

Revised Edition

الرَّحِيقُ الْمَخْتُومُ

بحثٌ في السيرة النبوية
على صاحبها أفضـل الصـلاة والسلام

Ar-Raheeq Al-Makhtum

The Sealed Nectar

Biography of the Noble Prophet ﷺ

Safi-ur-Rahman Al-Mubarakpuri
Islamic University Al-Madinah Al-Munawwarah

DARUSSALAM

First Prize Winner Book



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(Ar-Raheeql-Makhtum)

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NECTAR**
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REVISED EDITION

First Prize Winner Book



THE SEALED NECTAR

(Ar-Raheeq Al-Makhtum)

Biography of the Noble Prophet ﷺ

This Book was awarded First Prize by the Muslim World League in worldwide competition on the Biography of the Prophet ﷺ held at Makkah Al-Mukarramah in 1399/1979

Safiur-Rahman Al-Mubarakpuri

Islamic University Al-Madinah Al-Munawwarah

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In the Name of Allâh,
the Most Gracious, the Most Merciful.

Publishers Note

The heart of every Muslim is filled with love for the last Prophet Muhammad ﷺ and this love of the Messenger of Allâh is an asset for him. Love and respect of a person depends on the benefits we get from him. As the Prophet ﷺ is the greatest benefactor of humanity, every Muslim has deepest love for him. Every deed of his life is to be followed by every individual of the Muslim Ummah. Highest love for the Prophet ﷺ is made a test of our Faith. Allâh the All-Mighty has described and explained the status of Muhammad ﷺ in the Qur'an:

﴿قُلْ إِنْ كُنْتُمْ تَجْعَلُونَ اللَّهَ فَاتِيَّةً عَوْنَى يَعْبُدُكُمْ أَلَّا هُوَ بِأَنْجَى﴾

"Say (O Muhammad ﷺ to mankind): If you (really) love Allâh then follow me (i.e., accept Islamic monotheism, follow the Qur'ân and the Sunnah), Allâh will love you..."
(3:31)

Love of Allâh's Messenger ﷺ is a part of our Faith. There is a Hadith (tradition) of the Prophet ﷺ who said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِيهِ وَوَلَدِيهِ وَالنَّاسِ أَجْمَعِينَ»

"None of you has Faith unless I am dearer to him than his father and his son and all mankind."

In the early period of Islam, many books were written on the life of the Prophet ﷺ. In the Qur'ân itself, the best example of the life of Muhammad ﷺ has also been mentioned. The Qur'ân says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you (O Muhammad ﷺ) are on an exalted standard of character." (68:4)

Someone asked 'Aishah رضي الله عنها about the noble character and manners of the Prophet ﷺ. She answered: "Have you not read the Qur'ân? His character is a complete explanation of the Qur'ân."

It means that whatever is commanded and prohibited in the Qur'ân, its practical example is present in the manners of Muhammad ﷺ. In other words, the ideal and perfect example of good manners and character which the Qur'ân demands from mankind, was present in the person of Muhammad ﷺ in its highest degree.

Scholars of *Ahadith* (traditions) and writers of the biography of Muhammad ﷺ, the Messenger of Allâh, have explored his life from every angle and aspect from birth to death. Every event, every incident of his life has been described and narrated, but none had claimed that he has given his life's recording its full rights. Hundreds of books have been written on the life of Muhammad ﷺ and this endeavor will continue till the Day of Resurrection.

No doubt *The Sealed Nectar* (*Ar-Raheeq Al-Makhtum*) is a book of great value and praiseworthy work on the life of Muhammad ﷺ. This book has been written by the Eminent Shaikh Safiur-Rahman Mubarapkuri of Jamiah Salafiyah, Banaras (India). The first Islamic Conference on *Seerah* (biography of the Prophet ﷺ) was held in 1976 in Pakistan sponsored by the Muslim World League. The League announced a world contest for writing a book on the life of the Prophet ﷺ. One hundred fifty thousand Saudi Riyals (SR 150,000) (forty thousand U.S. Dollars) was the grand prize for the best five books.

One hundred and seventy-one manuscripts were received from all over the world. Out of these, eighty-five were in the Arabic Language, sixty-four in Urdu, twenty-one were in English and one in French and Hausa.

A board of highly qualified scholars judged the manuscripts and announced the results. The manuscript of Shaikh Safiur-Rahman Mubarapkuri, Jamiah Salafiyah Banaras (India), author of the book in hand (*The Sealed Nectar*) received first the grand prize of SR 50,000 (fifty thousand Saudi Riyals) for its authentic and sound collections of the narrations. Dr. Majid Ali Khan, New Delhi, India, placed second. The third prize went to Dr. Naseer Ahmed, Islamic

University, Lahore, Pakistan. The fourth prize was awarded to Mr. Hamid Mahmud of Egypt. The fifth and final prize was awarded to Abdus-Salam Hashim of Madinah Munawwarah. An extravagant prize distribution ceremony was held at Makkah Al-Mukarramah on 12 Rabi'ul-Awwal 1399 A.H. (1979 C.E.). Afterwards, the book was published by the Muslim World League and then many other organizations gained the honor of publishing this masterpiece. Darussalam also published this book in the Arabic language. I had wished to publish this book in the English language for the wider benefit of humanity. Shaikh Safiur-Rahman willingly agreed to the idea and consented to publish the English translation. The stage of translation was traversed with the help of brother Mahir Abu Dhahab, owner and general manager of Markaz Noor Ash-Sham in Damascus, Syria.

For the first edition of this book, brother Mahir Abu Dhahab from Syria, Damascus, provided his help and cooperation as regards the translation work for which I offer my special thanks to him.

Now in your hands is the new revised edition with many changes and additions. Brother Abu Khaliyl (U.S.A.) amended and improved the translation to make its language simple and easy, besides comparing again from the beginning to the end the English translation with the Arabic revised text to update the changes therein.

So, after a coherent toil of months, this edition was published. ﷺ (All praise is for Allâh). The opinions and views from the readers concerning this edition will be appreciated.

Your brother in Islam,

Abdul-Malik Mujahid

17th Shawwal 1422 A.H.

1st January 2002

Author's Autobiography

All praise is due to Allâh, the *Rabb* of all mankind, jinn and all that exists. May the peace and blessing of Allâh be upon our Prophet, the Seal of all Messengers, Muhammad, his family, Companions and all those who follow him till the Day of Judgement. – *Ameen*.

It's been about two decades since I last presented brief outlines on my life and professional career to the Muslim World League while compiling this book for publication. Subsequent to the many changes that have taken place since then, I submit as updated outline.

Name and Lineage

Name : Saifiur-Rahman
Kunniyat^[1]: Abu Hisham
Lineage: Saifiur-Rahman bin Abdullah bin Muhammad Akbar
bin Muhammad Ali bin Abdul-Mumin bin Faqir-
ullah Mubarakpuri, Azami.

Date and Place of Birth

I was born in the year 1942, in Husainabad, a village one mile deep in to the north side of Mubarakpur (Azamgarh District), a town famous for home industry in the northern province of India.

Educational Background

I started my studies at home reading the Qur'ân from my grandfather and uncle. Then I was admitted to Madrasah Arabia Darut-Taleem, in Mubarakpur, and began my basic Islamic education in Arabic and Persian languages.

In Shawwal 1337 (June 1954), I received admission to the Madrasah Ehyaul-Uloom, in Mubarakpur, for further education in Islamic studies and Arabic literature. Two years later, in

[1] A surname which is usually derived from the name of a first son or daughter according to Muslim traditions.

Shawwal 1375 (May 1956), I joined the Madrasah Faid Aam, Maunath Bhanjan, Azamgarh District for higher studies.

Upon completion of my seven years of study in Islamic courses, I received a *Fadilat* Degree from the same Institute in Sha'ban 1380 H. I also received the Certificates of *Maulvi* in 1959 and *Alim* in 1960 from the Government Education Board on passing their examinations with high grade. After changes in the system of the Arabic Schools, I participated in the *Fadil* Degree examination under the Government Education Board, successfully passed double *Fadil* examinations in 1976 and 1978 with high honors.

Professional Life

After completion of my studies at the Madrasah Faid Aam in the year 1961, I began teaching, preaching, lecturing and delivering sermons. But the unfavorable circumstances could not permit me to stay a long time in one place. In March 1963, I joined the Madrasah Faid Aam in Maunath Bhanjan as a Teacher. Then I was transferred to the Madrasah Darul-Hadeeth in the same city in February 1966.

In January 1969, I was appointed as the Principal at the Madrasah Faidul-Uloom at Seoni (M.P.). After four years, in 1972, I was requested to serve in my native Institute Madrasah Arabia Darut-Taleem as Principal. After spending two years, I was invited by Jamiah Salafiyyah Banaras to join as a Professor (*Ustaz*). I was appointed in Shawwal 1394 (October 1974) working in the various academic departments till Dhul-Hijjah 1408 (July 1988).

A Research Institute was established in 1408 Hijrah at the Islamic University of Al-Madinah Al-Munawwarah as "The Center for the Services of the Prophet's Biography." I was selected to work there and was entrusted the duty of preparing an encyclopedia on the subject of the life history of the Noble Prophet ﷺ, where I am currently working as a research scholar.

Books and Compilations

It is the mercy of Allâh Who favored me and provided me the

ability of writing from the very beginning of my career. During my teaching period, I wrote and compiled about seventeen books in the Urdu and Arabic languages. When the monthly Urdu Magazine *Muhaddith* of Jamiah Salafiyah was published in 1980, I was appointed as Chief Editor of the Magazine Section up to September 1988, until I joined the Islamic University at Al-Madinah Al-Munawwarah. During that period, I wrote a number of essays on social, historical, political and religious topics which were well received by many people. *Al-Hamdu lillah!*

"O our Rabb, accept from us with goodly acceptance and seek it grow in a good manner."

Safiur-Rahman Al-Mubarakpuri



"And We have sent you (O Muhammad ﷺ)
not but as a mercy for the 'Alamin
(mankind, jinn and all that exists)."

Formulas used in this book:

Arabic Formula	Symbolic Image	English Translation
عز وجل	ﷻ	Might and majesty belong to Him!
صلى الله عليه وسلم	﷽	May the peace and blessings of Allāh be upon him!
عليه السلام	﷽	May peace be upon him!
رضي الله عنه	ﷻ	May Allāh be pleased with him!
رضي الله عنها	ﷻ	May Allāh be pleased with her!
رضي الله عنهمَا	ﷻ	May Allāh be pleased with both of them!
رضي الله عنهم	ﷻ	May Allāh be pleased with all of them!

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Location and Nature of Arab Tribes

Beyond a shadow of doubt, the biography of Prophet Muhammad ﷺ obviously represents a complete picture of the magnificent Divine Message that he communicated in order to deliver the human race from the swamp of darkness and polytheism to the paradise of light and monotheism. An image, authentic as well as comprehensive, of this Message is therefore only attainable through careful study and profound analysis of both backgrounds and issues of such a biography. In view of this, a whole chapter is here introduced about the nature and development of Arab tribes prior to Islam as well as the circumstantial environment that enwrapped the Prophet's mission.

Location of the Arabs

Linguistically, the word "Arab" means deserts and barren land without water and vegetation. Ever since the dawn of history, this term has been used for the Arabian Peninsula and its people.

The Arabian Peninsula is enclosed in the west by the Red Sea and Sinai, in the east by the Arabian Gulf, in the south by the Arabian Sea, which is an extension of the Indian Ocean, and in the north by old Syria and part of Iraq. The area is estimated between one million and one million and three hundred thousand square miles.

Thanks to its geographical position, the peninsula has always maintained great importance. Considering its internal setting, it is mostly deserts and sandy places, which has made it inaccessible to foreigners and invaders, and allowed its people complete liberty and independence through the ages, despite the presence of two neighboring great empires.

Its external setting, on the other hand, caused it to be the center of the old world and provided it with sea and land links with most nations at the time. Thanks to this strategic position, the Arabian Peninsula had become the center for trade, culture, religion and art.

Arab Tribes

Arab peoples have been divided according to lineage into three groups:

1. **Perishing Arabs:** The ancient Arabs, of whose history little is known, and of whom were 'Ad, Thamud, Tasm, Jadis, Emlaq and others.

2. **Pure Arabs:** Who originated from the progeny of Ya'rub bin Yashjub bin Qahtan. They were also called Qahtanian Arabs.

3. **Arabized Arabs:** Who originated from the progeny of Ishmael. They were also called 'Adnanian Arabs.

The pure Arabs – the people of Qahtan – originally lived in Yemen and comprised many tribes, two of which were very famous:

a) **Himyar:** The most famous of whose ancestors were Zaid Al-Jamhur, Quda'ah and Sakasic.

b) **Kahlan:** The most famous of whose ancestors were Hamdan, Anmar, Tai', Mudhhij, Kindah, Lakhm, Judham, Azd, Aws, Khazraj and the descendants of Jafnah – the kings of old Syria.

The Kahlan tribes emigrated from Yemen to dwell in the different parts of the Arabian Peninsula prior to the Great Flood (*Sail Al-'Arim* of the Ma'arib Dam). They did this due to the failure of trade under the Roman pressure and control of both sea and land trade routes following the Roman occupation of Egypt and Syria. Naturally enough, the competition between Kahlan and Himyar led to the evacuation of the first and the settlement of the second in Yemen.

The emigrating tribes of Kahlan can be divided into four groups:

1. **Al-Azd:** Who wandered in Yemen, sent pioneers under the leadership of 'Imran bin 'Amr Muzayqiya', and finally headed to the north and the east. Details of their emigration can be summed up as follows:

Tha'labah bin 'Amr left his tribe Al-Azd for Hijaz, and dwelt between Tha'labiyah and Dhi Qar. When he gained strength, he headed for Madinah where he stayed. Of his descendants are Aws

and Khazraj, sons of Harithah bin Tha'labah.

Harithah bin 'Amr, known as Khuza'ah, wandered with his offspring in Hijaz until they came to Marr Az-Zahran. Later, they conquered the *Haram*, and settled in Makkah after having driven away its people, the tribe of Jurhum.

'Imran bin 'Amr and his family went to 'Oman where they established the tribe of Azd whose offspring inhabited Tihamah and were known as Azd of Shanu'ah. Jafnah bin 'Amr and his family, headed for Syria where he settled and initiated the kingdom of Ghassan who was so named after a spring of water, in Hijaz, where they stopped on their way to Syria.

2. Lakhm and Judham: Of whom was Nasr bin Rabi'ah, founder of the Manadhirah Kings of Heerah.

3. Banu Tai': Who also emigrated northwards to settle by the so-called Aja and Salma Mountains which were accordingly named the Tai' Mountains.

4. Kindah: Who dwelt in Bahrain but were expelled to Hadramout and Najd, they had no strength here as they had none in Bahrain, and so they settled in Najd. There they had an important rulership although it did not last long, for the whole tribe soon faded away.

Another tribe of Himyar, known as Quda'ah, also left Yemen and dwelt in the Samawah desert on the borders of Iraq.^[1]

The Arabized Arabs go back in ancestry to their great-grandfather Abraham ﷺ from a town called "Ar" near Kufah on the west bank of the Euphrates in Iraq. Excavations brought to light many details of the town, Abraham's family, and the prevalent religions and social circumstances.

It is known that Abraham ﷺ left Ar for Harran and then for

[1] For the details of these tribes and their migration routes, see the following: *Nasab Ma'd wal-Yaman Al-Kabir*, *Jamharatun-Nasab*, *Al-'Iqdul-Farid*, *Qala'idul-Juman*, *Nihayatul-Arab*, *Tarikh Ibn Khaldun*, *Saba'ikudh-Dhahab* and others among the many different historical references for these migrations and their causes. After going through all of these references we have mentioned here what is most preferred in the light of the proofs.

Palestine, which he made headquarters for his Message. He wandered all over the area.^[1] When he went to Egypt, the Pharaoh tried to do evil to his wife Sarah, but Allâh saved her and the Pharaoh's wicked scheme recoiled on him. He thus came to realize her strong attachment to Allâh, and, in acknowledgment of her grace, the Pharaoh rendered his daughter Hagar^[2] at Sarah's service.

But Sarah gave Hagar to Abraham ﷺ as a wife^[3] and Abraham returned to Palestine where Hagar gave birth to Ishmael ﷺ. Sarah became jealous of Hagar and forced Abraham to send Hagar and her baby away to a plantless valley in Hijaz, by the Sacred House, exposed to the floods from the north and south.

He chose for them a place under a lofty tree near the upper side of the Mosque in Makkah, where neither people nor water were available, and went back to Palestine leaving a leather case with some dates and a vessel of water with his wife and baby. Before long, they ran out of both food and water, but thanks to Allâh's favor water gushed forth to sustain them for sometime. The story of the Zamzam spring is well known to everybody.^[4]

Another Yemeni tribe—Jurhum the Second—came and lived in Makkah upon Hagar's permission, after being said to have lived in the valleys around Makkah. It is mentioned in *Sahih Al-Bukhari* that this tribe came to Makkah before Ishmael was a young man while they had passed through that valley long before this event.^[5]

Abraham ﷺ used to go to Makkah every now and then to see his wife and son. The number of these journeys is still unknown, but dependable historical references have mentioned four.

[1] *Tarikh Ibn Khaldun*.

[2] It is popularly believed that Hagar was a slave girl, but the great scholar and writer Qadi Muhammad Sulaiman Mansurpuri has indeed verified that she was not a slave but in fact the daughter of Pharaoh. (*Rahmatul-lil-Alamin* 2/36, 37; *Tarikh Ibn Khaldun* 2/1/77).

[3] See *Rahmatul-lil-Alamin* 2/34. For the detailed story see *Sahih Al-Bukhari* 1/474.

[4] See *Sahih Al-Bukhari*, the Book of the Prophets 1/474, 475 (nos. 3364, 3365).

[5] See *Sahih Al-Bukhari* 1/475 (no. 3365).

Allâh the Sublime stated in the Noble Qur'ân that He had Abraham ﷺ see, in his dream, that he slaughtered his son Ishmael ﷺ, and therefore Abraham ﷺ stood up to fulfill His Order:

﴿فَلَمَّا آتَيْنَا وَتَأَلَّمَ لِلْجِنِينَ ○ وَنَذَرْتَهُ أَنْ يَتَابِعْهُ ○ قَدْ صَدَقَ الرُّؤْيَا إِنَّا
كَذَّاكَ بَخْرِي الْمُحْسِنِينَ ○ إِنَّ هَذَا هُوَ الْبَلُوُّ الْمُبِينُ ○ وَقَدْ نَذَرْتَهُ بِذِيْجٍ عَظِيمٍ﴾

"Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); and We called out to him: 'O Abraham! You have fulfilled the dream (vision)!' Verily, thus do we reward the *Muhsinun* (good-doers, who perform good deeds totally for Allâh's sake only, without any show off or to gain praise or fame, etc. and do them in accordance to Allâh's Orders). Verily, that indeed was a manifest trial – and We ransomed him with a great sacrifice (i.e. a ram)." [37:103-107]

It is mentioned in the Genesis that Ishmael ﷺ was thirteen years older than his brother Isaac ﷺ. The sequence of the story of the sacrifice of Ishmael ﷺ shows that it really happened before Isaac's birth, and that Allâh's Promise to give Abraham ﷺ another son, Isaac ﷺ, came after narration of the whole story.

