and productive Muslims.

2) Truthfulness is the Way to Safety

Ka'ab ؓ, Hilaal ؓ, and Muraarah ؓ realized that lying would bring them only short-term safety and even that would not be true safety, but only a brief respite that would soon be followed by a severe torment. And so each of them decided to tell the truth, regardless of the consequences and the short-term hardships they would have to face as a result. They were truthful because they were very hopeful of having their repentance accepted, and thus, contrary to the many people who lied and who came up with false excuses, they took the road less travelled by, the road of hardships, which they traversed only to come out on the other side with stronger faith than they ever had before. And since it was truthfulness that saved them in the beginning, Allah ﷻ very appropriately ended the Verse about their repentance with a reminder of the importance of truthfulness and of being with those who are truthful:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ ﴿١١٩﴾﴾

“O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).” (Qur’an 9: 119)

3) The Effects of a Publicly Orchestrated Cold-Shoulder Campaign

In a Muslim society, there are many benefits that can be derived when all of its members mutually agree to temporarily cut off all ties with individuals who commit certain unacceptable sins that involve abandoning certain obligatory religious deeds or perpetrating certain unlawful deeds. When a system is in place whereby everyone in society can collectively boycott people who perpetrate certain sins, individuals will fear being cast out by society and will consequently avoid perpetrating those sins. And as for those who do perpetrate those sins and are consequently boycotted, they will quickly repent and return to the truth, so that they can reenter society as quickly as possible.

It must be remembered, however, that such a system must be applied only in societies that are similar to the Al-Madanees society of the Prophet’s time societies that are well-established and that possess both a strong Muslim government and a strong Muslim populace. In such societies, it is not feared that boycotting an individual will have a negative impact on him; for we must remember that the goal of boycotting is to benefit the individual who strays by bringing him back to uprightness and righteousness. So if Muslims are weak or represent the minority in a given society, there is no real benefit of boycotting an individual (in most cases), because doing so will only drive him further away from the truth. This and other principles must be adhered to when a decision is made to boycott an individual.

Also, boycotting an individual for his religious benefit differs greatly from boycotting an individual for some worldly reason; the former is acceptable and at times desirable; the latter is

unacceptable and, if it is taken too far, can even be unlawful in Islam. If a Muslim cuts off ties with another Muslim for more than three days, he is perpetrating a deed that is *Haraam* (prohibited in Islam). The Messenger of Allah ﷺ said, "It is not lawful for a Muslim to dissociate himself from his brother for more than three nights, whereby they meet, and each of them turns away from the other. And the better of them is he who initiates greetings of peace."^[1] And the Messenger of Allah ﷺ also said, "Whosoever abandons his brother for a year, it is as if he has shed his blood."^[2]

4) The Companions' Complete and Unequivocal Obedience to the Messenger of Allah ﷺ

The Prophet ﷺ ordered his Companions ؓ to do something that was very difficult for many of them: to boycott three of their brothers in faith Ka'ab ؓ, Hilaal ؓ, and Muraarah ؓ. But as difficult as it was to obey that command, they all obeyed it to the letter, as was attested to by Ka'ab ؓ, who said, "We (three) stayed away from people, and they changed towards us. It reached the point that the earth became strange to me; I no longer recognized it, as if it was not the earth I once knew. We continued upon that state for fifty nights. As for my two companions, they gave up, and they remained seated in their homes, crying (all of the time). As for me, I was the youngest and hardest of the three: I would go out; I would attend the (congregational) prayer; I would walk around the marketplace, yet no one would talk to me."

Ka'ab ؓ then went to the person he loved most, Abu Qataadah ؓ, but not even Abu Qataadah ؓ would respond to his greetings. To be sure, Abu Qataadah ؓ was torn between his love for

^[1] *Saheeh Muslim*, the Book of *Al-Birr*, *Hadeeth* number: 2560; and to *Saheeh Bukhaaree*, the Book of *Al-Adab*, *Hadeeth* number: 6077.

^[2] Refer to *Musnad Ahmad* (4/220); to *Abu Daawood*, with an authentic chain; to *Al-Jaamai' As-Sagheer* by As-Suyootee, who declared it to be *Hasan* (acceptable); to *Al-Adab Al-Mufrad* by Imam Bukhaaree; and to *Mustdadrak* by Al-Haakim.

Ka'ab ؓ and his desire to obey the Prophet ﷺ. The latter desire won out in the end; for even though Ka'ab ؓ pleaded with him many times to speak to him, Abu Qataadah ؓ refused to engage in any conversation with him whatsoever.

Perhaps the most striking aspect of the boycott was not the obedience that was shown by those who boycotted the three Companions ؓ, but the obedience that was shown by those three Companions ؓ themselves. The Messenger of Allah ﷺ ordered each of them to stay away from his wife until Allah ﷻ announced His judgment regarding their case. They could have acted duplicitously, only pretending to obey his command; but instead they followed his command to the letter. The spirit of the command involved a prohibition only of sexual relations which was why the Prophet ﷺ gave Hilaal's wife permission to serve her husband, so long as she would not have any physical relations with him but even still, Ka'ab ؓ refused to ask permission to keep his wife with him, fearing that his desire to have physical relations with her would overcome him. He ؓ did not want to compound his earlier mistake with yet another one, and so he severed all temptation from the root, ordering her to go and stay with her family until the crisis ended.

5) Complete Loyalty to Allah ﷻ and His Messenger ﷺ

The Christian king of Ghassaan was paying close attention to the goings on of Al-Madeenah society; by keeping a close eye on his enemies, he hoped to stumble across the opportunity to sow dissension among their ranks. Such an opportunity came when the Muslims boycotted Ka'ab ibn Maalik ؓ.

The king of Ghassaan sent a messenger with a personalized letter to Ka'ab ؓ; he hoped to ensnare Ka'ab ؓ, to entice him, and to convince him to abandon his religion. He argued in his letter that Ka'ab ؓ did not deserve the ill-treatment he was receiving, and he promised to treat him with honour if he immigrated to the kingdom of Ghassaan.

Immediately recognizing the letter for what it was, Ka'ab ؓ said,

“This too is a test!” According to one narration, he ﷺ added, “My mistake has taken me to such low depths that men from the people of polytheism see me as being easy prey!” Ka’ab ﷺ was completely loyal to Allah ﷻ and His Messenger ﷺ, so it never even crossed his mind to accept the king of Ghassaan’s offer. Possessing self-dignity and strong faith, Ka’ab ﷺ did not think it appropriate to even give the king any reply at all not even a negative one; nor would he be satisfied with himself if he simply tore up the letter. Nothing short of completely destroying the letter would be a sufficient response to it, and so he took it to an oven and burned it completely until all that was left of it was ashes. It is with this kind of faith and determination that one comes out of a test or difficulty with greater faith than ever before. Yes, Ka’ab ﷺ endured fifty nights of difficulty and hardship and dark trials; but it is equally true that he came out shining, as a stronger believer than he was before the beginning of his ordeal.

6) What Forgiveness from Allah ﷻ Means for a True Believer

The day a believer achieves forgiveness from Allah ﷻ is a day of great joy; for Ka’ab ﷺ, it was, according to the description of the Prophet ﷺ, the best day of his life. When revelation descended and Ka’ab’s forgiveness was announced as well as the forgiveness of Muraarah ﷺ and Hilaal ﷺ the Messenger of Allah ﷺ became overjoyed and his face lit up, looking “like a piece of the moon.” Crowds upon crowds of people went to Ka’ab in order to congratulate him. And the Prophet ﷺ said to him, “Rejoice for the best day you have had since the day your mother gave you birth,” which indicates that it was even better than the day on which Ka’ab ﷺ had embraced Islam.

When one achieves the forgiveness of Allah ﷻ, it means that Allah ﷻ is once again pleased with him, and this is the greatest goal that any Muslim can strive after. Ka’ab ﷺ expressed his joy immediately, falling down to the ground to perform

prostration, and then giving away his only outfit of clothing to the man who had first given him the good news. Muraarah ؓ and Hilaal ؓ were equally happy, though we know about their stories in less detail, since Ka'ab ؓ was giving an account of the story from his own perspective only. We at least know, based on a narration that is related by Al-Waaqidee, that Sa'eed ibn Zaid ؓ went to congratulate Hilaal ؓ; Sa'eed ؓ later said, "I went to Banu Waaqif (to Hilaal) and gave him the glad tidings, and he immediately fell down to the ground to perform prostration..."^[1]

7) Islamically Legislated Ways of Showing Thankfulness to Allah ﷻ for One of His Favours

It is extremely difficult to express in words the joy that Ka'ab ibn Maalik ؓ felt when he ؓ found out that Allah ﷻ had accepted his repentance; he alone went through the experience, and therefore he is the only human that could accurately describe his frame of mind and the level of his joy upon finding out that his ordeal was over. But we do know, based on his own account of his story, a few of the things that Ka'ab ؓ did to express thankfulness for the blessing of having been forgiven by Allah ﷻ; these are things that we too can do to show thankfulness for things that Allah ﷻ blesses us with.

a) The Prostration of Thankfulness

Immediately upon hearing the good news, Ka'ab ؓ fell down to the ground and performed prostration as a show of thankfulness to Allah ﷻ. This, in fact, was a common practice among the Prophet's Companions ؓ: If one of them would gain some new blessing or would be saved from some form of hardship, he would perform prostration; and it was a practice that the Companions ؓ had learned from the Messenger of Allah ﷺ.

b) Rewarding the Bearer of Glad Tidings

Ka'ab ؓ took off the only outfit of clothing he owned and gave it

^[1] Refer to *Al-Maghaazee* by Al-Waaqidee (3/1054).

as a gift to the man who had announced the good news. Without a doubt, this is an Islamically legislated way of giving a gift. If the person who gives the good news is rich, then the thing he receives is a gift; and if he is poor, then the thing he receives is charity. But in both cases, one is giving away wealth as a way of showing thankfulness to Allah ﷻ.

c) Giving Charity

Ka'ab ؓ announced that, as a part of his repentance, he would give away all of his money for charity, but the Prophet ﷺ advised him not to do so, saying, "Hold on to some of your wealth, for that is better for you." Thus, even though he ؓ disapproved of the idea of Ka'ab ؓ giving away all of his wealth, the Prophet ﷺ did approve of the core part of his idea: to give charity as a way of showing thankfulness to Allah ﷻ.

5

Lessons And Morals

The Main Themes Of The Qur'anic Verses That Deal With The Tabook Expedition

The Qur'an discusses the Battle of Tabook in more detail than any other conflict between the Muslims and their enemies; and because the battle itself was unique, so was the discussion regarding it. Allah ﷻ made it clear to the Muslims that defending their land from the Christians to the north was the duty of every single individual; that any negligence on their part in regard to fulfilling that duty would not be acceptable; that, in spite of all of the hardships and difficulties that their duties entailed, they still had to perform them otherwise, they would be heading down the roads of apostasy and hypocrisy.^[1] Allah ﷻ said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْقَلْتُمْ
إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e., Jihaad) you cling heavily to the earth? Are you pleased with the life of this

^[1] Refer to *Fiqhus-Seerah* by Al-Ghazaalee (pg. 404).

world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things.” (Qur’an 9: 38, 39)

When one studies the Verses that discuss the Tabook expedition, one concludes that they touch on various themes, some of which are as follows:

- 1) The egregious nature of the error of those who stayed behind from the expedition: Among all of the Prophet’s battles, Tabook was unique in the sense that, in Verses of the Noble Qur’an, Allah ﷻ exhorted Muslims to participate in it and reproached those who did not; for example, Allah ﷻ said:

﴿ أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾ ﴾

“March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old, and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.” (Qur’an 9: 41)

- 2) The Tabook expedition was fraught with hardships and difficulties, a fact that Allah ﷻ made clear when He ﷻ called the expedition ‘The Time of Distress.’ Allah ﷻ said:

﴿ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ﴾

“Allah has forgiven the Prophet ﷺ, the Muhaajiroon (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.)”

- 3) The hypocrites stooped low, even for them, when they mocked poor Muslims for giving small amounts of charity for the

Tabook expedition. For example, when one particular Companion ﷺ came forward with four handfuls of dates, they said, "Verily, Allah does not need the charity of this person." Allah ﷻ then revealed the Verse:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا
يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾﴾

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment."
(Qur'an 9: 79)

- 4) Allah ﷻ decreed a great reward for those believers that did go out with the Prophet ﷺ to Tabook and there were approximately thirty-thousand of them. Allah ﷻ said:

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا
يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾﴾

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment."
(Qur'an 9: 79)

And in another Verse, Allah ﷻ said:

﴿وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا
كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٣١﴾﴾

"Nor do they spend anything (in Allah's Cause) small or great nor cross a valley, but is written to their credit, that Allah may recompense them with the best of what they used to do (i.e.,

Allah will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner)."
(Qur'an 9: 121)

The Mutual Consultation That Took Place During The Tabook Expedition

Up until now, we have seen how, always in crucial situations or regarding matters that pertained to the welfare of all Muslims, the Prophet ﷺ would first consult with his Companions ؓ and then make his final decision. We also learned that he ﷺ was not the kind of leader who arbitrarily and despotically made decisions; very often, he ﷺ would accept and implement the suggestions of his Companions ؓ. This was to his credit and to their credit as well, for they would not give random, nonsensical suggestions; no, they would very carefully think a matter through before giving a suggestion. In previous battles, mutual consultation reaped wonderful fruits; for example, in the Battle of the Confederates, a suggestion made by Salmaan Al-Faarisee ؓ changed the course of the entire battle: as a result of the digging of the trenches, the confederate army was not able to enter Al-Madeenah and had, after an entire month's siege, achieved none of its goals.

The Tabook expedition was no different; the Prophet ﷺ consulted his Companions, and on certain key occasions, they gave very valuable advice, which he ﷺ both accepted and implemented; following are some examples:

1) Abu Bakr ؓ Advises the Prophet ﷺ When the Muslims Become Afflicted with Severe Thirst

At least once during the expedition, the Muslims completely ran out of water; their situation became desperate; they became so thirsty, in fact, that they thought their necks would crack open as a result of the dryness. Also, at least one of them slaughtered his camel so that he could squeeze out and drink any water that he

could find in its stomach. Abu Bakr ؓ then said to the Prophet ﷺ, "O Messenger of Allah, Allah has made you accustomed to supplicate in a good manner, so invoke Allah (for help)."

The Prophet ﷺ said, "Would you love for me to do that?"

Abu Bakr ؓ said, "Yes." The Prophet ﷺ then raised his hands to invoke Allah ﷻ for help, and did not lower them until the colour of the sky changed; a cloud then came and shaded the Muslims, and rain began to pour down from it. The Muslims in the encampment filled all of the containers they had with them; some of them walked around the perimeter of the encampment and were amazed to see that it had rained throughout the encampment but nowhere outside of it.^[1]

2) 'Umar ؓ Advises the Prophet ﷺ to Forbid the Muslims from Slaughtering Their Camels

And at least once during the expedition, the Muslims became afflicted with severe hunger; their situation became so desperate that they asked the Prophet ﷺ for permission to slaughter their camels. Slaughtering their camels would certainly have solved their hunger problem, but it would create another and potentially more dangerous problem: They would not have enough riding animals left to complete their journey; it was hard enough to ride the distance from Al-Madeenah to Tabook and back, but walking it would prove very difficult indeed, especially for those Muslims who were relatively old or weak.

And yet the Prophet ﷺ felt that there was no choice left, as a result of which he ﷺ gave them permission to slaughter their camels. 'Umar ؓ then went to the Prophet ﷺ, mentioned what he thought would happen if people were to slaughter their camels, and offered a solution. His solution was that the Muslims should

[1] Related by Ibn Hibbaan in the Book of *Jihaad*, chapter, "The Tabook Expedition," *Hadeeth* number: 1707; to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee, chapter, "Miracles and Signs of Prophethood"; to *Dalaail An-Nubuwwah*; to *Mustadrak* by Al-Haakim, who said, "This *Hadeeth* is authentic and fulfills the conditions of both Bukhaaree and Muslim, though neither of them related it."

gather all of their food in one place and that the Prophet ﷺ should then supplicate to Allah ﷻ to bless them in their food. The Prophet ﷺ implemented 'Umar's advice; his supplication was answered, and as a result this is what happened: The Muslims filled all of their containers with food; they ate until they were all full; and after that, they still had some food left over.^[1]

3) 'Umar ؓ Advises the Prophet ﷺ not to Cross Over the Border of Ash-Sham (Syria and Surrounding Regions)

When the Prophet ﷺ reached the region of Tabook, he ﷺ found that the Romans had already fled from the area; they were afraid of the Muslim army and wanted to avoid a battle at all costs. The Prophet ﷺ then consulted his Companions ؓ, asking them whether they should cross the borders of Ash-Sham and attack the Romans in their cities. 'Umar ؓ advised against that course of action, saying that the Muslims should instead return to Al-Madeenah; he reasoned that the Roman army was huge and that there were no Muslims on the other side of the Ash-Sham borders. And 'Umar ؓ was right: to attack the Romans inside of their territory was, at the time, too difficult a task for the Muslim army. The Roman army in Ash-Sham consisted of more than two-hundred and fifty thousand soldiers; to face them in the desert was one thing, but to face them in their cities was an altogether different matter. An army of thirty-thousand which was the size of the Muslim army would be no match for two-hundred and fifty thousand enemy fighters who were inside the fortresses of their homeland. 'Umar's advice, therefore, was sound; and the Prophet ﷺ accepted it and departed from Tabook twenty days after first having arrived there.

Rigorous And Harsh Training

These days, soldiers undergo extremely rigorous training: they are deprived of sleep for days at a time; they are forced to walk or jog many miles a day; they are prevented from eating and

^[1] *Saheeh Muslim*, the Book of Faith, chapter, "Proof that Those Who Die Upon Islamic Monotheism Will Definitely Enter Paradise."

drinking for extended periods of time all in the name of training. It is then hoped that they will be ready to endure the harsh conditions of war.

The Tabook expedition was not all that different; it was, in effect, a long and difficult training exercise. That is not to say that there was no other purpose behind the Tabook expedition; to the contrary, it had very important tactical and military purposes. All that I am saying here is that one of the purposes of the expedition was to train the Muslim army for later conflicts.

The training was harsh indeed: Muslim soldiers were required to traverse more than seven-hundred miles of the desert during a season of extreme heat and under conditions that were very difficult to bear. The army had a short supply of both water and food; and there were not enough riding animals to carry everyone. It is safe to say that very few people today could even imagine taking such a journey, never mind actually embarking upon it. The Prophet's Companions ﷺ were strong and hardy men, and the Prophet ﷺ was preparing them for future battles that would require exceptionally high levels of strength and fortitude.

The Tabook expedition was, after all, the last battle the Prophet ﷺ participated in; he ﷺ therefore had to complete the training of his Companions ﷺ and make sure that they were ready to go on without him. This final training exercise proved invaluable and helped prepare the Companions ﷺ to conquer the lands of Ash-Sham and Persia during the era of the rightly guided *Khaleefahs*.

The Most Important Consequences Of The Tabook Expedition

- 1) For too many years, Arabs were afraid of the Romans and here I am referring to both Arab Muslims and Arab polytheists. The Tabook expedition removed that fear from their hearts.

In the minds of Arabs, Rome was too powerful to be even challenged by any other nation. Perhaps the defeat of the Muslims at Mo'tah helped solidify that notion in the minds of

Arabs. But all of that changed at Tabook, when Roman forces fled from the Muslim army, and Arabs began to realize that if anyone was going to defeat the Romans, it was going to be the Muslims.

- 2) The Muslim army put on a show of strength and proved to the people of the region that they alone could challenge the most powerful empire on earth. And Muslims proved that they were not rallying around national or racial pride; no, they were rallying around the message of Islam, and their goal was to travel as far as possible with the message of Islam, in order to take as many people as possible out of the darkness of disbelief and bring them into the light of Islam.

So even though no military clash took place at Tabook, the expedition was a success. The Roman army left their posts, fled to Ash-Sham, and, in effect, surrendered control of the area to the Muslims. As a result, the Christian tribes of the region, which were hitherto allied to the Romans, cast off their previous alliance and agreed to submit to the rule of the Muslim nation. The Prophet ﷺ wrote a detailed treaty for them, outlining both their rights and their obligations towards the Muslim nation.

Many tribes of the region were shaken and could not believe that the Romans fled. They began to evaluate their situation, and many of them saw no benefit in continuing to ally themselves to the Romans; they naturally concluded, then, that it was in their best interests to ally themselves to the Muslim nation.

Perhaps more than anything else, the Tabook expedition was a precursor to the conquests of Ash-Sham that ended up taking place only a few years later. True, efforts were made prior to the Tabook expedition to have an influence on the region of Ash-Sham, but none of those efforts was as successful as the Tabook expedition. And though it was the last expedition that the Prophet ﷺ participated in himself, he ﷺ did have a hand in the conquests of Ash-Sham, for before he ﷺ died, he ﷺ prepared another army to invade the region; and he ﷺ appointed Usaamah ibn Zaid ibn

Haarithah ؓ to lead that army. The army was assembled in the last days of the Prophet's life but was dispatched for Ash-Sham only after the Prophet ﷺ died. The point here is that the Prophet ﷺ laid down the foundations for the conquests of Ash-Sham and of other lands as well.

- 3) The Makkah conquest helped to unite the tribes of Arabia under the banner of Islam; the Tabook expedition had a further unifying effect on the region. More and more tribes expressed their desire to ally themselves to the Muslims; to the south, for example, the people of Najraan signed treaties with the Muslims, promising to pay the *Jizyah* tax. With the success of the Tabook expedition, Arab tribes were left with no choice; they put a halt to their efforts to resist the Prophet's *Da'wah* and entered into the fold of Islam. In light of the many delegations that visited Al-Madeenah after the Tabook expedition in order to announce their entry into the fold of Islam, the year 9 H has been famously called 'The Year of the Delegations.'

6

The Most Important Events That Took Place Between The Battle Of Tabook And The Farewell Pilgrimage

The Delegation Of Thaqeef

During the period of the Makkah conquest and after the Messenger of Allah ﷺ left At-Taaif, 'Urwah ibn Mas'ood Ath-Thaqafee ؓ left his fortress in At-Taaif and went out in search of the Prophet ﷺ. The Prophet ﷺ almost reached Al-Madeenah when 'Urwah ؓ caught up to him. 'Urwah ؓ announced his entry into the fold of Islam and then returned to his people. The first thing he did upon arriving in At-Taaif was to invite his people to Islam. As much as the people of Thaqeef loved the old 'Urwah, the 'Urwah that was a polytheist, they despised the new 'Urwah ؓ, the 'Urwah who was inviting them to Islam. They expressed their hatred towards him by firing arrows at him; at least one of the arrows fatally wounded him, and he soon died.

Shortly thereafter, the people of At-Taaif came to their senses; they realized that they could no more resist the Muslim tribes that surrounded them from all directions than they could resist one of the major empires of the time the Roman or Persian Empire. And so they agreed among themselves to send a delegation to the Messenger of Allah ﷺ, a delegation that consisted of six men and

that set out for Al-Madeenah in the month of Ramadan, in the year 9 H.^[1]

The Thaqeef tribe generally broke down into two sub-divisions: the Banu Maalik clan and the Ahlaaf (the allies); each of the two groups was represented by three men in the delegation, and the man that was appointed as leader over them all was 'Abd Yaa-Lail ibn 'Amr.^[2] The delegation was not organized in a haphazard manner; to the contrary, it was strategically put together to give it a diplomatic advantage during negotiations with the Muslims in Al-Madeenah. The leaders of Thaqeef hoped that the Banu Umayyah clan from the *Muhaajiroon* would intercede on their behalf and convince the Prophet ﷺ to agree to sign a treaty with them. Their hopes were based on past good relations between the Banu Umayyah clan and the Ahlaaf.^[3]

The Companions ؓ knew that the Prophet ﷺ had been hoping for a while that the Thaqeef tribe would enter into the fold of Islam. For that reason, Abu Bakr ؓ and Al-Mugheerah ؓ raced with one another to give the Prophet ﷺ the good news when they saw the delegation of Thaqeef arrive in Al-Madeenah. In the end, Al-Mugheerah ؓ yielded and told Abu Bakr ؓ that he could be the one to give the good news.^[4]

The Messenger of Allah ﷺ was happy to receive the delegation, and he ﷺ even built a tent for them near the *Masjid*, so that they could hear the Qur'an and watch the people when they prayed. Also, the Messenger of Allah ﷺ took upon himself the expenses that were incurred during the hosting of the delegation.

Throughout their stay in Al-Madeenah, the delegates visited the Prophet ﷺ on a daily basis. And while they were out visiting him, they would leave 'Uthmaan ibn Abu Al-'Aas behind, charging him with the task of watching over their things. Whenever they

[1] Refer to *Risaalatul-Anbiyaa* by 'Umar Ahmad 'Umar (pg. 199).

[2] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/193).

[3] Refer to *Rijaal Al-Idaarah Fid-Daulatul-Islaamiyyah* by Dr. Husain Muhammad (pg. 76).

[4] Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (4/193).

returned from a visit to the Prophet ﷺ and 'Uthmaan's guard duties were over, they would take their midday nap; meanwhile, 'Uthmaan ibn Abu Al-'Aas would go to the Messenger of Allah ﷺ, ask him about the religion, and ask him to recite the Qur'an for him; 'Uthmaan ؓ was a quick study and soon learned a great deal about the teachings of Islam. Midday was a time during which most people took a nap, and so 'Uthmaan ؓ would sometimes go to the *Masjid* only to find out that the Prophet ﷺ was, like most other people, taking his midday nap. But even that did not deter 'Uthmaan ؓ, for he would then go to Abu Bakr ؓ and ask him questions about the teachings of Islam. And he ؓ would keep these activities a secret from his fellow delegates. The Messenger of Allah ﷺ took notice of 'Uthmaan's desire to learn and became impressed by both his desire and determination.

The delegates continued to visit the Prophet ﷺ day after day, and each day he ﷺ invited them to Islam. 'Abd Yaa-Lail said to him, "Will you agree to a treaty with us, so that we can return to our families and our people?" The Messenger of Allah ﷺ said, "Yes, if you accept Islam, I will agree to a treaty with you; otherwise, there will be no treaty, and there will be no truce between us and you."

'Abd Yaa-Lail said, "Consider the matter of fornication; our people are mostly single and travel far to the west; we have to fornicate, for none of us can patiently endure celibacy." The Prophet ﷺ said, "Fornication (and adultery) is among the practices that Allah made prohibited upon Muslims. Allah said:

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ (٣٢)

"And come not near to the unlawful sexual intercourse. Verily, it is a Faahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him)." (Qur'an 17: 32)

'Abd Yaa-Lail said, "Consider the matter of usury." The Prophet ﷺ said, "Usury is prohibited." 'Abd Yaa-Lail said, "All of what we have is usury wealth (i.e., is mixed in usury, is derived

through usury, is involved in usury)." The Prophet ﷺ said, "You may keep your original capital. Allah ﷻ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾
 ﴿٢٧٨﴾

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers." (Qur'an 2: 278)

'Abd Yaa-Lail said, "Consider the matter of alcohol. It is the juice of our grapes, and we cannot live without it."

The Prophet ﷺ said, "Verily, Allah has prohibited it!" He ﷺ then recited this Verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٩٠)

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansaab, and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Shaitaan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful." (Qur'an 5: 90)

The delegates left the Prophet ﷺ and returned to their tent, so that they could discuss matters in private. 'Abd Yaa-Lail was vehemently opposed to embracing Islam if the above-mentioned things fornication, usury, and alcohol would be forbidden upon them. It must be understood that he was not rejecting those prohibitions because of a lack of faith in Islam; no, he was ready to accept and embrace Islam. His problem was that he was thinking like a politician: he could not return to his people and impose rules that would be highly unpopular among them. He expressed this sentiment when he privately said to the other delegates, "Woe upon you all! How can we return to our people with the prohibition of these three things? By Allah, the people of Thaqeef will never be patient (and disciplined) enough to stay

away from either alcohol or fornication.”

Sufyaan ibn ‘Abdullah, another member of the delegation, said, “O man, listen: If Allah wants good for the people of Thaqeef, they will be able to patiently stay away from those things! Look at those people who are with the Messenger of Allah ﷺ (His Companions رَضِيَ اللَّهُ عَنْهُمْ). In the past, they too were in a similar situation (i.e., they fornicated and drank alcohol during the pre-Islamic days of ignorance), but they changed: They were patient and abandoned all of those practices. And pray, do not forget that we fear this man (i.e., the Prophet ﷺ). He has achieved ascendancy over all of these lands. We, on the other hand, are in a fortress in a corner of the earth, while Islam has spread all around us. By Allah, were he to lay siege to our fortress for only a single month, we would die of hunger. I see no solution except Islam, and I fear the coming of a day that will be like the day of Makkah (the Makkah Conquest).”

Khaalid ibn Sa’eed ibn Al-‘Aas, yet another member of the delegation, was charged with the task of going back and forth as a negotiator between the Messenger of Allah ﷺ and the Thaqeef delegation. He continued to carry out this task until the treaty was written down in its entirety. And throughout the visit of the Thaqeef delegation, the Prophet ﷺ would send them food; and up until the moment they embraced Islam, they would refuse to eat from the food he gave to them until he ﷺ ate some of it first.

During the negotiations, the Thaqeef delegates said to the Messenger of Allah ﷺ, “Consider the matter of Ar-Rabbah.” Ar-Rabbah was their idol. The Prophet ﷺ said, “It must be destroyed.”

They said, “Never! Were Ar-Rabbah to know that we intend to destroy it, it would kill all of our families.”

‘Umar ibn Al-Khattaab رَضِيَ اللَّهُ عَنْهُ said, “Woe upon you, O ‘Abd Yaa-Lail! Ar-Rabbah is nothing more than a stone; it does not know who worships it and who does not worship it.”

“We did not come to you, O ‘Umar,” ‘Abd Yaa-Lail said.

Nonetheless, the delegates embraced Islam, and the treaty was signed, its terms having been written down by Khaalid ibn Sa'eed. After the treaty was signed and agreed upon, the delegates asked the Prophet ﷺ to delay the destruction of Ar-Rabbah for a period of three years. They had entered into the fold of Islam, but it seems that their faith was still weak; but perhaps more than anything else, they feared the anger of their people, and wanted to bring them around to the truth slowly. Whatever their intentions were, they did not understand as of then that compromises regarding issues of faith and beliefs were not acceptable. The Prophet ﷺ of course refused, but still they did not let up: They asked for a delay of two years. Again the Prophet ﷺ refused, and so they asked for a delay of one year. When the Prophet ﷺ refused even that, they asked for a delay of one month. The Prophet ﷺ refused to allow for any delay whatsoever; the idol had to be destroyed immediately, regardless of how the population of Thaqeef particularly their women and the foolish among them reacted.

Realizing that Ar-Rabbah had to be destroyed but not wanting for their people to turn against them, the delegates asked the Prophet ﷺ to release them from the duty of having to destroy it themselves. To this the Prophet ﷺ agreed, which meant that he ﷺ would have to send a unit of men to carry out the task for the delegates. The delegates then brazenly asked the Prophet ﷺ to release them from the obligation of having to pray. Here, they were going too far; but they were new Muslims, and so gentleness, and not harshness, was called for. So rather than chastise them, the Prophet ﷺ simply said, "There is no good in a religion in which there is no prayer."^[1] The delegates further asked to be exempted from other religious duties and to be given license to perpetrate certain unlawful deeds. When they saw that the Prophet ﷺ was not going to grant them what they wanted, they finally submitted and stopped asking for any more exemptions.

^[1] Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (7/50); to *Al-Maghaazee* by Al-Waaqidee (3/968); to *As-Seerah* by Ibn Hishaam; and to *Al-Mabsoot* by As-Sarakhsee.

From the moment they arrived in Al-Madeenah until the time of their departure, the Prophet ﷺ remained a kind and generous host to them. And when they left, he ﷺ announced to them that he was appointing 'Uthmaan ibn Abul-'Aas ؓ to be the new governor of At-Taaif. Of all the delegates, 'Uthmaan ؓ was the youngest, but he was also the most eager to study the teachings of Islam.

In fact, all of the delegates underwent a positive change during their stay in Al-Madeenah. Meeting with the Prophet ﷺ and mixing with his Companions ؓ enabled them to see the practical manifestation of Islam's teachings, and they were duly impressed. They wanted to start off their new life as Muslims on the right note, and so they fasted every day for the remainder of the month. Having stayed in Al-Madeenah for fifteen days, they embarked upon their return journey to At-Taaif.

Shortly thereafter, the Messenger of Allah ﷺ sent a unit of men to destroy Ar-Rabbah. The unit was headed by Khaalid ibn Al-Waleed ؓ and among its members were Al-Mugheerah ibn Sho'bah ؓ and Abu Sufyaan ibn Harb ؓ. In the meanwhile, the Thaqeef delegates had returned to At-Taaif and had successfully convinced the rest of their fellow tribesmen to embrace Islam.

When Khaalid's unit arrived in At-Taaif, Al-Mugheerah ibn Sho'bah ؓ, with the aid of a number of men, went directly to Ar-Rabbah in order to destroy it.^[1] Throughout the period of demolition, Al-Mugheerah ؓ was heavily guarded by his fellow clansmen from the children of Mu'attib, who feared that the people of Thaqeef might attack him just as they had previously attacked and killed 'Urwah ibn Mas'ood Ath-Thaqafee ؓ.

Everyone from the Thaqeef tribe men, women, and children came out to witness the demolition of their once revered idol, Ar-Rabbah. Because they had only recently been polytheists, and because their faith was not strong, most of them thought that Ar-Rabbah could not be destroyed that, somehow, it would defend itself and wreak vengeance on those who tried to do it harm.

^[1] Refer to *Al-Maghaazee* (3/671).

This was of course only wishful and foolish thinking on their part, and they soon came to realize that Ar-Rabbah was nothing more than an inanimate object that could no more defend itself than could a piece of wood when it is about to be hacked up into pieces with an axe.

Al-Mugheerah ؓ was a man of a very easygoing disposition; he enjoyed banter and good-natured teasing. He ؓ said to his companions, "By Allah, in regard to the people of Thaqeef, I will give you something to laugh about." He pretended to strike down Ar-Rabbah with his hatchet, and he then fell to the ground, acting as if he were mortally wounded. Everyone in the crowd gasped, and they said, "May Allah distance Al-Mugheerah (from all that is good); Ar-Rabbah has killed him." Thus they all became overjoyed when they saw Al-Mugheerah fall down to the ground.^[1] They then turned to the rest of the members of Khaalid's unit and said, "Whosoever among you wishes to approach Ar-Rabbah, let him do so, and let him try to destroy it. For by Allah, no one will ever be able to do so." At that moment, Al-Mugheerah ibn Sho'bah ؓ sprang up off the ground, showing that nothing was wrong with him, and he said, "May Allah cover you in shame, O people of Thaqeef! It is nothing more than a trifling thing that is made of stone.... So accept safety and well-being from Allah, and worship Him (alone)."^[2]

Al-Mugheerah ibn Sho'bah ؓ and the other members of his unit then proceeded to destroy Ar-Rabbah and completely level it to the ground. While they were destroying Ar-Rabbah, its custodian was standing nearby and was furious. He was also impatiently waiting for Ar-Rabbah to defend itself to lash out at Al-Mugheerah ؓ and his Companions ؓ. But his waiting was in vain; soon they finished destroying it completely, and all that was

^[1] Refer to *As-Saraayah Wal-Bu'ooth* (pg. 300); to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Thaqeef Delegation Visits the Messenger of Allah ﷺ in Ramadan of the Year 9 H."

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "The Thaqeef Delegation Visits the Messenger of Allah ﷺ in Ramadan of the Year 9 H"; and to *Dalaail An-Nubuwwah* (5/303).

left of it was its foundation; even still, Ar-Rabbah's custodian held out hope and said, "You will see, its foundation will become angry and will punish you by making you sink into the earth." This foolishness, Al-Mugheerah though, had gone on long enough; he asked Khaalid ؓ for permission to dig underneath the foundation of Ar-Rabbah and to thus destroy any last remnant of the idol. Khaalid ؓ granted him permission, and Al-Mugheerah began excavating the dirt that was underneath the spot where Ar-Rabbah had previously stood; furthermore, Al-Mugheerah ؓ and his Companions took the jewelry with which Ar-Rabbah had been adorned. The people of Thaqeef were collectively in a state of shock; the reality of the situation slowly dawned upon them, and the darkness that veiled their minds was gradually fading away, giving way to rays of light.

When Khaalid's unit returned to Al-Madeenah, they presented Ar-Rabbah's jewelry to the Messenger of Allah ﷺ, and he distributed that jewelry on the very same day. And the Muslims praised Allah ﷻ for granting complete victory to His Prophet ﷺ and to His religion.

In this manner, the second most popular idol in the Arabian Peninsula was destroyed. The Prophet ﷺ ordered the governor of At-Taaif, "Uthmaan ibn Abul-'Aas ؓ, to build a *Masjid* on the very same spot where Ar-Rabbah had once stood.^[1] 'Uthmaan ؓ carried out the Prophet's instructions, and shortly thereafter, the construction of the new *Masjid* was completed.

The Death Of The Chief Of Al-Madeenah's Hypocrites, 'Abdullah Ibn Ubai Ibn Salool

The chief of Al-Madeenah's hypocrites, 'Abdullah ibn Ubai ibn Salool, fell ill on one of the last nights of the month of Shawwaal in the year 9 H, and he then died in Dhil-Qai'dah of the same year.^[2]

^[1] Refer to *As-Saraayah Wal-Bu'ooth* (pg. 301).

^[2] Refer to *Taareekh Al-Islam* by Adh-Dhahabee; and to *Al-Maghaazee* by Al-Waaqidee (pg. 659).

Usaamah ibn Zaid ؓ related that both he and the Messenger of Allah ﷺ visited 'Abdullah ibn Ubai during his final sickness and that the Messenger of Allah ﷺ said to Ibn Ubai, "I would always forbid you from loving the Jews," to which Ibn Ubai responded, "Sa'd ibn Zuraarah hated them, and look what happened to him: he died." 'Abdullah ibn Ubai thus proved his short-sightedness; he thought that death meant ultimate defeat, and was unable to perceive that what came after death was either an everlasting life of bliss or an everlasting life of torment.

After 'Abdullah ibn Ubai died, his son, who was also named 'Abdullah ؓ, went to the Messenger of Allah ﷺ and asked him to give him his shirt so that he could use it to enshroud his father in it. The Prophet ﷺ acquiesced and gave him his shirt. 'Abdullah jr. ؓ then asked the Prophet ﷺ to perform the funeral prayer for his deceased father.

The Messenger of Allah ﷺ stood up to carry out 'Abdullah ibn 'Abdullah's request, but 'Umar ؓ stood up, took hold of the Messenger of Allah's clothing, and said, "O Messenger of Allah, how can you pray over him when Allah forbade you from doing so." The Messenger of Allah ﷺ said, "No, Allah gave me a choice in the matter; He ﷻ said:

﴿أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ
 اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
 الْفَاسِقِينَ ﴿٨٠﴾﴾

"Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad ﷺ). And Allah guides not those people who are Faasiqoon (rebellious, disobedient to Allah)." (Qur'an 9: 80)

The Messenger of Allah ﷺ said, "And I will ask (forgiveness for him) more than seventy times." 'Umar ؓ said, "Verily, he is a hypocrite." In spite of 'Umar's protestations, the Messenger of

Allah ﷺ performed the funeral prayer for 'Abdullah ibn Ubai, but then Allah ﷻ revealed this Verse:

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾

"And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave."
(Qur'an 9: 84)

The Messenger of Allah ﷺ prayed over 'Abdullah ibn Ubai based on his outward show of faith, for he claimed to be a Muslim; furthermore, the Prophet ﷺ wanted to honour the wishes of Ibn Ubai's son, 'Abdullah ﷺ, who was a sincere and pious Muslim. As we have previously mentioned, 'Abdullah jr. had offered the Prophet ﷺ to kill his father during the Banu Al-Mustaliq expedition; he made that offer after his father had had the temerity to hurl vile insults at the Prophet ﷺ and the *Muhaajiroon*. There was also another reason why the Prophet ﷺ performed the funeral prayer for Ibn Ubai: He ﷺ knew that Ibn Ubai had many loyal followers, and he ﷺ wanted to extend to them a gesture of goodwill, in the hope that they would repent and become good Muslims. Had the Prophet ﷺ not answered 'Abdullah ibn 'Abdullah's request to pray over Ibn Ubai, he ﷺ would have alienated both 'Abdullah ibn 'Abdullah and Ibn Ubai's followers. So as long as he had a choice in the matter, the Prophet ﷺ followed the politically most favourable course of action; and when he ﷺ no longer had any choice in the matter, when he ﷺ was outright forbidden from praying over hypocrites and standing over their graves, he ﷺ of course submitted completely to Allah's command and never again prayed over any hypocrite who died.

The Prophet ﷺ also had good reason to give away his shirt to 'Abdullah ibn 'Abdullah ﷺ. For one thing, the Prophet ﷺ was never asked for something and then responded, "No." But also the Prophet ﷺ wanted to pay Ibn Ubai back for a favour he did for his uncle, Al-'Abbaas ﷺ, after the Battle of Badr. Al-'Abbaas ﷺ was taken captive during the course of the battle;

Ibn Ubai then helped him by giving him his shirt. It was not appropriate for the Prophet ﷺ to be beholden to a hypocrite, and so it was only fitting for him to give up his shirt to Ibn Ubai's son so that he could pay back the favour and no longer be under any obligation to the dead hypocrite.

The events that transpired during the Tabook expedition coupled with the death of 'Abdullah ibn Ubai had a devastating effect on the hypocrite movement in Al-Madeenah. A number of them remained, though they no longer had an impact on the goings on of society. Nonetheless, the Prophet ﷺ knew who they were, and so did Hudhaifah ibn Al-Yamaan ؓ^[1], who was the secret-holder of the Prophet ﷺ. The Prophet ﷺ informed him of the names of every single hypocrite.^[2] Later on, if someone unknown or of dubious nature died, 'Umar ؓ would wait to see if Hudhaifah ibn Al-Yamaan ؓ performed the funeral prayer over him; if Hudhaifah ؓ performed it, he ؓ would do the same; otherwise, he ؓ would abstain from praying over that person.

In the year 9 H, Muslims became stronger than ever before, and as a result of their strong position in Al-Madeenah, Allah ﷻ clearly delineated for them the firm stance they should take vis-à-vis the hypocrites. Imam Ibn Al-Qayyim wrote, "(The Prophet ﷺ ordered the Muslims) to accept what the hypocrites outwardly announced (i.e., their Islam) and to entrust their hidden secrets to Allah ﷻ. He ﷻ ordered them to fight the hypocrites with knowledge and clear proofs, to turn away from them, and to be harsh with them (when necessary)... He ﷺ forbade them from praying over the hypocrites and from standing over their graves. And He ﷺ informed them that, even if he ﷺ invoked Allah ﷻ to forgive them, Allah ﷻ would still not forgive them."^[3]

The official policy of the Muslims towards the hypocrites was

^[1] Refer to *Diraasaat Fee 'Ahd An-Nubuwwah* by Ash-Shujaa' (pg. 221).

^[2] Refer to *Ma'een As-Seerah An-Nabawiyah* (g. 463).

^[3] Refer to *Zaad Al-Ma'aad* (2/91).

outlined in Verses of Chapter *At-Taubah*; it is interesting to note that more than half of this Chapter is dedicated to a detailed discussion about the hypocrites. In Chapter *At-Taubah*, the secret intentions and feelings of the hypocrites are exposed, and their true inner reality is explained. In short, everything they wanted to keep hidden was brought out into the light, and everyone came to know them for who they truly were base, duplicitous, false, treacherous liars, liars whose final destination is worse even than the final destination of the disbelievers. The final destination of the disbelievers is the Hellfire; the final destination of the hypocrites is the lowest part of the Hellfire.

A Summary of the Most Important Legislations that were Revealed Around this Time Regarding the Hypocrites

- 1) Branding them with Disbelief; and the Prohibition of Praying Over Them When They Die

Allah ﷻ said:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ
وَرَسُولِهِ ۚ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾ وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ
أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾﴾

“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). And let not their wealth or their children amaze you. Allah’s Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.” (Qur’an 9: 84, 85)

2) Destroying the Masjid They Built

The legislation of destroying their *Masjid*, which was named *Masjid Diraar*, was revealed in the *Sunnah* of the Prophet ﷺ, and we have hitherto discussed the matter in some detail.

3) The Order to Fight Against the Hypocrites

Allah ﷻ said:

﴿يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ
وَبِئْسَ الْمَصِيرُ ۙ﴾ (9)

“O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell – and worst indeed is that destination.” (Qur’an 66: 9)

In this Verse, Muslims are ordered to strive hard against the hypocrites; striving hard against them does not necessarily mean fighting against them; it may mean fighting against them under certain circumstances, but it also means opposing them in other ways and exposing their lies. At any rate, the manner in which Muslims were ordered to deal with the hypocrites after the revelation of Chapter *At-Taubah* was certainly different from the manner in which they dealt with them prior to the revelation of Chapter *At-Taubah*.

4) Exposing the Hypocrites More So than Ever Before

Prior to the revelation of Chapter *At-Taubah*, the hypocrites were able to mingle unnoticed among Muslims with relative ease; but that all changed when Chapter *At-Taubah* was revealed. For in it, their lies and deceptions were exposed; for example, Allah ﷻ unmasked the hypocrites, announcing in a Verse what they had been saying to the Muslims prior to the Tabook expedition:

﴿لَا تَنْفِرُوا فِي الْحَرِّ﴾

“March not forth in the heat.” (Qur’an 9: 81)

The Prophet ﷺ Gives His Wives An Important Choice To Make

Allah ﷻ said:

﴿يَتَأْتِيهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرِزْقَهَا﴾

فَنَعَالَيْكَ أُمَّتَيْكَ وَأَسْرَحَكَ سَرَا حَمِيلاً ②٨ وَلَئِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ
وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ②٩ ﴿

“O Prophet (Muhammad ﷺ)! Say to your wives : “If you desire the life of this world, and its glitter, - Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward.” (Qur’an 33: 28, 29)

Authentic *Hadeeth* narrations confirm that these two Verses were revealed after the Prophet ﷺ secluded himself from his wives for an entire month. We also know that these Verses were revealed in the year 9 H.^[1]

As for the incident that prompted the revelation of these two verses, an account of it is related in *Saheeh Muslim*, in a *Hadeeth* that is related by Jaabir ؓ: One day, Abu Bakr ؓ went to the Prophet’s apartment in order to ask for permission to enter upon him. But upon arriving at his door, he found that a number of people were sitting in front of it, and he was told that not a single one of them had been given permission to enter. Abu Bakr ؓ, however, was given permission to enter; shortly thereafter, ‘Umar ؓ came, and he too was given permission to enter.