This story spoke of one journey – at least – before Ishmael ﷺ became a young man. Al-Bukhari,^[1] on the authority of Ibn 'Abbas, reported the other three journeys; a summary of which goes as follows:

After Ishmael ﷺ became a young man, having learned Arabic from the tribe of Jurhum who loved him with great admiration and gave him one of their women as a wife, his mother died. Wanting to see his wife and son again, Abraham ﷺ came to Makkah, after Ishmael's marriage, but he did not find him at home.

He asked Ishmael's wife about her husband and how they were

[1] *Sahih Al-Bukhari* 1/475, 476.

doing. She complained of poverty, so he asked her to tell Ishmael to change his doorstep. Ishmael ﷺ understood the message, divorced his wife and got married again.

According to the most common saying, he married the daughter of Mudad bin 'Amr, chief of the tribe of Jurhum.

Once more, Abraham ﷺ came to see his son, but again did not find him at home. He asked his new wife the same previous question, upon which she thanked Allâh. Abraham ﷺ asked her to tell Ishmael to keep his doorstep (i.e. to keep her as wife) and went back to Palestine.

A third time, Abraham ﷺ came to Makkah to find Ishmael sharpening an arrow under a lofty tree near Zamzam. The meeting, after a very long journey of separation, was very touching for a father so affectionate and a son so dutiful and righteous. This time, father and son built Al-Ka'bah and raised its pillars; and Abraham ﷺ, in compliance with Allâh's Commandment, called unto people to perform pilgrimage to it.

By the grace of Allâh, Ishmael ﷺ had twelve sons from the daughter of Mudad, whose names were Nabet, Qidar, Edbael, Mebsham, Mishma', Duma, Micha, Hudud, Yetma, Yetour, Nafis and Qidman, and who ultimately formed twelve tribes inhabiting Makkah and trading between Yemen, geographical Syria and Egypt.

Later on, these tribes spread all over, and even outside, the peninsula. All their offspring became untraceable except for the descendants of Nabet and Qidar.

The Nabateans – sons of Nabet – established a flourishing civilization in the north of Hijaz, they instituted a powerful government that spread its domain over all neighboring tribes, and made Petra their capital. Nobody dared challenge their authority until the Romans came and managed to eliminate their kingdom.

A group of investigating scholars inclined to the view that the Ghassanide kings, along with the Aws and Khazraj were not

Qahtanians but rather descendants of Nabet, the son of Ishmael, who remained in the region. Imam Al-Bukhari also inclined to this view, and Al-Hafiz Ibn Hajar preferred the view that Qahtan was among the descendants of Nabet.^[1]

Descendants of Qidar, the son of Ishmael ﷺ, lived long in Makkah increasing in number, of them issued 'Adnan and his son Ma'ad, to whom 'Adnanian Arabs traced their ancestry. 'Adnan is the twenty-first grandfather in the series of the Prophetic ancestry.

It was said that whenever Prophet Muhammad ﷺ spoke of his ancestry, he would stop at 'Adnan and say: "Genealogists tell lies" and did not go farther than him.^[2]

A group of scholars, however, favored the probability of going beyond 'Adnan, considering the aforementioned *Hadith* to be unauthentic. They went on to say that there were exactly forty fathers between 'Adnan and Abraham ﷺ.^[3]

Nizar, Ma'ad's only son, had four sons who branched out into four great tribes: Eyad, Anmar, Rabi'ah and Mudar.

These last two subbranched into several tribes. Rabi'ah fathered Asad, 'Anazah, 'Abdul-Qais, and Wa'il's two sons (Bakr and Taghib), Hanifah and many others.

Mudar tribes branched out into two great divisions: Qais 'Ailan bin Mudar and tribes of Elias bin Mudar. From Qais 'Ailan came Banu Sulaim, Banu Hawazin, and Banu Ghatafan of whom descended 'Abs, Dhubyani, Ashja' and Ghani bin A'sur.

From Elias bin Mudar came Tamim bin Murrah, Hudhail bin Mudrikah, Banu Asad bin Khuza'imah and the tribe of Kinanah bin Khuza'imah, of whom came Quraish, the descendants of Fihr bin Malik bin An-Nadr bin Kinanah.

[1] *Sahih Al-Bukhari*, *Hadith* no. 3507; *Fathul-Bari* 6/621-623. See also *Nasab Ma'd wal-Yaman Al-Kabir* 1/131.

[2] See *Tarikh At-Tabari* 2/191-194, and *Al-A'lam* 5/6.

[3] *Ibn Sa'd* 1/56, *Tarikh At-Tabari* 2/191, *Tarikh Ibn Khaldun* 2/298, *Fathul-Bari* 6/622, *Rahmatul-lil-'Alamin* 2/7, 8, 14, 15, 16, 17.

Quraish branched out into various tribes, the most famous of whom were Jumah, Sahm, 'Adi, Makhzum, Tayim, Zahrah and the tribes of Qusai bin Kilab, consisting of 'Abdud-Dar bin Qusai, Asad bin 'Abdul-'Uzza bin Qusai and 'Abd Manaf bin Qusai.

There were four divisions of the tribe of 'Abd Manaf: 'Abd Shams, Nawfal, Muttalib and Hashim. It is, however, from the family of Hashim that Allâh selected the Prophet Muhammad ﷺ bin 'Abdullah bin 'Abdul-Muttalib bin Hashim.

The Prophet Muhammad ﷺ said:

«إِنَّ اللَّهَ اصْطَفَنِي مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَنِي مِنْ وَلَدِ إِسْمَاعِيلَ كِتَانَةً، وَاصْطَفَنِي مِنْ بَنِي كِتَانَةٍ قُرْيَشًا، وَاصْطَفَنِي مِنْ قُرْيَشٍ بَنِي هَاشِمٍ، وَاصْطَفَنِي مِنْ بَنِي هَاشِمٍ»

"Allâh selected Ishmael from the sons of Abraham, Kinanah from the sons of Ishmael, Quraish from the sons of Kinanah, Hashim from the sons of Quraish and He selected me from the sons of Hashim."^[1]

Al-'Abbas bin 'Abdul-Muttalib quoted Allâh's Prophet ﷺ as saying:

«إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ خَيْرِهِمْ: مِنْ خَيْرِ فِرَقِهِمْ وَخَيْرِ الْفَرِيقَيْنِ، ثُمَّ تَحَيَّرَ الْقَبَائِلُ، فَجَعَلَنِي مِنْ خَيْرِ الْقَبِيلَةِ، ثُمَّ تَحَيَّرَ الْبَيْوَتُ فَجَعَلَنِي مِنْ خَيْرِ بَيْوَتِهِمْ، فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا»

"Allâh created the creatures and made me among the best of them, He chose the tribes and selected me from the best whereof; and He chose families and made me among the best of them. Then He chose the households, making me among the best of their households. I am the best of them in person and the best of them in household."^[2]

Having increased in number, children of 'Adnan spread out over

[1] Recorded by Muslim from Wathilah bin Al-Asqa', the chapter of the Virtue of the Lineage of the Prophet ﷺ 2/245; and At-Tirmidhi 2/201.

[2] At-Tirmidhi, the Book of Al-Manaqib, the chapter of what is narrated about the Virtue of the Prophet ﷺ 2/201.

Arabia in pursuit of pastures and water. 'Abdul-Qais, together with some tribes of Bakr bin Wa'il and Tamim, emigrated to Bahrain. Banu Hanifah bin Sa'b bin Ali bin Bakr went to settle in Hajar, the capital of Yamamah. All the tribes of Bakr bin Wa'il lived in an area of land that included Yamamah, Bahrain, Saif Kazimah, the seashore, the outer borders of Iraq, Ablah and Hait.

Most of the tribe of Taglib lived in the Euphrates area while some of them lived with Bakr. Banu Tamim lived in the desert of Basrah. Banu Sulaim in the vicinity of Madinah on the land stretching from Wadi Al-Qura to Khaibar onwards to Harrah. Thaqif dwelt in Ta'if and Hawazin east of Makkah near Awtaṣ on the route from Makkah to Basrah. Banu Asad lived on the land east of Taima' and west of Kufah, while family of Tai' lived between Banu Asad and Taima'. They were a five-day-walk far from Kufah. Dhubyān inhabited the area between Taima' and Hawran.

Some divisions of Kinanah lived in Tihamah, while some of the Quraish dwelt in Makkah and its suburbs. The Quraish remained completely disunited until Qusai bin Kilab managed to rally their ranks on honorable terms, attaching major prominence to their status and importance.^[1]

[1] Muhadarat Tarikh Al-Umam Al-Islamiyah by Al-Khudari, 1/15, 16.

Rule and Government among the Arabs

When talking about the Arabs before Islam, we see that it is necessary to outline the history of rule, government, sectarianism, and the religious domination of the Arabs, to facilitate the understanding of the emergent circumstances when Islam appeared. When the sun of Islam rose, rulers of Arabia were of two kinds: crowned kings, who were in fact not independent; and heads of tribes and clans, who enjoyed the same authorities and privileges possessed by crowned kings and were mostly independent, though some of them may have shown some kind of submission to a crowned king. The crowned kings were those of Yemen, and those of geographical Syria; the Family of Ghassan and the Monarchy of Heerah. All other rulers of Arabia were non-crowned.

Rule in Yemen

In Yemen, the people of Sheba were one of the oldest known nations of the pure Arabs. Mention has been made of them as early as the 25th century B.C., according to excavations undertaken at Or. Their civilization flourished, and their domain spread in the 11th century B.C. It is possible to divide their ages to the following estimation:

1. From 1300 to 650 B.C., their nation was known as 'Ma'inayah' during which their kings were called 'Makrib Sheba'. Their capital was Sarwah, also known as Kharibah, whose ruins lie approx. 50 kms. north west of Ma'rib, and 142 kms. east of San'a'. During this period, they began building the Dam of Ma'rib which had great importance in the history of Yemen. Sheba had so great a domain that they had colonies inside and outside Arabia.
2. From 620 B.C. to 115 B.C. During this era, their nation was known by the name Sheba. They left the name Makrib and assumed the designation of Kings of Sheba. They also made Ma'rib

their capital instead of Sarwah. The ruins of Ma'rib lie at a distance of 192 east of San'a'.^[1]

3. From 115 B.C. until 300 C.E. During this period, the nation became known as Himyariyah the First after the tribe of Himyar conquered the kingdom of Sheba making Redan their capital instead of Ma'rib. Later on, Redan was called Zifar. Its ruins still lie on Mudawwar Mountain near the town of Yarim. During this period, they began to decline and fall. Their trade failed to a great extent; firstly, because of the Nabetean domain over northern Hijaz; secondly, because of the Roman superiority over the naval trade routes after the Roman conquest of Egypt, Syria and northern Hijaz; and thirdly, because of the inter-tribal warfare. Because of the three above-mentioned factors, the families of Qahtan remained disunited and scattered about.

4. From 300 C.E. until Islam dawned in Yemen. During this period the nation was known as Himyariyah the Second, and it witnessed increasing disorder and turmoil, followed by civil rebellion and outbreaks of tribal wars rendering the people of Yemen liable to foreign subjection and hence loss of independence. During this era, the Romans conquered 'Adn and even helped the Abyssinians (Ethiopians) to occupy Yemen for the first time in 340 C.E., making use of the constant intra-tribal conflict in Hamdan and Himyar. The Abyssinian (Ethiopian) occupation of Yemen lasted until 378 C.E., where after Yemen regained its independence. Later on, cracks began to show in the Ma'rib Dam which led to the Great Flood (450 or 451 C.E.) mentioned in the Noble Qur'ân. This was a great event, which caused the fall of the entire Yemeni civilization and the dispersal of the nations living therein.

In 523, Dhu Nawas, a Jew, dispatched a great campaign against the Christians of Najran in order to force them to convert to Judaism. Having refused to do so, they were thrown alive into a big ditch where a great fire was set. The Qur'ân referred to this event:

[1] *Muhadarat Tarikh Al-Umam Al-Islamiyah* by Al-Khudari, 1/15,16. *Al-Yaman 'Abra-Tarikh* pp. 77, 83, 124, 130, and *Tarikhul-Arab Qablal-Islam* 101-112.

﴿قَاتَلُ أَخْبَرُ الْأَخْدُودِ﴾

"Cursed were the people of the ditch." [85:4]

This aroused great wrath among the Christians, and especially the Roman emperors, who not only instigated the Abyssinians (Ethiopians) against Arabs but also assembled a large fleet of seventy thousand warriors, which helped the Abyssinian (Ethiopian) army to affect a second conquest of Yemen in 525 C.E., under the leadership of Eriat. He was granted rulership over Yemen, a position he held until he was assassinated by one of his army leaders, Abrahan, who, after reconciliation with the king of Abyssinia, took rulership over Yemen and, later on, deployed his soldiers to demolish Al-Ka'bah, and hence, he and his soldiers came to be known as the "Men of the Elephant".

In the year 575 C.E., after the "Elephant" incident, the people of Yemen, under the leadership of Ma'dikarib bin Saif Dhu Yazin Al-Himyari, and through Persian assistance, revolted against the Abyssinian (Ethiopian) invaders, restored independence and appointed Ma'dikarib as their king. However, Ma'dikarib was assassinated by some of his Abyssinian (Ethiopian) servants. The family of Dhu Yazin was thus deprived of royalty forever. Kisra, the Persian king, appointed a Persian ruler over San'a, and thus made Yemen a Persian colony. Persian rulers maintained rulership of Yemen until Badhan, the last of them, embraced Islam in 638 C.E., thus terminating the Persian domain over Yemen.^[1]

Rulership in Heerah

Ever since Korosh the Great (557-529 B.C.) united the Persians, they ruled Iraq and its neighborhood. Nobody could shake their authority until Alexander the Great vanquished their king Dara I and thus subdued the Persians in 326 B.C. Persian lands were

[1] For details see *Al-Yaman 'Abrat-Tarikh* pp. 77, 83, 124, 130, 157, 161, *Tarikh Ardil-Qur'an* 1/133, and *Tarikhul-'Arab Qablal-Islam* 101-151. There is a considerable amount of discrepancy in the historical references for these dates. Indeed some such details are mentioned in the Qur'an: "Indeed these are but tales of the ancients." [23:83]

thenceforth divided and ruled by kings known as "the Kings of Sects", an era that lasted until 230 C.E. Meanwhile, the Qahtanians occupied some Iraqi territories, and were later followed by some 'Adnanians who managed to share some parts of Mesopotamia with them.

The Persians, under the leadership of Ardashir, who had established the Sasanian state in 226 A.D. regained enough unity and power to subdue the Arabs living in the vicinity of their kingdom, and force the Quda'ah tribe to leave for Syria, leaving the people of Heerah and Anbar under the Persian domain.

During the time of Ardashir, Jadhimah Alwaddah exercised rulership over Heerah and the rest of the Iraqi desert area including Rabi'ah and Mudar in Mesopotamia. Ardashir had reckoned that it was impossible for him to rule the Arabs directly and prevent them from attacking his borders unless he appointed one of them who enjoyed support and power of his tribe as a king. He had also seen that he could make use of them against the Byzantine kings who always harassed him. At the same time, the Arabs of Iraq could face the Arabs of Syria who were in the hold of Byzantine kings. However, he deemed it fit to keep a Persian battalion under command of the king of Heerah to be used against those Arabs who might rebel against him.

After the death of Jadhimah, and during the era of Kisra Sabour bin Ardashir, 'Amr bin 'Adi bin Nasr Al-Lakhmi was ruler of Heerah and Anbar (268-288 C.E.). The Lakhmi kings remained in rule of Heerah until the Persians appointed Qabaz bin Fairuz in whose reign appeared someone called Mazdak, who called for dissoluteness in social life. Qabaz, and many of his subjects, embraced Mazdak's religion and even called upon the king of Heerah, Al-Mundhir bin Ma'-us-Sama' (512-554 C.E.), to follow suite. When the latter, because of his pride and self-respect, rejected their call, Qabaz discharged him and nominated Harith bin 'Amr bin Hajar Al-Kindi, who had accepted the Mazdak doctrine.

No sooner did Kisra Anu Shairwan succeed Qabaz than he, due to

hatred of Mazdak's philosophy, killed Mazdak and many of his followers, restored Mundhir to the throne of Heerah, and gave orders to summon under arrest Harith who sought refuge with Al-Kalb tribe where he spent the rest of his life.

Sons of Al-Mundhir bin Ma'-us-Sama' maintained kingship a long time until An-Nu'man bin Al-Mundhir took over. Because of a calumny borne by Zaid bin 'Adi Al-'Abbad, the Persian king got angry at An-Nu'man and summoned him to his palace. An-Nu'man went secretly to Hani bin Mas'ud, chief of Shaiban tribe, and left his wealth and family under the latter's protection, and then presented himself before the Persian king, who immediately threw him into prison until his death. Kisra, then, appointed Eyas bin Qubaisah At-Ta'i as king of Heerah. Eyas was ordered to tell Hani bin Mas'ud to deliver An-Nu'man's charge up to Kisra. No sooner than had the Persian king received the fanatically motivated rejection on the part of the Arab chief, he declared war against the tribe of Shaiban. He mobilized his troops and warriors under the leadership of King Eyas to a place called Dhi Qar which witnessed a most furious battle wherein the Persians were severely routed by the Arabs for the first time in history.^[1] They say that this occurred very soon after the birth of Prophet Muhammad ﷺ eight months after Eyas bin Qubaisah's rise to power over Heerah.

After Eyas, a Persian ruler named Azadhabah was appointed over Heerah, ruling for seventeen years (614-631 C.E.) after which the authority returned to the family of Lakhm when Al-Mundhir Al-Ma'rur took over. Hardly had the latter's reign lasted for eight months when Khalid bin Al-Walid ﷺ fell upon him with Muslim soldiers.^[2]

[1] That was reported in a tradition in *Musnad Khalifah bin Khayyat* p. 24, and *Ibn Sa'd* 7/77.

[2] *Muhadarat Tarikh Al-Ummah Al-Islamiyah* 1/29-32. The details are mentioned by At-Tabari, Al-Mas'udi, Ibn Qutaibah, Ibn Khaldun, Al-Baladhiri, and Ibnul-Athir and others.

Rulership in Geographical Syria

During the tribal emigrations, some branches of the Quda'ah tribe reached the borders of geographical Syria where they settled down. They belonged to the family of Sulaih bin Halwan, of whose offspring were the sons of Daj'am bin Sulaih known as Ad-Daja'imah. The tribes of Quda'ah were used by the Byzantines in the defense of the Byzantine borders against both Arab bedouin raiders and the Persians. A king was put in charge of them. One of their most famous kings was Ziyad bin Al-Habulah. They enjoyed autonomy for a considerable phase of time that lasted from the beginning of the first century to near the end of the second century C.E. Their authority however ended upon defeat by the Ghassanides who were consequently granted the proxy rulership over the Arabs of Syria and had Dumatal-Jandal as their headquarters, which lasted until the battle of Yarmuk in the year 13 A.H. Their last king Jabalah bin Al-Aihum embraced Islam during the reign of the Chief of believers, 'Umar bin Al-Khattab ^[1].

Rulership in Hijaz

Ishmael ^[2] administered authority over Makkah as well as custodianship of the Al-Ka'bah throughout his lifetime. Upon his death, at the age of 137,^[2] two of his sons succeeded him; Nabat then Qidar. They also say the opposite in order. Later on, their maternal grandfather, Mudad bin 'Amr Al-Jurhumi took over, thus transferring rulership over Makkah to the tribe of Jurhum, preserving a venerable position. Very little authority remained for Ishmael's sons even though they held a sacred status since it was their father who built Al-Ka'bah.^[3]

Time passed without the case of the children of Ishmael changing, until the rule of Jurhum declined prior to the invasion of

[1] *ibid.*

[2] Genesis 25:17, *Tarikh At-Tabari* 1:314.

[3] *Ibn Hisham* 1/111-113, where he only mentioned the rule of Nabat among the sons of Ishmael ^[4].

Bukhtanassar. The political role of the 'Adnanides had begun to gain firmer grounds in Makkah, which could be clearly attested to by the fact that upon Bukhtanassar's first invasion of the Arabs in Dhati 'Irq, the leader of the Arabs was from the 'Adnanides not from Jurhum.^[1]

Upon Bukhtanassar's second invasion in 587 B.C., however, the 'Adnanides were frightened out to Yemen, while the Israelite proclaimed Prophet Burkhiya ﷺ fled to Syria from Harran with Ma'ad. But when Bukhtanassar's pressure lessened, Ma'ad returned to Makkah to find none of the tribe of Jurhum except Jursham bin Jalhamah, whose daughter, Mu'anah, was given to Ma'ad as wife. She later had a son by him named Nizar.^[2]

On account of difficult living conditions and poverty prevalent in Makkah, the tribe of Jurhum began to treat visitors of Al-Ka'bah poorly and obtain by force its funds.^[3] That aroused resentment and hatred of the 'Adnanides (sons of Bakr bin 'Abd Manaf bin Kinanah). They, with the help of the tribe of Khuza'ah that had come to settle in a neighboring area called Marr Az-Zahran, invaded Jurhum and frightened them out of Makkah. Rulership was left to Quda'ah in the middle of the second century C.E.

Upon leaving Makkah, Jurhum filled up the well of Zamzam, levelled its place and buried a great many things in it. 'Amr bin Al-Harith bin Mudad Al-Jurhumi^[4] was reported by Ibn Ishaq to have buried the two gold deer of Al-Ka'bah, together with the Black Stone in the Zamzam well, after sealing it up, he and those with him escaped to Yemen.^[5]

Ishmael's period is estimated to have lasted for twenty centuries B.C. It means that Jurhum stayed in Makkah for twenty-one centuries and held rulership there for about twenty centuries.

[1] *Tarikh At-Tabari* 1:559.

[2] *Tarikh At-Tabari* 1:559-560, 2/271, and *Fathul-Bari* 6/622.

[3] *Tarikh At-Tabari* 2:284.

[4] This is not the earlier Mudad Al-Jurhumi Al-Akbar who was mentioned in the story of Ishmael ﷺ.

[5] *Ibn Hisham* 1/114,115.

Upon defeat of Jurhum, the tribe of Khuza'ah monopolized rulership over Makkah. Mudar tribes, however, enjoyed three privileges:

The First: Leading pilgrims from 'Arafat to Muzdalifah and during the rites at Mina on the Day of Sacrifice. This was the authority of the family of Al-Ghawth bin Murrah, descendants of Elias bin Mudar, who were called 'Sufah'. This privilege meant that the pilgrims were not allowed to throw stones at Al-'Aqabah until one of the Sufah men did that. When they finished stoning and wanted to leave the valley of Mina, Sufah men stood on the two sides of Al-'Aqabah and nobody would pass that position until the men of Sufah passed and cleared the way for the pilgrims. When the Sufah perished, the family of Sa'd bin Zaid Manat from the Tamim tribe inherited the responsibility.

The Second: *Al-Ifadah* (leaving for Mina after Muzdalifah) on sacrifice morning, and this was the responsibility of the family of Adwan.

The Third: Postponement of the sacred months, and this was the responsibility of the family of Tamim bin 'Adi from Bani Kinanah.^[1]

Khuza'ah's reign in Makkah lasted for three hundred years,^[2] during which, the 'Adnanides spread all over Najd and the sides of Bahrain and Iraq, while small branches of the Quraish remained on the sides of Makkah; they were Halloul, Sarim and some other families of Kinanah. They enjoyed no privileges over Makkah or the Sacred House until the appearance of Qusai bin Kilab,^[3] whose father is said to have died when he was still a baby, and whose mother subsequently married Rabi'ah bin Haram, from the tribe of Bani 'Udhrah. Rabi'ah took his wife and her baby to his homeland on the borders of Syria. When Qusai became a young man, he returned to Makkah, which was ruled by Hulail bin Habshah from

[1] *Ibn Hisham* 1/44-119, 120-122.

[2] *Yaqut Maddah's Makkah* and *Fathul-Bari* 6:633.

[3] *Ibn Hisham* 1/117.

Khuza'ah, who gave Qusai his daughter, Hobbah, as wife. After Hulail's death, a war between the Khuza'ah and the Quraish broke out resulting in Qusai's taking hold of Makkah and the Sacred House.^[1]

The Reasons of this War have been illustrated in Three Versions

The First: Having noticed the spread of his offspring, increase of his property and exalt of his honor after Hulail's death, Qusai found himself more entitled than the tribes of Khuza'ah and Bani Bakr to shoulder the responsibility of rulership over Makkah and custodianship of the Sacred House. He also advocated that Quraish were the chiefs of Ishmael's descendants. He consulted Quraish and Kinanah to expel Khuza'ah and Bani Bakr from Makkah and they supported him.^[2]

The Second: The Khuza'ah claimed that Hulail requested Qusai to hold custodianship of Al-Ka'bah and rulership over Makkah after his death.^[3]

The Third: Hulail gave the right of Al-Ka'bah service to his daughter Hobbah and appointed Abu Ghubshan Al-Khuza'i to function as her agent whereof. Upon Hulail's death, Qusai bought this right for a leather bag of wine, which aroused dissatisfaction among the men of Khuza'ah and they tried to keep the custodianship of the Sacred House away from Qusai. The latter, however, with the help of Quraish and Kinanah, managed to take over and even to expel Khuza'ah completely from Makkah.^[4]

Whatever the truth might have been, the whole affair resulted in the deprivation of Sufah of their privileges, previously mentioned; evacuation of Khuza'ah and Bakr from Makkah and transfer of rulership over Makkah, and custodianship of the Holy Sanctuary to Qusai; after fierce wars between Qusai and Khuza'ah inflicting

[1] *Ibn Hisham* 1/117-118.

[2] *Ibn Hisham* 1/117-118.

[3] *Ibn Hisham* 1/118.

[4] *Rahmatul-lil-Alamin* 2/55, *Fathul-Bari* 6/634, *Al-Ya'qubi* 1/239, *Al-Mas'udi* 2/58.

heavy casualties on both sides, reconciliation and then arbitration of Ya'mur bin 'Awf, from the tribe of Bakr, whose judgment entailed eligibility of Qusai's rulership over Makkah and custodianship of the Sacred House; Qusai's irresponsibility for Khuza'ah's bloodshed, and imposition of blood money on Khuza'ah and Banu Bakr.^[1] Qusai's reign over Makkah and the Sacred House began in 440 C.E.,^[2] and allowed him, and the Quraish after him, absolute rulership over Makkah and undisputed custodianship of the Sacred House to which Arabs from all over Arabia came to pay homage.

Qusai brought his kinspeople to Makkah and allocated it to them, allowing Quraish some dwellings there. An-Nus'a, the families of Safwan, Adwan, Murrah bin 'Awf preserved the same rights they used to enjoy before his arrival.^[3]

A significant achievement credited to Qusai was the establishment of An-Nadwah House (an assembly house) on the northern side of Al-Ka'bah, to serve as a meeting place for the Quraish. This was very beneficial for the Quraish because it secured unity of opinions among them and cordial solutions to their problems.^[4]

Qusai enjoyed the following privileges of leadership and honor:

1. Presiding over An-Nadwah House Meetings: The consultations relating to serious issues were conducted there, and marriage contracts were announced.
2. The War Standard: There could be no declaration of war except with his approval or the approval of one of his sons.
3. Caravan Leader: He was the commander of all caravans. No caravan from Makkah could depart, be it for trade or otherwise, except under his authority or the authority of one of his sons.
4. Doorkeeper of Al-Ka'bah: He was the only one eligible to open

[1] *Ibn Hisham* 1/123-124.

[2] *Fathul-Bari* 6/633, *Qalb Jaziratil-'Arab* p. 232.

[3] *Ibn Hisham* 1/124-125.

[4] *Ibn Hisham* 1/125, *Muhadarat Tarikh Al-Ummam Al-Islamiyah* by Al-Khudari 1/36, *Akhbarul-Kiram* p. 152.

its gate, and was responsible for its service and protection.

5. Providing Water for the Pilgrims: They would fill basins sweetened by dates or raisins for the pilgrims visiting Makkah to drink.

6. Feeding Pilgrims: This means making food for pilgrims who could not afford it. Qusai even imposed on Quraish annual land tax for food, paid at the season of pilgrimage.^[1]

It is noteworthy however that Qusai singled out 'Abd Manaf, a son of his, for honor and prestige though he was not his elder son ('Abdud-Dar was), and entrusted him with such responsibilities as chairing of An-Nadwah House, the standard, the door keeping of Al-Ka'bah, providing water and food for pilgrims. Due to the fact that Qusai's deeds were regarded as unquestionable and his orders inviolable, his death gave no rise to conflicts among his sons, but later it did among his grand children. For no sooner than 'Abd Manaf had died, his sons began to have rows with their cousins – sons of 'Abdud-Dar, which would have given rise to conflict and fighting among the whole tribe of Quraish, had it not been for a peace treaty.

Thereby posts were reallocated to preserve feeding and providing water for pilgrims for the sons of 'Abd Manaf; while An-Nadwah House, the flag and the door keeping of Al-Ka'bah were maintained for the sons of 'Abdud-Dar. The sons of 'Abd Manaf, however, cast the lot for their charge. Consequently they left the charge of food and water giving to Hashim bin 'Abd Manaf, upon whose death, the charge was to be taken over by a brother of his called Al-Muttalib bin 'Abd Manaf. After him it was to be taken by 'Abdul-Muttalib bin Hashim, the Prophet's grandfather. His sons assumed this position until the rise of Islam, during which 'Abbas bin 'Abdul-Muttalib was in charge.^[2]

Many other posts were distributed among people of Quraish for establishing the pillars of a new democratic minor state with

[1] *Ibn Hisham* 1/130, *Tarikh Al-Ya'qubi* 1/240-241.

[2] *Ibn Hisham* 1/129-179.

government offices and councils similar to those of today. Enlisted as follows are some of these posts.

1. Casting the lots for the idols was allocated to Bani Jumah.
2. Noting of offers and sacrifices, settlement of disputes and relevant issues were to lie in the hands of Bani Sahm.
3. Consultation was to go to Bani Asad.
4. Organization of blood money and fines was with Bani Tayim.
5. Bearing the national banner was with Bani Umayyah.
6. The military institute, footmen and cavalry would be Bani Makhzum's responsibility.
7. Bani 'Adi would function as foreign ambassadors.^[1]

Rulership in Pan-Arabia

We have previously mentioned the Qahtanide and 'Adnanide emigrations, and division of Arabia between these two tribes.

Those tribes dwelling near Heerah were subordinate to the Arabian king of Heerah, while those dwelling in the Syrian deserts were under domain of the Ghassanides, a sort of dependency that was in reality formal rather than actual. However, those living in the far-off desert areas enjoyed full autonomy.

These tribes in fact had heads chosen by the whole tribe which was a demi-government based on tribal solidarity and collective interests in defense of land and property.

Heads of tribes enjoyed dictatorial privileges similar to those of kings, and were rendered full obedience and subordination in both war and peace. Rivalry among cousins for rulership, however, often drove them to outdo one another in entertaining guests, affecting generosity, wisdom, and chivalry for the sole purpose of outranking their rivals, and gaining fame among people especially

[1] *Tarikh Ardil-Qur'an* 2/104-106, it is also popularly mentioned that the flag bearing tribe was Banu 'Abdud-Dar and the command of troops was under Banu Umayyah.

poets who were the official spokesmen at the time.

Head of tribe and master had special claims to spoils of war such as one-fourth of the spoils, whatever he chose for himself, or found on his way back or even the remaining indivisible spoils.

The Political Situation

The three Arab regions adjacent to foreigners suffered great weakness and inferiority. The people there were either masters or slaves, rulers or subordinates. Masters, especially the foreigners, had claim to every advantage; slaves had nothing but responsibilities to shoulder. In other words, absolute rulership brought about violation on the rights of subordinates, ignorance, oppression, iniquity, injustice and hardship, and turning them into people groping in darkness and ignorance.

So, fertile land rendered its fruits to the rulers and men of power to extravagantly spend on their pleasures and enjoyments, wishes and desires, oppression and aggression.

The tribes living near these regions were moving between Syria and Iraq, whereas those living inside Arabia, were disunited, and governed by tribal conflicts and racial and religious disputes.

They had neither a king to maintain their independence nor a supporter to seek advice from, or depend upon in hardships.

The rulers of Hijaz, however, were greatly esteemed and respected by the Arabs, and were considered as rulers and servants of the religious center. Rulership of Hijaz was, in fact, a mixture of secular and official superiority as well as religious leadership. They ruled among the Arabs in the name of religious leadership and always monopolized the custodianship of the Holy Sanctuary and its neighborhood. They looked after the interests of Al-Ka'bah visitors and were in charge of putting Abraham's code into effect. They even had such offices and departments like those of the parliaments of today. However, they were too weak to carry the heavy burden, as this evidently came to light during the Abyssinian (Ethiopian) invasion.

Religions of the Arabs

Most of the Arabs had complied with the call of Ishmael ﷺ, and professed the religion of his father Abraham ﷺ. They worshipped Allāh, professed His Oneness, and followed His religion a long time until they forgot part of what they had been reminded of. However, they still maintained fundamental beliefs such as monotheism as well as various other aspects of Abraham's religion, until the time when a chief of Khuza'ah, namely 'Amr bin Luhai came back from a trip to Syria. He was renowned for righteousness, charity, devotion and care for religion, and was granted unreserved love and obedience by his tribesmen. In Syria, he saw people worshipping idols, a phenomenon he approved of and believed it to be righteous since Syria was the locale of Messengers and Scriptures. He brought with him an idol (Hubal) which he placed in the middle of Al-Ka'bah and summoned people to worship it. Readily enough, idolatry spread all over Makkah and thence to Hijaz, people of Makkah being custodians of not only the Sacred House but the whole *Haram* as well. A great many idols, bearing different names, were introduced into the area.^[1]

An idol called Manat was worshipped at Al-Mushallal near Qudayd on the Red Sea. Another, Al-Lat, in Ta'if; a third, Al-'Uzza, in the valley of Nakhlah, and so on and so forth. Polytheism prevailed and the number of idols increased everywhere in Hijaz. 'Amr bin Luhai, with the help of a jinn companion who told him that the idols of Noah's folk – Wadd, Suwa', Yaguth, Ya'uq and Nasr – were buried in Jeddah, dug them out and took them to Tihamah. Upon pilgrimage time, these idols were distributed among the tribes to take back home.^[2] Every tribe and house had their own idols, and the Sacred House was also overcrowded with them. On the Prophet's conquest of Makkah, 360 idols were found around Al-Ka'bah. He broke them down and had them removed and burned

[1] *Mukhtasar Seeratir-Rasul* by Sheikh Muhammad bin 'Abdul-Wahhab, p. 12.

[2] *Sahih Al-Bukhari* 1/222.

up.^[1]

Polytheism and worship of idols became the most prominent feature of the religion of pre-Islam Arabs despite alleged profession of Abraham's religion.

Traditions and ceremonies of the worship of their idols had been mostly created by 'Amr bin Luhai, and were deemed as good innovations rather than deviations from Abraham's religion. Some features of their worship of idols were:

1. Self-devotion to the idols, seeking refuge with them, uttering oaths in their names, calling for their help in hardship, and supplication to them for fulfillment of wishes, believing that the idols could intercede before Allâh for the fulfillment of people's wishes.
2. Performing pilgrimage to the idols, circulating around them, humiliating themselves and even prostrating themselves before them.
3. Seeking favor of idols through various kinds of sacrifices in their names. These sacrifices were mentioned by Allâh in His Saying:

﴿وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

"And that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars)" [5:3]

Allâh also says:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ أَسْمَهُ اللَّهُ عَلَيْهِ﴾

"Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)." [6:121]

4. Devotion of certain portions of food, drink, cattle, and crops to idols. Surprisingly enough, portions were also devoted to Allâh

[1] *Sahih Al-Bukhari* 1610, 2478, 3351, 3352, 4287-4288, 4720, and *Mukhtasar Seeratir-Rasul*, by Sheikh Muhammad bin 'Abdul-Wahhab, pp. 13, 50, 51, 52, 54.

Himself, but people often found reasons to transfer parts of Allâh's portion to idols, but never did the opposite. To this effect, Allâh said:

﴿وَجَعَلُوا لِلّهِ مِمَّا ذَرَّ مِنَ الْحَرثِ وَالْأَنْعَمَ نَصِيبًا فَقَاتُلُوا هَذَا لِلّهِ
بِرَغْمِهِ وَهَذَا لِشَرِكَاتِهِ فَمَا كَانَ إِشْرَكَاهُمْ فَلَا يَصِلُ إِلَى اللّهِ
وَمَا كَانَ لِلّهِ فَهُوَ يَصِلُ إِلَى شَرِكَاهُمْ سَاءَ مَا يَحْكُمُونَ﴾

"And they assign to Allâh a share of the tilth and cattle which He has created, and they say: 'This is for Allâh', according to their pretending, 'and this is for our (Allâh's so-called) partners.' But the share of their (Allâh's so-called) 'partners', reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) 'partners'. Evil is the way they judge." [6:136]

5. Seeking favors with these idols through vows of offerings of crops and cattle, as Allâh mentioned:

﴿وَقَاتُلُوا هَذِهِ أَنْعَمَ وَحَرَثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءَ بِرَغْبَتِهِ
وَأَنْعَمٌ حُرْمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يَذَكُرُونَ أَسَرَ اللّهِ عَلَيْهَا أَفْرَارَهُ عَلَيْهِ﴾

"And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh)." [6:138]

6. Dedication of certain animals (such as *Bahirah*, *Sa'ibah*, *Wasilah* and *Hami*) to idols, which meant sparing such animals from useful work for the sake of these heathen gods. The *Bahirah*, as reported by the well-known historian, Ibn Ishaq, was the daughter of a *Sa'ibah*; a female camel that gave birth to ten successive females, but no males. It was then set free and all were forbidden to tie her, burden her, shear off her wool, or milk her (but for guests to drink from); and so was done to all her female offspring which were given the name *Bahirah*, after having their ears slit. The *Wasilah* was a female sheep that had ten successive female

daughters in five pregnancies. Any new births from this *Wasilah* were assigned only for use or consumption by males. The *Hami* was a male camel which produced ten progressive females, and was thus similarly forbidden.