Inside, the Prophet ﷺ was sitting down, and his wives were gathered around him; they were extremely sad and reticent. ‘Umar ؓ wanted to say something that would lighten the mood and make the Prophet ﷺ laugh, and so he ؓ said, “O Messenger of Allah, if you had only seen Bint Khaarijah (her full name was Jameelah bint Thaabit, and she ؓ was ‘Umar’s wife; in this narration, ‘Umar ؓ was ascribing her to her forefathers) when she asked me for spending money; I stood up, went to her, and poked her in the neck.” Upon hearing ‘Umar ؓ say that, the Messenger of Allah ﷺ laughed and said, “As you can see, they are all around me, asking me for spending money.”

^[1] Refer to *Qadaayah Nisaa An-Nabee ﷺ Wal-Mo’minaat* (p. 67).

Abu Bakr ؓ then stood up, went to his daughter, 'Aishah ؓ, and poked her in her neck; 'Umar ؓ then stood up and poked his daughter, Hafsa ؓ, in her neck. And both of them said to their daughters, "Are you asking the Messenger of Allah ﷺ for that which he does not have." They responded, "By Allah! It is not true that we are asking the Messenger of Allah ﷺ for that which he does not have!" The Messenger of Allah ﷺ then secluded himself from them for a month or for twenty-nine days, upon the completion of which the above-mentioned Verses were revealed.

All of the Prophet's homes were simply built and simply adorned; and though this was the reality of his homes, his wives were human beings, and had human desires and human aspirations for worldly things. When the Prophet ﷺ first arrived in Al-Madeenah, apartments were built for him 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. Like the *Masjid*, the Prophet's apartments were 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] And each apartment was equipped with two doors, an outer and an inner door; the inner door entered upon the *Masjid*, thus giving the Prophet ﷺ easy access to the *Masjid* for prayer or for other matters.^[2]

As for lighting, the Prophet ﷺ did not even have lamps with which he ﷺ could illuminate his apartments during the night. Imam Bukhaaree (may Allah have mercy on him) related that 'Aishah ؓ said, "I would sleep in front of the Messenger of Allah

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

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* by Ibn Katheer, chapter, "Building the Apartments of the Messenger of Allah ﷺ Beside His Noble *Masjid*"; to *As-Seerah An-Nabawiyah Fee Dau Al-Qur'an Al-Kareem* (2/35, 36).

ﷺ, and my legs would be in the direction of his prayer, so that, when he would perform prostration, he would poke me with his fingers, and I would draw my legs together; and when he would stand up, I would stretch out my legs (again). And houses in those days did not have lamps in them.”^[1] Incidentally, when ‘Aishah ؓ said that houses did not have lamps in them, it was as she was apologizing and explaining that, had there been a lamp in her apartment, she would have moved her leg when the Prophet ﷺ wanted to perform prostration, and would not have made him go through the trouble of notifying her of his intention to perform prostration by poking her with his fingers.

The Prophet’s apartments were not carpeted; the floor was sand and perhaps was partially covered with a straw mat. No mattress separated his body from the ground when he slept, and it did not take long before the sand made marks in his sides. Nor did his apartments have sofas or large cushions; in one of his apartments, he had a single cushion made of leather that was stuffed with fibres, and nothing else, which is why, when ‘Adee ibn Haatim ؓ visited the Prophet ﷺ, ‘Adee ؓ sat down on the only cushion in the apartment, and the Prophet ﷺ sat down on the ground.

So yes, the Prophet’s life was harsh. Anas ibn Maalik ؓ said, “I do not know of any occasion on which the Prophet ﷺ even saw a soft loaf of bread (as opposed to a coarse loaf of bread) up until the time (he died); nor did he ever see a *Sameet* sheep (a sheep whose hair is removed with heated water and is then barbecued).”^[2] And ‘Aishah ؓ said that she witnessed three new moons in a row, during which time no oven was ignited in any of the Prophet’s apartments. ‘Urwah ibn Az-Zubair then asked her, “Then what did you live on?” She ؓ said, “The two black things: dates and water.”^[3]

^[1] *Saheeh Bukhaaree*, the Book of prayer, *Hadeeth* number: 513; and *Saheeh Muslim*, the Book of prayer.

^[2] *Saheeh Bukhaaree*, the Book of *Ar-Raqaaiq*, *Hadeeth* number: 6457.

^[3] Refer to *Saheeh Bukhaaree*, the Book of *Ar-Raqaaiq*, *Hadeeth* number: 6459; and to *Saheeh Muslim*, the Book of *Az-Zuhd* and *Ar-Raqaaiq*.

The Prophet's wives were thus accustomed to harsh and austere lifestyles. But then Allah ﷻ granted important victories to the Muslims, the conquests of Khaibar and Makkah being two prominent examples. The wives of the Prophet ﷺ read Verses of the Qur'an that permitted people to enjoy Allah's Blessings in this world, as long as they did not waste or become extravagant; since others were starting to enjoy various worldly pleasures, the Prophet's wives wanted to partake in the prosperous times that the Muslims were enjoying. Allah ﷻ said:

﴿يَبْنَىءَ ءَادَمَ خُدُوَا زِيْنَتِكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَشَرِبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝۳۱﴾

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifoon (those who waste by extravagance)." (Qur'an 7: 31)

In another Verse, Allah ﷻ said:

﴿قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِي اَخْرَجَ لِعِبَادِهِۦ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِيْنَ ءَامَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ كَذٰلِكَ نَفْصَلُ الْآيٰتِ لِقَوْمٍ يَعْلَمُوْنَ ۝۳۲﴾

"Say (O Muhammad ﷺ): "Who has forbidden the adoration with clothes given by Allah, which He has produced for His slaves, and At-Tayibaat [all kinds of Halaal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayaat (Islamic laws) in detail for people who have knowledge." (Qur'an 7: 32)

And in yet another Verse, Allah ﷻ said:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا ۝۲۹﴾

“And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.” (Qur’an 17: 29)

These Verses made it clear to the Prophet’s wives that, as long as one was moderate and stayed within proper limits, one could, with a clear conscience, enjoy the lawful pleasures of this world. But these Verses were directed at the general population of Muslims; the Prophet ﷺ was an exception, in that Allah ﷻ ordered him to turn away from worldly things; for example, Allah ﷻ admonished the Prophet ﷺ in the Verse:

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ
جَنَاحَكَ لِلْمُؤْمِنِينَ﴾ (٨٨)

“Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).” (Qur’an 15: 88)

And in another Verse, Allah ﷻ said:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾ (١٣١)

“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.” (Qur’an 20: 131)

It is because the Prophet ﷺ was chosen to lead a more austere lifestyle than others that he ﷺ gave his wives the option to choose between the life of this world, in which case he would divorce them, and between Allah, His Messenger, and the abode of the Hereafter. At first, they had asked for an increase of wealth. But once this choice was given to them, none of them hesitated for

even a single moment; rather, all of them said with a unified voice, "We want (i.e., we choose) Allah, His Messenger, and the abode of the Hereafter."^[1]

'Aishah رضي الله عنها said, "When the Messenger of Allah ﷺ was ordered to give his wives a choice, he began with me and said, 'I am about to discuss a matter with you, and before you make a decision regarding it, you will not do wrong if you first ask your parents to order you (to do what is right).' He ﷺ knew that my parents would not order me part from him. He ﷺ then said (to me), 'Verily Allah, Who is exalted and deserving of all praise, said:

﴿يَتَأْتِيهَا النَّبِيُّ قُلٌّ لِأَزْوَاجِكِ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحَنَّ سَرَّاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ
وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾

"O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, - Then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinaat (good-doers) amongst you an enormous reward."
(Qur'an 33: 28, 29)

'I said, 'Regarding what should I seek out the command of my parents (i.e., I have already made my decision)? Verily, I want (i.e., I choose) Allah, His Messenger, and the abode of the Hereafter.' Then the other wives of the Messenger of Allah ﷺ did exactly as I did."^[2]

All of the Prophet's wives were being given a difficult test; in the first of the two above-mentioned Verses, they were promised 'the life of this world and its glitter' if they chose to dissolve their marriages to the Prophet ﷺ. They all passed the test, refusing to

^[1] Refer to Qadaayah Nisaa An-Nabee ﷺ Wal-Mo'minaat Fee Soorah Al-Ahzaab (pg. 77).

^[2] Saheeh Bukhaaree, the Book of Tafseer, Hadeeth number: 4786; and Saheeh Muslim, the Book of Divorce.

choose the glitter of this world over Allah, His Messenger, and the abode of the Hereafter. They thus proved their sincerity, their truthfulness, and the strength of their faith. A striking aspect of the above-mentioned Verses is that Allah ﷻ promised them not any specific or known reward, but an enormous reward; the size of it was not specified because of the human mind's inability to appreciate its sheer enormity.

The rightly-guided *Khaleefahs* learned a valuable lesson from this incident. The life of this world and its glitter are not meant for the person who is in charge of the entire Muslim nation. His rewards and enjoyment are saved for the Hereafter; in this world, he must strive tirelessly, both day and night, to look after the well-being of his people. Just as the Prophet ﷺ turned away from the glitter of this world, the rightly-guided *Khaleefahs* did the same. Thus we read about how 'Umar ؓ would not sleep during the night, but would instead patrol the streets to make sure that everyone was safe. And similar examples of selflessness and dedication are amply found in the biographies of all of the rightly-guided *Khaleefahs*: Abu Bakr ؓ, 'Umar ؓ, 'Uthmaan ؓ, and 'Alee ؓ. They understood that leading this nation is not a means to enjoying power and pleasure, but is rather a responsibility that requires sacrifice and hard work.

Abu Bakr ؓ Leads The People In their Pilgrimage To Makkah

In past years, *Hajj* was not performed by Muslims; the inhabitants of Makkah prevented them from entering Makkah and performing the rites of *Hajj*; the situation changed for Muslims after Makkah was conquered. In the year 8 H, 'Ataab ibn Usaid ؓ was charged with the duty of leading the pilgrims in their rites of *Hajj*. At the time, the rites of *Hajj* for Muslims were not all that different from the rites of *Hajj* for polytheists.^[1]

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/536) and to *Ad-Diraasaat Fee 'Ahd An-Nubuwwah*, pg. 222.

With the approach of the *Hajj* season in the year 9 H, the Messenger of Allah ﷺ wanted to perform *Hajj*, but decided not to and explained the reason why when he ﷺ said, "Verily, the House (i.e., the Ka'bah) is visited by polytheists who, while they are naked, perform *Tawaaf* (i.e., walk circuits) around it. Therefore, I do not wish to perform *Hajj* until that no longer takes place." Although it was true that the Muslims had full control of Makkah, they had signed various treaties with non-Muslim tribes, tribes that still enjoyed the privilege of performing *Hajj*.

It was not befitting for the Messenger of Allah ﷺ to perform *Hajj* alongside naked polytheist pilgrims, and so he ﷺ ordered Abu Bakr As-Siddeeq ؓ to lead the Muslim pilgrims that year. Abu Bakr ؓ left Al-Madeenah for *Hajj*, and was accompanied by a large number of Companions ؓ, who took along with them animals that they intended to sacrifice.

A little while after Abu Bakr ؓ departed from Al-Madeenah, Chapter *Baraa'ah* (which is also called Chapter, *At-Taubah*) was revealed. It contained important legislations that pertained to dealings between Muslims and polytheists; in essence, those legislations called for the severing of all ties between the two groups. Since both non-Muslim and Muslim pilgrims came from all over the Arabian Peninsula to perform *Hajj*, it was an opportune occasion for those new legislations to be announced and heard by pilgrims who could then go back to their fellow tribesmen and convey the gist of the announcement to them. With that purpose in mind, the Prophet ﷺ ordered 'Alee ؓ to ride out towards Makkah and catch up with Abu Bakr ؓ.

The pilgrims had not travelled very far, and 'Alee ؓ was able to catch up with them at Dhil-Hulaifah. When Abu Bakr ؓ saw 'Alee ؓ approaching, he ؓ asked, "Are you sent to lead (us) or to be a follower." Abu Bakr ؓ needed to know who was in charge of the pilgrims, now that 'Alee ؓ had come. 'Alee ؓ responded, "Rather, I have come as a follower (of you)."

They then proceeded onward to complete their rites of *Hajj*. Abu Bakr ؓ led the pilgrims along the same route that they had

followed during the pre-Islamic days of ignorance; nonetheless, *Hajj* took place that year in the month of Dhil-Hijjah, and not, as has been claimed by some, in Dhil-Qai'dah.

On various occasions during the pilgrimage, Abu Bakr ؓ delivered sermons to the pilgrims and educated them about the rites of *Hajj*. And 'Alee ؓ was constantly beside him and would add to Abu Bakr's sermons: He ؓ would recite for the people the beginning of Chapter *Baraa'ah*, and then he ؓ would make the following four important announcements:

- 1) None will enter Paradise save the believers.
- 2) No one would ever again be permitted to be naked while performing *Tawaaf* (i.e., to walk circuits) around the Ka'bah.
- 3) Whoever had signed a treaty with the Messenger of Allah ﷺ, it would be valid until its expiry date, but would not be extended after that.
- 4) After that year, never again would polytheists be allowed to perform *Hajj*.^[1]

It was 'Alee's duty to make these announcements to the pilgrims. It was not easy to be heard by the many thousands of pilgrims who came to perform *Hajj* that year, and so Abu Bakr ؓ formed a team of men whose job it would be to help 'Alee ؓ convey the said announcements to all of the pilgrims.

In effect, Chapter *Al-Baraa'ah* called for a complete severing of ties between Muslims and polytheists; it announced that polytheists could no longer perform *Hajj* and that war was about to be waged against them. Allah ﷻ said:

﴿بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ① فَسِيحُوا فِي
الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ②
وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ

^[1] Refer to *An-Nasaa'e*, the Book of the Rites of *Hajj*; to *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer and to *Saheeh As-Seerah An-Nabawiyah* (pg. 625).

وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عِزٌّ مُعْجِزِي اللَّهِ
وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾

“Freedom from (all) obligations (is declared) from Allah and His Messenger ﷺ to those of the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty. So travel freely (O Mushrikoon) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhil-Hijjah – the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikoon (the polytheists) and so is His Messenger. So if you (polytheists) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.” (Qur’an 9: 1-3)

These Verses announced a four-month period of respite for those polytheists who did not have a treaty with the Messenger of Allah ﷺ. The following Verse was for those polytheists who did have a treaty with the Messenger of Allah ﷺ; it informed each of them that his treaty would remain valid until the end of its term, at which point it would not be renewed. Allah ﷻ said:

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾﴾

“Except those of the Mushrikoon with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves Al-Muttaqoon (the pious).” (Qur’an 9: 4)

Polytheists who did not have a treaty with the Muslims were given until the end of the inviolable months. Allah ﷻ said:

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ
وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا
الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikoon wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salaat (Iqamat-as-Salaat), and give Zakaat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.” (Qur’an 9: 5)

The Prophet ﷺ sent ‘Alee ؑ not to lead the pilgrims, for that was Abu Bakr’s job, but to make important announcements to the pilgrims who represented the various tribes of Arabia; the most important of those announcements was that each of their treaties with the Prophet ﷺ would be valid until the end of its term, at which point it would not be renewed. It was customary among Arabs that, when a tribal chieftain wanted to announce the continuation or cancellation of a treaty, either he would have to personally make the announcement or he had to appoint a family member to make the announcement on his behalf. Since this custom was not contrary to the teachings of Islam, the Prophet ﷺ chose his cousin, ‘Alee ؑ, to announce the cancellation of all treaties with polytheists on his behalf. This clearly explains why ‘Alee ؑ was chosen to make the aforementioned announcements; Shi’ites falsely claim that the Prophet ﷺ chose him as a way of announcing that he was more deserving of the caliphate than was Abu Bakr ؑ. Yet somehow – and I don’t know how – they overlook the fact that, when Abu Bakr ؑ asked ‘Alee ؑ whether he was sent to lead or to follow, ‘Alee ؑ answered that he was sent to follow him. And it is beyond me to understand how a follower could be said to be more deserving of the caliphate than a leader – a leader, mind you, who was appointed to that position by none other than the Messenger of Allah ﷺ.^[1]

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/540).

Abu Bakr's *Hajj* that year paved the way for the farewell pilgrimage of the following year. During Abu Bakr's *Hajj*, it was announced for all to hear that the era of idol-worship was now completely over; and a new era, one of pure Islamic Monotheism, was being inaugurated. People had two simple choices: They could submit to the religion of Islam, or they could enter into an all-out war with the Muslims. The delegates of the various tribes of Arabia who came to perform pilgrimage that year returned to their tribes and conveyed to their fellow tribesmen the gist of 'Alee's announcements; everyone thus came to know that the Muslims were very serious and determined about the matter and that the era of polytheism in the Arabian Peninsula had truly come to end. The matter did not require much thought or discussion; tribal chieftains realized that the path that lay ahead of them was clear and had been paved for them. Thereafter, the various tribes of Arabia began to send delegates to the Messenger of Allah ﷺ, ordering them to announce on behalf of those behind them their entry into the fold of Islam. The year in which this took place fittingly became known as "The Year of Delegations."

The Year Of The Delegations (9 H)

In the span of about one year, the Muslims accomplished a great deal: They conquered Makkah; they defeated the Thaqeef tribe, whose members subsequently became Muslims, and they safely returned from the Tabook expedition. They then gave any remaining polytheist tribes in Arabia a period of four months to decide their own fate; at the end of those four months, the Muslims would decide their fate for them. This message resonated loud and clear throughout the Arabian Peninsula, and the tribes of the region responded by sending delegates who announced their entry into the fold of Islam.

Scholars disagree among themselves about two matters that pertain to those delegations: When did they arrive in Al-Madeenah, and how many were they? Some historical accounts indicate that delegations began to arrive in Al-Madeenah at the

beginning of the year 9 H. The inclusion or exclusion of those delegations that arrived at such an early time in the overall list of delegations perhaps accounts for the discrepancy among scholars regarding the total number of delegations that visited the Prophet ﷺ; hence some scholars say that a little more than sixty delegations visited the Prophet ﷺ, whereas other scholars estimate more than one-hundred delegations. Perhaps the discrepancy resulted because some scholars limited their count to only the more famous and well-known delegations.^[1] Whatever the case, delegations came to Al-Madeenah, as Muhammad ibn Ishaq pointed out, from all directions.^[2]

Ibn Sa'd exhaustively gathered information about the delegations, even going to the trouble of recording the biographies of the men who came as delegates. At times, Ibn Sa'd's narrations about the delegates are weak; nonetheless, some of his narrations are related exclusively by trustworthy narrators.^[3]

There can be no doubt that such historical accounts do not always meet the standards of authentic narrations as per the sciences of *Hadeeth*; nonetheless, many of them do meet those standards. For example, Imam Bukhaaree (may Allah have mercy on him) related detailed information about the delegation of the Tameem tribe and about its visit to the Prophet ﷺ. Authentic narrations are also related about the delegations of other tribes as well—such as 'Abdul Qais and Banu Haneefah; the delegations of Najraan, the Ash'ariyyoon, and the people of Yemen; and the delegation of the Daus tribe.^[4] Detailed information about such delegations is related in history books and, more particularly, in *Seerah* books.^[5]

[1] Refer to *Nadratur-Na'eem* (1/396).

[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/46,47).

[3] Refer to *Nadratur-Na'eem* (1/397).

[4] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* numbers: 4365, 4368, 4372, and 4392.

[5] Refer to *Al-Bidaayah Wan-Nihaayah* (5/40-98).

Also, Imam Muslim (may Allah have mercy on him) related narrations about most of the above-mentioned delegations; and the rest of the famous "Six Books" of *Hadeeth* contain even more detailed and comprehensive accounts not just of the above-mentioned delegations, but of other delegations as well.^[1]

The stories of the delegations are very important, for they contain very important lessons about how to convey the message of Islam. The Prophet ﷺ took all the necessary steps to ensure that the delegates profited from their stay in Al-Madeenah. He ﷺ ordered for the delegates to be lodged in special hospitality homes; he ﷺ asked for volunteers to be responsible for taking care of individual delegates; and he ﷺ set the stage of his meeting with the delegates in his *Masjid*, from where they could witness for themselves the manner in which Muslims prayed. And the Prophet ﷺ strove particularly to educate the delegates about the teachings of Islam, giving special attention to delegates who both were eager to learn and had the aptitude to learn, for it would be their responsibility to return to their people and educate them about Islam. Hence it is clear that the delegates came with an eagerness to learn about Islam; they didn't come to negotiate terms, but to announce their Islam and to learn as much of its teachings as they could during their short stay in Al-Madeenah. Recognizing how important it was for the delegates to return to their people with correct knowledge, the Prophet ﷺ dedicated much of his time to educating them, and he asked his Companions ﷺ to do the same, saying to them, "Teach your brothers."^[2]

The Prophet ﷺ met specifically with delegates who were chieftains of their tribes in order to advise them to adhere to the truth; they needed special attention because they would have the most influence on their people once they returned to them. And before the delegates left Al-Madeenah, the Prophet ﷺ handed out gifts to them.

[1] Refer to *Nadratu-Na'eem* (1/398).

[2] Refer to *Muhammad Rasoolullah* by Saadiq 'Urjoon (4/520).

The delegates underwent a positive change during their stay in Al-Madeenah; they embraced Islam wholeheartedly and were greatly impressed by the demeanour and generosity of their hosts; in short, they saw the practical manifestation of Islam in the demeanour and actions of the Prophet ﷺ and his Companions ﷺ, and they liked what they saw. And the strong faith of the Companions ﷺ rubbed off on them: No sooner did they return to their people than they began teaching them what they had learned; furthermore, they enthusiastically told their people about the generosity and kindness and mutual love of the Prophet ﷺ and his Companions ﷺ. As a result, the people to whom they returned began to long themselves to meet the Prophet ﷺ and his Companions ﷺ, and to witness firsthand the wonderful things they were hearing about them.

Such was the result of the visits of most of the delegates; some of the delegates, however, chose to remain upon their religion, although they made it clear that they were willing to live under the rule of Muslims and to pay the *Jizyah* tax to Muslims on a yearly basis; and here I am referring specifically to the Christians of Najraan. Following is a brief discussion about some of the delegations that visited Al-Madeenah in the year 9 H.

1) The 'Abd-Qais Delegation

Ibn 'Abbaas ﷺ related that, when the 'Abd-Qais delegation arrived in Al-Madeenah, the Prophet ﷺ asked them who they were or which tribe they represented. They said, "Rabee'ah." The Prophet ﷺ welcomed them, and they said, "O Messenger of Allah, we are coming to you from a far-off land, and separating us from you is a land that is inhabited by disbelievers from the Mudar tribe. Therefore, we can only come to you in one of the inviolable months (one of the months during which fighting is prohibited, for only then can we safely cross through enemy territory). Give us a clear command, so that we can then inform those who are behind us about it - a command that will enable us to enter Paradise." They furthermore asked about the

permissibility of alcohol. The Prophet ﷺ ordered them to believe in Allah alone, and he ﷺ then asked them, "Do you know what it means to believe in Allah?" They said, "Allah and His Messenger know best." The Prophet ﷺ said, "To bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah; to establish the prayer; to pay *Zakaat* (obligatory charity); to fast the month of Ramadan; and to give one fifth of the spoils of war (to categories of people that are specified in the Noble Qur'an)."

In regard to their question about alcohol, the Prophet ﷺ forbade them from certain kinds of drinking containers: containers that were made from the dried shells of pumpkins; containers that were made using clay, hair, or blood; containers that were made with asphalt; and containers that were made with the bark of a tree. These kinds of drinking containers were forbidden because they were used to make alcohol; left in such containers, dates mixed with water quickly transformed into an alcoholic drink. Based on the reason of the prohibition, we should understand that, as long as such containers are not used for alcohol, they are permissible for use otherwise, on the condition that impure things are not used in their making.

Having imparted clear commands to the 'Abd-Qais delegation, the Prophet ﷺ said, "Memorize them (i.e., these commands) and inform those that you have left behind about them."^[1] One particular narration tells the story of Al-Ashajj ibn 'Abd-Qais ؓ, who was one of the members of the 'Abd-Qais delegation. 'Abd-Qais ؓ stayed behind with the riding animals of his fellow delegates; having put away the things of his fellow delegates, he ؓ walked towards the Prophet ﷺ and kissed the Prophet's hand upon meeting him. The Prophet ﷺ said to him, "Verily, you have two qualities that Allah and His Messenger love." Al-Ashajj ؓ said, "Was I molded upon those characteristics (i.e., did Allah instill me with them) or did I assume them myself?" The Prophet ﷺ said, "Rather you were molded upon them." Al-

^[1] *Saheeh Bukhaaree* (53) and *Saheeh Muslim*, the Book of Faith.

Ashajj ؓ said, "All praise is for Allah, Who has created me with characteristics that both Allah and His Messenger love."^[1]

Incidentally, the Messenger of Allah ﷺ became so preoccupied with the delegates that he ﷺ was not able to perform the *Sunnah* units of prayer that are performed after the four obligatory units of the *Zuhr* prayer; as a result, he ﷺ performed them after the 'Asr prayer.^[2]

2) The One-Man Delegation of Dimaam ibn Tha'labah ؓ

Anas ibn Maalik ؓ reported that while he and other Companions ؓ were seated with the Messenger of Allah ﷺ in the *Masjid*, a man entered with his camel and made it kneel on the ground inside of the *Masjid*. He then tied his camel up, turned towards the Prophet's Companions ؓ, and said, "Which one of you is Muhammad?" Meanwhile, the Prophet ﷺ was in the midst of his Companions ؓ in a reclined position. The Companions ؓ said, "This white-skinned man who is in a reclined position." The man turned to the Prophet ﷺ and asked, "You are the son of 'Abdul-Muttalib?" The Prophet ﷺ said, "Here I am, answering you."

The man said, "Verily, I want to ask you some questions, and I will be intense in my questioning, but do not become angry at me."

"Ask what you will," said the Prophet ﷺ.

"I ask you by your Lord, and by the Lord of those who came before you, did Allah send you to all of mankind?"

"O Allah, yes," said the Prophet ﷺ, who could have simply answered yes, but mentioned Allah's Name in order to seek blessings thereby and to emphasize the truthfulness of what he ﷺ was saying.

"I ask you by Allah," said the man, "did Allah command you to pray five times every day and night?"

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 631).

^[2] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 635).

“O Allah, yes,” said the Prophet ﷺ.

“I ask you by Allah, did Allah order you to fast this particular month of the year (i.e., Ramadan)?”

“O Allah, yes,” answered the Prophet ﷺ.

“I ask you by Allah, did Allah order you to take this charity from the rich among us and to then distribute it to the poor among us?” the man asked.

“O Allah, yes,” the Prophet ﷺ said.

“I believe in what you came with,” said the man. “I am a messenger of the people of my tribe whom I have left behind. And I am Dimaam ibn Tha’labah, brother of Banu Sa’d ibn Bakr.”^[1]

According to Ibn ‘Abbaas’s account of this story, when Dimaam ﷺ finished asking his questions, he ﷺ said, “Then I do indeed bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is indeed the Messenger of Allah ﷺ. Verily, I will perform these obligatory duties, and I will stay away from that which you have prohibited me from doing. After that, I will do no more, and I will do no less.”

As Dimaam ﷺ turned around and walked towards his riding camel, the Messenger of Allah ﷺ said, “If the possessor of the two braids (i.e., Dimaam ﷺ) is truthful (in his promise to do no more and no less than what I have commanded him to do), he will enter Paradise.”

When Dimaam ﷺ returned to his people, they all gathered around him, and the first thing he ﷺ said to them was, “Evil indeed are both Al-Laat and Al-‘Uzzah (the idols they worshipped)!”

“Be silent, O Dimaam,” they said. “And save yourself from leprosy...and madness.” They believed that Dimaam was, through his insults, bringing upon himself the wrath of Al-Laat and Al-‘Uzzah.

“Woe upon you,” he ﷺ said. “By Allah, they can neither bring benefit (to someone) nor cause (someone) harm. Verily, Allah, the Possessor of might and majesty, has sent a Messenger and has

^[1] *Saheeh Bukhaaree*, the Book of Knowledge, *Hadeeth* number: 63.

revealed to him a Book, through which He will save you from that which you follow. And verily, I bear witness that none has the right to be worshipped but Allah alone – and He has no partner – and that Muhammad is His slave and Messenger. I am now coming back to you from the Messenger of Allah ﷺ, and I bring with me the knowledge of things that he has commanded you to do and other things that he has forbidden you from doing.”

The narrator of this story said, “By Allah, that day did not come to an end before every man and woman in his presence became a Muslim.” Ibn ‘Abbaas ؓ said, “There has never been a representative of a group of people who is better than Dimaam ibn Tha’labah, at least we have not heard of any such person.”^[1]

Dimaam’s story proves that, by the year 9 H, the teachings of Islam were well known throughout Arabia; so well known, in fact, that Dimaam ؓ went to the Prophet ﷺ not to learn anything new, but to confirm what he had already learned. And despite the fact that he had never previously met the Prophet ﷺ, he was able to enumerate the core teachings of Islam in a clear and lucid manner, which proves that he already knew a great deal about Islam before he even arrived in Al-Madeenah.

3) The Christian Delegation of Najraan

The Messenger of Allah ﷺ wrote a letter to the Christians of Najraan, a letter that consisted of the following message: “To proceed: Verily, I invite you to turn away from the worship of slaves and to embrace the worship of Allah. And I invite you to turn away from showing loyalty to slaves and to show complete loyalty to Allah. If you refuse, then you must pay the *Jizyah* tax; and if you refuse that, then I declare war upon you...”^[2]

When the bishop of Najraan received the Prophet’s letter, he gathered his people and read it to them, and asked them what

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 630); to *Musnad Ahmad* (1/624); and to *Mujma’ Az-Zawaa'id* by Al-Haithamee, the Book of prayer.

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (5/48) and to *Hidaayah Al-Hiyaarah Fir-Radd ‘Alal-Yahood Wan-Nasaarah*.

they thought about it. After they discussed the matter, they agreed to send a delegation that consisted of fourteen of their noblemen (it has been said that they sent sixteen riders; and Allah knows best); of those delegates, three of them in particular were their most revered leaders: Al-'Aaqib, who was their leader and their principle decision-maker; As-Sayyid, who was the most widely traveled person among them; and Abul-Haarith, who was their bishop and chief religious authority.

When the Najraan delegates arrived in Al-Madeenaah, they went to the Prophet's *Masjid*, wearing elaborate clothing and robes that were hemmed with silk; and on their hands they were wearing gold rings. Once inside of the *Masjid*, they faced towards the east and began to pray.

The Messenger of Allah ﷺ said, "Leave them." When they then approached the Messenger of Allah ﷺ, he ﷺ turned away from them and refused to speak to them. 'Uthmaan ؓ said to them, "(You are receiving this treatment) because of the outfits you are wearing." They left for the day and returned the next morning, attired in the simple clothing of monks. They extended greetings of peace, and the Prophet ﷺ returned their greetings and then proceeded to invite them to Islam. They refused to embrace Islam, saying, "We were Muslims before you."

The Prophet ﷺ said, "Three things stand in the way of you being Muslims: The fact that you worship the cross, the fact that you eat the flesh of swine, and the fact that you claim that Allah has a son."^[1] An all-out debate broke out between the Prophet ﷺ and the delegates; the Prophet ﷺ recited the Qur'an to them and refuted their false claims. During the course of their debate, the delegates said, "Why is it that you curse our companion (i.e., 'Eesa ؑ) and say that he is the slave of Allah?" The Prophet ﷺ said, "Yes, he is indeed the slave of Allah and His Messenger; and he is His Word, which He cast unto Maryam, the chaste, the virtuous."

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/547); to *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma'thoor* by As-Suyootee; and to *Ad-Dalaail* by Abu Na'eem.

The delegates became angry and said, "Have you ever seen a person who has no father? If you are truthful, then show us someone who is like him in that regard." It was not the Prophet ﷺ who then refuted them, but Allah ﷻ, Who revealed this Verse:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾﴾

"Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was. (This is) the truth from your Lord, so be not of those who doubt." (Qur'an 3: 59, 60)

They asked for an example of someone who had no father; Allah ﷻ not only satisfied their request, but went one step further by mentioning someone who had neither a father nor a mother. When sound arguments and fair preaching had no effect on the delegates, the Prophet ﷺ invited them to a duel of sorts – not a duel that involved swords, but one that involved curses. It was a practice that was called *Al-Mubaahalah*. Two opposing groups would bring all of the members of their family, and when everyone was present, the people of each group would ask that Allah ﷻ curse the one group that was lying. This is a practice that is referred to in this Verse of the Qur'an:

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾﴾

"Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e., 'Iesa (Jesus)] being a slave of Allah, and having no share in Divinity) say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie." (Qur'an 3: 61)

The Prophet ﷺ later returned with 'Alee ؓ, Al-Hasan ؓ, Al-Husain ؓ, and Faatimah ؓ, and he said to them, "When I supplicate (for Allah to curse those who are lying), say *Aameen* (Amen)." Meanwhile, the delegates were having a private meeting of their own. They knew that Muhammad ﷺ was truly a Prophet, and they feared that, if they went through with the *Al-Mubaahalah*, they would be bringing the curse of Allah ؓ down upon their own selves. They were proud but not ignorant: they knew that, throughout history, whenever anyone went against a Prophet in a session of *Al-Mubaahalah*, that person became destroyed. Therefore, they refused to go through with the *Al-Mubaahalah*; and they said to the Prophet ﷺ, "Render upon us whatever judgment you want."

The Prophet ﷺ then agreed to sign a treaty with them if they paid the Muslims two-thousand robes – one-thousand in the month of Rajab, and one thousand in the month of Safar.^[1] Before the delegates embarked on their return journey to Najran, they said to the Prophet ﷺ, "Send a trustworthy man to accompany us, so that he can take possession of the wealth we agreed upon in our treaty." The Messenger of Allah ﷺ said, "Verily, I will send along with you a man who is trustworthy, nay, a man who is truly trustworthy." The Companions of the Messenger of Allah ﷺ lifted their heads, hoping to be noticed and singled out for the honour he ﷺ was about to bestow on one of them. He ﷺ then said, "Stand up, O Abu 'Ubaidah ibn Al-Jarraah." When Abu 'Ubaidah ؓ stood up, the Prophet ﷺ said, "Here is the trustworthy one of this nation."^[2]

The Messenger Of Allah ﷺ Sends out Delegations Of His Own, As Well As The Odd Military Unit

Delegation after delegation visited the Prophet ﷺ in Al-

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/547) and to *Tohfatul-Ahwadhee* by Al-Mubaarakpooree, who said, "This Hadeeth is *Hasan Ghareeb Saheeh*."

^[2] *Saheeh Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3745.

Madeenah. Delegates announced the entry of their tribes into the fold of Islam, and during their short stay in Al-Madeenah, they tried to learn as much as they could about the teachings of Islam, so that they could go back to their people and convey to them what they learned. Nonetheless, the Prophet ﷺ thought it best to send some of his Companions ﷺ back with the delegates; the delegates were eager and enthusiastic, but they needed the backing of experienced and knowledgeable Muslims if they hoped to properly educate their people about Islam, and that is where the help of the Prophet's delegates - usually a knowledgeable Companion ﷺ - was most needed.

The Prophet ﷺ began sending out delegates throughout the Arabian Peninsula, but particularly to Yemeni tribes of the south, for the people there were in dire need of learning the rudimentary aspects of Islam's teachings. The need of Muslim teachers and preachers was palpable; crowds upon crowds of people were embracing Islam, and they needed people to teach them about their religion so that they could properly apply its teachings.

Some of the delegations the Prophet ﷺ sent were a mix between preachers and warriors; they were preachers first, and then warriors, taking on the latter role if the people they went to refused to embrace Islam. For example, the tribe of Banu Al-Haarith ibn Ka'ab refused to embrace Islam; as a result, the Messenger of Allah ﷺ sent a unit that was headed by Khaalid ﷺ, whose job it was to first preach the message of Islam, and to then invade the Banu Haarith tribe if its people refused to embrace Islam.

1)The Military Unit of Khaalid ﷺ that was Sent to the Banu Al-Haarith ibn Ka'ab Tribe in the Year 10 H

Najraan had always been a problem region for the Muslims, and even after most of the people of Arabia embraced Islam, one of the tribes of Najraan, the Banu Al-Haarith ibn Ka'ab tribe, refused to enter into the fold of Islam. In fact, not a single member of the Banu Al-Haarith tribe embraced Islam. As a result, the Messenger of Allah ﷺ sent Khaalid ibn Al-Waleed ﷺ to them in the month of

Rabee'ul-Aakhir or Jumaada in the year 10 H. The Messenger of Allah ﷺ ordered Khaalid ؓ to invite them to Islam for three days, during which time he was not to attack them. If they answered the call to embrace Islam, Khaalid ؓ was to accept that from them; otherwise, he ؓ was to attack them.

When Khaalid ؓ reached the land they inhabited, he ؓ sent out small groups of men to invite the people of Banu Haarith to Islam. The people of Banu Haarith responded by embracing Islam, thus doing what was in their own best interests. Khaalid ؓ settled down in their midst and began teaching them about Islam, the Book of Allah, and the *Sunnah* of the Prophet ﷺ – which is what the Prophet ﷺ commanded him to do. Khaalid ؓ sent a letter to the Prophet ﷺ, giving him the good news and informing him that he would continue to stay among the people of Banu Haarith until he received further instructions from him. Those instructions soon came in the form of a letter from the Messenger of Allah ﷺ; in that letter, the Messenger of Allah ﷺ ordered Khaalid ؓ to return to Al-Madeenah and to bring with him a group of delegates from the Banu Haarith tribe.

Shortly thereafter, Khaalid ؓ and the Banu Haarith delegation arrived in Al-Madeenah. The Prophet ﷺ informed the delegates that he was appointing Qais ibn Al-Husain ؓ to be the governor of their tribe; and afterwards the Prophet ﷺ sent 'Amr ibn Hazm ؓ to be their religious guide and instructor.

According to one narration, the Prophet ﷺ sent 'Alee ؓ to replace Khaalid ؓ; and when 'Alee ؓ reached the tribes of Hamdaan, he ؓ read for them a letter from the Messenger of Allah ﷺ. As a result of hearing the contents of the letter, all of the people of the Hamdaan tribe embraced Islam. 'Alee ؓ promptly sent a letter to the Prophet ﷺ, informing him about the good news, and upon hearing the contents of 'Alee's letter, the Prophet ﷺ fell down to the ground and performed prostration. When the Prophet ﷺ raised his head from the position of prostration, he ﷺ said, "Peace be upon Hamdaan. Peace be upon Hamdaan."^[1]

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4349.

The Prophet ﷺ eagerly wanted to secure the southern borders of the Muslim nation; accordingly, he ﷺ concentrated his *Da'wah* efforts in that region, hoping that the tribes of Yemen would embrace Islam. The attention that he ﷺ gave to the region reaped wonderful fruits, as is attested to by the fact that so many tribes of Yemen sent delegations to visit the Prophet ﷺ in Al-Madeenah. Thereafter, the Prophet ﷺ signed many important agreements with the tribes of Yemen and Hadramoot, many of which have been gathered by Muhammad Humaidullah (may Allah have mercy on him) in his book *Majmoo'atul-Wathaa'iq As-Siyaasiyyah*.^[1]

2) Mu'aadh ibn Jabal ؓ and Abu Moosa Al-Ash'aree ؓ are sent to Yemen

Mu'aadh ibn Jabal ؓ, the most knowledgeable of the Prophet's Companions ؓ in the sphere of knowledge that was known as the lawful and the unlawful in Islam, was a valuable resource to the Muslim nation. With all of the knowledge he possessed, he ؓ was qualified to be a judge. But his services were not direly needed in Al-Madeenah; most of the Companions ؓ lived there, thus making it a center of knowledge. Furthermore, the Prophet ﷺ wanted to set an important precedent; he ؓ wanted his Companions ؓ to understand their important role in the spread of Islam; after he ﷺ died, they would have to be willing to leave Al-Madeenah - forever, even, for some of them - and travel to far-off lands with the message of Islam. That was the only way in which Islam was going to spread. Some of them would have to go out as fighters in the Muslim army; others would have to go out as preachers and educators; and yet others had to combine the two roles, by preaching and educating whenever possible, and by fighting whenever necessary.

Many of the people of Yemen were new to Islam, and some of them were Christians. They needed someone to educate them and to patiently nurture their spiritual growth. The Prophet ﷺ knew that he had to carefully choose the person he would send to them;

^[1] Refer to *Al-Wathaa'iq As-Siyaasiyyah* by Humaidullah (pg. 230).

he ﷺ needed someone who was knowledgeable and otherwise qualified for the job. And that person was none other than Mu'aadh ibn Jabal ؓ.

Mu'aadh ؓ was going out to face perhaps the toughest challenge of his life; his duties in Yemen were manifold: He was to become a leader, a judge, an educator, and a *Zakaat* collector all-in-one. Yemen was divided into two regions, and Mu'aadh ؓ was to be responsible for the northernmost region.

As Mu'aadh ؓ left Al-Madeenah for the journey to Yemen, the Messenger of Allah ﷺ accompanied him for a short while, to bid him farewell and to advise him. The Messenger of Allah ﷺ, extremely humble as always, insisted that he walk while Mu'aadh ؓ remain seated on his riding animal. Given the importance of Mu'aadh's mission, the Prophet ﷺ gave him a lot of advice and outlined for him the methodology he should follow in his *Da'wah* efforts. For example, the Prophet ﷺ said to Mu'aadh ؓ, "Verily, you are going to a people who are from the People of the Book (so they were either Jews or Christians), so when you go to them, invite them to bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah ﷺ. If they obey you in that matter, then inform them that Allah has made obligatory upon them five prayers every day and night. If they obey you in that matter, then inform them that Allah has made charity compulsory upon them: wealth that is taken from the rich among them and that is given to the poor among them. And if they obey you regarding that matter, then beware of taking their best wealth. And beware of the supplication of the person who is wronged, for between that supplication and Allah there is no veil."^[1]

This *Hadeeth* is one of the most important of revealed texts that pertains to spreading the message of Islam; it contains important instructions and guidelines for preachers and educators, calling upon them to proceed gradually with the people they are inviting

^[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4347; and *Saheeh Muslim*, the Book of Faith.

and to prioritize their message: They must begin with the most important of Islam's teachings, Islamic Monotheism, and then proceed to the fundamental religious duties of Islam. One should not, therefore, preach to a non-Muslim about the fine points of Islamic law, while ignoring the issue of pure Islamic Monotheism. Faith should be the top priority for any Muslim working in the field of *Da'wah*, for once a person develops strong faith based upon correct beliefs, and once faith enters the very depths of his heart, he will be willing to apply any teaching that emanates from the Noble Qur'an and the *Sunnah* of the Prophet ﷺ. To be sure, the aforementioned advice of the Prophet ﷺ to Mu'aadh ؓ should be known to all Muslims, and understood at a deep level by those who are actively involved in spreading the message of Islam.

When the Messenger of Allah ﷺ was done advising Mu'aadh ؓ, he ﷺ said, "O Mu'aadh, perhaps you will not meet me again after this year...and perhaps you will pass by this *Masjid* of mine and my grave."^[1] Mu'aadh ؓ began to cry, feeling extremely sad on account of parting for good from the Prophet ﷺ - meaning for good in this life. What the Messenger of Allah ﷺ said came true: Mu'aadh ؓ stayed in Yemen for a while and returned to Al-Madeenah only after the Messenger of Allah ﷺ died.

The Messenger of Allah ﷺ charged Abu Moosa Al-Ash'aree ؓ with a similar mission - to be a leader, a judge, an educator, and a *Zakaat* collector - sending him to the southern region of Yemen. The Messenger of Allah ﷺ advised both Abu Moosa ؓ and Mu'aadh ؓ, saying, "Be easy (with people) and do not make matters difficult (for them); give glad tidings (to people) and do not drive (people) away; cooperate with one another, and do not quarrel with one another."^[2] He ﷺ advised them to cooperate with one another in lieu of the fact that they were being sent to neighbouring regions and would probably be required to work together on occasion.

[1] Refer to *Saheeh As-Seerah* (pg. 654).

[2] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4342.

3) Establishing a Form of Government

Organization, discipline, orderliness – these are integral aspects of Islam and are crucial to the well-being of the individual and of society. Even on a level of worship, we as Muslims must be disciplined, disciplined enough to perform prayer regularly and on time, five times a day. We may not perform all of the prayers at once or at our convenience; rather, there is a set time for each prayer that we must all adhere to.

In Islam, organizing a system of government is no different. During his lifetime, the Prophet ﷺ made sure that there was always a chain of command in society; otherwise, chaos would break out. For example, whenever the Prophet ﷺ would set out on a military expedition or go out for some other purpose, he ﷺ would always appoint someone to govern Al-Madeenah during his absence. And whenever he ﷺ conquered a tribe, he ﷺ would appoint a leader over them.

The Prophet's approach to governance was simple yet very effective. When delegates from a given tribe visited him to announce on behalf of their tribe that they were entering the fold of Islam, the Prophet ﷺ would take at least three immediate steps to ensure smooth and problem-free governance of that tribe:

- 1) He ﷺ would personally appoint a leader over them.
- 2) He ﷺ would send someone to teach them about their religion.
- 3) He ﷺ would send a *Zakaat* collector to them, in order to ensure a fair distribution of wealth between the rich and poor.