It is about these practices that Allâh revealed:

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَآبِقَةٍ وَلَا حَامِّ وَلِكُنَّ الَّذِينَ كَفَرُوا
يَقْتَرُونَ عَلَى اللَّهِ الْكَذِيبَ وَأَكْرَهُمْ لَا يَعْقُلُونَ﴾

"Allâh has not instituted things like *Bahirah* or *Sa'ibah*, or *Wasilah* or *Ham*. But those who disbelieve, invent lies against Allâh, and most of them have no understanding." [5:103]

Allâh also says:

﴿وَقَالُوا مَا فِي بُطُونِ هَنَدِهِ الْأَنْثَنِيَّ خَالِصَةٌ لِذُكْرُورُنَا وَمُحَمَّمٌ عَلَى
أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ﴾

"And they say: What is in the bellies of such and such cattle (milk or fetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." [6:139]

Additional types of cattle are also mentioned in this regard.^[1]

Sa'id bin Al-Musaiyib stated clearly that these kinds of cattle were dedicated to their false gods.^[2]

It has been authentically reported from the Prophet ﷺ that such superstitions were first invented by 'Amr bin Luhai.^[3]

The Arabs did all of this for their idols believing that such idols would bring them nearer to Allâh, lead them to Him, and mediate with Him for their sake, to which effect, the Qur'an goes:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقْرِبُونَا إِلَى اللَّهِ رُلْفَقًا﴾

"We worship them only that they may bring us near to

[1] *Ibn Hisham* 1/89-90.

[2] *Sahih Al-Bukhari* 1/499.

[3] *ibid.*

Allâh." [39:3], and:

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضْرُبُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هُنَّا لَهُمْ شُفَّاعُونَا عِنْدَ اللَّهِ﴾

"And they worship besides Allâh things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allâh'." [10:18]

Another divinatory tradition among the Arabs was casting of *Azlam*, featherless arrows which were of three kinds: one showing 'yes', another 'no' and a third was blank. They would utilize them in case of serious matters like travel, marriage and the like. If the draw showed 'yes', they would do; if 'no', they would delay for the next year.

Other kinds of *Azlam* were cast for water, blood money or showed '*from you*', '*not from you*', or '*Mulsaq*' (associated). In cases of doubt in validity of the child, they would resort to the idol of Hubal, with a hundred-camel gift for the arrow caster. Only the arrows would then decide the sort of relationship. If the arrow showed '*from you*', then it was decided that the child belonged to the tribe; if it showed '*not from you*', he would then be regarded as an ally, but if '*Mulsaq*' appeared, the person would retain his position but with no lineage or alliance contract.^[1]

This was very much like gambling and arrow-shafting whereby they used to divide the meat of the camels they slaughtered according to this tradition.

Moreover, they used to have a deep conviction in the tidings of soothsayers, diviners and astrologers. A soothsayer used to deal in the business of foretelling future events and claim knowledge of private secrets and having jinn subordinates who would communicate the news to him. Diviners claimed that they could uncover the unknown by means of a granted power, while others boasted they could reveal the secrets through a cause-and-effect-inductive process that would lead to detecting a stolen commodity, location

[1] *Ibn Hisham* 1/152-153, and *Fathul-Bari* 8/277.

of a theft, a stray animal, and the like. The astrologer belonged to a third category, observing the stars and calculating their movements and orbits whereby he would foretell the future.^[1] Conviction in the news provided by the astrologer was in reality a belief in the stars, so part of believing in astrology was to have faith in the positions of particular stars. They would say, "We were delivered rain because of the position of this star."^[2]

The belief in omens for telling future events was of course, common among the Arabians. Some days, months, and particular animals were regarded as ominous. They also believed that the soul of a murdered person would fly in the wilderness and would never be at rest until revenge was taken. Superstition was widespread. Should a deer or bird, when released, turn right then what they embarked on would be regarded favorable, otherwise they would get negative and refrain from pursuing it.^[3]

People of pre-Islamic period, whilst believing in superstition, still retained some of the Abrahamic traditions such as devotion to Al-Ka'bah, circumambulation, observance of pilgrimage, the stay at 'Arafat and offering sacrifices. All of these were observed despite some innovations that adulterated their sacredness. The Quraish, for example, seeing that they were the descendants of Abraham ﷺ, custodians of Al-Ka'bah, the inhabitants of Makkah, no Arabs besides them having the same status or rights that they do – for these reasons they referred to themselves as *Al-Hums* and they would refrain from going to 'Arafat with the crowd. Instead, they would stop short at Muzdalifah. It was about this that the following was revealed:

﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفْكَاضَ الْكَاسِ﴾

"Then depart from the place whence all the people depart."
[2:199]^[4]

[1] See *Lisanul-'Arab* or other linguistic books.

[2] See *Sahih Al-Bukhari*.

[3] *Sahih Al-Bukhari* 2/851,857 (India).

[4] *Ibn Hisham* 1/199, *Sahih Al-Bukhari* 1/226.

Another heresy, deeply established in their social tradition, dictated that they would not eat dried yoghurt or cooking fat, nor would they enter a tent made of camel hair or seek shade unless in a house of adobe bricks, so long as they were in *Ihram*, the sacred state of the pilgrimage. They also, out of a deeply-rooted misconception, denied pilgrims, other than Makkans, access to the food they brought when they wanted to make pilgrimage or lesser pilgrimage.^[1]

They ordered pilgrims coming from outside Makkah to circumambulate Al-Ka'bah in clothes provided by *Al-Hums*, but if they could not acquire them, men were to do so in a state of nudity, and women with only some open shirt. Allâh says in this concern:

﴿يَبْنَىٰ عَلَيْهِ مَادَمْ حُذُوا زِينَتُكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

"O children of Adam! Take your adornment to every *Masjid*." [7:31]

If men or women were generous enough to go round Al-Ka'bah in their clothes, they had to discard them after circumambulation for good.^[2]

When the Makkans were in the sacred state of pilgrimage, they would not enter their houses through the doors but through holes they used to dig in the back walls. They used to regard such behavior as deeds of piety and god-fearing. The Qur'ân prohibited this practice:

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُشِّرَاتِ مِنْ ظُهُورِهِنَّا وَلَكِنَّ الْبِرَّ مِنْ أَنْ تَقْرَأَ وَأَتُوا الْبُشِّرَاتِ مِنْ أَبْوَابِهِنَّا وَأَتَقْرَأُوا اللَّهَ لَعْكَمْ نَفْلُحُونَكُمْ﴾

"It is not *Al-Birr* (piety, righteousness, etc.) that you enter the houses from the back but *Al-Birr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful." [2:189]

Such was the religious life in Arabia, full of polytheism, idolatry,

[1] *Ibn Hisham* 1/202.

[2] *Ibn Hisham* 1/202-203. *Sahih Al-Bukhari* 1/226.

and superstition. Judaism, Christianity, Magianism and Sabianism, however, could find their ways easily into Arabia.

The migration of the Jews from Palestine to Arabia passed through two phases: first, as a result of the pressure to which they were exposed, the destruction of their temple, and taking most of them as captives to Babylon, at the hand of the King Bukhtanassar. In the year B.C. 587, some Jews left Palestine for Hijaz and settled in the northern areas whereof.^[1]

The second phase started with the Roman occupation of Palestine under the leadership of the Roman Butas in 70 C.E. This resulted in a tidal wave of Jewish migration into Hijaz, and Yathrib, Khaibar and Taima', in particular. Here they converted many tribes to their faith, built forts and castles, and lived in villages. Judaism managed to play an important role in the pre-Islam political life. When Islam dawned on that land, there had already been several famous Jewish tribes – Khabeer, Al-Mustaliq, An-Nadeer, Quraizah and Qainuqa'. As-Samhudi mentioned that the Jewish tribes counted as many as twenty.^[2]

Judaism was introduced into Yemen by someone called As'ad Abi Karb. He had gone to fight in Yathrib and there he embraced Judaism and then went back taking with him two rabbis from Bani Quraizah to instruct the people of Yemen in this new religion. There Judaism found fertile ground to propagate and gain adherents. After his death, his son Yusuf Dhu Nawas rose to power, attacked the Christian community in Najran and ordered them to embrace Judaism. When they refused, he ordered that a pit of fire be dug and all the Christians be dropped to burn therein. Estimates say that between 20-40 thousand^[3] Christians were killed in that human massacre. This occurred in October 523 C.E.^[4] The Qur'an related part of that story in Chapter *Al-Buruj*.

[1] *Qalb Jaziratil-Arab* p.151.

[2] *Wafa' Al-Wafa'* 1/165. *Qalb Jaziratil-Arab* p.151.

[3] See *Ibn Hisham* 1/20-22, 27, 31, 35, 36, and the books of *Tafsir* under *Surat Al-Buruj*.

[4] *Al-Yaman 'Abrat-Tarikh* pp. 158-159.

Christianity first made its appearance in Arabia following the entry of the Abyssinian (Ethiopian) and Roman colonists into that country. Abyssinian (Ethiopian) presence began in 340 C.E. and lasted until 378 C.E.^[1] It was with them that the Christian religion entered Yemen. It was approximately this time when a Christian missionary called Fimion, known for his selfless behavior and working miracles, had entered into Najran. There he called people to Christianity, and by virtue of his honesty and truthful devotion, he managed to persuade them to respond positively to his invitation and embrace Christianity.^[2]

The Abyssinian (Ethiopian) colonization forces entered Yemen again in 525 C.E. It was as retaliation for the injustice of Dhu Nawas, and they started to zealously propagate their faith. They even built a church and called it Yemeni Al-Ka'bah with the aim of directing the Arab pilgrimage caravans towards Yemen, and then made an attempt to demolish the Sacred House in Makkah. Allâh the Almighty however punished them and made an example of them – here and in the hereafter.

The principal tribes that embraced Christianity were Ghassan, Taglib, Tai' and some Himyarite kings as well as other tribes living on the borders of the Roman Empire.

Magianism was also popular among the Arabs living in the neighborhood of Persia, Iraq, Bahrain, Al-Ahsa' and some areas on the Arabian Gulf coast. Some Yemenis are also reported to have professed Magianism during the Persian occupation.

As for Sabianism, excavations in Iraq revealed that it had been popular amongst Kaldanian folks, the Syrians and Yemenis. With the advent of Judaism and Christianity, however, Sabianism began to give way to the new religions, although it retained some followers mixed or adjacent to the Magians in Iraq and the Arabian Gulf.^[3]

[1] *Al-Yaman 'Abrat-Tarikh* pp. 158-159 and *Tarikhul-'Arab Qablal-Islam* p. 122.

[2] See the details in *Ibn Hisham* 1/31-34.

[3] *Tarikh Ardil-Qur'an* 2/193-208.

The Religious Situation

Such was the religious life of the Arabians before the advent of Islam. The role that the prevalent religions played was only marginal. The polytheists, who faked Abrahamism, were detached from its principles and inherent good manners. They were indulged into disobedience, ungodliness and certain peculiar superstitions that managed to leave a serious impact on the religious and socio-political life in the whole of Arabia.

Judaism turned into repulsive hypocrisy along with the control of power. Rabbis turned into lords to the exclusion of the Lord. Their sole target became the gaining of wealth and power even if it were at the risk of losing their religion, or the emergence of atheism and disbelief.

Christianity likewise opened its doors wide to polytheism, and got too difficult to figure out as a heavenly religion. As a religious practice, it developed a sort of peculiar mix of man and God. It exercised no bearing whatsoever on the souls of the Arabs who accepted it simply because it had no concern with their style of life and did not have the least relationship with their practical life.

People of other religions were similar to the polytheists with respect to their inclinations, dogmas, customs and traditions.

Aspects of Pre-Islamic Arabian Society

After the research we have made into the religious and political life of Arabia, it is appropriate to speak briefly about the social, economic, and ethical conditions prevalent therein.

Social Life of the Arabs

The Arabian society presented a social mixture, with different and diverse social levels. The status of the woman among the nobles recorded an advanced degree of esteem where the woman enjoyed a considerable portion of free will, and her decision would most often be enforced. She was so highly cherished that blood would be easily shed in defense of her honor. In fact, she was the most decisive key to bloody fight or friendly peace. These privileges notwithstanding, the family system in Arabia was wholly patriarchal, having the supremacy of the older members of the clan. The marriage contract rested completely in the hands of the woman's legal guardian whose words with regard to her marital status could never be questioned.

On the other hand, there were other social circles where prostitution and indecency were widespread and in full operation. Al-Bukhari and others reported, on the authority of 'Aishah  that there were four kinds of marriage in pre-Islamic Arabia:

The first was similar to present-day marriage procedures, in which case a man gives his daughter or the woman under his responsibility in marriage to another man after a proposal and a dowry has been agreed on. In the second, the husband would send his wife – after the menstruation period – to cohabit with another man in order to conceive. After conception, her husband, if he desired, would have a sexual intercourse with her. A third kind was that a group of less than ten men would have sexual intercourse with a woman. If she conceived and gave birth to a child, she would send for these men, and nobody could abstain. They would come together to her house. She would say: 'You

know what you have done. I have given birth to a child and it is your child' (pointing to one of them). The man meant would have to accept. The fourth kind was that a lot of men would have sexual intercourse with a certain woman (a whore). She would not prevent anybody. Such women used to put a certain flag at their gates to invite in anyone who liked. If this whore got pregnant and gave birth to a child, she would collect those men, and a seeress would tell whose child it was. The appointed father would take the child and declare him/her his own.

When Prophet Muhammad ﷺ declared Islam in Arabia, he cancelled all these forms of sexual contacts except that of the present Islamic marriage.^[1]

Women always accompanied men in their wars. The winners would freely have sexual intercourse with such women, but disgrace would follow the children conceived in this way all their lives.

Pre-Islam Arabs had no limited number of wives. They could marry two sisters at the same time, or even the wives of their fathers if divorced or widowed.

﴿وَلَا تنكِحُوا مَا نَكَحَ إِبْرَاهِيمَ إِلَّا مَا قَدْ سَلَفَ إِنَّمَا كَانَ فَاجِهَةً وَمَقْتَأً وَسَاءَ سَيِّلًا ○ حُمُّرَتْ عَيْنَكُمْ أَمْهَاتُكُمْ وَبَنَاتُكُمْ وَأَخْوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخَنَ وَبَنَاتُ الْأُخْتَ وَأَمْهَاتُكُمْ الَّتِي أَزْصَعْنَكُمْ وَأَغْوَيْتُكُمْ مِنْ الرَّضْعَةِ وَأَمْهَاتُ سَابِقِكُمْ وَرَبِّيْكُمْ الَّتِي فِي حُجُورِكُمْ مِنْ سَابِقِكُمْ الَّتِي دَخَلْتُمْ بِهِنَّ فَإِنَّ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَيْنَكُمْ وَحَلَّتِلُ أَبْنَائِكُمْ الَّذِينَ مِنْ أَمْلَأِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾

"And marry not women whom your father married, except what has already passed; indeed it was shameful and most hateful, and an evil way. Forbidden to you (for marriage)

[1] *Sahih Al-Bukhari* no. 5127, *Abu Dawud*, The Book of Marriage, the chapter on the view of marriages that were contracted by the people of ignorance.

are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk sucking sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in – but there is no sin on you if you have not gone in them (to marry their daughters), – the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily Allâh is Oft-Forgiving, Most Merciful." [4:22-23]

Divorce was to a very great extent in the power of the husband.^[1]

The evil of adultery prevailed almost among all social classes except few men and women whose self-dignity prevented them from committing such an act. Free women were in much better conditions than the female slaves who constituted the greatest calamity. It seemed that the greatest majority of pre-Islam Arabs did not feel ashamed of committing this evil. Abu Dawud reported: A man stood up in front of Prophet Muhammad ﷺ and said: "O Prophet of Allâh! that boy is my son. I had sexual intercourse with his mother in the pre-Islamic period." The Prophet ﷺ said:

«لَا دَعْوَةَ فِي إِسْلَامٍ، ذَهَبَ أَمْرُ الْجَاهِلِيَّةِ. الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ
الْمَحْجُورُ»

"No claim in Islam for pre-Islamic affairs. The child is to be attributed to the one on whose bed it was born, and stoning is the lot of a fornicator."^[2]

The story about Sa'd bin Abi Waqqas ⚡ and Abd bin Zama'ah disputing over Abdur-Rahman bin Zama'ah, the son of Umm

[1] See the last previous reference in the chapter of abrogating the return after three pronouncements of divorce. This is what is mentioned by the scholars of *Tafsîr* about the causes of the revelation of Allâh's Saying: "Divorce is twice." (2:229)

[2] *Abu Dawud* – Chapter "The child is to the one on whose bed it was born."

Zama'ah is well known.^[1]

With respect to the pre-Islam Arab's relation with his offspring, we see that life in Arabia was inconsistent and presented a dark picture of contrasts. Whilst some Arabs held children dear to their hearts and cherished them greatly, others buried their female children alive because an imaginary fear of poverty and shame weighed heavily on them, and they would kill their children for fear of poverty and hardship.

﴿وَلَا تُقْتِلُوا أَوْلَادَكُمْ مِّنْ إِيمَانِكُمْ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

"And do not kill your children because of poverty – We provide for you." [6:151]

﴿وَإِذَا بُشِّرَ أَهْدُهُمْ بِالْأُنْشَىٰ ظَلَّ وَجْهُهُ مُسْوَدًا وَهُوَ كَظِيمٌ ○ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ شُوَّهٍ مَا بُشِّرَ بِهِ أَيْمَسِكُمُ عَلَىٰ هُوَنِ اُمُّ يَدْسِمُ فِي الْتُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ﴾

"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision." [16:58-59]

﴿وَلَا تُقْتِلُوا أَوْلَادَكُمْ خَشْيَةً إِيمَانِكُمْ نَحْنُ نَرْزُقُهُمْ وَإِيَّاهُمْ﴾

"And do not kill your children for fear of poverty. We provide for them and for you." [17:31]

﴿وَإِذَا الْمُوْمَدَةُ سُلِّمَتْ﴾

"And when the female (infant) buried alive shall be questioned." [81:8]

We should not think, however, that the act of killing infants was commonplace and widespread, simply because of the great need they had for sons to fight with them against their enemies.

[1] See *Sahih Al-Bukhari* with *Al-Fath* 4/343 and others.

Another aspect of the Arabs' life which deserves mention is the bedouin's deep-seated emotional attachment to his clan. Family, or perhaps tribal-pride, was one of the strongest passions with him. The doctrine of unity of blood as the principle that bound the Arabs into a social unity was formed and supported by tribal-pride. Their undisputed motto was: "Support your brother whether he is an oppressor or oppressed" in its literal meaning; they disregarded the Islamic amendment which states that supporting an oppressor brother means preventing him from aggression.

Desire for leadership, keen sense of competition and ambition to excel others often resulted in bitter tribal warfare despite their being from one common ancestor. In this regard, the continued bloody conflicts of Aws and Khazraj, 'Abs and Dhubyan, Bakr and Taghib, etc. are striking examples.

Inter-tribal relationships were fragile and weak due to continual and destructive inter-tribal wars. Deep devotion to religious superstitions and some customs held in esteem, however, used to control their reckless tendency to quench their thirst for blood. In other cases, there were the motives of, and respect for, alliance, loyalty and dependency that could successfully bring about a spirit of affinity, and end groundless bases of dispute. A time-honored custom of suspending hostilities during the prohibited months (Muharram, Rajab, Dhul-Qa'dah, and Dhul-Hijjah) functioned favorably and provided an opportunity for them to earn their living and coexist in peace.

We may sum up the social situation in Arabia by saying that the Arabs of the pre-Islamic period were groping about in the dark and ignorance, entangled in a mesh of superstitions paralyzing their mind and driving them to lead a cattle-like existence. The woman was a marketable commodity and regarded as a piece of inanimate property. Inter-tribal relationships were fragile. Greed for wealth and involvement in useless wars were the main objectives that governed their chiefs' selfish policies.