The first of those steps, choosing a leader, did not involve a random selection; on the contrary, the Prophet ﷺ carefully chose the right man for the job, taking into consideration a candidate's character, level of piety, experience and knowledge; at times, he ﷺ would choose someone who was influential in his tribe, in the hope that he could, in the capacity of overall leader of that tribe, convince all of his fellow tribesmen to embrace Islam. In such situations, the Prophet ﷺ appointed not one of his own

Companions ﷺ but a member of the tribe he had just conquered. For it is always the case that people want one of their own to lead them, and not an outsider. And so the Prophet ﷺ appointed 'Attaab ibn Usaaid ﷺ to govern the people of Makkah and 'Uthmaan ibn Al-'Aas ﷺ to govern the people of At-Taaif. At least in one situation, the Prophet ﷺ allowed the previous ruler of a region to hold on to his job. Baadhaan ibn Saamaan was the governor of his people during the rule of Kisra, the emperor of Persia. When Baadhaan (may Allah have mercy on him) embraced Islam, the Messenger of Allah ﷺ reappointed him as governor of Yemen. Then when Baadhaan died, the Prophet ﷺ divided Yemen into various districts and distributed the job of governing those regions among his Companions ﷺ. Over the region of San'aa, the Prophet ﷺ appointed Badhaan's son, Shamar (may Allah have mercy on him), to be its governor; over the region of Ma'rib, the Prophet ﷺ appointed Abu Moosa Al-Ash'aree ﷺ; over the region of Al-Jund, Ya'laa ibn Umayyah ﷺ; over the region of Hamdhaan, 'Aamir ibn Shamr Al-Hamdaanee ﷺ; over the land that lay between Najraan, Zama', and Zabeed, the Prophet ﷺ appointed Khaalid ibn Sa'eed ibn Al-'Aas ﷺ to be its governor; over Najraan, 'Amr ibn Hizaam ﷺ; over the lands of Hadramoot, Ziyaad ibn Labeed Al-Biyaadee ﷺ; and over the regions of As-Sakaasik and As-Sukoon, 'Ukkaashah ibn Thaur ﷺ.^[1]

The Prophet ﷺ then kept a strict watch over his governors, holding them accountable for the smallest amount of wealth that was received or spent by the Muslim government. The rightly-guided *Khaleefahs* then continued that tradition, scrutinizing every action of their governors in order to prevent all forms of government corruption. Very often, even if a governor did no wrong, he would be replaced if the *Khaleefah* thought that another person could do a better job of governing. Therefore, the Companions ﷺ understood that governance was not a right, but a responsibility that required great discipline and tremendous sacrifices.

^[1] *Al-'Ibar Wa-Deewaan Al-Mubtada Wal-Khabar* by Ibn Khuldoon (2/59).

During his lifetime, the Prophet ﷺ established the practice of paying wages to governors; for example, he ﷺ allotted 'Attaab ibn Usaid ؓ a pay of one dirham per day.^[1] And when the Prophet ﷺ appointed Qais ibn Maalik ؓ to govern his people, he ﷺ allotted him a piece of land and informed him that he could keep the crops that grew on that land. The salaries the Prophet ﷺ paid to his governors changed according to the economic conditions of the time, so there was no fixed salary.^[2] What is clear is the fact that the Prophet ﷺ made sure that his governors had the basic necessities of life. He ﷺ said, "Whoever governs a province for us and does not have a house, then let him take a house (for himself); if he doesn't have a wife, then let him take a wife for himself; and if he doesn't have a riding animal, then let him take a riding animal for himself."^[3] These were the major necessities of a governor during that era, and the wisdom of providing those necessities was to prevent the taking of bribes. The overall leadership must provide for the basic needs of governors; otherwise, they will turn to other means of gaining wealth - and 'other means' usually means accepting bribes. From the very beginning, it was made clear in Islamic law that, whenever a ruler or governor accepts a gift, what he is accepting is in fact nothing short of a bribe.^[4]

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (4/153).

^[2] Refer to *Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah* by Mansoor Al-Harabee (pg. 44).

^[3] Refer to *Musnad Ahmad*, the *Musnad* of Ash-Shamiyyoon, the *Hadeeth* of Al-Mustaurad ibn Shaddaad; to *Kanzul-'Ummaal* by Al-Muttaqee Al-Hindee; to *Mo'jam Al-Kabeer* by At-Tabaraanee; to *Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah* (pg. 44); and to *At-Taraateeb Al-Idaariyyah* by Al-Kitaanee (1/227).

^[4] Refer to *Ad-Daulatul-'Arabiyyah Al-Islaamiyyah* (pg. 44).

The Farewell Pilgrimage (10 H)

Hajj (the greater pilgrimage to Makkah, the lesser pilgrimage to Makkah being *'Umrah*) is one of the five pillars of Islam, and it was made compulsory upon Muslims in the year 10 H. That it was made compulsory not in the year 9 H, but in the year 10 H, is a view that was championed by Ibn Al-Qayyim^[1], who cited clear proofs to back up his view. The main reason why this is an issue in the first place is that it was not befitting for the Prophet ﷺ to delay performing a compulsory deed, for he ﷺ could have performed *Hajj* in the year 9 H; others argue that the Prophet ﷺ did not perform *Hajj* in the year 9 H because polytheists would be walking naked around the Ka'bah that year, and it was not befitting for the Prophet ﷺ to perform *Hajj* alongside them – which is why he ﷺ announced in the year 9 H that, henceforward, polytheists would not be permitted to perform *Hajj*. One of the strongest proofs that Ibn Al-Qayyim (may Allah have mercy on him) cited was the following Verse:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And Hajj (Pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence).”
(Qur'an 3: 97)

^[1] Refer to *Zaad Al-Ma'aad* (3/595).

This Verse makes it clear that *Hajj* is compulsory, and it was revealed only towards the end of the ninth year, after the *Hajj* season of that year was already over; this means that its ruling – the ruling that *Hajj* is compulsory on those who can afford its expenses – went into effect the following year, the year during which the Prophet ﷺ performed the Farewell pilgrimage.

In the entire life of Prophet ﷺ, the Farewell pilgrimage was the only *Hajj* that he ﷺ ever performed. The Prophet's pilgrimage that year is known by various names, such as the 'Conveyance pilgrimage' and the 'Farewell pilgrimage'; the latter was given for obvious reasons: the Prophet ﷺ was bidding farewell to his Companions ؓ, since the appointed time of his death was approaching. The former was given because, during the Farewell pilgrimage, the Prophet ﷺ, after about twenty-three years of hard work, completed the mission of conveying the message of Islam to mankind in its entirety. After the Prophet ﷺ clarified to the people the rites and rules of *Hajj*, and while he ﷺ was standing at 'Arafah, Allah ﷻ revealed this Verse to him:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." (Qur'an 5: 3)

When this Verse was revealed, the Companions ؓ began to cry; they understood the fact that it signaled the imminent death of the Prophet ﷺ. When 'Umar ؓ was asked why he was crying, he ؓ said, "When something has gone up and has reached the point of completion, there is nowhere to go but down." With his profound understanding of the religion, 'Umar ؓ knew that Islam had reached its highest point; perhaps Muslims could maintain that high level of completion for a while, but then things would inevitably take a downward turn: trials and tribulations would beset the Muslim nation. And true to 'Umar's foreboding, the door

to trials and tribulations was opened after a short while – to be exact, that door opened when his caliphate ended and he ﷺ died.

How The Prophet ﷺ Performed Hajj

In the year 10 H, the Prophet ﷺ announced to the people that he intended to perform *Hajj* that year. Many of his Companions ﷺ made the necessary preparations so that they could join him; and those who lived in lands that neighbored Al-Madeenah heard about his plans and also intended to join him. In total, more than one-hundred thousand people accompanied the Prophet ﷺ during his pilgrimage that year. People surrounded him from all directions and as far as the eye could see, as he ﷺ made his way towards Makkah.

The Prophet ﷺ left Al-Madeenah during the day, after the *Zuhr* prayer, on a Saturday, when only five days remained from the month of Dhil-Qai'dah.^[1] Prior to leaving, the Prophet ﷺ delivered a sermon, in which he ﷺ explained the rules of *Ihraam* – of entering into the inviolable state of being a pilgrim. Then the Prophet ﷺ set out for his pilgrimage, and began to frequently repeat the *Talbiyyah*, a group of phrases that a pilgrim should repeat over and over again throughout his pilgrimage. The wording of the *Talbiyyah* is as follows: "Here I am, O Allah (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily, all praise, grace, and sovereignty belong to You. You have no partner."

On his way to Makkah, the Prophet ﷺ stopped at various places to make camp: His first stop was Al-'Arij, and then he ﷺ continued to travel until he stopped to make camp at Al-Abwaa and then at the valley of 'Asfaan in Sarf. The Prophet ﷺ then resumed his journey and did not stop until he ﷺ reached Dhee Tiwaa, where he stopped to rest for the night; the day he reached there was a Saturday, the fifth of Dhil-Hijjah. Having performed the morning prayer at Dhee Tiwaa and taken a shower on the

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah*, pg. 664; and to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 386).

same morning, the Prophet ﷺ proceeded to enter Makkah. Entering Makkah from its northern side, the Prophet ﷺ made his way directly to the *Masjid* during the same morning.

The first thing the Prophet ﷺ did was to touch and kiss the black stone,^[1] after which he ﷺ trotted around the Ka'bah for the first three circuits of the *Tawaaf*; then he ﷺ slowed down his pace and walked during the final four circuits. Having completed the *Tawaaf* (seven circuits around the Ka'bah), the Prophet ﷺ made his way to the Station of Ibraaheem ؑ and recited this Verse of the Noble Qur'an:

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ
السُّجُودِ ﴿١٢٥﴾﴾

“And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibraaheem (Abraham) [or the stone on which Ibraaheem (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the *Tawaaf* of the Ka'bah at Makkah), and we commanded Ibraaheem (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer).”
(Qur'an 2: 125)

Then, positioning himself so that Station of Ibraaheem ؑ was between him and the Ka'bah, the Prophet ﷺ performed two units of prayer, reciting Chapter, *Al-Ikhlaas* in one unit, and *Al-Kaafiroon* in the other. Next, the Prophet ﷺ returned to the black stone, in order to touch and kiss it once more. And after that, he ﷺ left from the door of the *Masjid* and went to Mount As-Safaa; and as he ﷺ approached As-Safaa, he ﷺ recited the Verse:

^[1] Saheeh Muslim, the Book of Hajj, chapter, “The Hajj of the Prophet ﷺ,” Hadeeth number: 1218.

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾﴾

“Verily! As-Safaa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawaaf) between them (As-Safaa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.” (Qur’an 2: 158)

Just as Allah ﷻ began the above-mentioned Verse with As-Safaa, the Prophet ﷺ began walking circuits between As-Safaa and Al-Marwah with As-Safaa. He ﷺ continued to climb As-Safaa until he ﷺ had a clear view of the Ka’bah; then he ﷺ faced the Ka’bah, made the declaration of faith, magnified Allah ﷻ (by saying, “Allah is the Greatest), and said, “None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.”

He ﷺ repeated this invocation three times, and between saying it one time and the next, he ﷺ supplicated to Allah ﷻ. Descending from Mount As-Safaa, the Prophet ﷺ then made his way towards Mount Al-Marwah, and when he ﷺ reached the lowest part of the valley that separated the two mountains, he ﷺ jogged and then slowed down his pace to a walk when the lowest part of the valley gave way to higher land (today, two green lights in the Masjid signal where a pilgrim should start jogging and where he should slow down his pace and resume walking). Once at Marwah, the Prophet ﷺ repeated what he ﷺ did at As-Safaa. When he ﷺ finished his seventh and final circuit between As-Safaa and Al-Marwah, he ﷺ said, “Had I been able to do it over again, I would not have steered the sacrificial animals, and I would have made this an ‘Umrah (the lesser pilgrimage, so that in one trip, he ﷺ

could have combined both *Hajj* and *'Umrah*). Whosoever among you does not have a sacrificial animal with him, then let him exit from the *Ihraam* (i.e., from the inviolable state of being a pilgrim) and let him make this (i.e., the rites that have been performed up until now) an *'Umrah*."^[1]

Suraaqah ibn Maalik ibn Jo'sham ؓ stood up and said, "Does that apply to this year only or to the rest of time?" The Prophet ﷺ interlocked his fingers and repeated twice, "'Umrah has now become a part of *Hajj*." He ﷺ also said, "No, it is something that will remain in effect until the end of time."^[2]

The Prophet ﷺ stayed in Makkah for four days: Sunday, Monday, Tuesday, and Wednesday. Then, on Thursday morning, he ﷺ led his Companions ؓ to Mina and made camp there. He ﷺ performed five prayers there: *Zuhr*, *'Asr*, *Maghrib*, *'Eesha*, and, on the following morning, *Fajr*. He ﷺ waited until the sun rose, and he ﷺ ordered for a dome-shaped tent to be erected for him at Namirah, which was just south of 'Arafah, but not an actual part of 'Arafah.

As the Messenger of Allah ﷺ left Mina, the people of the Quraish were certain that he ﷺ would stop at Al-Mash'ar Al-Haraam, which was a mountain at Al-Muzdalifah. For during the pre-Islamic days of ignorance, the Quraish would stop there and would not stand alongside other Arabs at 'Arafah; that was a kind of distinction for the Quraish. But the Prophet ﷺ passed right by Al-Mash'ar Al-Haraam and did not stop until he ﷺ reached 'Arafah. Once he ﷺ reached there, he ﷺ found that a tent had been erected for him at Namirah, and it was there that he ﷺ stopped to make camp. When the sun moved from the center of the sky and deviated towards the west, he ﷺ asked for *Al-Qaswaa*, his riding animal, and it was then saddled for him. Next, he ﷺ went to heart of the *'Uranah* valley, where he delivered a sermon

^[1] *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ"; *Hadeeth* number: 1218.

^[2] Refer to *Saheeh Muslim*, the Book of *Hajj*, chapter, "The *Hajj* of the Prophet ﷺ," *Hadeeth* number: 1218; and to *Saheeh As-Seerah An-Nabawiyah* (pg. 659).

to the people. With the exception of Imam Maalik (may Allah have mercy on him), scholars maintain that 'Uranah is not a part of 'Arafah. At any rate, here is the sermon that the Prophet ﷺ delivered to the pilgrims: "Verily, your blood and your wealth are sacred upon you, like the sacredness of this day, of this month, and of this city. Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabee'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled. And fear Allah regarding women, for you indeed took them (to be your wives) by the security of Allah, and you have made lawful their private parts by the Word of Allah. One of the rights you have over them is that they may not admit anyone into your homes that you dislike; if they do that, you may strike them, but not severely. And one of their rights over you is that you provide their provision and clothing based on *Al-Ma'roof* (i.e., based on what is customary for someone among you to spend, given his level of wealth and the norms of society). And I have left among you something which, if you cling to it, will have this effect on you: You will not go astray. And that something is the Book of Allah. And you will be asked about me; what then will you say (about me)?"

The Companions ؓ said, "We will bear witness that you have indeed conveyed, fulfilled your duty, and sincerely advised us." Raising his finger to the sky and then moving it towards the people – doing this back and forth – he ﷺ said, "O Allah, bear witness. O Allah, bear witness. O Allah, bear witness."^[1]

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 661) and to *Saheeh Muslim*, the Book of *Hajj*, *Hadeeth* number: 1218.

The Call to prayer was made, and it was followed by the *Iqaamah*. The Prophet ﷺ then led the people in the *Zuhr* prayer. Then the *Iqaamah* was made again, and he ﷺ led them in the 'Asr prayer, without pausing to first perform any voluntary prayer.

When he ﷺ completed the 'Asr prayer, the Prophet ﷺ mounted his riding animal and rode out towards Al-Mauqif. Positioning the stomach of his riding animal in the direction of the rocks that were at the base of Mount Ar-Rahmah (a mountain that is in the center of 'Arafah), and positioning himself so that the path of those who travelled on foot was in front of him, the Prophet ﷺ faced the *Qiblah* and remained in that position until the sun had set and the yellowness of the sky had vanished.

Abul-Hasan An-Nadawee said, "At one point while the Prophet ﷺ was supplicating to Allah, he raised his hands to his chest like a poor person does when he is begging for food. And he ﷺ said, 'O Allah, You do indeed hear my speech and see where I am; and You know both what I keep inside of me as a secret and what I outwardly show (to the people); nothing of mine is hidden from You. I am poor and needy (to You); I ask for Your help and I seek refuge with You; I am frightened and fearful (of You and Your punishment). I admit and acknowledge all of my sins. As a poor person I ask You; and as humble sinner I ardently supplicate to You. I supplicate to You in the way someone who is fearful and blind supplicates, in the way a person supplicates who submits his neck to You, who cries profusely for You, who humbles his body (before You), and who humbles his nose (on the ground during prostration) for You. O Allah, O my Lord, do not make me unhappy in regard to my supplication to You (i.e., answer my prayers), and be compassionate, gracious, and merciful to me, O You Who are the best among those who are asked, and the best among those who give.'"^[1]

And it was at that juncture that this Verse was revealed to him:

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 389).

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” (Qur’an 5: 3)

When the sun had set that day, the Messenger of Allah ﷺ rode out of ‘Arafah, placing Usaamah ibn Zaid ؓ behind him on *Al-Qaswaa*. The Messenger of Allah ﷺ tightened the reins of *Al-Qaswaa*, to the degree that its head kept hitting the stirrups that were attached to it. As he rode onwards, the Prophet ﷺ said, “O people, be calm and tranquil,”^[1] and he ﷺ continued to repeat the *Talbiyyah* until he ﷺ reached Al-Muzdalifah.

At Al-Muzdalifah, the Prophet ﷺ ordered the *Muadhdhin* (the person who made the call to prayer) to make the call to prayer. The *Iqaamah* was then made, and the Prophet ﷺ performed the *Maghrib* prayer before the people put down their things and made their camels kneel down to the ground. Then, when they finished putting away their things, the *Iqaamah* was made again, and the Prophet ﷺ performed the ‘*Eesha* prayer. He ﷺ then went to sleep until late into the night.

At the time of dawn, the Prophet ﷺ prayed *Fajr* at its earliest time; he ﷺ then mounted his riding animal and rode out towards Al-Mash’ar Al-Haraam, and once there, he ﷺ faced the *Qiblah* (the direction of the Ka’bah) and began to remember Allah, to supplicate to Him, to magnify Him (by saying, “Allah is the Greatest”), and to say the Testimony of Faith (“None has the right to be worshipped but Allah”), until the light in the sky (the light that appears prior to sunrise) became intense.

The Prophet ﷺ then left Al-Muzdalifah, seating Fadl bin ‘Abbaas ؓ behind him on *Al-Qaswaa*. And as he rode onwards, he ﷺ repeated the *Talbiyyah* over and over again; furthermore, he

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 662) and to *Saheeh Muslim*, the Book of *Hajj*, chapter, “The Farewell Pilgrimage,” *Hadeeth* number: 1218.

ﷺ ordered Ibn 'Abbaas ؓ to pick up seven pebbles off of the ground for him.

When he ﷺ reached Batn Muhassir, he ﷺ prodded *Al-Qaswaa* and quickened his pace^[1], for it was at Batn Muhassir that the People of the Elephant were inflicted with a severe punishment.

Upon reaching Mina, the Prophet ﷺ continued to ride onwards until he ﷺ reached Jamaratul-'Aqabah; and still seated on *Al-Qaswaa*, he ﷺ pelted the Jamaraat with stones; this took place after the rising of the sun. And it was at this point that he ﷺ stopped making the *Talbiyyah*.^[2]

Next, he ﷺ returned to Mina once again; and there he ﷺ delivered a heartfelt sermon to the pilgrims. In his sermon, he ﷺ informed them about the superiority and inviolability of the Day of An-Nahr; he ﷺ reminded them about the sacredness of Makkah and about its superiority over all other lands; and he ﷺ told them about the importance of obeying those that were put in authority over them. Furthermore, he ﷺ ordered them not to apostatize after his death and not to fight against one another. And finally, he ﷺ ordered them to convey what he had told them to those who were absent.^[3]

At one point during his sermon, the Prophet ﷺ asked them, "Do you know what day it is today?" The people said, "Allah and His Messenger know best." The Prophet ﷺ remained silent for a short while, which made people think that he ﷺ was going to give that day a new name. But then he ﷺ said, "Are we not in (the month of) Dhil-Hijjah?" They said, "Yes." He ﷺ said, "Which city is this?" They said, "Allah and His Messenger know best." And again he ﷺ remained silent until they thought that he ﷺ was going to give Makkah a new name. But he ﷺ then said, "Is this not the inviolable city?" They said, "Yes." He ﷺ said, "Then

^[1] Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 662) and to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

^[2] Refer to *Saheeh As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 389).

^[3] Refer to *Saheeh As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 390).

verily your blood and your wealth (and according to one narration, he ﷺ added, 'and your honour') are sacred upon you like the sacredness of this day in this month and in this city; and they will remain as such (i.e., sacred) until the day you meet your Lord. Lo! Have I conveyed?" The people said, "Yes." He ﷺ said, "O Allah, bear witness. And let the one who is present here convey (this message) to the one who is absent. For among those to whom my message is conveyed, there may be some who will understand (what I say) better than those who hear (what I say firsthand). And after I am gone, do not return to disbelief, with some of you striking the necks of others among you (here the Prophet ﷺ was perhaps referring to those who apostatized during the early stages of Abu Bakr's caliphate)."

The Prophet ﷺ then made his way to the slaughter area in Mina, and he ﷺ proceeded to slaughter sixty-three camels with his own hands; incidentally, the number of camels he slaughtered exactly matched his age. He ﷺ deemed that to be sufficient for his day's work, and so he ﷺ ordered 'Alee ؓ to slaughter the remaining twenty-seven camels. Upon completing the slaughter of the camels, the Prophet ﷺ summoned the shaver and ordered him to shave his head. The Companions ؓ wanted to take the Prophet's hair and be blessed by it, and so the Prophet ﷺ distributed his hair among those who were nearest to him.

After that, the Messenger of Allah ﷺ rode to Makkah and performed the *Al-Ifaadah Tawaaf*.^[1] He ﷺ performed the *Zuhr* prayer in Makkah and then went to where the children of 'Abdul-Muttalib were busy providing *Zamzam* water to pilgrims. The Prophet ﷺ said to them, "Draw up water, O children of 'Abdul-Muttalib. Had I not feared that people would rush to take this honour from you, I would have drawn up water alongside you." They handed him a container of water, and he ﷺ drank from it.^[2]

On the very same day, the Prophet ﷺ returned to Mina and spent

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

^[2] Refer to *Saheeh Muslim, the Book of Hajj, Hadeeth* number: 1218; and to *Saheeh As-Seerah An-Nabawiyah* (pg. 663).

the night there; in the morning, he ﷺ waited until noon, at which time he ﷺ walked from his campsite until the Jamaraat. He ﷺ began with the first Jamarah (by pelting it with pebbles), then proceed to the middle one, and then finally went to the third one, which was Jamarah Al-'Aqabah.

He ﷺ delivered two more sermons to the people: one on the Day of An-Nahr and the second on the following day.^[1] In this last sermon, the Prophet ﷺ emphasized some of the points he ﷺ made during his sermons at 'Arafah and at Minah on the Day of An-Nahr. Based on the needs of the Muslims, multiple sermons were required; after all, it was the farewell pilgrimage of the Prophet ﷺ. So given that he ﷺ was about to depart from them for good, they needed some farewell advice from him ﷺ.

The Prophet ﷺ repeated similar advice and commands throughout the course of his pilgrimage because he ﷺ wanted his Companions ﷺ to memorize and firmly grasp the message he ﷺ was conveying to them; furthermore, he ﷺ wanted to give all of them the chance to bear witness to and acknowledge the fact that he ﷺ had conveyed the message of his Lord and had fulfilled the trust that he ﷺ had been charged with.^[2]

The Prophet ﷺ stayed in Mina for three of the days of *Tashreeq*, and then he ﷺ went to Makkah, where he ﷺ performed the Farewell *Tawaaf*. The Farewell *Tawaaf* was the final act of the Prophet's *Hajj*; upon its completion, he ﷺ immediately departed from Makkah and began his homeward-bound journey to Al-Madeenah.^[3]

On the road to Al-Madeenah, the Prophet ﷺ stopped at Khumm creek, which is situated very close to Al-Johfah. It was the eighteenth day of Dhil-Hijjah, and the Prophet ﷺ delivered a sermon to his fellow travellers. He ﷺ said: "To proceed: Lo! O people, I am only a human being, and the time draws near when

^[1] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

^[2] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/579) and to *Al-Mustafaad Min Qisas Al-Qur'an* (2/515).