The Economic Situation

The economic situation was very much similar to the social atmosphere. The Arabian ways of living would illustrate this quite clearly. Trade was the most common means of providing their needs of life. The trade journeys could not be undertaken unless security of caravan routes and inter-tribal peaceful co-existence were there – two necessities lacking in Arabia except during the Sacred Months within which the Arabs held their assemblies of 'Ukaz, Dhul-Majaz, Majannah and others.

Arabia was the farthest of lands from industry. Most available industries of knitting and tanning in Arabia were done by people coming from Yemen, Heerah and the borders of Syria. Inside Arabia there was some sort of farming and livestock industry. Almost all the Arabian women were qualified in yarn spinning but even this practice was continually threatened by wars. On the whole, poverty, hunger and insufficient clothing were the prevailing economic features in Arabia.

Ethics

We cannot deny that the pre-Islamic Arabs practiced a large number of evils. Admittedly, vices and evils, utterly rejected by reason, were widespread among the pre-Islamic Arabs, but this could never screen off the surprising existence of highly praiseworthy virtues, of which we may mention the following:

- Hospitality:** They used to compete with each other in hospitality and take utmost pride in it. Almost half of all their poetry was about the praiseworthy or improper manners of entertaining one's guest. A guest would visit a man suffering from severe cold and hunger, the host having no wealth besides a she-camel upon whom the lives of his entire family depended. So, he would slaughter it to feed his guest. They would not hesitate to incur heavy blood money and relevant burdens just to stop bloodshed, and consequently merit praise and eulogy.

Among their foremost qualities was their praise of wine drinking, not because it was worth boasting of by itself, but because it was a

means of displaying hospitality and pampering the soul. For such reasons the grape vine itself was called *Karm*, the same word used for honor, and wine was called the daughter of *Karm*.

When looking at the collection of odes and poems of the pre-Islamic period, one discovers it full of chapters upon chapters of praise and boasting.

Gambling was also another practice of theirs closely associated with generosity since the proceeds would always go to charity. Even the Noble Qur'ân does not play down the benefits that derive from wine drinking and gambling, but also says:

﴿وَإِنْهُمْ مِنْ نَّعِيْمَةٍ﴾

"And the sin of them is greater than their benefit." [2:219]

2. Keeping a covenant: For the Arab, to make a promise was to run into debt. He would never care for the death of his children or destruction of his household, all for the sake of upholding the deep-rooted tradition of covenant-keeping. The literature of that period is rich in stories highlighting this merit.

3. Sense of honor and denial of injustice: This attribute developed mainly from excess of courage and a keen sense of self-esteem. The Arab was always in revolt against the slightest hint to humiliation or disregard. He would never hesitate to sacrifice himself to maintain his ever-alert sense of self-respect.

4. Firm will and determination: An Arab would never lose an opportunity contributing to an object of pride or a standing of honor, even if it were at the expense of his life.

5. Forbearance, perseverance and mildness: The Arab regarded these qualities with great admiration, no wonder his impulsive-ness and courage-based life was sadly in need of them.

6. Pure and simple bedouin life: That was still clean from the accessories of deceptive urban appearances, and was a driving reason behind his nature of truthfulness and honesty, and detachment from intrigue and treachery.

Such priceless ethics coupled with a favorable geographical

position of Arabia were the factors that lay behind selecting the Arabs to undertake the burden of communicating the Message (of Islam) and leading mankind down a new course of life.

In this regard, these ethics by themselves, though harmful in some areas, and in need of modification in certain aspects, were greatly invaluable to the ultimate welfare of the human community with the necessary reformations, and it was this task of reformation that Islam performed.

The most priceless ethics, next to covenant-keeping, were no doubt their sense of self-esteem and strong determination, two human qualities indispensable in combating evil and eliminating moral corruption on the one hand, and establishing a good and justice-orientated society, on the other.

Actually, the life of the Arabs in the pre-Islamic period was rich in other countless virtues we do not need to enumerate for the time being.

The Lineage and Family of Muhammad

With respect to the lineage of Prophet Muhammad ﷺ, there are three levels: The first, whose correctness is agreed upon by biographers and genealogists, states that Muhammad's genealogy has been traced to 'Adnan. The second, subject to various disagreements, traces his lineage beyond 'Adnan back to Abraham. The third version, with some parts definitely incorrect, traces his lineage beyond Abraham ﷺ back to Adam ﷺ.

Some of these points have been mentioned earlier, here are the details of these three sections of lineage.

The First: Muhammad bin 'Abdullah bin 'Abdul-Muttalib (who was called Shaibah) bin Hashim, (named 'Amr) bin 'Abd Manaf (called Al-Mughirah) bin Qusai (also called Zaid) bin Kilab bin Murrah bin Ka'b bin Lo'i bin Ghalib bin Fihir (who was called Quraish and whose tribe was named after him) bin Malik bin An-Nadr (also called Qais) bin Kinanah bin Khuza'ima bin Mudrikah (who was called 'Amir) bin Elias bin Mudar bin Nizar bin Ma'ad bin 'Adnan.^[1]

The Second: 'Adnan bin Add bin Humaisi' bin Salaman bin Aws bin Buz bin Qamwal bin Ubai bin 'Awwam bin Nashid bin Haza bin Bildas bin Yadlaf bin Tabikh bin Jahim bin Nahish bin Makhi bin Aid bin 'Abqar bin 'Ubaid bin Ad-Da'a bin Hamdan bin Sanbir bin Yathrab bin Yahzin bin Yalhan bin Ar'awi bin Aid bin Deshan bin Aisar bin Afnad bin Aiham bin Muksar bin Nahith bin Zarih bin Sami bin Mazzi bin 'Awdah bin 'Aram bin Qaidar bin Ishmael son of Abraham ﷺ.^[2]

The Third: Beyond Abraham ﷺ, Ibn Tariq (Azar) bin Nahur bin Saru' (or Sarugh) bin Ra'u bin Falikh bin 'Abir bin Salikh bin Arfakhshad bin Sam bin Noah, bin Lamik bin Mutwashlakh bin

[1] *Ibn Hisham* 1/1-2, and *Tarikh At-Tabari* 2/239-271.

[2] *Ibn Sa'd* 1/56-57, *Tarikh At-Tabari* 2/272.

Akhnukh (Enoch) – who was said to be Prophet Idris – bin Yarid bin Mahla'il bin Qainan bin Anushah bin Shith bin Adam.^[1]

The Prophetic Family

The family of Prophet Muhammad ﷺ is called the Hashimite family after his grandfather Hashim bin 'Abd Manaf. Let us now speak a little about Hashim and his descendants:

1. Hashim: As we have previously mentioned, he was the one responsible for giving food and water to the pilgrims. This had been his charge when the sons of 'Abd Manaf and those of 'Abdud-Dar compromised on dividing the duties between them.

Hashim was wealthy and honest. He was the first to offer the pilgrims sopped bread in broth. His first name was 'Amr but he was called Hashim because he had been in the practice of crumbling bread (for the pilgrims). He was also the first man who started Quraish's two journeys of summer and winter. It has been narrated that he went to Syria as a merchant. Upon his return he went to Madinah, where he married Salma – the daughter of 'Amr from Bani 'Adi bin An-Najjar. He stayed with her in Madinah for some time then he left for Syria again while she was pregnant. He died in Ghazzah in Palestine in 497 C.E. Later, his wife gave birth to 'Abdul-Muttalib and named him Shaibah because of the white hair on his head^[2], and brought him up in her father's house in Madinah. None of his family in Makkah learned of his birth. Hashim had four sons; Asad, Abu Saifi, Nadlah and 'Abdul-Muttalib, and five daughters Ash-Shifa, Khalidah, Da'ifah, Ruqaiyah and Jannah.^[3]

2. 'Abdul-Muttalib: We have already learned that after the death of Hashim, the charge of pilgrims' food and water went to his brother Al-Muttalib bin 'Abd Manaf (who was honest, generous and trustworthy). When 'Abdul-Muttalib reached the age of

[1] *Ibn Hisham* 1/2-4, *Tarikh At-Tabari* 2/276. The sources differ over some of these names.

[2] *Ibn Hisham* 1/137, 157, as well as *Ar-Rawdul-'Unuf*.

[3] *Ibn Hisham* 1/107.

boyhood, his uncle Al-Muttalib heard of him and went to Madinah to bring him to Makkah. When he saw him, tears filled his eyes and rolled down his cheeks, he embraced him and took him on his camel. The boy, however, abstained from going with him to Makkah until he took his mother's consent. Al-Muttalib asked her to send the boy with him to Makkah, but she refused. He managed to convince her saying: "Your son is going to Makkah to restore his father's authority, and to live in the vicinity of the Sacred House." There in Makkah, people wondered at seeing Abdul-Muttalib, and they considered him the slave of Muttalib. Al-Muttalib said: "He is my nephew, the son of my brother Hashim." The boy was brought up in Al-Muttalib's house, but later on Al-Muttalib died in Bardman in Yemen so 'Abdul-Muttalib took over and managed to maintain his people's prestige and outdo his grandfathers in his honorable behavior which gained him Makkah's deep love and high esteem.^[1]

When Al-Muttalib died, Nawfal without right took hold of the duties of 'Abdul-Muttalib, so the latter asked for help from the Quraish but they abstained from extending any sort of support to either of them. Consequently, he wrote to his uncles of Bani An-Najjar (his mother's brothers) to come to his aid. His uncle, Abu Sa'd bin 'Adi (his mother's brother) marched to Makkah at the head of eighty horsemen and camped in Abtah in Makkah. 'Abdul-Muttalib received the men and invited them to go to his house but Abu Sa'd said: "Not before I meet Nawfal." He found Nawfal sitting with some old men of Quraish in the shade of Al-Ka'bah. Abu Sa'd drew his sword and said: "I swear by Allâh that if you don't restore to my nephew what you have taken, I will kill you with this sword." Nawfal was thus forced to give up what he had adopted unlawfully, and the notables of Quraish were made to witness to his words.

Abu Sa'd then went to 'Abdul-Muttalib's house where he stayed for three nights, performed 'Umrah and left to return to Madinah.

[1] *Ibn Hisham* 1/137-138. The actual date is from *Tarikh At-Tabari* 2/247.

Later on, Nawfal entered into an alliance with Bani 'Abd Shams bin 'Abd Manaf against Bani Hashim. When Khuza'ah, a tribe, saw Bani An-Najjar's support to 'Abdul-Muttalib they said: "He is our son as he is yours. We have more reasons to support him than you." 'Abd Manaf's mother was one of them.

They went into An-Nadwah House and entered into an alliance with Bani Hashim against Bani 'Abd Shams and Nawfal. It was an alliance that was later to constitute the main reason for the conquest of Makkah.^[1] 'Abdul-Muttalib did witness two important events in his lifetime, namely digging the Zamzam well and the Elephant raid.^[2]

In brief, 'Abdul-Muttalib received an order in his dream to dig the Zamzam well in a particular place. He did that and found the things that the Jurhum men buried there when they were forced to evacuate Makkah. He found the swords, armor and the two deer of gold. The gate of Al-Ka'bah was stamped from the gold swords and the two deer, and then the tradition of providing Zamzam water to pilgrims was established.

When the well of Zamzam gushed the water forth, the Quraish made a claim to partnership in the enterprise, but 'Abdul-Muttalib refused their demands on the grounds that Allâh had singled only him out for this honorable job. To settle the dispute, they agreed to consult Bani Sa'd's diviner. On their way, Allâh showed them His Signs that confirmed 'Abdul-Muttalib's privilege about the sacred spring. Only then did 'Abdul-Muttalib make a solemn vow to sacrifice one of his adult children to Al-Ka'bah if he had ten.

The second event was that of Abraha As-Sabah Al-Habashi, the Abyssinian (Ethiopian) viceroy in Yemen. He had seen that the Arabs made their pilgrimage to Al-Ka'bah, so he built a large church in San'a' in order to attract the Arab pilgrims to it to the exclusion of Makkah.

A man from the Kinanah tribe understood his motive, therefore

[1] At-Tabari detailed this in his *Tarikh* 2/248-251.

[2] Ibn Hisham 1/142-147.

he entered the church under the cover of night smearing excrement on its front wall. When Abrahah learned of this, he became enraged and led a great army – of sixty thousand warriors – to demolish Al-Ka'bah. He chose the biggest elephant for himself. His army included between nine to thirteen elephants. He continued marching until he reached a place called Al-Magmas. There, he mobilized his army and prepared his elephants to enter Makkah.

When he reached the Muhassir Valley, between Muzdalifah and Mina, the elephant knelt down and refused to go forward. Whenever they directed it to the north, south or east, the elephant moved quickly but when directed towards Al-Ka'bah in the west, it knelt down. Meanwhile, Allâh sent birds in flights upon them, throwing forcefully stones of baked clay upon them and made them like scattered chaff. These birds were very much like swallows and sparrows, each carrying three stones; one in its peak and two in its claws. The stones hit Abrahah's men, and cut their limbs and killed them. A large number of Abrahah's soldiers were killed in this way and the others fled at random and died everywhere. Abrahah himself had an infection that required his fingertips to be cut off. When he reached San'a', he was in a miserable state and died soon after.

The Quraishites fled for their lives to the hillocks and mountain-tops. When the enemy was routed, they returned home safely.^[1]

The Elephant incident took place in the month of Al-Muharram, fifty or fifty-five days before the birth of the Prophet Muhammad ﷺ which corresponded to late February or early March 571 C.E. It was a gift from Allâh to His Prophet ﷺ and his family. It could actually be regarded as a Divine auspicious sign of the light to come and accompany the advent of the Prophet ﷺ and his family. By contrast, Jerusalem had suffered the atrocities of Allâh's enemies. Here we can recall Bukhtanassar in B.C. 587 and the Romans in 70 C.E. Al-Ka'bah, by Divine Grace, never came

[1] *Ibn Hisham* 1/43-56, and the *Tafsir* of *Surat Al-Fil* in the books of *Tafsir*.

under the hold of the Christians – the Muslims of that time – although Makkah was populated by polytheists.

News of the Elephant incident reached the most distant corners of the then civilized world. Abyssinia (Ethiopia) maintained strong ties with the Romans while the Persians on the other hand, were on the watch with respect to any strategic changes that were looming on the socio-political horizon, and soon came to occupy Yemen. Incidentally, the Roman and Persian Empires stood for the powerful civilized world at that time. The Elephant incident attracted the world's attention to the sacredness of Allâh's House, and showed that this House had been chosen by Allâh for its holiness.

It followed then if any of its people claimed Prophethood, it would be conforming with the outcome of the Elephant incident, and would provide a justifiable explanation for the ulterior Divine Wisdom that lay behind backing polytheists against Christians in a manner that went beyond the cause-and-effect formula.

'Abdul-Muttalib had ten sons, Al-Harith, Az-Zubair, Abu Talib, 'Abdullah, Hamzah, Abu Lahab, Al-Ghidaq, Maqwam, Safar and Al-'Abbas. Some say that he had eleven sons, adding the name Qathim. Still others say that he had thirteen sons, with the additional names 'Abdul-Ka'bah and Hajlah. They add that 'Abdul-Ka'bah is the same as Maqwam and that Hajlah is the same as Al-Ghidaq, and that he did not have a son named Qathim. He also had six daughters, who were Ummul-Hakim – also called Al-Bayda', Barrah, 'Atikah, Safiyah, Arwa and Umaiyyah.^[1]

3. 'Abdullah: The father of Prophet Muhammad ﷺ. His mother was Fatimah, daughter of 'Amr bin 'A'idh bin 'Imran bin Makhzum bin Yaqzah bin Murrah. 'Abdullah was the smartest of 'Abdul-Muttalib's sons, the most chaste and the most loved. He was also the son the divination arrows pointed at to be slaughtered as a sacrifice at Al-Ka'bah. When 'Abdul-Muttalib had ten sons and they reached maturity, he disclosed to them his

[1] Seerah Ibn Hisham 1/108-109 and Talqih Fuhum Ahlil-Athar pp.8, 9.

secret vow which they silently and obediently accepted. Their names were written on divination arrows and given to the guardian of their most beloved goddess, Hubal. The arrows were shuffled and drawn.

An arrow showed that it was 'Abdullah to be sacrificed. 'Abdul-Muttalib then took the boy to Al-Ka'bah with a razor to slaughter the boy. The Quraish, his uncles from the Makhzum tribe and his brother Abu Talib, however, tried to advise him against it.

He then sought their advice as regards his vow. They suggested that he summon a woman diviner to judge the matter. She ordered that the divination arrows should be drawn again, but including ten camels and 'Abdullah. She added that drawing the lots should be repeated with ten more camels every time the arrow showed 'Abdullah. The operation was thus repeated until the number of the camels amounted to one hundred.

At this point the arrow showed the camels; consequently they were all slaughtered instead of his son. The slaughtered camels were left for anyone to eat from, human or animal. This incident produced a change in the amount of blood money usually accepted in Arabia. It had been ten camels, but after this event it was increased to a hundred. Islam, later on, approved of this. It was reported that the Prophet ﷺ once said:

«أَنَا ابْنُ الذِّيْهَرْ» (يعني إِسْمَاعِيلَ، وَأَبَاهُ عَبْدَاللَّهِ)

"I am the offspring of the slaughtered two," (meaning Ishmael ﷺ and 'Abdullah).^[1]

'Abdul-Muttalib chose Aminah, daughter of Wahb bin 'Abd Manaf bin Zuhrah bin Kilab, as a wife for his son, 'Abdullah. She thus, in the light of this ancestral lineage, stood eminent in respect of nobility of position and descent. Her father was the chief of Bani Zahrah to whom great honor was attributed.

They were married in Makkah, and soon after 'Abdullah was sent by his father to buy dates in Madinah where he died. In another

[1] *Ibn Hisham* 1/151-155 and *Tarikh At-Tabari* 2/240-243.

version, 'Abdullah went to Syria on a trade journey and died in Madinah on his way back.

He was buried in the house of An-Nabighah Al-Ja'di. He was twenty-five years old when he died. Most historians state that his death was two months before the birth of Muhammad ﷺ. Some others said that his death was two or more months after the Prophet's birth.^[1] When Aminah was informed of her husband's death, she celebrated his memory in a most heart-touching eulogy.^[2]

'Abdullah left very little wealth – five camels, a small number of goats, a she-servant, called Barakah – Umm Aimah – who would later serve as the Prophet's nursemaid.^[3]

[1] *Ibn Hisham* 1/156-158, *Tarikh At-Tabari* 2/246, and *Ar-Rawdul-'Unuf* 1/184.

[2] *Tabaqat Ibn Sa'd* 1/100.

[3] *Talqih Fuhum Ahlil-Athar* p. 4, *Sahih Muslim* 2/96.