^[3] Refer to *As-Seerah An-Nabawiyah* by An-Nadawee (pg. 390).

the messenger of my Lord will come (inviting me to leave this world), and I will answer (his invitation). I am leaving among you two heavy things (heavy in terms of their great significance; or heavy because of the great responsibility that is involved in dealing with them): The first of them is the Book of Allah." He ﷺ then exhorted the people to adhere to the Book of Allah, after which he ﷺ said, "And the people of my household. I ask you to remember Allah regarding (your duty towards) the people of my household. I ask you to remember Allah regarding (your duty towards) the people of my household."^[1] According to one particular narration, the Prophet ﷺ took 'Alee ibn Abee Taalib ؓ by the hand and said, "Whosoever has me as a helper and supporter, then here too is his helper and supporter. O Allah, help those who help him, and show enmity towards those who show enmity towards him (i.e., towards 'Alee ؓ)."^[2]

As we discussed earlier, 'Alee ؓ was in Yemen, acting as governor on behalf of the Messenger of Allah ﷺ. He ؓ then returned Al-Hijaz in order to accompany the Prophet ﷺ during his Farewell pilgrimage. Some people under 'Alee's command complained about him, claiming that he ؓ had treated them harshly. The exact incident that aroused their ire took place when 'Alee ؓ took back from them garments that his second-in-command had distributed among them. While the Prophet ﷺ was at Khumm creek, he ﷺ addressed those who had complained about 'Alee ؓ, pointing out to them the lofty status of 'Alee ؓ and his superior qualities, hoping thereby to stop them from complaining. In actual fact, 'Alee ؓ was right and they were wrong; his second-in-command should not have given them the garments in the first place, since those garments had been earmarked for charity, and so deserving people alone had the right to take them.^[3]

[1] Refer to *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of 'Alee ibn Abee Taalib ؓ," *Hadeeth* number: 2408.

[2] Refer to *Musnad Ahmad*, the *Musnad* of 'Alee ibn Abee Taalib ؓ; to *An-Nasae*, chapter, "Particular Virtues of 'Alee ؓ" (pg. 21); to *Saheeh As-Seerah An-Nabawiyah* (pg. 688).

[3] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/581).

When the Prophet ﷺ reached Dhil-Hulaifah, he ﷺ stopped there to rest for the night. And upon seeing Al-Madeenah, the Prophet ﷺ said, "Allah is the Greatest, Allah is the Greatest, Allah is the Greatest." And he ﷺ also said, "None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship, perform prostration, and praise our Lord. Allah fulfilled His promise, aided His Servant, and single-handedly defeated the allies." He ﷺ then entered Al-Madeenah during the day.^[1]

Lessons and Morals

1) The Muslim Nation Reaches Its Pinnacle and Enjoys Its Finest Days

In the year 10 H, the Muslim nation reached a very advanced stage in its development. That alone signaled the approaching end of the Prophet's mission. But before the Prophet ﷺ left this world for good, he ﷺ knew that his mission required some final touches, and so in the years 9 and 10 H, he ﷺ personally met with and educated the representatives and leaders of many tribes, thus establishing a strong following that would, after his lifetime, continue to build on and strengthen the foundations of Islam in the Arabian Peninsula and abroad. And then the last of the final touches the Prophet ﷺ had to make in order to complete his mission involved spiritual and religious advice to his Companions ﷺ during the farewell pilgrimage – advice that focused on reminding them of their duty to adhere to the teachings of Allah's Book and the Prophet's *Sunnah*.

2) Two Important Lessons for Individuals

a) During his Farewell pilgrimage, the Prophet ﷺ stressed the

^[1] *Saheeh Bukhaaree*, the Book of *Hajj*, chapter, "What He ﷺ would say when He would Return from *Hajj*, 'Umrah, or an Expedition"; *Saheeh Muslim*, chapter, "What He ﷺ would say when He Rode (His Riding Animal) for *Hajj* or for Any Other Purpose"; *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 391); and *Zaad Al-Ma'aad* (1/249).

importance of cutting off all ties with polytheism and, for that matter, with all of the practices and beliefs of the pre-Islamic days of ignorance. The Prophet ﷺ said, "Verily, all of the practices of the pre-Islamic days of ignorance are under my feet and shall be forsaken henceforward. Any blood revenge from the pre-Islamic days of ignorance is now remitted, and the first blood revenge that I will remit is the blood of Ibn Rabee'ah ibn Al-Haarith, who was being nursed among the Banu Sa'd tribe, and was then killed by the Hudhail tribe. And all usury from the pre-Islamic days of ignorance is now remitted, and I will begin by remitting our usury (not his personally, of course, but that which was owed to one of his relatives): all of the usury that is owed to Al-'Abbaas ibn 'Abdul-Muttalib; it is indeed all cancelled." Many of the people that were present during the Farewell pilgrimage had only recently embraced Islam, and some of them were still attached to practices and beliefs that they had cherished when they were polytheists. In his final sermons, the Prophet ﷺ repeated the message that they had to enter into the fold of Islam, not partially, but completely. When a person becomes a Muslim, it is as if he is reborn; his past sins are erased, and he starts a new life in the service and worship of his Lord. One cannot start that new life in earnest until one forsakes the negative aspects – in regard to beliefs and practices – of his past life.

- b) The Prophet ﷺ warned Muslims to refrain from sinning, for sinning is singularly destructive in that it can wreak more harm on an individual than it can on that individual's enemies. Sinning, to be sure, is the root cause of the trials and tribulations of this world. Allah ﷻ said:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

﴿٣٠﴾

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much." (Qur'an 42: 30)

That is the effect of sinning in this world, but the effects of sinning will be much more palpably felt in the Hereafter. The Prophet ﷺ made it clear that, by mentioning sinning, he ﷺ was not referring to the heinous act of returning to the worship of idols. For returning to the worship of idols is not a likely possibility for those whose hearts have been opened up to the belief in pure Islamic Monotheism; such hearts are loath to return to outward forms of polytheism. But even if the Devil cannot convince Muslims to return to idol-worship, he still does not despair, for he knows of other paths of sinning that he can convince them to follow, paths that are dangerous and that lead to destruction and the Hellfire.

3) Important Lessons about How to Develop an Upright and Just Society

a) Islamic brotherhood is the firm rope that links all Muslims; Allah ﷻ said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

“The believers are nothing else than brothers (in Islamic religion).” (Qur’an 49: 10)

And the Prophet ﷺ said, “O people, listen to and understand clearly what I (am about to) say: Know that every Muslim is the brother of his fellow Muslim. Muslims are brothers unto one another. And it is not permissible for a person to take something from his brother other than what his brother gives willingly and with a content heart; so do not wrong your own selves (i.e., your own selves and one another; since a believer is someone who wants for his brother what he wants for himself, the Prophet ﷺ equated ‘your own selves’ with the meaning of ‘one another’).”

And he ﷺ said, “Verily your blood and your wealth and your honour are sacred upon you like the sacredness of this day in this city; and they will remain as such (i.e., sacred) until the day you meet your Lord. And then He will ask you about your deeds. Lo! After I have departed (from this world), do not return to becoming a misguided fold, with some of you striking the

necks of others among you.”^[1]

- b) In his various farewell sermons, the Prophet ﷺ emphasized the need of looking after the weak and of giving them their rights, since they are not strong enough to take their rights themselves. The Prophet ﷺ cited two examples of weak people, advising Muslims to treat them fairly and kindly: women and slaves. Women were treated inhumanely during the pre-Islamic days of ignorance. Given that abuse of women’s rights was a deep-seated characteristic of pre-Islamic society, the Prophet ﷺ wanted, in his final days, to make sure that Muslim men gave their women their full rights as human beings and as Muslims – rights that are guaranteed in the *Shariah* (in Islamic Law).
- c) Another point that the Prophet ﷺ stressed was the mutual cooperation that should exist between a Muslim government and the general population of citizens. For Islam to prosper and for justice to reign supreme, these two groups of people must help one another to apply the teachings of Islam. It did not matter who a leader was – in regard to his standing in society, his background, or his popularity; what mattered was that he ruled his people by the Qur’an and the *Sunnah*. The tribal system of governance of the pre-Islamic days of ignorance was deeply flawed; for one thing, only people of the highest lineage could lead a tribe; it was unheard of that a common person – never mind a middle class citizen, and completely forget someone who had once been a slave – could rise to the position of leadership in his tribe. With the advent of Islam, it was not the person with the best lineage who was chosen to lead his people, but the person who was best qualified – the person who had experience, knowledge, and an upright character. It is for these reasons that the Prophet ﷺ gave an example of a slave, saying that people had to obey their ruler even if he was an Abyssinian slave.

The Prophet ﷺ clearly delineated the relationship that should

^[1] *Saheeh Muslim*, the Book of *Hajj* (1218).

exist between a ruler and his people: They had to obey him as long as he ruled by the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ; if he deviated from ruling by those two sources, then the people had every right, and even an obligation, not to obey him. A ruler is a representative of his people: He rules according to the laws of Islam on their behalf.

- d) Because racism was firmly ingrained in the minds of some Arabs, the Prophet ﷺ called attention to the inherent equality of all men. He ﷺ said, "An Arab is not superior to a foreigner, nor is a foreigner superior to an Arab. The white man is not superior to the black man, nor is the black man superior to the white man. The only qualities that make any of these people superior to any other of these people are piety and righteousness. All people are from Adam, and Adam was created from clay."^[1] Here, the Prophet ﷺ underlined the universal rule that race, colour, and nationality do not factor into one's superiority over another person; the only, and I repeat, the only yardstick by which a person's superiority can be measured is the yardstick of piety, so that a person becomes superior over other people when he is more pious than they are, when his character is more upright, when he fears Allah to a greater degree, when he does better deeds, and when his faith is stronger.^[2]
- e) In his sermons, the Prophet ﷺ made it clear that there are only two sources of legislation in Islam: the Noble Qur'an and the *Sunnah* of the Prophet ﷺ (without going into too much detail, it is sufficient to say that *Ijmaa'* and *Qiyaas* are not so much sources as they are extensions of the two sources of legislation in Islam). Since he was about to leave this world, the Prophet ﷺ wanted to provide people with clear guidelines –guidelines on how to govern themselves, their families, and society, in all situations, and particularly in the case of a disagreement. To

^[1] Refer to *Musnad Ahmad* (3/411), and the chain of this narration is authentic; to *Mujma' Az-Zawaa'id* by Al-Haithamee, and the narrators of this *Hadeeth* are all narrators of *As-Saheeh* (Of *Saheeh Bukhaaree* or *Saheeh Muslim*).

^[2] Refer to *Al-Mausoo'ah Fee Samaahatul-Islam* by 'Urjoon (2/876).

emphasize his point, the Prophet ﷺ guaranteed that, so long as someone adhered closely to the teachings of the Qur'an and *Sunnah*, he would not go astray. And the Prophet ﷺ did not direct this message to his Companions ﷺ only, nor did he ﷺ direct it exclusively to the people of his era; rather, he ﷺ directed this message to all peoples of all places and all times. The development of civilization, technological advancement, new world orders - none of these or other developments could change the timeless reality that the teachings of the Qur'an and *Sunnah* are binding on all people until the Day of Resurrection; not only are they binding, but their application will always remain in the best interests of mankind. And regardless of what the enemies of Islam might claim, the application of the teachings of Islam will always remain suitable to an ever-changing world. Given that the Prophet's intended audience was all people of all places and all times, it was extremely appropriate that, during his Farewell sermons, he ﷺ did not say, 'O believers,' or, 'O Muslims,' or, 'O pilgrims'; no, instead he ﷺ resorted to the more universal, 'O people,' which was appropriate in his final sermon considering the fact that he ﷺ was sent to all of mankind, and that he ﷺ was sent as a mercy to all human beings.

Thus the Prophet ﷺ mentioned both the disease and the cure, the disease being ignorance coupled with misguidance, and the cure being adherence to the teachings of the Qur'an and the *Sunnah*. The Prophet ﷺ said, "After I leave you, you will never be misguided as long as you closely adhere to (two things) that I have left among you: The Book of Allah and my *Sunnah*."

4) Four Approaches to Teaching During the Farewell Pilgrimage:

a) Practically Demonstrating the Thing or Practice that is Being Taught:

The Prophet ﷺ taught his Companions ﷺ the rites of *Hajj* at times with words and sermons, but primarily through practical demonstrations; and it is for this reason that the Prophet ﷺ said

to them, "Take from me your rites (of *Hajj*)," or in other words, "Listen to what I say, observe what I do, and then do the same yourselves." So, for example, the Prophet ﷺ did not say (at least according to the above-mentioned narration) to the Quraish that they could continue to stand at Mash'ar Al-Haraam while all other pilgrims stood at 'Arafah; nor did the Quraish ask him whether they could keep that distinction. He ﷺ simply did, and they simply observed: He ﷺ simply walked by Mash'ar Al-Haraam and went straight to 'Arafah, while they observed him doing that and realized, in the process, that the rites of their *Hajj* would, from that time onward, be like the rites of all other pilgrims.

From this method of teaching Muslim preachers and educators can learn an important lesson: Perhaps not always, but at least sometimes, it is appropriate to teach people about their religious duties with a practical demonstration. Such demonstrations, or presentations, stimulate not just the sense of hearing, but the sense of sight as well. Students are thus more likely to understand and memorize the particular lesson that is being taught. This method, though not appropriate to all topics, is at least appropriate to the teaching of topics such as: how to perform ablution, how to pray, and how to correctly recite the Qur'an. It is not enough, then, to give a lecture to young Muslims or new Muslims about how to pray; a teacher needs also to pray in front of them in the form of a presentation.

b) Repeating the Contents of a Sermon More than Once

Some of today's preachers have become obsessed with the idea of receiving praise from their audiences; they thus feel the need to display their innovativeness and eloquence in their sermons. It is anathema to them to repeat the same lecture or sermon twice; every sermon has to be new and has to cover a topic in a groundbreaking fashion. Such preachers have taken matters too far; eloquence in religious sermons is desirable, and so is variety, but the latter quality is desirable only up until a certain limit. Foremost in the mind of every preacher should be the desire to

benefit his audience, and not to beguile them with his oratory genius. Therefore, his sermons should focus on the needs of his audience, and it is very often the case that the same message needs to be repeated to an audience over and over again in various sermons. This might not always be the case, but it certainly applies to important topics.

People are forgetful by nature; furthermore, most people, by their very nature, benefit from a sermon for only a short period of time, and then they return to their previous ways. The ideal state of a believer is that he is always growing spiritually, always applying new teachings of the religion, while maintaining the deeds he previously performed. The reality of many people, however, is different; a preacher cannot deliver a sermon and then entrust the people to apply what he taught them. Like a patient whose illness requires many follow-up sessions, the average person needs various follow-up sessions with his religious instructor, for it is through constant reminders that his instructor can make sure that he is completely cured of misguidance.

How often a preacher repeats a particular sermon is left to his discretion; he must consider the needs of his audience, appraise their spiritual growth, and teach them based on their religious development. In his Farewell sermons, the Prophet ﷺ taught us that students can best absorb a lesson through repetition. As we have noted earlier, the Prophet ﷺ repeated similar messages in the various sermons he ﷺ delivered during his Farewell pilgrimage; true, the exact wording of those sermons might have been different, but the message was the same. The Prophet ﷺ did not repeat everything, but only those topics that he ﷺ wanted to emphasize.

c) **“Let the One Who is Present Convey (this Message) to the One Who is Absent”**

The Prophet ﷺ said this to his audience during the Farewell pilgrimage, advising them that, as Muslims, they should cooperate with one another and help one another to grow spiritually. He ﷺ explained that a person who hears knowledge

second-hand might, in some cases, understand that knowledge better than a person who hears it directly from a teacher – in the case of the Companions ﷺ, directly from the Prophet ﷺ. Thus it is the duty of a teacher not just to impart knowledge to his students, but also to encourage them to disseminate that knowledge to others. A teacher or preacher would do well, therefore, to end an important lesson or lecture by reminding his students of their duty to pass on their newly-acquired knowledge to others.^[1]

d) Drawing the Attention of Students

One of the most difficult of tasks for any teacher is engaging and then holding the attention of his students. The minds of students instinctively wander; it requires hard work on their part to focus on a lesson. A teacher can help them to focus by drawing their attention towards his lesson and away from other matters; this does not mean that a teacher has to resort to histrionics to grab their attention; it only means that he has to know his students and then use that knowledge accordingly to keep them focused on the knowledge he is imparting to them. The Prophet ﷺ illustrated a wonderful example of how to captivate an audience when he ﷺ asked his Companions ﷺ what day it was, what month it was, and what city they were in. After each of these questions, he ﷺ paused, adding the element of suspense to his sermon. The audience was drawn in to his sermon; each person knew the simple answers to the mundane questions they were being asked, and each person eagerly waited for what all of the questions were leading to; thus they became focused on what he ﷺ was saying, and all other thoughts were erased from their minds. Scholars, teachers, and preachers should use this and similar approaches in order to keep their audience focused, especially in this day and age, when the average attention span is becoming shorter and shorter as the years go by – obviously, television, movies, and the Internet are the main culprits of this dilemma. Today, more than ever, the Muslim educator needs to be aware of the most effective methods of teaching, and he must then implement those methods.

^[1] *Saheeh Bukhaaree*, the Book of Knowledge, *Hadeeth* number: 67.

5) Some Legal Rulings that are Derived from the Farewell Pilgrimage

Many legal rulings were legislated during the Farewell pilgrimage; most of them had to do with the rites of *Hajj* itself, but a fair number of them were about other topics, topics which were clarified in the sermons that the Prophet ﷺ delivered throughout his pilgrimage. It is for this reason that scholars consider the Farewell pilgrimage to be of great importance; they often cite the rulings that were legislated during the pilgrimage in books of *Hadeeth* and Islamic jurisprudence. And some scholars have even dedicated entire books to the Farewell pilgrimage. Given the scope of this work, it is not feasible to discuss here all of the legal rulings that were legislated or clarified during the Farewell pilgrimage; nonetheless, here are a few examples:

a) It Being Recommended for a Pilgrim not to Fast on the Day of 'Arafah

Maimoonah bint Al-Haarith ؓ, one of the Prophet's wives, said, "Verily, the people were not sure whether the Messenger of Allah ﷺ was fasting on the Day of 'Arafah. So in order to ascertain that information, I sent a container of milk to him while he was standing at the Mauqif (at 'Arafah). He ﷺ drank from it, and the people watched as he did so."^[1]

b) The Death of a Pilgrim

When a pilgrim dies, the procedure of his burial is different from that of other people. Ibn 'Abbaas ؓ said, "While a man was with the Messenger of Allah ﷺ at 'Arafah, he fell off of his riding animal, and as a result of the impact, he died instantly. News of what happened to him was mentioned to the Prophet ﷺ, who said, "Wash him with water and *Sidr* (a plant whose leaves are dried and are then used for purification purposes), and enshroud him in two

^[1] *Saheeh Bukhaaree*, the Book of Fasting, chapter, "Fasting on the Day of 'Arafah," *Hadeeth* number: 1989; and *Saheeh Muslim*, The Book of Fasting, chapter, "It Being Recommended for the Pilgrim not to Fast on the Day of 'Arafah."

garments. But do not apply any perfume to him, and do not cover his head, for indeed, he will be making the *Talbiyyah* (i.e., the invocation that a pilgrim repeats over and over again throughout his pilgrimage) upon being resurrected on the Day of Resurrection."^[1]

c) Is it Permissible to Perform *Hajj* on Behalf of Someone Else?

Ibn 'Abbaas ؓ said, "Al-Fadl ibn 'Abbaas was sitting behind the Messenger of Allah ﷺ (on his riding animal), when a woman from the Khuth'um tribe came to them. Al-Fadl began to look at her, and she began to look at him. The Prophet ﷺ then turned Al-Fadl's face, so that it was turned away from her. She said, 'O Messenger of Allah, by the time Allah made the duty of *Hajj* compulsory upon his slaves, my father was already a very old man; he cannot even remain firmly seated on a riding animal (i.e., he is so weak and old that, if he tries to sit on a riding animal, he will fall off). So should I perform *Hajj* on his behalf?' The Prophet ﷺ said, 'Yes,' and this took place during the Farewell pilgrimage."^[2]

d) The Methodology of Making Matters Easy Upon People

'Abdullah ibn 'Amr ibn Al-'Aas ؓ said, "The Messenger of Allah ﷺ was in a stationary position upon his riding animal, when the people (gathered around him and) began to ask him questions. One person said, 'O Messenger of Allah! Verily, I did not remember that the pelting (of the *Jamaraat*) should take place before the slaughtering (of a sacrificial animal), and so I ended up slaughtering before I pelted (the *Jamaraat*).' The Messenger of Allah ﷺ said, 'So go and pelt (the *Jamaraat*), and there is no sin upon you.' Another person then said, 'Verily, I did not remember that the slaughtering should take place prior to the shaving (of my head), and so I shaved my head before slaughtering (a sacrificial

^[1] *Saheeh Bukhaaree*, the Book of Funerals, chapter, "Enshrouding the Deceased in Two Garments," *Hadeeth* number: 1265.

^[2] *Saheeh Bukhaaree*, the Book of *Hajj*, chapter, "It Being Compulsory to Perform *Hajj*, and the Virtues of *Hajj*," *Hadeeth* number: 1513; and *Saheeh Muslim*, the Book of *Hajj*, chapter, "Performing *Hajj* on Behalf of Someone Who Can't Because of a Chronic Illness, Old Age, Death, or Some Other Similar Reason."

animal).’ The Prophet ﷺ said, ‘Then slaughter (a sacrificial animal), and there is no sin upon you.’ Regarding whatever I heard him being asked that day, in terms of what a person forgot or was ignorant of, and more specifically in terms of doing certain rites before other rites and other similar issues, the Messenger of Allah ﷺ said each and every time, ‘Do (such and such), and there is no sin upon you.’”

These are just a few of the many rulings that were clarified during the Farewell pilgrimage. If the reader wishes to refer to a detailed study of the Prophet’s Farewell pilgrimage, he would do well to consult what Al-Albaanee (may Allah have mercy on him) wrote on the subject. In an organized manner, he listed seventy-two issues whose rulings were either legislated or clarified during the Farewell pilgrimage.^[1] Another valuable reference work on the subject is *Al-Wasiyyah An-Nabawiyyah Lil-Ummah Al-Islaamiyyah*, by Dr. Faarooq Hamaadah.

6) The Names that were Given to the Different Days of Hajj

Each of the days of Hajj was given a name, one that was appropriate to the significance of that particular day. For example, the seventh day of Dhil-Hijjah was called the “Day of *Az-Zeenah*.” *Az-Zeenah* means adornment, and the seventh of Dhil-Hijjah was named thus because it was the day during which sacrificial animals were adorned.

The eighth of Dhil-Hijjah was named the “Day of *At-Tarwiyyah*,” *Tarwiyyah* meaning to irrigate or to supply with water; the name was fitting because, on the eight of Dhil-Hijjah, pilgrims would provide drink for their camels, and would fill up their water containers for the upcoming days, since in those times the stopping places of Hajj – such as ‘Arafah and *Muzdalifah* – were devoid of springs and wells. Today, there is plentiful water in all of those places, and all praise is for Allah.

The ninth of Dhil-Hijjah is called the “Day of ‘Arafah,” for the

[1] Refer to *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 683).

obvious reason that pilgrims spend much of that day in 'Arafah. The tenth of Dhil-Hijjah is known by three names: "The Day of *An-Nahr* (i.e., of slaughtering, for it is the day upon which pilgrims slaughter sacrificial animals)," "The Day of *Al-Adha*," and, "The Day of *Al-Hajj Al-Akbar*."