Muhammad's Birth and Forty Years prior to Prophethood

His Birth

Muhammad ﷺ, the Master of Prophets, was born in the Bani Hashim section of Makkah on Monday morning, the ninth of Rabi'ul-Awwal, the same year of the Elephant incident, and forty years into the reign of Kisra (Khosru Nushirwan), i.e., the twentieth or twenty-second of April, 571 C.E., according to the scholar Muhammad Sulaiman Al-Mansurpuri, and the astronomer Mahmud Pasha.^[1]

Ibn Sa'd reported that Muhammad's mother said: "When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad and Ad-Darimi reported something similar to this.^[2] It was reported that significant signs accompanied his birth: fourteen balconies of Kisra's palace collapsed, the Magians' sacred fire went out and some churches on Lake Sawa sank down and collapsed. This was recorded by At-Tabari, Al-Baihaqi and others, but none of the chains of narration are confirmed.^[3] His mother immediately sent someone to inform his grandfather 'Abdul-Muttalib of the happy event. Happily he came to her, carried him to Al-Ka'bah, prayed to Allâh and thanked Him.^[4] 'Abdul-Muttalib called the baby Muhammad, a name not then common among the Arabs. He circumcised him on his seventh day as was the custom of the Arabs.^[5]

The first woman who suckled him after his mother was

[1] *Nata'i jul-Afham* by Al-Fulki pp. 28-35 (Beirut); *Rahmatul-lil-Alamin* 1/38-39. The difference that exists of the month of April is merely due to the earlier and later method of calendar calculations.

[2] *Ibn Sa'd* 1/63, *Musnad Ahmad* 4/127,128,185; 5/262, and *Ad-Darimi* 1/9.

[3] *Dala'il* by Al-Baihaqi 1/126-127, *Tarikh At-Tabari* 2/166-167, *Al-Bidayah wan-Nihayah* 2/268-269.

[4] *Ibn Hisham* 1/159-160; *Ibn Sa'd* 1/103, *At-Tabari* 2/156-157.

[5] It was said that he was born circumcised. See *Talqîh Fuhûm Ahlîl- Athâr* p. 4. Ibn Al-Qaiyim said, "There is no confirmed *Hadîth* for that." See *Zâdul-Mâ'ad* 1/18.

Thuwaibah, the freed slave of Abu Lahab, with her son, Masruh. She had suckled Hamzah bin 'Abdul-Muttalib before and later Abu Salamah bin 'Abdul-Asad Al-Makhzumi.^[1]

Childhood

It was the general custom of the Arabs living in towns to send their children away to bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert. Thereby they would develop a strong body and acquire the pure speech and manners of the bedouins, who were noted both for chastity of their language and for being free from those vices which usually develop in inactive societies.

The Prophet ﷺ was later entrusted to Halimah bint Abi Dhuain from Bani Sa'd bin Bakr. Her husband was Al-Harith bin 'Abdul-'Uzza called Abi Kabshah, from the same tribe.

Muhammad ﷺ had several foster brothers and sisters, 'Abdullah bin Al-Harith, Aneesah bint Al-Harith, Hudhafah or Judhamah bint Al-Harith (known as Ash-Shayma'), and she used to take care of the Prophet ﷺ and Abu Sufyan bin Al-Harith bin 'Abdul-Muttalib, the Prophet's cousin. Hamzah bin 'Abdul-Muttalib, the Prophet's uncle, was suckled by the same two wet nurses, Thuwaibah and As-Sa'diyah, who suckled the Prophet ﷺ.^[2]

Traditions delightfully relate how Halimah and the whole of her household were favored by successive strokes of good fortune while the baby Muhammad ﷺ lived under her care. Ibn Ishaq states that Halimah narrated that she along with her husband and a suckling babe, set out from her village in the company of some women from Banu Sa'd bin Bakr in quest of children to suckle. She said:

It was a year of drought and famine and we had nothing to eat. I rode on a brown mule. We also had with us an old she-camel. By Allâh, we could not get even a drop of milk. We could not have a

[1] *Sahih Al-Bukhari* nos. 2645, 5100, 5101, 5106, 5107, 5372.

[2] *Zadul-Ma'ad* 1/19.

wink of sleep during the night for the child kept crying because of hunger. There was not enough milk in my breast and even the she-camel had nothing to feed him. We used to constantly pray for rain and immediate relief. At length we reached Makkah looking for children to suckle. Not even a single woman among us accepted Allâh's Messenger ﷺ offered to her. As soon as they were told that he was an orphan, they refused him. We had fixed our eyes on the reward that we would get from the child's father. An orphan! What are his grandfather and mother likely to do? So we refused him to accept because of that.

Every woman who came with me got a suckling and when we were about to depart, I said to my husband: "By Allâh, I do not like to go back along with the other women without any baby. I should go to that orphan and I must take him." He said, "There is no harm in doing so and perhaps Allâh might bless us through him." So I went and took him because there was simply no other alternative left for me but to take him. When I lifted him in my arms and returned to my place I put him on my breast and to my great surprise, I found enough milk in it. He drank to his heart's content, and so did his foster brother and then both of them went to sleep although my baby had not been able to sleep the previous night. My husband then went to the she-camel to milk it and, to his astonishment, he found plenty of milk in it. He milked it and we drank to our fill, and enjoyed a sound sleep during the night. The next morning, my husband said: "By Allâh! O Halimah, you must understand that you have gotten a blessed child." And I replied: "By the grace of Allâh, I hope so."

The tradition is clear on the point that Halimah's return journey and her subsequent life, as long as the Prophet ﷺ stayed with her, was encircled with a halo of good fortune. The donkey that she rode when she came to Makkah was lean and almost lame; it recovered speed much to the amazement of Halimah's fellow travellers. By the time they reached the encampments in the country of the clan of Sa'd, they found the scales of fortune turned in their favor. The barren land sprouted luxuriant grass and beasts came back to them satisfied and full of milk.

Muhammad ﷺ stayed with Halimah for two years until he was weaned as Halimah said:

"We then took him back to his mother earnestly requesting her to have him stay with us and so we may benefit from the good fortune and blessings he brought us. We persisted in our request, expressing our anxiety over the child catching a certain infection peculiar to Makkah. At last, we were granted our wish and the Prophet ﷺ stayed with us until we returned with him."^[1]

The Prophet ﷺ stayed with them until he was about four or five years old.^[2] Then, as related by Anas ؓ in *Sahih Muslim*, Gabriel ﷺ came down, opened his chest and took out the heart, he then extracted a blood-clot out of it and said: "That was the part of Satan in thee." And then he washed it with the water of Zamzam in a gold basin. After that the heart was joined together and restored to its place. The boys and playmates came running to his mother, i.e., his nurse, and said: "Verily, Muhammad has been murdered." They all rushed towards him and found him to be all right and that only his face was white. And Anas ؓ said, "I have seen the mark that was left on his chest."^[3]

Back to His Passionate Mother

After this event, Halimah was worried about the boy and returned him to his mother with whom he stayed until he was six.^[4]

In respect of the memory of her late husband, Aminah decided to visit his grave in Yathrib (Madinah). She set out to cover a journey of 500 kilometers with her orphan boy, her father-in-law 'Abdul-Muttalib, and a woman servant Umm Aimah. She spent a month

[1] *Ibn Hisham* 1/162-164.

[2] *Ibn Hisham* 1/162-164. See *Dala'ilun-Nubuwwah* by Abu Nu'aim. From the remainder of Ibn Ishaq's narration it is understood that it occurred in the beginning of the third year. (See *Ibn Hisham* 1/164,165) Yet that seems self contradictory, because [since it mentions him working as a shepherd at the time] it is not conceivable that a shepherd could be a boy who just turned three years of age.

[3] *Sahih Muslim* 1/92.

[4] *Talqih Fuhum Ahlil-Athar* p. 7, *Ibn Hisham* 1/168.

there and then made her way back to Makkah. On the route, she suffered a severe illness and died in Abwa on the road between Makkah and Madinah.^[1]

To His Compassionate Grandfather

'Abdul-Muttalib brought the boy to Makkah. He had warm passions towards the boy, his orphan grandson, whose recent disaster (his mother's death) added more to the pains of the past. 'Abdul-Muttalib was more passionate with his grandson than with his own children. He never left the boy as prey to loneliness, but always preferred him to his own children. Ibn Hisham reported: A mattress was put in the shade of Al-Ka'bah for 'Abdul-Muttalib. His children used to sit around that mattress in honor to their father, but Muhammad ﷺ used to sit on it. His uncles would take him back, but if 'Abdul-Muttalib was present, he would say: "Leave my grandson. I swear by Allâh that this boy will hold a significant position." He used to seat the boy on his mattress, pat his back and was always pleased with what the boy did.^[2]

When Muhammad ﷺ was eight years, two months and ten days old, his grandfather 'Abdul-Muttalib passed away in Makkah. The charge of the Prophet ﷺ was now passed on to his uncle Abu Talib, who was the brother of the Prophet's father.

Abu Talib took the responsibility of his nephew in the best way. He put him with his children and preferred him to them. He singled the boy out with great respect and high esteem. Abu Talib remained for forty years cherishing his nephew and extending all possible protection and support to him.

His relations with the others were determined in the light of the treatment they showed to the Prophet ﷺ.

Ibn 'Asakir reported on the authority of Jalhamah bin 'Arfutah who said: "I came to Makkah when it was a rainless year, so Quraish said: 'O Abu Talib, the valley has become leafless and the

[1] *Ibn Hisham* 1/168.

[2] *Ibn Hisham* 1/168, *Talqih Fuhum Ahlil-Athar* p. 7.

children hungry, let us go and pray for rainfall.'

Abu Talib went to Al-Ka'bah with a young boy who was as beautiful as the sun, and a black cloud was over his head. Abu Talib and the boy stood by the wall of Al-Ka'bah and prayed for rain.

Immediately clouds from all directions gathered and rain fell heavily and caused the flow of springs and growth of plants in the town and the country.^[1]

Bahirah, the Monk

When Allâh's Messenger ﷺ was twelve years old – and they say plus two months and ten days^[2] – he went with his uncle Abu Talib on a trade journey to Syria.

When they reached Busra (which was a part of Syria, in the vicinity of Hawran under the Roman domain), there was a monk named Bahirah (they say his name was Georges), who came out to meet them, and although he had not met them before, he readily recognized the Prophet ﷺ and said while taking his hand: "This is the master of all humans. Allâh will send him with a Message which will be a mercy to all beings." Abu Talib asked: "How do you know that?" He replied: "When you appeared from the direction of 'Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can also recognize him by the seal of Prophethood which is below his shoulder, like an apple. We have found this in our books." He also asked Abu Talib to send the boy back to Makkah and not to take him to Syria for fear of the Romans and Jews. Abu Talib obeyed and sent him back to Makkah with some of his men servants.^[3]

[1] *Mukhtasar Seeratir-Rasul* by Sheikh 'Abdullah An-Najdi, pp. 15, 16.

[2] This was said by Ibn Al-Jawzi in *Talqih Fuhum Ahlil-Athar* p. 7.

[3] *At-Tirmidhi* no. 3620, *Al-Musannaf Ibn Abi Shaibah* 11/489, *Dala'il* by Al-Baihaqi 2/24, 25, and *At-Tabari* 2/278, 289. In the version of *At-Tirmidhi* and others it mentions that he was accompanied by Bilal ﷺ, but this is clearly an error. At that time Bilal ﷺ was not present, and even if he was, he was not with his uncle or Abu Bakr ﷺ. *Zadul-Ma'ad* 1/17.

The 'Sacrilegious' Wars

When he ﷺ was twenty years of age, the 'sacrilegious' wars – which continued with varying fortunes and considerable loss of human life for a number of years – broke out between tribes; Quraish and Banu Kinanah were on one side and Qais 'Ailan tribe on the other. It was thus called because the inviolable was made violable, the prohibited months being included. Harb bin Umayyah, on account of his outstanding position and honorable descent, used to be the leader of Quraish and their allies. In one of those battles, the Prophet ﷺ assisted his uncles. His efforts were confined to picking up the arrows of the enemy as they fell, and handing them over to his uncles.^[1]

Al-Fudoul Confederacy

At the conclusion of these wars during the sacred month of Dhul-Qa'dah, when peace was restored, people felt the need for forming a confederacy at Makkah for suppressing violence and injustice, and protecting the rights of the weak and the poor.

Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin 'Abdul-'Uzza, Zahrah bin Kilab and Taim bin Murrah were called to meet in the house of an honorable elderly man called 'Abdullah bin Jad'an At-Taimy to enter into a confederacy that would provide for the above-mentioned items. Allâh's Messenger ﷺ shortly after he had been honored with the ministry of Prophethood, witnessed this league and commented on it, with very positive words: "I witnessed a confederacy in the house of 'Abdullah bin Jad'an. It was more appealing to me than herds of cattle. Even now in the period of Islam, I would respond positively to attending such a meeting if I were invited."^[2]

In fact, the spirit of this confederacy and the course of considerations therein marked a complete departure from the

[1] *Ibn Hisham* 1/184-187, *Al-Munammiq* by Ibn Habib pp. 167-185, *Al-Kamil* by Ibn Al-Athir 1/468-472.

[2] *Ibn Hisham* 1/113, 135; and *Mukhtasar Seeratir-Rasul* by Sheikh 'Abdullah An-Najdi, pp. 30, 31.

pre-Islamic tribal-pride.

The story that led to its convention says that a man from the Zubaid clan came as a merchant to Makkah where he sold some commodities to Al-'As bin Wa'il As-Sahmi. The latter avoided paying for the goods. The salesman sought help from some of his allies from the Quraish but they paid no heed to his earnest pleas. He then went to a mountaintop and began, at the top of his voice, to recite verses of complaint giving account of the injustices he sustained. Az-Zubair bin 'Abdul-Muttalib made inquiries into the matter. Consequently, the parties to the aforesaid confederacy convened their meeting and managed to force money for the man from Zubaid out of Al-'As bin Wa'il.^[1]

Muhammad's Early Occupation

Muhammad ﷺ had no particular job at his early youth, but it was reported that he worked as a shepherd for Bani Sa'd^[2] and in Makkah for a wage.^[3]

At the age of 25, he went to Syria as a merchant for Khadijah ﷺ. Ibn Ishaq reported that Khadijah ﷺ, daughter of Khuwailid was a business-woman of great honor and fortune. She used to employ men to do her business for a certain percentage of the profits.

The Quraish were merchants, so when Khadijah ﷺ was informed of Muhammad ﷺ, his truthful words, great honesty and kind manners, she sent for him. She offered him money to go to Syria and do her business, and she would give him a higher rate than the others. She would also send her servant, Maisarah, with him. He agreed and went with her servant to Syria for trade.^[4]

His Marriage to Khadijah ﷺ

When he returned to Makkah, Khadijah ﷺ noticed in her money

[1] *Mukhtasar Seeratir-Rasul* pp. 30, 31. *Tabaqat Ibn Sa'd* 1/126-128, *Nasab Quraish* by Az-Zubaidi p. 291.

[2] *Ibn Hisham* 1/166.

[3] *Sahih Al-Bukhari* no. 2262.

[4] *Ibn Hisham* 1/187, 188.

more profits and blessings than she was accustomed to. Her servant also told her of Muhammad's good manners, honesty, deep thought, sincerity and faith. She realized that she homed at her target. Many prominent men had asked for her hand in marriage but she always refused their advances. She disclosed her wish to her friend Nafisah, daughter of Muniyah, who immediately went to Muhammad ﷺ to inform him.

He agreed and requested his uncles to go to Khadijah's uncle to discuss the matter. Subsequently, they were married. The marriage agreement was witnessed by Bani Hashim and the heads of Mudar. This took place after the Prophet's return from Syria. He gave her twenty camels as a dowry. She was, then, forty years old and was considered the best of women in lineage, fortune and wisdom. She was the first woman Allâh's Messenger ﷺ married. He did not get married to any other until she passed away.

With the exception of Ibrahim, Khadijah ؓ bore all of his children: Al-Qasim, Zainab, Ruqaiyah, Umm Kulthum, Fatimah and 'Abdullah who was called *Taiyib* and *Tahir*. All his sons died in their childhood and all the daughters except Fatimah ؓ died during his lifetime. Fatimah ؓ died six months after his death. All his daughters witnessed Islam, embraced it, and emigrated to Madinah.^[1]

Rebuilding Al-Ka'bah and the Arbitration Issue

When Allâh's Messenger ﷺ was thirty-five, the Quraish started rebuilding Al-Ka'bah. That was because it was a low building of white stones no more than nine arm's length, from the days of Ishmael ﷺ. It was also roofless leaving thieves with easy access to its treasures inside. It was also exposed to the wearing factors of nature – because it was built so long ago – that weakened and cracked its walls. Five years before Prophethood, there was a great

[1] *Ibn Hisham* 1/190, 191. *Fathul-Bari* 7/507, *Talqih Fuhum Ahlil-Athar* p. 7. There are some slight discrepancies in these references so we have mentioned what is preferred.

flood in Makkah that swept towards Al-Ka'bah and almost demolished it. The Quraish were obliged to rebuild it to safeguard its holiness and position. The chiefs of the Quraish decided to only use licit money in rebuilding Al-Ka'bah, so all money derived from immoral means, usury or unjust practice was excluded. They were, at first, too fearful to knock down the wall, but Al-Walid bin Al-Mughirah Al-Mukhzumi began the task. Seeing that no harm had happened to him, the others participated in demolishing the walls until they reached the basis laid by Abraham ﷺ. When they started rebuilding its walls, they divided the work among the tribes.

Each tribe was responsible for rebuilding a part of it. The tribes collected stones and started work. The man who laid the stones was a Roman mason called Baqum. The work went on in harmony until the time came to put the sacred Black Stone in its proper place. Then strife broke out among the chiefs, and lasted for four or five days, each contesting for the honor of placing the stone in its position. Daggers were on the point of being drawn and great bloodshed seemed imminent. Luckily, the oldest among the chiefs Abu Umaiyah bin Mughirah Al-Makhzumi made a proposal that was accepted by all. He said: "Let him, who enters the Sanctuary first of all, decide on the point." It was then Allâh's Will that the Messenger of Allâh ﷺ should be the first to enter the Mosque. On seeing him, all the people present, cried with one voice: "*Al-Ameen* (the trustworthy) has come. We are content to abide by his decision." They informed him of their objective. He asked for a mantle spreading it on the ground and placing the stone in its center. He then asked the representatives of the different clans among them to lift the stone all together. When it reached the proper place, Muhammad ﷺ laid it in the proper position with his own hands. This is how a very tense situation was eased and a grave danger averted by the wisdom of the Prophet ﷺ.

The Quraish ran out of the licit money they collected, so they eliminated Six, an area covering six arm's length on the northern side of Al-Ka'bah which is called Al-Hijr or Al-Hateem. They raised its door from the level ground to let in only the people whom they

desired. When the structure was fifteen arm's-lengths high, they erected the roof which rested on six columns.

When the building of Al-Ka'bah was finished, it assumed a square form about fifteen meters high. The side with the Black Stone and the one opposite were ten meters long each. The Black Stone was 1.50 meters from the circumambulation level ground. The two other sides were twelve meters long each. The door was two meters high from the level ground. A building structure of 0.25 meter high and 0.30 meter wide on the average surrounded Al-Ka'bah. It was called Ash-Shadherwan, originally an integral part of the Sacred Sanctuary, but the Quraish left it out.^[1]

A Summary of Muhammad's Biography before Commissioning of the Prophethood

The Prophet Muhammad ﷺ was, in his youth, a combination of the best social attributes. He was an exemplary man of weighty mind and faultless insight. He was favored with intelligence, originality of thought and accurate choice of the means leading to accurate goals. His long silence helped favorably in his habit of meditation and deep investigation into the truth. His vivid mind and pure nature were helpfully instrumental in assimilating and comprehending ways of life and people, individual and community wise. He shunned superstitious practices but took an active part in constructive and useful dealings; otherwise, he would have taken a route to his self-adopted seclusion. He kept himself aloof from drinking wine, eating meat slaughtered on stone altars, or attending idolatrous festivals. He held the idols in extreme aversion and disgust. He could never tolerate someone swearing by Al-Lat and Al-'Uzza.^[2]

Allâh's guidance and care, no doubts, detached him from all repulsive or evil practices. Even when he tried to obey his instinct

[1] For details on the reconstruction of Al-Ka'bah see *Ibn Hisham* 2/192-197, *Tarikh At-Tabari* 2/289, *Sahih Al-Bukhari* 1/215, and *Muhadarat Tarikh Al-Islamiyah* by Al-Khudri 1/64-65.