The eleventh of Dhil-Hijjah is called the "Day of *Al-Qarr*"; *Al-Qarr* means settling down, and on the eleventh day pilgrims settle down in one place; the eleventh of Dhil-Hijjah, which is one of the first days of *At-Tashreeq*, is called the "Day of *Ar-Ru'ooos*." The second day of *At-Tashreeq*, or the twelfth of Dhil-Hijjah, is called the "Day of the First Departure," for on that day it is permissible for pilgrims to leave early and return to Makkah. The third day of *At-Tashreeq*, or the thirteenth of Dhil-Hijjah, is called the "Day of the Second Departure," since on that day the rest of the pilgrims depart from Mina. Allah ﷻ said:

﴿وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾﴾

"And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him." (Qur'an 2: 203)

The Prophet's Final Illness And His Subsequent Death

Through the grace and permission of Allah, people who have pure souls are sometimes able to see glimpses of things on the other side of the curtain that separates the seen world from the unseen world. People with pure hearts sometimes have the prescience to make educated guesses about the future. And people who have minds that radiate with the light of faith sometimes are so tuned in to what happens around them and to the universal laws by which Allah ﷻ governs this universe that every day events of life reveal to them things that other people are blind to. These were all qualities that the Prophet ﷺ possessed in ample degree.^[1]

Certain Verses of the Qur'an confirm the humanness of the Prophet ﷺ, making clear that, like all other human beings, previous Prophets ﷺ included, he would taste death and experience its painful pangs. The Prophet ﷺ sensed from certain Verses of the Qur'an that were revealed late in his life that the time of his death was approaching. And in certain authentically related *Ahaadeeth*, the Prophet ﷺ referred to his death, sometimes explicitly and other times only implicitly. When he ﷺ implicitly referred to his death, only a few Companions ﷺ, such as Abu Bakr ﷺ, Al-'Abbaas ﷺ, and Mu'aadh ﷺ, understood that he ﷺ was alluding to his death.

^[1] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/587).

Verses Of The Qur'an And Ahaadeeth That Signaled The Imminent Death Of The Prophet ﷺ

Verses of the Qur'an

1) 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)

In his *Tafseer*, Imam Al-Qurtubee (may Allah have mercy on him) said, “In this Verse, Allah ﷻ notified all people that Prophets never remain among their people indefinitely; on the contrary, they die and part from their people. Nonetheless, even after a Messenger ﷺ dies or is killed, it remains compulsory upon people to adhere closely to the laws and teachings he came with.”^[1]

2) Allah ﷻ said:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَمِيَّتُونَ ﴿٣٠﴾﴾

“Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die.” (Qur'an 39: 30)

Ibn Katheer (may Allah have mercy on him) said, “This is one of the Verses that Abu Bakr ؓ cited after the death of the Prophet ﷺ to prove to the people that the Prophet ﷺ had in fact died.”^[2]

3) Allah ﷻ said:

^[1] Refer to *Tafseer Al-Qurtubee* (4/222).

^[2] Refer to *Tafseer Ibn Katheer* (4/53).

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مَّتَّ فَهُمُ الْخَالِدُونَ ﴿٣٤﴾﴾

“And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?” (Qur’an 21: 34)

Allah ﷻ then followed up this Verse by making it clear that death is the Divinely Preordained end of all created beings:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾﴾

“Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.” (Qur’an 21: 35)

All of the previous Verses explicitly refer to the Prophet’s death, and then there are other Verses that indirectly refer to the inevitability of his death.

4) Allah ﷻ said:

﴿وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾﴾

“And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all, i.e., good) so that you shall be well-pleased.” (Qur’an 93: 4, 5)

5) Allah ﷻ said:

﴿كُلُّ مَن عَلَيْهَا فَانٍ ﴿٣٦﴾ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٣٧﴾﴾

“Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever.” (Qur’an 55: 26, 27)

6) Allah ﷻ said:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾﴾

“Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.” (Qur’an 28: 88)

Each of the aforementioned Verses makes it clear that, without exception, all of the inhabitants of earth must experience death.

7) Allah ﷻ said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." (Qur'an 5: 3)

When this Verse was revealed, 'Umar ؓ began to cry. And when he ؓ was asked, "What makes you cry?" he ؓ said, "Verily, whenever something reaches the point of completion, it has nowhere to go but down!" It was as if 'Umar ؓ sensed that the above-mentioned Verse signaled the imminent death of the Prophet ﷺ.

8) Allah ﷻ said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah), and you see that the people enter Allah's religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)

When 'Umar ؓ asked Ibn 'Abbaas ؓ about the meaning of the first Verse of this Chapter, Ibn 'Abbaas ؓ told him that it was alluding to the imminent death of the Prophet ﷺ. 'Umar ؓ then said, "What you understand from this Verse and what I understand from this Verse is one and the same thing."^[1] According to At-Tabaraanee's narration of this story, Ibn 'Abbaas ؓ said, "With the revelation of this Verse, the

[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4430).

announcement of the Prophet's death was made to the Prophet ﷺ himself. He ﷺ then worked harder than ever before to perform deeds for the Hereafter."^[1]

Ahaadeeth that Signaled the Imminent Death of the Prophet ﷺ

- 1) 'Aishah ؓ said, "I and the rest of the Prophet's wives stayed with the Prophet ﷺ, and not a single one of us left him (perhaps she ؓ was referring to when the Prophet ﷺ fell ill, and Allah knows best). Faatimah ؓ then approached (us), and no, by Allah, the manner in which she walked was no different from the manner in which the Prophet ﷺ walked. When the Prophet ﷺ saw her, he ﷺ welcomed her, saying, 'Welcome, O my daughter.' He seated her to his right - or to his left - and then proceeded to whisper a secret to her; she began to cry. He ﷺ then whispered another secret to her, and she began to laugh. I said to her, 'Out of all people, the Prophet ﷺ chose to impart a secret specifically to you, and yet you are crying!' When she stood up (to leave), I said to her, 'Inform me about the secret he told you.' She said, 'I will not divulge the secret of the Messenger of Allah ﷺ.' When he ﷺ died, I said to her, 'Based upon the right I have over you, I am asking you to inform me (about the secret he ﷺ told you).' Faatimah ؓ said, 'As for now (i.e., since he ﷺ is now dead), yes (I will inform you about it). As for the first secret, he ﷺ said to me: Verily, Jibreel would review the Qur'an with me once a year, but this year he has gone over it with me twice. That, in my view, can only mean the nearness of my death. So fear Allah and be patient, for I am indeed an excellent predecessor for you. That is when I cried. He ﷺ then told me another secret, saying: Are you not pleased to be the chief woman of all female believers,

^[1] Refer to *Mujma' Az-Zawaaid* (9/26); to *Al-Kabeer* and *Al-Ausat* by At-Tabaraanee. One of At-Tabaraanee's narrations of this *Hadeeth* contains narrators who were all narrators of *As-Saheeh* (Of *Saheeh Bukhaaree* or *Saheeh Muslim*).

or the chief woman of all of the female believers of this nation? And that is when I laughed.”^[1]

This *hadeeth* categorically proves that the Prophet ﷺ knew about the nearness of his death, and he ﷺ intimated that knowledge to one person only – his daughter, Faatimah ؓ. No other Muslim shared that knowledge with Faatimah ؓ until after the death of the Messenger of Allah ﷺ.^[2]

2) Although the Prophet ﷺ explicitly and openly spoke about his death exclusively to Faatimah ؓ, he ﷺ did, while addressing others, hint to his death on more than one occasion. For example, Jaabir ؓ said, “On the Day of *An-Nahr*, I saw the Prophet ﷺ pelting (the Jamaraat) while he ﷺ was seated on his riding animal, and he ﷺ would be saying all the while, ‘Take your rites (of *Hajj*) from me, for indeed, I do not know: Perhaps this *Hajj* will be my last *Hajj*.’^[3] Commenting on this *Hadeeth*, Imam An-Nawawee (may Allah have mercy on him) said, “The Prophet ﷺ was hinting at his farewell and was informing them about the nearness of his death; for these reasons, he ﷺ was simultaneously encouraging them to concentrate on receiving knowledge from him and to take full advantage of the opportunity of accompanying him.”^[4]

And Ibn Rajab (may Allah have mercy on him) said, “Towards the end of his lifetime, he ﷺ often alluded to the nearness of his death. For example, when he ﷺ delivered a sermon during his Farewell pilgrimage, he ﷺ said to the people, “Take from me your rites (of *Hajj*), for perhaps I will not meet you again after the end of his year. In this manner, he ﷺ began to bid farewell to the people – which is why they called it, ‘The Farewell pilgrimage.’”^[5]

^[1] *Saheeh Bukhaaree*, the Book of Asking Permission (6285, 6286); and *Al-Manaaqib*, chapter, “The Signs of Prophethood in Islam.”

^[2] Refer to *Maradun-Nabee ﷺ Wa-Wafaatihi* (pg. 35).

^[3] *Saheeh Muslim*, the Book of *Hajj* (1297).

^[4] Refer to *Sharh An-Nawawee 'Ala Saheeh Muslim* (9/45).

^[5] Refer to *Lataaif Al-Ma'aarif* (pg. 105).

- 3) Abu Sa'eed Al-Khudree ؓ gave an account of a sermon that the Prophet ﷺ delivered during the illness that ended in his death. In that sermon, the Prophet ﷺ said, "Verily, Allah gave a servant of His a choice between this world and what He has with him (in terms of rewards), and that servant chose what is with Allah." Almost nobody in the audience recognized the fact that the Prophet ﷺ was referring to himself: he ﷺ was the servant in the story. I say almost nobody because there was one person who did understand the implications of the story, and that was Abu Bakr ؓ. When the Prophet ﷺ said that the servant chose what is with Allah, Abu Bakr ؓ began to cry. And everyone around him couldn't understand why he ؓ had suddenly become so melancholy. Abu Sa'eed ؓ later mused, "The Messenger of Allah ﷺ was the one who was being given the choice, and Abu Bakr ؓ was the most knowledgeable person among us."^[1]
- 4) Al-'Abbaas ibn 'Abdul-Muttalib ؓ, the Prophet's uncle, said, "In a dream I saw, it was as if the earth was being drawn to the sky by tight and strong ropes. I informed the Prophet ﷺ about my dream, and he ﷺ said, 'That is the death of your nephew.'^[2]
- 5) Mu'aadh ibn Jabal ؓ related that, when the Prophet ﷺ sent him to Yemen, he left Al-Madeenah riding his mount; meanwhile, the Prophet ﷺ walked alongside him, accompanying him until he left Al-Madeenah in order to discuss some important matters with him and to bid him farewell. The Prophet ﷺ said, "O Mu'aadh, perhaps you will not meet me again after this year, and perhaps you will pass by my grave and my *Masjid*." Mu'aadh ؓ began to cry, for the obvious reason that he ؓ felt

^[1] *Saheeh Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3654; and *Saheeh Muslim*, the Book of the Companions' Virtues, *Hadeeth* number: 2382.

^[2] Refer to *Al-Bazaar* (1/397); to *Kashf Al-Astaar* (844); *Mujma' Az-Zawaa'id* (9/24); and to *Al-Haithamee*. *At-Tabaraanee* related it as well, and all of the narrators of his narration are trustworthy.

sad over the prospect of never seeing the Prophet ﷺ again in this world. The Prophet ﷺ said, "O Mu'aadh, do not cry, for indeed, crying is from the *Shaitaan* (the Devil)."^[1]

The Final Illness Of The Messenger Of Allah ﷺ

The Early Stages of His Ailment

Upon returning from his *Hajj* in the month of Dhil-Hijjah, the Messenger of Allah ﷺ remained in Al-Madeenah for the rest of the month and for the months of Al-Muharram and Safar of the year 10 H. He ﷺ quickly began to mobilize a huge army, and he ﷺ appointed Usaamah ibn Zaid ibn Haarithah ؓ to be its leader, ordering him to lead his army to the lands of Al-Balqaa and Palestine.

Many prominent Companions ؓ from both the *Muhaajiroon* and the *Ansaar* were a part of Usaamah's army. Some people in the army took issue with the Prophet's appointment of Usaamah ؓ as their leader; at the time, Usaamah ؓ was only eighteen years old. They were not content that such a young and inexperienced person – not to mention the fact that he was the son of a freed slave, which was still an issue for some who had only recently embraced Islam – was leading them, when more prominent members of the *Muhaajiroon* and *Ansaar* would be common troops under his command. In regard to their complaining, it should be noted that the likes of Abu Bakr ؓ and 'Umar ؓ were also members of the army.

The Prophet ﷺ did not accept their arguments, explaining to them that their complaints were unfounded. He ﷺ said, "If they call into question his leadership, then they had previously called into question the leadership of his father: And by Allah, he was most worthy and deserving of assuming his role as leader; and he

^[1] Refer to *Musnad Ahmad*, the *Musnad* of the *Ansaar*, the *Hadeeth* of Mu'aadh ibn Jabal ؓ; and to *Mujma' Az-Zawaa'id* (9/22). And Al-Albaanee (may Allah have mercy on him) declared this *Hadeeth* to be authentic in *As-Silsilah As-Saheehah* (2497).

was among the most beloved of people to me. And verily, with him gone (for Zaid ؓ died in the Battle of Mo'tah), his son is now among the most beloved of people to me."^[1] As the members of Usaamah's army were preparing for the upcoming expedition, the Prophet ﷺ became sick with an ailment that was to be his last in this world. The following are some of the events that took place from the time he ﷺ became sick until he died.

1) The Prophet ﷺ Visits Al-Baqee' and the Martyrs of Uhud

Abu Muwaihahah ؓ, the freed slave of the Messenger of Allah ﷺ, reported that late one night, the Messenger of Allah ﷺ said to him, "O Abu Muwaihahah, I have indeed been commanded to ask forgiveness for the people of Al-Baqee' (Al-Baqee' is the graveyard of Al-Madeenah), so come along with me. Abu Muwaihahah ؓ accompanied the Prophet ﷺ, and when they were in the midst of the graves of Al-Baqee', the Prophet ﷺ said, "Peace be upon you, O people of these graves.... Trials have come like pieces of the dark night; the last of them follows the first of them, and the last of them is more evil than the first."

Walking closer towards Abu Muwaihahah ؓ, the Prophet ﷺ said, "O Abu Muwaihahah, I have indeed been given (the choice of having) the keys of the treasures of this world and deathlessness in it, after which I will have Paradise. I was given a choice between that and between meeting my Lord and (entering) Paradise."

Abu Muwaihahah ؓ said, "May my father and mother be sacrificed for you, take the keys of the world, deathlessness in it, and then Paradise." The Prophet ﷺ said, "No, by Allah, O Abu Muwaihahah ؓ, I have indeed chosen to meet with my Lord and (to enter) Paradise." The Messenger of Allah ﷺ then invoked Allah ﷻ to forgive the people of Al-Baqee, after which he ﷺ left. The Prophet ﷺ then fell ill with the sickness that led to his death.

^[1] *Saheeh Bukhaaree*, the Book of the Virtues of the Prophet's Companions, chapter, "The Virtues of Zaid ibn Haarithah," *Hadeeth* number:3730; and *Saheeh Muslim*, the Virtues of the Companions, chapter, "The Virtues of Zaid ibn Haarithah ؓ and Usaamah ibn Zaid ؓ.

In another *Hadeeth*, 'Uqbah ibn 'Aamir Al-Juhanee ؓ said, "Verily, the Messenger of Allah ﷺ prayed over those that died at Uhud, eight years after (their deaths); this meant that he ﷺ was in the process of bidding farewell to both the living and the dead. The Prophet ﷺ then climbed the pulpit and said, "Verily, I am a predecessor before you, and I am a witness over you. Verily, your appointment (with me) is the Basin (the basin of the Prophet ﷺ on the Day of Resurrection; believers will go to it on that Day and drink from it; and we ask Allah to make us among those who drink from it on that Day). Verily, I am looking at it (at the Basin) while I am standing right her. And verily, I do not fear for you the possibility that you will associate partners with Allah in worship; rather, I fear for you in another sense: that you will compete with one another for the world (its pleasures and riches)." 'Uqbah ؓ, the narrator of this *Hadeeth*, later said, "And that was the last time I looked upon the Messenger of Allah ﷺ."^[1]

2) The Prophet ﷺ Asks His Wives for Permission to be Nursed in the Apartment of 'Aishah ؓ

'Aishah ؓ reported that, when the pain of the Prophet's illness worsened and he ﷺ became extremely weak, he ﷺ asked his wives for permission to be treated in her apartment. After they granted him their permission, the Prophet ﷺ went out, dragging his feet on the ground, while two men, one on each side, helped him get to 'Aishah's apartment. It is related that one of the two men was 'Abbaas ؓ and the other was 'Alee ibn Abee Taalib ؓ.

After the Prophet ﷺ entered 'Aishah's apartment his pain worsened, and he ﷺ said, "Pour seven canteens (of water) over me, and use canteens whose seals have not been broken. Perhaps I will (go out and) advise the people." He ﷺ was then helped into a makeshift bathtub that belonged to Hafsah ؓ, after which water was poured onto him from those canteens.

^[1] Refer to *Saheeh Bukhaaree*, the Book of Funerals (1344); to the Book of *Al-Maghaazee*, chapter, "The Battle of Uhud"; to *Saheeh Muslim*, the Book of Virtues, chapter, "Affirming the Existence of the Prophet's Basin"

The Prophet ﷺ then went out to the people, led them in prayer, and delivered a sermon to them.^[1] 'Aishah ؓ later said, "I have never seen a man who was in as much pain as was the Messenger of Allah ﷺ."^[2] 'Abdullah ibn Mas'ood ؓ said, "I entered upon the Messenger of Allah ﷺ at a time when he ﷺ was experiencing a great deal of pain as a result of his illness. Touching him with my hand, I said, 'O Messenger of Allah, you are made to suffer a great deal of pain during your illness.' The Messenger of Allah ﷺ said, 'Yes, I am made to suffer as much pain as two men among you are made to suffer.' I said, 'That is because you are rewarded twice (for the pain you experience).' The Messenger of Allah ﷺ said, 'Yes,' and he ﷺ then said, 'Whenever any Muslim is afflicted with harm, whether it be an illness or anything else, Allah sets down from him his sins, just as a tree sheds its leaves.'"^[3]

Some Of The Things The Prophet ﷺ Said During His Last Days

1) What He ﷺ Said about the *Ansaar*

On one of the days during which the Prophet's condition worsened, Al-'Abbaas ؓ was walking outside and passed by a number of *Ansaaree* men. Seeing that they were all crying, Al-'Abbaas ؓ stopped and asked them, "Why are you crying?" They said, "We remembered how we used to sit with the Messenger of Allah ﷺ." Al-'Abbaas ؓ then visited the Prophet ﷺ. And while Al-'Abbaas ؓ was with him, he ؓ informed him about his earlier encounter with the *Ansaaree* men.

^[1] *Saheeh Bukhaaree*, the Book of Ablution (198); the Book of *Al-Maghaazee*, chapter, "The Illness and Death of the Prophet ﷺ."

^[2] *Saheeh Bukhaaree* (5646) and *Saheeh Muslim*, chapter, "The Reward a Believer Receives for an Illness, for Grief He Suffers, or for Anything Similar, even for the Thorn that Pricks Him."

^[3] *Saheeh Bukhaaree*, the Book of Illness (5647); and *Saheeh Muslim*, chapter, "The Reward a Believer Receives for an Illness, for Grief He Suffers, or for Anything Similar, even for the Thorn that Pricks Him."

With a black cloth wrapped around his head, the Prophet ﷺ went outside and climbed the pulpit – and that was to be the last time he ﷺ ever climbed his pulpit. He ﷺ praised Allah ﷻ, glorified him, and said, “I advise you to take care of and be kind to the *Ansaar*, for they are very close to me: I entrust my secrets to them, and I rely upon them in important matters. They have paid what they owed, and all that remains is for them to receive what is owed to them. So accept from those among them who do well, and pardon those among them who do wrong.”^[1]

2) Expelling Polytheists from the Arabian Peninsula, but Allowing Their Delegates to Visit

The Prophet’s condition worsened: In a single day, he ﷺ would lose consciousness many times. Yet in spite of his own situation, he ﷺ remained focused on his mission. He ﷺ wanted to leave this world feeling reassured that the people of his nation were not heading down the path of misguidance. With that purpose in mind, he ﷺ decided to write a detailed document for them, one that they could unite upon and follow. But they argued with one another in his presence – and it is not appropriate for people to argue in the presence of a Prophet. He ﷺ then changed his mind, deciding instead to give them three important commands. The narrator of the *Hadeeth* remembered only two out of those three commands, and they are as follows:

2- Expel all polytheists from the Arabian Peninsula

Allow foreign delegates, regardless of whether they are Muslims or non-Muslims, to visit Arabia, just as I have always allowed them to do so.^[2]

^[1] *Saheeh Bukhaaree*, the Book of the Virtues of the *Ansaar* (3799); and *Saheeh Muslim*, chapter, “From the Virtues of the *Ansaar*.”

^[2] *Saheeh Bukhaaree*, the Book of *Jihaad* and *As-Siyyar*, *Hadeeth* number: 3053; and *Saheeh Muslim*, the Book of *Al-Wasiyyah*, *Hadeeth* number: 1637.

3) The Prohibition of Turning the Grave of the Prophet ﷺ into a Masjid

In different narrations, and with different wordings, the Prophet ﷺ foretold that, after his death, Muslims would follow the ways of Christians and Jews, by making some of the same mistakes that they made. In the final days of his life, the Prophet ﷺ was particularly worried about how Muslims would act beside his grave; he ﷺ knew that Jews and Christians turned the graves of their Prophets into temples and houses of worship, and he ﷺ feared that Muslims would perpetrate the same mistake. And so one of the last things that the Prophet ﷺ said before he died was: "May Allah fight the Jews and Christians: They turned the graves of their Prophets ﷺ into *Masjids*."^[1]

4) Having Good Thoughts about Allah ﷻ

Jaabir ؓ said, "Three days before the Prophet ﷺ died, I heard him say, 'Let no one among you die except while he is having good thoughts about Allah, the Possessor of might and majesty.'"^[2]

5) Final Advice about Prayer and About Giving Charity

Anas ؓ said, "When the moment of death had arrived for the Messenger of Allah ﷺ, this is the advice that he ﷺ gave: prayer (i.e., adhere to it, pray it on time) and that which your right hand possesses.' And when these words could no longer flow forth from his tongue, he ﷺ continued to utter them with a gargling sound in his chest." In this *Hadeeth*, "prayer" has an obvious meaning: The Prophet ﷺ was advising Muslims to adhere to prayer, and to perform it on time. "And that which your right hand possesses," however, has two possible meanings. It can mean: Pay *Zakaat* (the obligatory charity) on the wealth you own. This is a very plausible meaning, since, in revealed texts, the

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 712); to *Saheeh Bukhaaree*, the Book of prayer, *Hadeeth* number: 435; and to *Saheeh Muslim*, the Book of prayer.

^[2] *Saheeh Muslim* (2877).

command to pray is frequently coupled with the command to pay *Zakaat*. This is the other possible meaning: Be kind to the slaves you own, and fulfill all of their rights. This too is a plausible meaning, since, in the Arabic language, when the phrase 'what your right hand possesses' is spoken, the first meaning that comes to mind are male and female slaves. And Allah ﷻ knows best.