[2] See *Ibn Hisham* 1/128, *At-Tabari* 2/161, and *Tahdhib Tarikh Dimashq* 1/373, 376.

to enjoy some life pleasures or follow some unrespectable traditions. Allâh's providence intervened to control any slip in this course. Ibn Al-Athir reported Muhammad ﷺ as saying: "I have never tried to do anything the people of ignorance did except for two times. Every time Allâh intervened and checked me from doing so and I never did that again. Once I told my fellow-shepherd to take care of my sheep when we were in the upper part of Makkah. I wanted to go down to Makkah and entertain myself as the young men did. I went down to the first house in Makkah where I heard music. I entered and asked: 'What is this?' Someone answered: 'It is a wedding party.' I sat down and listened but soon went into a deep sleep. I was awakened by the heat of the sun. I went back to my fellow-shepherd and told him what happened to me. I never tried it again."^[1]

Al-Bukhari reported on the authority of Jabir bin 'Abdullah رضي الله عنه that he said: "While the people were rebuilding Al-Ka'bah, the Prophet Muhammad ﷺ went with 'Abbas to carry some stones. 'Abbas said: 'Put your loin cloth round your neck to protect you from the stones.' (As he did that) the Prophet ﷺ fell to the ground and his eyes turned skyward. Later on, he woke up and shouted: 'My loin cloth...my loin cloth.' He wrapped himself in his loin cloth."^[2] In another report: "His loins were never seen afterwards."^[3]

The Prophet ﷺ was distinguished among his people for his modesty, virtuous behavior and graceful manners. He proved himself to be the ideal of manhood, and to possess a spotless character. He was the most obliging to his compatriots, the most honest in his talk and the mildest in temper. He was the most gentle-hearted, chaste and hospitable. He always impressed people by his piety-inspiring expressions. He was the most truthful and the best to keep covenant.

[1] There is a disagreement over the authenticity of this *Hadith*. Al-Hakim said that it was authentic, but Adh-Dhahabi graded it weak, as did Ibn Kathir in *Al-Bidayah wan-Nihayah* 2/287.

[2] *Sahîh Al-Bukhâri*, Chapter: The building of Al-Ka'bah, 1/540.

[3] See the previous reference with the explanation of Al-Qastalani.

His fellow-citizens, by common consent, gave him the title of *Al-Ameen* (the trustworthy). The Mother of believers, Khadijah , once said: "He maintains uterine relations, he helps the poor and the needy, he entertains the guests and stands with oppressed for truth."^[1]

[1] *Sahih Al-Bukhari* 1/3.

The Makkan Period

The life of Allâh's Messenger ﷺ divided into two periods after Allâh honored him with Prophethood and the Message. Each of these periods of his life were distinguished from the other, they are:

1. **The Makkan Period:** Approximately thirteen years.
2. **The Madinian Period:** Approximately ten years.

Each period is made up of different levels, each of these levels being specifically distinct from the others. This becomes apparent after a brief investigation into the phases that the invitation to the Message passed through during each of the two periods. The Makkan period may be divided into three levels:

1. **The Phase of Secret Invitation**, which lasted for three years.
2. **The Phase of Public Invitation**, to the people of Makkah, spanning from the beginning of the fourth year of Prophethood until he migrated to Madinah.
3. **The Phase of Invitation outside of Makkah**, from the end of the tenth year of Prophethood through the Madinian period until the end of the Prophet's life.

The Period of the Madinian Phase is discussed in its appropriate place.

Life in Makkah

In the Shade of the Message and Prophethood

In the Cave of Hira'

When Prophet Muhammad ﷺ was nearly forty, he had been accustomed to pass long hours in retirement meditating and speculating over all aspects of creation around him. This meditative temperament helped to widen the mental gap between him and his compatriots. He used to provide himself with *Saweeq* (barley porridge) and water and then directly head for the hills and ravines in the neighborhood of Makkah. One of these in particular was his favorite resort – a cave named *Hira'*, in the Mount An-Noor. It was only two miles from Makkah, a small cave 4 arm's-length long by 1.75 arm's-length wide. He would always go there and feed any poor people who came to him. He used to devote most of his time, and Ramadan in particular, to worship and meditation on the universe around him. His heart was restless about the moral evils and idolatry that were widespread among his people; he was as yet helpless because no definite course or specific approach had been available for him to follow and clear away the ill practices existing around. This seclusion attended with this sort of reflective approach must be understood in its Divine perspective. It was a preliminary stage to the period of grave responsibilities that he was to shoulder very soon.

Privacy and separation from the impurities of life were two indispensable prerequisites for him to meet what Allāh had in store for him, preparing him to carry the great trust, to change the face of the earth, and alter the course of history. It was a rich period of privacy which lasted for three years prior to the beginning of his mission, entering in a new era of lasting contact with the Unseen that Allāh would permit him to witness.^[1]

[1] See the basic story in *Sahih Al-Bukhari* no. 3, and *Ibn Hisham* 1/235-236.

Gabriel ﷺ brings down the Revelation

When he was forty, the peak of one's life – and they say it is the age when Prophets were always ordered to disclose their Message – signs of his Prophethood started to appear and twinkle on the horizons of life. Included among these signs were that the stones in Makkah would greet him with *Salam*. He would not have a dream except that it would become reality, as clear as dawn; this lasted for six months. The period of Prophethood was 23 years, so this six-month period full of true visions constituted an integral part of the forty-six parts of Prophethood. In Ramadan, in his third year of solitude in the cave of Hira', Allâh's Will desired His mercy to flow on earth and Muhammad ﷺ was honored with Prophethood, and the light of Revelation burst upon him with some Verses of the Noble Qur'ân.^[1]

As for the exact date, careful investigation into circumstantial and relevant evidence allows us to fix it to Monday, 21st. Ramadan at night, i.e., August, 10, 610 C.E. with Prophet Muhammad ﷺ exactly 40 lunar years, 6 months and 12 days of age, i.e., 39 Gregorian years, 3 months and 22 days.^[2]

[1] Ibn Hajar said, "Al-Baihaqi mentioned that the dreams continued for six months. Accordingly the Prophethood began with the dreams that occurred during the month of his birth, Rabi'ul-Awwal after he reached the age of forty. Then the Revelation that came while he was awake began during Ramadan (*Fathul-Bari* 1/27).

[2] The historians differ a great deal over the month that Allâh honored him with Prophethood, and the month that the Revelation descended. A large group holds the view that it was the month of Rabi'ul-Awwal. Another group says that it was Ramadan. Some say that it was Rajab (see *Mukhtasar Seeratir-Rasul* by Sheikh 'Abdullah An-Najdi, p. 50). We prefer the second view, that it was during Ramadan, due to Allâh's Saying: "The month of Ramadan in which was revealed Al-Qur'an..." [2:185] And His Saying: "Verily, We have sent it down in the Night of Al-Qadr." [97:1] And it is well known that the Night of *Al-Qadr* is during Ramadan, and this is the meaning of His Saying: "We have sent it down on a blessed night. Verily, We are ever warning." [44:3] Additionally, his seclusion in Hira' was during Ramadan, and Gabriel ﷺ would descend during that month as is well known. Then they differ over the day that the Revelation began. Some say it was the seventh, some say the seventeenth, and others the eighteenth (see *Mukhtasar Seeratir-Rasul* by Sheikh 'Abdullah An-Najdi, p. 75 and *Rahmatul-lil-'Alamin* 1/49). Al-Khudari determined that it was the seventeenth (*Muhadarat=*

'Aishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا gave the following narration of that most significant event that brought the Divine light which would drive out the darkness of disbelief and ignorance. It led life down a new course and brought about the most serious amendment to the line of the history of mankind:

The first of the initiation of revelation for Allâh's Messenger ﷺ assumed the form of true dreams that would strikingly come true all the time. After that, seclusion became dear to him and he would go to the cave, Hira', to engage in *Tahannuth* (devotion) there for a certain number of nights before returning to his family, and then he would return for provisions for a similar stay. At length, unexpectedly, the Truth came to him while in the cave. The angel came to him and said, "Recite." "I cannot recite," he (Muhammad ﷺ) said. The Prophet ﷺ described: "Then he took me and embraced me tightly and then let me go and repeated the order, 'Recite.' 'I cannot recite,' said I; and once again he squeezed me and let go me until I was exhausted. Then he said, 'Recite.' I said, 'I cannot recite.' He squeezed me for a third time and then let me go and said:

﴿أَفَرَأَيْسِرَ رَبِّكَ الَّذِي خَلَقَ ○ خَلَقَ الْإِنْسَانَ مِنْ عَلِيقٍ ○ أَفَرَأَيْسِرَ رَبِّكَ الْأَكْرَمُ﴾

'Read! In the Name of your Lord, Who has created (all that

=*Tarikh Al-Islamiyah* 1/69). We gave preference to the view that it was on the twenty-first only because the scholars of *Seerah* all, or most agree that the Prophet ﷺ was commissioned on a Monday, as supported by what the Imams of *Hadith* narrate from Abu Qatadah that Allâh's Messenger ﷺ was asked about fasting on Monday and he replied, "On it I was born, and on it the Revelation descended upon me." And in one narration, "That is the day I was born on, and the day I was commissioned" or "Revelation descended upon me." (*Sahih Muslim* 1/368, *Ahmad* 5/297, 299, *Al-Baihaqi* 4/286, 300, *Al-Hakim* 2/602) During that year in Ramadan, Monday occurred on the seventh, the fourteenth, the twenty-first, and the twenty-eighth. The authentic narrations prove that the Night of *Al-Qadr* occurred on an odd numbered night during the last ten nights of Ramadan. So, when we look at Allâh's Saying: "Verily, We have sent it down in the Night of *Al-Qadr*." [97:1] and Abu Qatadah's narration that the Prophet ﷺ was commissioned on a Monday and then we consider the calculations based upon the science of dating, the Monday that occurred during Ramadan that year, then we determine that he was commissioned on Monday the twenty-first night of Ramadan.

exists), has created man from a clot (a piece of thick coagulated blood). Read! and your Lord is the Most Generous.' [96:1-3]^[1]

The Prophet ﷺ repeated these Verses. He was trembling with fear. At this stage, he came back to his wife Khadijah ؓ, and said, "Cover me, ... cover me." They covered him until he restored security. He informed Khadijah ؓ of the incident of the cave and added that he was frightened. His wife tried to soothe him and reassured him saying, "Allâh will never disgrace you. You unite uterine relations; you bear the burden of the weak; you help the poor and the needy, you entertain the guests and endure hardships in the path of truthfulness."

She set out with the Prophet ﷺ to her cousin Waraqah bin Nawfal bin Asad bin 'Abdul-'Uzza, who had embraced Christianity in the pre-Islamic period, and used to write the Hebrew Scriptures and he would write from the Injeel in Hebrew what Allâh willed for him to write. He was an old blind man. Khadijah ؓ said, "My cousin! Listen to your nephew!" Waraqah said, "O my nephew! What did you see?" Allâh's Messenger ﷺ told him what happened to him. Waraqah replied, "This is 'Namus', i.e., (the angel who is entrusted with Divine Secrets) that Allâh sent to Moses. I wish I were younger. I wish I could live up to the time when your people would turn you out." Muhammad ﷺ asked, "Will they drive me out?" Waraqah answered in the affirmative and said, "Anyone who came with something similar to what you have brought was treated with hostility; and if I should be alive till that day, then I would support you strongly."

A few days later Waraqah died and the Revelation also subsided.^[2]

Interruption of Revelation

Ibn Sa'd reported on the authority of Ibn 'Abbas ؓ that the

[1] The Verses revealed on that occasion included: "Has taught man which he knew not." [96:5]

[2] *Sahih Al-Bukhari* 1/2, 3. And Al-Bukhari recorded it with slightly different wording in the Books of *Tafsir* and Interpretation of Dreams.

Revelation paused for a few days,^[1] after careful study, this seems to be the most possible. To say that it lasted for three and or two and a half years, as is popular, is not correct, but here there is no room to go into more details.

Meanwhile, the Prophet ﷺ was caught in a sort of depression coupled with astonishment and confusion.

In the Book of Dreams, Al-Bukhari recorded that the Divine inspiration paused for a while and the Prophet ﷺ became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains.

Every time he went up the top of a mountain in order to throw himself down, Gabriel ﷺ would appear before him and say: "O Muhammad! You are indeed Allâh's Messenger in truth," whereupon his heart would become quiet and he would calm down and return home.

Whenever the period of the coming of the Revelation used to become long, he would do as before, but Gabriel ﷺ would appear again before him and say to him what he had said before.^[2]

Once more, Gabriel ﷺ brings Allâh's Revelation

Ibn Hajar said: 'That (the pause of Allâh's Revelation for a few days) was to relieve the Messenger ﷺ of the fear he experienced and to make him long for the Revelation.'^[3] When the shades of confusion diminished, the flags of truth were raised, Allâh's Messenger ﷺ knew for sure that he had become the Messenger of the Great Lord. He was also certain that what had come to him was no more than the ambassador of inspiration. His waiting and longing for the coming of the Revelation constituted a good reason for his steadfastness and self-possession on the arrival of Allâh's inspiration. Al-Bukhari reported on the authority of Jabir bin 'Abdullah ؓ that he had heard Allâh's Messenger ﷺ speak about

[1] *Fathul-Bari*, 1/27 12/360.

[2] *Sahih Al-Bukhari* 2/340.

[3] *Fathul-Bari* 1/27.

the period of pause as follows:

"While I was walking, I heard a voice from the sky. I looked up, and surely enough, it was the same angel who had visited me in the cave of Hira'. He was sitting on a chair between the earth and the sky. I was very afraid of him and knelt on the ground. I went home saying: 'Cover me ..., cover me ...' Allâh revealed to me the Verses:

﴿يَأَيُّهَا الْمُدْرِّسُ ○ قُرْ قَلَّذَرْ ○ وَرِبَكْ فَكَبَرْ ○ وَثِبَكْ طَهَرْ ○ وَالْجَزْ فَاهْجَرْ﴾

'O you (Muhammad ﷺ) enveloped (in garments)! Arise and warn! And your Lord (Allâh) magnify! And your garments purify! And keep away from *Ar-Rujz* (the idols)!' [74:1-5]

After that the Revelation started coming strongly, frequently and regularly.^[1]

Also in the *Sahih*: "I stayed at Hira' for a month. When my stay ended I descended to hear a call when I reached the interior of the valley." Then he mentioned something similar to what preceded. Meaning that he descended after the completion of the month of Ramadan, and it clarifies that the pause between revelations was merely ten days, because another Ramadan did not pass after the first revelation.

The Messengership was postponed to the extent of the delay in revelation, and it began with these Verses, which carry two categories of clearly explained responsibilities:

Conveying and Warning: This was the first of his duties as Allâh said:

﴿قُرْ قَلَّذَرْ﴾

"Arise and warn!" [74:2]

Meaning that he is to warn the people against the punishment of Allâh if they do not revert from their tyranny, deviation, and worship of other than Allâh and associating others with Him. His

[1] *Sahih Al-Bukhari*, The Book of *Tafsir*, 2/733.

Attributes, His Rights, and what He does.

Adhering to the Commands of Allâh himself: This was the other duty, as Allâh said:

﴿ وَرَبِّكَ فَكِيرٌ ﴾

"And your Lord (Allâh) magnify!"

Meaning revere Him alone, without partners.

﴿ وَثِيَابَكَ فَطَهُرْ ﴾

"And your garments purify!"

The apparent objective of this is that he should purify his garments and body, since one who stands before Allâh to praise His Greatness does not do so in a filthy state.

Yet if it is this kind of purification that is desired, then purification from the filth of associating partners with Allâh, and repulsive deeds and behavior is more worthy of being the desired objective.

﴿ وَلَرْجُزَ فَاهْجُورٌ ﴾

"And keep away from Ar-Rujz (the idols)!"

Meaning stay away from the causes that earn Allâh's wrath, by abiding in obedience and refraining from acts of disobedience.

﴿ وَلَا تَمْنَنْ سَكُونًا ﴾

"And give not a thing in order to have more." [74:6]

Meaning do not behave kindly to people merely for reward from them or some portion of benefit in this life.

As for the last Verse, it indicates the harms to expect from his people when religious separation begins, when he is calling them to Allâh alone and warning them against His punishment and force. He said:

﴿ وَرَبِّكَ فَاصْرِفْ ﴾

"And be patient for the sake of your Lord." [74:7]

These Verses begin with the exalted call in the resounding voice

commissioning the Prophet ﷺ with this mighty command, taking him from his sleep and his comfort, to struggle and continue under hardship:

﴿يَا أَيُّهَا الْمُدْرِّسُ ○ قُرْآنٌ مَّلِئُوا بِالْحُكْمِ﴾

"O you enveloped in garments! Arise and warn."

Some details pertinent to the successive stages of Revelation

Before we go into the details of the period of communicating the Message and Prophethood, we would like to get acquainted with the stages of the Revelation which constituted the main source of the Message and the subject-matter of the invitation. Ibn Al-Qaiyim, mentioning the stages of the Revelation, said:

The First: The period of true vision. It was the starting point of the Revelation to Allâh's Messenger ﷺ.

The Second: What the angel invisibly cast in the Prophet's mind and heart, without being seen. Allâh's Messenger ﷺ said: "The Noble Spirit revealed to me, 'No soul will perish until it exhausts its due course, so fear Allâh and gently request Him. Never get impatient to the point of disobedience of Allâh. What Allâh has can never be acquired but through obedience to Him.'"

The Third: The angel used to visit Allâh's Messenger ﷺ in the form of a human being and would speak to him directly. This would enable him to fully understand what the angel said. The angel was sometimes seen in this form by the Prophet's Companions.

The Fourth: The angel came to him like the toll of a bell and this was the most difficult form because the angel used to seize him firmly and sweat would stream from his forehead even on the coldest day. If the Prophet ﷺ was on his camel, the camel would not withstand the weight, so it would immediately kneel down on the ground. Once the Prophet ﷺ had such a revelation when he was sitting and his thigh was on Zaid's thigh, Zaid felt the pressure had almost injured his thigh.

The Fifth: The Prophet ﷺ saw the angel in his actual form. The angel would reveal to him what Allâh had ordered him to reveal. This, as mentioned in (Qur'ân), in *Surat An-Najm* (Chapter 53 – The Star), happened twice.

The Sixth: What Allâh Himself revealed to him in heaven, i.e., when he ascended to heaven and received Allâh's Order for *Salat* (prayer).

The Seventh: Allâh's Words to His Messenger ﷺ at first hand without the mediation of an angel. It was a privilege granted to Moses ﷺ and clearly attested in the Qur'ân, as it is attested to our Prophet ﷺ in the *Surat Al-Isra'* (Chapter 17 – The Journey by Night) of the Noble Qur'ân.