6) The True Dream is the Only Thing Left from the Glad Tidings of Prophethood

'Abdullah ibn 'Abbaas ؓ said, "The Messenger of Allah ﷺ removed the screen (that separated him from the people who went to visit him), and I saw that his head was wrapped up (in a cloth); and this took place during the illness that led to his death. He ﷺ said, 'O Allah, have I conveyed?' He ﷺ repeated this question three times, and he ﷺ said, 'Verily, (with my death) nothing remains from the glad tidings of Prophethood (i.e., from the good things that a Prophet experiences during his Prophethood - for instance, revelation) except for the (true) dream. A righteous slave can see it, or someone could see it for him. Lo! I have indeed been forbidden from reciting (the Qur'an) during the bowing and prostrating positions (of prayer). So when you bow (during prayer), glorify Allah. And when you perform prostration, devote yourselves to supplication, for in that position, you are worthy of having your supplications answered.'" [1]

Abu Bakr ؓ Leads The Muslims In Prayer

One day, the Prophet ﷺ became so ill that, when it was time for prayer, and when Bilaal ؓ made the call to prayer, the Prophet ﷺ said, "Order Abu Bakr to lead the prayer." It was said, "Verily, Abu Bakr is a soft-hearted person who is prone to extreme sadness. So if he stands in your place, he will not be able to lead

[1] *Saheeh Muslim*, the Book of prayer, chapter, "It Being Prohibited to Recite the Qur'an During the Bowing and Prostrating Positions of prayer," *Hadeeth* number: 479.

the people in prayer." The Prophet ﷺ repeated the command, and they repeated the same answer; and then for a third time, the Prophet ﷺ repeated the command, and they still gave him the same response. The people who gave him the above-mentioned response were all women; he ﷺ said to them, "Verily, you are like the female companions of Yusuf! Order Abu Bakr to lead the people in prayer."

After Abu Bakr ؓ went out to lead the prayer, the Prophet ﷺ regained a feeling of liveliness, and so he ﷺ went out to attend the congregational prayer; and he walked to the prayer with the help of two men, one to his right and the other to his left. The narrator of this story said, "It was as if I saw his legs dragging along on the ground as a result of the extreme weakness he was feeling." Abu Bakr ؓ wanted to step back, so that the Prophet ﷺ could lead the people in prayer; but the Prophet ﷺ signaled to him that he should remain where he was. The Prophet ﷺ was still being helped along until he ﷺ sat down beside Abu Bakr ؓ. Al-'Amash, one of the narrators of this story, was asked, "So the Prophet ﷺ was praying, Abu Bakr ؓ was following his prayer, and the people were following the prayer of Abu Bakr?" Al-'Amash nodded his head, indicating that, yes: that is exactly how it happened.

The Final Hours Of The Prophet's Life

"The Most Exalted Companionship on High"

Abu Bakr ؓ continued to lead the people in prayer until Monday, when the Prophet ﷺ removed the screen of his apartment just as the Muslims were busy lining up for prayer. While they were praying, he ﷺ lay there, watching them and appreciating how far they had come in recent years. Just as a carpenter gives his work a final look of appraisal, the Prophet ﷺ was looking at the finished products of his many years of toil and sacrifice. And what he ﷺ saw pleased him a great deal, for he ﷺ was looking at people who devotedly performed congregational prayer, regardless of

whether he was there to supervise them or not. The Prophet's heart was content, for he ﷺ achieved with his people that which no other Prophet had achieved before him.

Thus the Prophet ﷺ became reassured that, once he ﷺ died, his Companions ﷺ would continue where he ﷺ left off. Such thoughts filled the Prophet ﷺ with joy, made his face radiate with happiness, and gave him the strength he needed to stand up. Meanwhile, the Companions ﷺ said, "The Prophet ﷺ has removed the screen of 'Aishah's apartment and is looking at us while he is standing up." Furthermore, they saw that the Prophet ﷺ was smiling and laughing. Out of love for the Prophet ﷺ, some people mistook that as a sign of his recovery. They thought that he ﷺ was coming out to lead them in prayer, but he ﷺ signaled to them that they should complete their prayer. He ﷺ then entered the apartment and lowered the screen.^[1]

After the prayer was completed, some Companions ﷺ returned to their daily work and responsibilities. As for Abu Bakr ﷺ, he entered upon his daughter 'Aishah ﷺ and said, "I feel for certain that the Messenger of Allah's sickness has now gone."^[2] Inspired by love for the Prophet ﷺ, Abu Bakr ﷺ spoke these words, but he ﷺ was of course mistaken. The Prophet ﷺ was fatally ill and would soon begin to experience the pangs of death, after which he ﷺ would embark upon his journey to his Lord, the Sublime.

The intensity with which the Prophet ﷺ felt the pangs of death was great indeed. As the Prophet ﷺ was experiencing some of that pain, Usaamah ibn Zaid ﷺ entered upon him. Not able to talk, the Prophet ﷺ began to raise his hands towards the sky and then placed them on Usaamah ﷺ, who understood that the Prophet ﷺ was supplicating for him.

'Aishah ﷺ took hold of the Prophet ﷺ and made him rest his head below her neck. 'Abdur-Rahmaan ibn Abu Bakr ﷺ then entered with a Siwaak stick in his hand. Noticing that the Prophet ﷺ was

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4448.

[2] Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/593).

looking at the Siwaak stick, 'Aishah ﷺ asked, "Shall I take it for you," and the Prophet ﷺ nodded, indicating that, yes, he wanted it. 'Aishah ﷺ took it from her brother and began to chew on it in order to soften it, and she ﷺ then gave it to the Prophet ﷺ, who began to clean his teeth with it in a very complete and beautiful manner. And he ﷺ continued to repeat the words, "The most exalted companionship on high."^[1]

While he ﷺ lay there, with his head resting on 'Aishah ﷺ, he ﷺ would insert his hand in a container of water and then wipe his wet hand over his face, all the while saying, "None has the right to be worshipped but Allah. Verily, death has its agonies." Then, raising and extending his hands to supplicate, he ﷺ would say, "The most exalted companionship on high," until his soul was taken.^[2] According to one account, the Prophet ﷺ would say, "O Allah, help me (patiently) endure the agonies of death."^[3]

And according to another account, 'Aishah ﷺ listened carefully, trying to catch the final words of the Prophet ﷺ as he died; and she ﷺ heard him say, "O Allah, forgive me, have mercy on me, and admit me into the company of the most exalted companionship on high."^[4]

It is also related that Faatimah ﷺ said, "Oh! The distress of my father!" And he ﷺ said to her, "Your father will experience no distress after this day." And when the Prophet ﷺ was being buried, Faatimah ﷺ said to Anas ﷺ, "How can you all be content to pour dirt over the Messenger of Allah!"^[5]

[1] *Saheeh Bukhaaree* (4437) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aishah ﷺ."

[2] *Saheeh Bukhaaree* (4437) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aishah ﷺ."

[3] Refer to *At-Tirmidhee*, the Book of Funerals, *Hadeeth* number: 978; to *Ibn Maajah*, chapter, "What Has Been Mentioned about the Sickness of the Messenger of Allah ﷺ; to the *Musnad* of Ahmad; and to *Mo'jam Al-Kabeer* by At-Tabaraanee.

[4] *Saheeh Bukhaaree* (4440) and *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of 'Aishah ﷺ."

[5] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4462).

How the Prophet ﷺ Parted from this World

When the Messenger of Allah ﷺ parted from this world, he ruled over the entire Arabian Peninsula, and the kings and rulers of foreign lands feared him. His Companions ﷺ, who numbered in the high thousands, were willing to sacrifice themselves, their children, and their wealth for his cause – the cause of Islam. One might suppose then that he ﷺ left behind many assets that had to be distributed among his inheritors, but nothing could be further from the truth. The Prophet ﷺ parted from this world, without leaving behind even a single dinar or dirham, or a male or female servant. In fact, the complete list of his assets was short indeed: his white mule, his weapons, and a piece of land that he had given away as charity.^[1] And his armour was left as collateral with a Jewish man from whom he was forced to borrow thirty *Sa'as* (a single *Sa'a* is equal to eight handfuls of something) of barley in order to feed his family.^[2] That was how the Prophet ﷺ died, even though he could have, had he wanted, ordered for castles to be built for him and for huge quantities of wealth to be given to him from the Muslim treasury. Had he ﷺ asked for any of those things, his Companions ﷺ would have been more than happy to give them to him. But the Prophet ﷺ was not seeking this world or its trifling things; no, he ﷺ longed only for the Hereafter.

The Prophet ﷺ died after midday on Monday, the twelfth of Rabe'ul Awwal, in the year 11 H.^[3] He ﷺ died at the age of sixty-three.^[4] The day of his death was the darkest and saddest day that the Muslims had ever witnessed, just as the day of his birth was the happiest day since the first time the sun shined on earth.^[5]

[1] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4461).

[2] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 403).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (4/223).

[4] *Saheeh Bukhaaree*, the Book of Virtues, chapter, "The Death of the Prophet ﷺ"; and *Muslim*, the Book of Virtues, chapter, "How Old the Prophet ﷺ was on the Day He ﷺ Died," *Hadeeth* numbers: 2348 and 2349.

[5] Refer to *As-Seerah An-Nabawiyyah* by An-Nadawee (pg. 404).

Anas ؓ said, "On the day the Messenger of Allah ﷺ arrived in Al-Madeenah, all things in it became illuminated. And on the day he died, all things in it became dark." After the Prophet ﷺ died, Umm Aiman ؓ cried and was asked why she was crying. She ؓ said, "Verily, I knew that the Messenger of Allah ﷺ was going to die (one day); the only reason why I am now crying is that revelation (which would descend upon the Prophet ﷺ) has been lifted from us."^[1]

The Companions ؓ Collectively Enter into a State of Shock

Ibn Rajab (may Allah have mercy on him) said, "When the Messenger of Allah ﷺ died, the Muslims became shocked, bewildered, and confused. Some of them were stunned and became confused; others sat down and were not even able to stand up; others lost their ability to speak; and yet others were in complete denial, refusing to believe that the Prophet ﷺ had really died (and among this last group was 'Umar ibn Al-Khattaab ؓ)."^[2]

Imam Al-Qurtubee (may Allah have mercy on him) said, "One of the greatest afflictions a person can suffer is an affliction in matters that pertain to religion. The Messenger of Allah ﷺ said, 'When one of you is afflicted by a calamity, then let him remember how he was afflicted with my death, for indeed, that is the greatest of all calamities.' Indeed the Prophet ﷺ spoke the truth. Until the Day of Resurrection, no Muslim can be afflicted with a calamity that is greater than the calamity of the Prophet's death: revelation ceased to descend to earth, and Prophethood became a thing of the past (i.e., no other Prophet would be sent to mankind). After the Prophet's death, the first appearance of evil was the apostasy of many Arabs - an event that signified...the first decline [of the Muslim nation (a decline that 'Umar ؓ referred to when he ؓ said, 'Whenever something reaches completion, it has

^[1] Refer to *Saheeh Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of Umm Aiman ؓ, Hadeeth number: 2454.

^[2] Refer to *Lataaif Al-Ma'arif* (pg. 114).

nowhere to go but down.').”^[1]

Perhaps no one was in more denial than was ‘Umar ibn Al-Khattaab ؓ. He ؓ began to threaten anyone who claimed that the Prophet ﷺ had died. He ؓ said, “He has not died, but rather he has gone to his Lord, just as Moosa ibn ‘Umraan ؑ went, remaining absent from his people for forty nights, after which he ؑ returned to them. By Allah, the Messenger of Allah ﷺ will indeed return (to us), just as Moosa ؑ returned (to his people), and he ﷺ will cut off the hands and legs of those men who claimed that he ﷺ had died.”^[2]

When Abu Bakr ؓ heard about the news of the Prophet’s death, he mounted his horse and rode from his house until the *Masjid*. And without saying a single word to anyone, Abu Bakr ؓ entered the *Masjid*, and then entered upon ‘Aishah ؓ in her apartment. He ؓ then headed straight for the Messenger of Allah ﷺ, who was covered in a garment. Removing the part of the garment that covered the Prophet’s face, Abu Bakr ؓ leaned down, kissed the Prophet ﷺ, and began to cry. He ؓ then said, “May my father and mother be sacrificed for you. By Allah, Allah will not combine two deaths upon you. As for the death that was decreed for you, you have just died it.”^[3] When Abu Bakr ؓ said, “Allah will not combine two deaths upon you,” he ﷺ was refuting ‘Umar ؓ, who was claiming that the Prophet ﷺ would come back to life. Abu Bakr ؓ knew that, even if that was the case, the Prophet ﷺ would still have to die again, which meant that he ﷺ would have to die a total of two deaths; and Abu Bakr ؓ understood that the Prophet ﷺ enjoyed too high of a ranking with Allah ﷻ for that to happen to him.

As Abu Bakr ؓ came out of the *Masjid*, ‘Umar ؓ was speaking to the people, and was still in a fit of rage. Abu Bakr ؓ said, “O ‘Umar, sit down,” after which he ؓ stood up to deliver a sermon to the people. He ؓ praised Allah, glorified Him, and then said,

^[1] Refer to *Tafseer Al-Qurtubee* (2/176).

^[2] Refer to *As-Seerah An-Nabawiyah* by Abu Shohbah (2/594).

^[3] *Saheeh Bukhaaree*, the Book of *Al-Maghaazee* (4452).

“To proceed: Whosoever used to worship Muhammad, then indeed Muhammad has died. And whosoever worships Allah, then Allah is alive and does not die.” He ﷺ then recited this Verse of the Noble Qur’an:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
 أُنْقَلَبْتُمْ 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)

‘Umar ﷺ later said, “By Allah, no sooner did I hear Abu Bakr recite that Verse, than I fell down to the ground, for my two legs could no longer carry me. And I came to know that the Messenger of Allah ﷺ had indeed died.”^[1]

Imam Al-Qurtubee (may Allah have mercy on him) said, “This Verse (as well as this incident) is the strongest proof of Abu Bakr’s bravery, if bravery is defined as having a firm and steadfast heart during times of hardships and calamities. And there was no calamity that was greater than the death of the Prophet ﷺ.... The people said, ‘The Messenger of Allah ﷺ has not died,’ and among them was ‘Umar ﷺ. ‘Uthmaan ﷺ lost the ability to speak, and ‘Alee ﷺ went into seclusion. Utter chaos was on the verge of breaking out, but Abu Bakr ﷺ brought calm to the situation with this Verse.”^[2]

May Allah have mercy on Abu Bakr As-Siddeeq ﷺ, who helped save this nation from many hardships, who solved many of the problems that afflicted Muslims, and who understood the truth on occasions when no one else did - not even ‘Umar ﷺ. As

[1] Saheeh Bukhaaree, the Book of Al-Maghaazee (4454).

[2] Refer to Tafseer Al-Qurtubee (4/222).

Muslims, we should know the status that Abu Bakr ؓ deserves, and we should love him dearly, for loving him is a characteristic of faith, and hating him is a characteristic of hypocrisy.^[1]

The People Choose Abu Bakr ؓ for the Position of *Khaleefah*

We will, *In Sha Allah* (Allah Willing), enter into a full discussion of how Abu Bakr ؓ was chosen for the position of *Khaleefah* when we begin his biography (here the author is obviously referring to another of his books), but suffice it to say that the Muslims agreed to appoint him as their leader in the courtyard of Banu Saa'idah. There was neither dissent nor disagreement; his appointment was unanimously agreed upon by all Muslims.

The Companions ؓ Prepare to Bury the Prophet ﷺ

'Aishah ؓ said, "When they wanted to wash the Prophet ﷺ, they said, 'We do not know whether we should remove his garments (while we wash him) in the same manner as we remove the garments of those who die among us, or whether we should wash him while he is attired in his clothing.' When they disagreed with one another regarding what they should do, Allah ﷻ sent a slumber upon them, so that every single one of them had his chin resting on his chest. Then someone spoke to them from the side of the house, though no one knew who he was; he said, 'Wash the Messenger of Allah ﷺ while he is attired in his clothing.' And so they washed him while he ﷺ was wearing his shirt. They poured water over his shirt, and rubbed him clean with his shirt and not with their hands. Had I known then what I know now, only his wives would have washed him."^[2]

^[1] Refer to *Maradun-Nabee ؓ Wa-Wafaatihi* (pg. 24).

^[2] Refer to *Al-Mustadrak by Al-Haakim* (3/59, 60), who said, "The *Isnaad* of this *Hadeeth* is authentic and fulfills the conditions of Muslim, though neither Bukhaaree nor Muslim related it." Adh-Dhahabee concurred, and Ibn Hibbaan declared it to be authentic. Abu Daawood related it as well in his *Sunan*, in the Book of Funerals. And Abu Daawood said, "There is some strangeness in this *Hadeeth*."

The Prophet ﷺ was enshrouded in three *Suhoolee* garments – and *Suhoolee* here means that they were made in *Suhood*, which was a city in Yemen; his shroud included neither a shirt nor a turban.^[1] The Muslims then prayed over him. Ibn 'Abbaas ؓ said, "When the Messenger of Allah ﷺ died, men were admitting inside, and they prayed over him, one after another, and without an Imam. When they had finished praying over him, the women were admitted inside, and they also prayed over him. Then children were admitted inside, and they too prayed over him. And then finally slaves were admitted inside, and they too prayed over him, one after the other (without an *Imam*). No one led anyone else in the funeral prayer of the Messenger of Allah; rather, everyone prayed individually."^[2]

Ibn Katheer (may Allah have mercy on him) said, "That they prayed individually without any of them leading others among them is a matter that is agreed upon."^[3]

Where the Prophet ﷺ was Buried, Who Buried Him, When He ﷺ was Buried, and a Description of His Grave

The Companions ؓ disagreed about where they should bury the Prophet ﷺ. Some people opined that he ﷺ should be buried beside his pulpit; others said that he should be buried in Al-Baqee', the graveyard of Al-Madeenah; and one person said that he ﷺ should be buried in his place of prayer.^[4] But then Abu Bakr ؓ came and ended the dispute by presenting them with a clear proof. Both 'Aishah ؓ and Ibn 'Abbaas ؓ reported that, when the Messenger of Allah ﷺ died, people disagreed about where he ﷺ should be buried. Abu Bakr ؓ then said, "I have not

[1] Refer to *Mukhtasir Seeratur-Rasool* ﷺ (pg. 37); to *Tahdheeb Al-Asmaa* by An-Nawawee (pg. 23); to *Saheeh Muslim* (2/650), the Book of Funerals, *Hadeeth* number: 45).

[2] Refer to *Dalaail An-Nubuwwah* (7/250) and to *Sunan Ibn Maajah* (1628), and there is some weakness in this *Hadeeth*.

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/232).

[4] Refer to *Al-Muwatttah* (545) and to *Ibn Sa'd* (2/293).

forgotten what the Messenger of Allah ﷺ said (about this matter): 'Whenever Allah took the life of a Prophet, He took it in the very place where He loved for that Prophet to be buried.' So bury him where his bed is."^[1] Although it is true that scholars disagree about the authenticity of this *Hadeeth*, they unanimously agree that he ﷺ was buried underneath the very spot where he ﷺ died.^[2]

Ibn Katheer (may Allah have mercy on him) said, "It is known through *Tawaatur* accounts (i.e., accounts that are related by so many people in each level of the narration's chain, that it is impossible for all of them to have colluded with one another to fabricate a lie) that the Prophet ﷺ was buried in the apartment of 'Aishah ؓ, the apartment that was exclusively hers.... Later, Abu Bakr ؓ and 'Umar ؓ were buried in the same apartment."^[3]

There are two kinds of graves that are permissible in Islam: The *Lahd* and the *Shiq*. A *Lahd* is a side compartment that is dug out inside of a grave, and then the deceased is placed in that side compartment. And a *Shiq* is a compartment that is dug out from the middle, bottom part of the grave. Scholars unanimously agree that both the *Lahd* and the *Shiq* are permissible in Islam; the Prophet's grave contained a *Lahd*. Al-Albaanee, may Allah have mercy on him, said, "Both the *Lahd* and the *Shiq* are permissible since both were used during the lifetime of the Prophet ﷺ, but the former is better^[4], for Allah always chose the best for the Prophet ﷺ. And the Prophet's grave was slightly raised above the level of the ground."^[5]

As for those who buried the Prophet ﷺ, Ibn Ishaq (may Allah have mercy on him) said, "Those who descended into the grave of

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 727). And At-Tirmidhee related it in his *Sunan*, in the chapters on Funerals, and he said, "This *Hadeeth* is *Ghareeb*; furthermore, one of its narrators, 'Abdur-Rahmaan ibn Abee Bakr Al-Maleekee is considered to be weak based on his memory."

^[2] Refer to *Maradun-Nabee ﷺ Wa-Wafaatihi* (pg. 160).

^[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/238).

^[4] Refer to *Ahkaam Al-Janaaiz* (pg. 144).

^[5] Refer to *Tahdheeb As-Sunan* by Ibn Al-Qayyim.

the Messenger of Allah ﷺ were 'Alee ibn Abee Taalib ؓ; Al-Fadl ibn 'Abbaas ؓ; Qutham ibn 'Abbaas ؓ; and Shuqraan ؓ, the freed slave of the Messenger of Allah ﷺ. Imam An-Nawawee^[1] and Imam Al-Maqdasee^[2] (may Allah have mercy on them) included Al-'Abbaas ؓ in that list. And An-Nawawee said, "It has been said that Usaamah ibn Zaid ؓ and Aus ibn Khaulee ؓ were with them."

The Prophet ﷺ was buried in the *Lahd* (the side compartment) of his grave, and bricks were placed over the *Lahd*. It has been said that seven bricks were used. Having covered the *Lahd* with bricks, they ؓ then began to pour dirt down into the grave. As for the timing of his burial, many scholars maintain that he ﷺ was buried on Tuesday night. Ibn Katheer said, "What is famously related from the majority of scholars is that the Prophet ﷺ died on Monday and was buried on Tuesday night."^[3]

Anas ؓ said about the Prophet's burial, "We did not even shake off the dust from our hands (at the Prophet's burial) when we began to find fault with our hearts."^[4] What he ؓ meant was that they immediately began to accuse themselves of becoming weaker in faith. Their feelings signified not a weakening of faith, but a feeling of sadness at having been bereaved of the Prophet ﷺ. They began to doubt themselves and not faith itself. And that they doubted themselves attests to their strong faith.

[1] Refer to *Tahdheeb Al-Asmaa* (pg. 23).

[2] Refer to *Mukhtasar As-Seerah* (pg. 35).

[3] Refer to *Al-Bidaayah Wan-Nihaayah* (5/237) and to *Saheeh As-Seerah An-Nabawiyah* (pg. 728).

[4] Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 729) and to *Ibn Maajah*, chapter, "What is Mentioned about His Death ﷺ."

Epilogue

This, with the help of Allah ﷻ, is what I have been able to write on the subject of the Prophet's biography. What is correct herein is purely from Allah's Blessing and grace upon me – and all praise is for Allah. As for the mistakes that are found in this work, Allah and His Messenger have nothing to do with them, and I ask Allah for forgiveness, and I repent to Him. It is enough for me that I have tried my best not to fall into error, and I hope that I will not be prevented from being rewarded.

And I ask Allah to benefit my Muslim brothers through this work. I also ask those who read this work to remember me in their supplications, for the supplications a Muslim makes for his brother behind his back are, Allah Willing, answered. And I end this work with the saying of Allah ﷻ:

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

“Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” (Qur’an 59: 10)

How perfect You are, O Allah, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

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