Some religious scholars added a controversial eighth stage in which they state that Allâh spoke to the Prophet ﷺ directly without a curtain in between." This is the end of what he said, with some revision on the first and eighth point. The truth is that the last point is not confirmed.^[1]

[1] *Zadul-Ma'ad* 1/18

The First Stage

Strife in the Way of the Call

Three Years of Secret Call

It is well-known that Makkah was the religious center for the Arabs, and housed the custodians of Al-Ka'bah. Protection and guardianship of the idols and stone carved images that were honored by all the Arabs, lay in the hands of the Makkans. Hence the difficulty of hitting the target of reform and goodness in a place considered the center of idolatry. Working in such an atmosphere no doubt requires unshakable will and determination, that is why the initial call to Islam assumed a limited form so that the Makkans should not be enraged by the unexpected surprise.

The Early Converts

The Prophet ﷺ naturally initiated his sacred mission right from home and then moved to the people closely associated with him. He called unto Islam whomsoever he thought would attest the truth which had come from his Lord. In fact, a host of people who nursed not the least seed of doubt as regards the Prophet ﷺ, immediately responded and quite readily embraced the true faith. They are known in the Islamic literature as the early converts.

Khadijah ؓ, the Prophet's spouse, the Mother of believers, was the first to enter the fold of Islam followed by his freed slave Zaid bin Harithah bin Sharahil Al-Kalbi ؓ,^[1] his cousin 'Ali bin Abi Talib ؓ, who had been living with him since his early childhood,

[1] *Rahmatul-lil-'Alamin*. Khadijah ؓ owned him and gave him to Allâh's Messenger ﷺ. Later his father and uncle came to take him back to his family and people. But he chose to stay with Allâh's Messenger ﷺ. So he was considered his son according to the Arab custom, and that is why he was called Zaid bin Muhammad until Islam came and abolished such adoption. He died at the Battle of Mu'tah while the commander of the army during Jumada Al-Ula during the year 8 H.

and next came his intimate friend Abu Bakr As-Siddiq ﷺ. All of those professed Islam on the very first day of the call. Abu Bakr ﷺ, from the first day he embraced Islam, proved to be an energetic and most zealous activist. He was wealthy, obliging, mild and upright. People used to frequent his house and draw near to him for his knowledge, friendship, pleasant company and business. He invited to Islam whomever he had confidence in. Through his personal efforts a good number of people converted to Islam, such as 'Uthman bin 'Affan Al-Umawi, Az-Zubair bin 'Awwam Al-Asadi, 'Abdur-Rahman bin 'Awf, Sa'd bin Abi Waqqas Az-Zuhriyan and Talhah bin 'Ubaidullah At-Taimy ﷺ. Those eight men constituted the forerunners and more specifically the front line of the new faith in Arabia. Among the early Muslims were Bilal bin Rabah (the Abyssinian), Abu 'Ubaidah 'Amir bin Al-Jarrah from Bani Harith bin Fihir (the most trustworthy of the Muslim nation),^[1] Abu Salamah bin 'Abdul-Asad, Al-Arqam bin Abul-Arqam from the tribe of Makhzum, 'Uthman bin Maz'oun and his two brothers Qudamah and 'Abdullah, 'Ubaidah bin Al-Harith bin Al-Muttalib bin 'Abd Manaf, Sa'id bin Zaid Al-'Adawi and his wife Fatimah – daughter of Al-Khattab (the sister of 'Umar bin Al-Khattab), Khabbab bin Al-Aratt, 'Abdullah bin Mas'ud Al-Hadhalī ﷺ and many others. These were known as the first of Muslim predecessors. They belonged to various clans of the Quraish. Ibn Hisham, a biographer, counted them to be more than forty.^[2] And considering some of them to be among the foremost converts may not be correct.

Ibn Ishaq said: "Then people entered the fold of Islam in hosts, men or women and the new faith could no longer be kept secret."^[3]

The Prophet ﷺ used to meet and teach the new converts the religion in privacy, because the call to Islam was still running on

[1] *Ibn Hisham* 1/245-262. For this description of him see *Sahih Al-Bukhari* in the Book of *Manaqib* under Abu 'Ubaidah bin Al-Jarrah 1/530.

[2] *Ibn Hisham* 1/245-262.

[3] *Ibn Hisham* 1/262.

an individual and secret basis. Revelation accelerated and continued after the first Verses of "O you wrapped in garments." The Verses and pieces of *Surah* (chapters) revealed at this time were short with wonderful strong pauses and quite fascinating rhythms in full harmony with that delicate whispering setting. The central topic running through them focused on purifying the soul, and preventing the Muslims from falling prey to the deceptive glamour of life. The early Verses used to give as well a highly accurate account of the Hell and the Garden (Paradise), leading the believers down a new course diametrically opposed to the ill practices widespread amongst their compatriots.

As-Salat (the Prayer)

The order for *Salat* was not among the early Revelations. Ibn Hajar said: "Definitely the Prophet ﷺ used to pray before 'The Night Journey' but it still remains a matter of controversy whether or not the prayer was established as an obligatory ritual before imposing the rules of the usual five prayers a day. It is related that obligatory prayer was established twice a day, in the morning before sunrise and after sunset." It is reported (through a chain of narrators) that when the Prophet ﷺ received the first Revelation, Gabriel ﷮ – the angel, proceeded and taught him how to observe *Wudu* (ablution). When the Prophet ﷺ finished, he took a handful of water and sprinkled it on his loins. A narration with similar meaning was recorded by Ibn Majah. Similar was reported from Al-Bara' bin 'Azib and Ibn 'Abbas ﷺ, but in his narration Ibn 'Abbas said, "And that was during the beginning of its obligation."^[1]

Ibn Hisham mentioned that when there was a time for prayers, the Prophet ﷺ and his Companions would go into a mountain valley to pray secretly.

Abu Talib once saw Allâh's Messenger ﷺ and 'Ali ﷺ praying, he asked them what they were up to. When he was informed that it

[1] *Mukhtasar Seeratir-Rasul* by Sheikh 'Abdullah An-Najdi, p. 88.

was obligatory prayer, he told them to stay constant in their practice.^[1]

The Quraishites learn about the Call

During this stage of the Call, even though conducted in a private manner and on an individual basis, its news leaked to the Quraish, but they paid little attention to it since the Prophet ﷺ was not assaulting their religion nor speaking about their gods.

For three underground years of activism, a group of believers emerged stamped by a spirit of brotherhood and cooperation with one definite objective in their mind: propagating and deeply establishing the call unto Islam. For full three years Muhammad ﷺ had been content to teach within a rather narrow circle. The time, however, had come to preach the faith of the Lord openly. Then Revelation descended giving Allah's Messenger ﷺ the duty of publicizing it for his people, to confront them, invalidate their falsehood, and crush down their idolatrous practices.

[1] *Ibn Hisham* 1/247.

The Second Stage

Open Preaching

First Revelation regarding the Preaching

﴿وَأَنذِرْ عَشِيرَةَ الْأَقْرَبِينَ﴾

"And warn your tribe of near kindred." [26:214].

This was the first Verse to be revealed in this concern. It is included in *Surat Ash-Shu'ara'* (Chapter 26 – The Poets) which relates the story of Moses ﷺ from his early days of Prophethood going through his migration with the Children of Israel, their escape from Pharaoh and his folk, and the drowning Pharaoh and his armies. This Chapter in fact narrates the different stages that Moses ﷺ passed through in his struggle with Pharaoh and the mission of calling his people unto Allâh. Moreover, it includes stories that speak about the terrible end in store for those who belied the Messengers such as the people of Noah, 'Ad, Thamud, Abraham, Lut, and *Ahlul-Aikah* (Companions of the Wood – A group of people who used to worship a tree called *Aikah*). These stories are mentioned along with that of Pharaoh and his people in order to teach those who spread falsehood of the cases of those who did the same before them and their end. It also lets them know the awaiting punishment from Allâh if they continue spreading falsehood, and it lets the believers know that the good end is for them, not the supporters of evil.

Calling the Closest Kinspeople

In obedience to Allâh's Commands, Muhammad ﷺ called his kinsmen of Bani Hashim with a group of Bani Al-Muttalib bin 'Abd Manaf. The audience counted forty-five men.

Abu Lahab immediately took the initiative and addressed the Prophet ﷺ: "These are your uncles and cousins, speak to the point, but first of all you have to know that your kinspeople are not in a position to withstand all the Arabs. You must bear in

mind that your relatives are sufficient for you. If you follow their tradition, it will be easier for them than to face the other clans of Quraish supported by other Arabs. Verily, I have never heard of anyone who has incurred more harm on his kinspeople than you." Allâh's Messenger ﷺ kept silent and said nothing in that meeting.

He invited them to another meeting and managed to secure audience. He then stood up and delivered a short speech explaining quite clearly what the special issue was.

He said: "I celebrate Allâh's praise, I seek His help, I believe in Him, I put my trust in Him, I bear witness that there is no god to be worshipped but Allâh with no associate. A guide can never lie to his people. I swear by Allâh that there is no god but He, that I have been sent as a Messenger to you in particular, and to all the people in general. I swear by Allâh that you will die just as you sleep, you will be resurrected just as you wake up. You will be called to account for your deeds. It is then either Hell forever or the Garden (Paradise) forever."

Abu Talib replied: "We love to help you, accept your advice and believe in your words. These are your kinspeople whom you have gathered and I am one of them but I am the fastest to do what you like. Do what you have been ordered. I shall protect and defend you, but I cannot quit the religion of 'Abdul-Muttalib.'"

Abu Lahab then said to Abu Talib: "I swear by Allâh that this is a bad thing. You must stop him before the others do." Abu Talib, however, answered: "I swear by Allâh to protect him as long as I am alive."^[1]

On Mount As-Safa

After the Prophet ﷺ became sure of Abu Talib's commitment to his protection while he called the people unto Allâh, he stood up on Mount As-Safa one day and called out loudly: "Ya Sabahah!"^[*)]"

[1] *Al-Kamil* by Ibn Al-Athir 1/584, 585.

(*) This is an Arabic expression used when one appeals for help or draws the

Groups of the Quraish came to him. He called them to *Tauhid*, faith in Allâh, his Messengership and the Day of Resurrection.

Al-Bukhari reported part of this story on the authority of Ibn 'Abbas ﷺ. He said: "When the following Verses were revealed:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبَينَ﴾

"And warn your tribe of near kindred." [26:214]

Allâh's Messenger ﷺ ascended Mount As-Safa and started to call: "O Bani Fîhr! O Bani 'Adî (two clans of Quraish)." Many people gathered and those who could not, sent somebody to report to them. Abu Lahab was also present. The Prophet ﷺ said: "You see, if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?" They said: "Yes, we have only witnessed the truth from you." He said: "I am a warner to you before a severe torment." Abu Lahab promptly replied: "Perish you all the day! Have you summoned us for such a thing?" The Verses were immediately revealed on that occasion:^[1]

﴿تَبَّئْ يَدَّا أَبِي لَهَّابٍ﴾

"Perish the two hands of Abi Lahab..." [111:1]

Muslim reported another part of this story on the authority of Abu Hurairah ﷺ – He said: "When the following Verses were revealed:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبَينَ﴾

"And warn your tribe of near kindred." [26:214]

Allâh's Messenger ﷺ called all the people of Quraish; so they gathered and he gave them a general warning. Then he made a particular reference to certain tribes, and said: "O Quraish, rescue yourselves from the Fire; O people of Bani Ka'b, rescue yourselves from the Fire; O Fatimah, daughter of Muhammad, rescue yourself from the Fire, for I have no power to protect you from Allâh in anything except that I would sustain relationship with

attention of others to some dangers.

[1] *Sahih Al-Bukhari* 2/702, *Sahih Muslim* 1/114.

you."^[1]

It was verily a loud suggestive Call stating unequivocally to the closest people that belief in his Message constituted the basic element of any future relation between him and them, and that the blood relation on which the whole Arabian life was based, had lost its relevance in the light of that Divine ultimatum.

Shouting the Truth and the Polytheists' Reaction

The Prophet's voice kept reverberating in Makkah until the following Verse was revealed:

﴿فَاصْلُحْ بِمَا تُؤْمِنْ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

"Therefore proclaim openly, that which you are commanded, and turn away from *Al-Mushrikun* (polytheists)." [15:94]

Then Allâh's Messenger ﷺ began to proclaim the invitation to Islam at the gatherings and assemblies of the idolaters.

He would recite from Allâh's Book to them, saying as the Messengers say to their peoples:

﴿يَقُولُونَ أَعْبُدُوا اللَّهَ مَا لَكُمْ وَمَنْ إِلَّا هُوَ غَيْرُهُ﴾

"O people! Worship Allâh, you have no god but Him." [7:59]

Then he began worshipping Allâh right before their eyes, praying aloud in the courtyard of the Ka'bah during the daytime while they watched.

He then started disapproving the superstitious practices of idolatry, revealing its worthless reality and utter uselessness, and giving concrete proofs that idolatry by itself, or taking it as the media through which an idolater could come in contact with Allâh, is manifest falsehood.

All of this resulted in increased acceptance of the call, people were entering Allâhs' religion one after another.

[1] *Sahih Muslim* 1/114, *Sahih Al-Bukhari* 1/385, 2/702.

This caused enmity to develop between the converts and their relatives, and it all made the Quraish shudder in disgust over what they saw.

An Advisory Council to hinder Pilgrims from Muhammad's Call

During those days, the Quraish had another serious concern; the proclamation of the Call had only been a few months old when the season of pilgrimage was soon to come. Quraish knew that the Arab delegates were coming within a short time. They agreed that it was necessary to think about a device that could push away the Arab pilgrims from the new faith preached by Muhammad ﷺ.

They went to see Al-Walid bin Al-Mughirah to plan something on this issue. Al-Walid invited them to agree on a unanimous resolution that could enjoy the approval of them all. However, they were at disagreement. Some suggested that they should describe him as *Kahin*, i.e., soothsayer; but this suggestion was turned down on grounds that his words were not so rhymed. Others proposed to publicize him as *Majnun*, i.e., possessed by jinn; this was also rejected because no signs peculiar to that state of mind were detectable if they claimed so. "Why not say he is a poet?" Some said. Here again they could not reach a common consent, alleging that his words were totally outside the lexicon of poetry. "OK then; let us accuse him of practicing witchcraft," was a fourth suggestion. Here also Al-Walid showed some reluctance saying that the Prophet ﷺ was known to have never involved himself in the practice of blowing on the knots, and admitted that his speech was sweet tasting, root and branch. He, however, found that the most plausible charge to be levelled against Muhammad ﷺ was witchcraft. The ungodly company adopted this opinion and agreed to propagate one uniform formula to the effect that he was a magician so powerful and commanding in his art that he would successfully separate son from father, man from his brother, wife from her husband and man from his clan.^[1]

[1] *Ibn Hisham* 1/271.

It is noteworthy in this regard to say that Allâh revealed sixteen Verses as regards Al-Walid and the cunning method he devised to manipulate the people expected to arrive in Makkah for pilgrimage. Allâh says:

﴿إِنَّمَا فَكَرَ وَقَدَرَ ○ فَقُلْنَ كَفَ قَدَرَ ○ ثُمَّ قُلْ كَفَ فَلَرَ ○ ثُمَّ نَطَرَ ○ ثُمَّ عَسَسَ
وَبَسَرَ ○ ثُمَّ أَذَبَرَ وَأَشْتَكَرَ ○ فَقَالَ إِنْ هَذَا إِلَّا سِعْرٌ يَوْمَرَ ○ إِنْ هَذَا إِلَّا قَوْلٌ
الْبَشَرِ﴾

"Verily, he thought and plotted; so let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought; then he frowned and he looked in a bad tempered way; then he turned back and was proud; then he said: 'This is nothing but magic from that of old; this is nothing but the word of a human being!'" [74:18-25]^[1]

As for Allâh's Messenger ﷺ, he would go to the people who gathered during the *Hajj* season, following them to their camps in 'Ukaz, Majannah and Dhul-Majaz, inviting them to Allâh. Abu Lahab, who would shadow the Prophet's steps crying aloud, "Do not listen to him for he is a liar; he is an apostate." Nevertheless, Muhammad ﷺ managed to create a stir in the whole area, and even to convince a few people to accept his Call.^[2]

Attempts made to check the Onward March of Islam

Having fully perceived that Muhammad ﷺ could never be prevented from his Call, Quraish, in a desperate attempt to suppress the tidal wave of the Call, turned to other cheap means acting from base motives:

1. Taunting, degrading, ridiculing, belying and laughter-instigating cheap manners, all of which intended towards the new converts in general, and the person of Muhammad ﷺ in particular, with

[1] *Ibn Hisham* 1/271.

[2] This was recorded by Ahmad in his *Musnad*, 3/492, 4/34. See also *Al-Bidayah wan-Nihayah* 5/75, and *Kanzul-Ummal* 12/449, 450.

the aim of dragging the spirit of despair into their morale, and slowing their continuous struggle.

They put their efforts to degrade the Prophet ﷺ as a man possessed by a jinn or an insane person:

﴿وَقَالُوا يَأْتِيهِ الْذَّكَرُ إِنَّكَ لَمَجْنُونٌ﴾

"And they say, O you (Muhammad ﷺ) to whom the *Dhikr* (the Qur'an) has been sent down: 'Verily, you are a mad man.'" [15:6]

or a liar practicing witchcraft:

﴿وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ وَقَالَ الْكُفَّارُ هَذَا سِحْرٌ كَذَّابٌ﴾

"And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves! And the disbelievers say: 'This (Prophet Muhammad ﷺ) is a sorcerer, a liar.'" [38:4].

Their eyes would also look at the good man as if they would 'eat him up', or stop him, or disturb him from the position of stability or firmness. They used all sorts of terms of abuse; 'madman' or 'one possessed by an evil spirit', and so on:

﴿وَإِنْ يَكُادُ الَّذِينَ كَفَرُوا لِيُزْلِمُوكُمْ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الْذَّكَرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ﴾

"And verily, those who disbelieve would almost make you slip with their eyes through hatred when they hear the Reminder (the Qur'an), and they say: 'Verily, he (Muhammad ﷺ) is a madman!'" [68:51]

Among the early converts, there was a group who had unfortunately no strong clan at their back to support them. These innocent souls were ridiculed and taunted in season and out of season. Referring to such people, the superior Quraish nobles used repeatedly to ask the Prophet ﷺ, with jest and disrespect:

﴿مَنْ أَلَّهُ عَلَيْهِمْ مِّنْ بَيْنَنَا﴾

"Allâh has favored from amongst us?" [6:53]

Allâh said:

﴿أَلَيْسَ اللَّهُ بِأَعْلَمُ بِالسَّكِينَ﴾

"Does not Allâh know best those who are grateful?" [6:53]

They were as Allâh described for us:

﴿إِنَّ الَّذِينَ لَجَرَمُوا كَانُوا مِنَ الظَّالِمِينَ أَمَّا مَرْءُوا بِهِمْ يَنْغَصُونَ ○ وَإِذَا مَرْءُوا بِهِمْ يَنْغَصُونَ ○ وَإِذَا أَنْقَبُوا إِلَيْهِمْ أَنْقَبُوا فِي كِهْبَيْنَ ○ وَإِذَا رَأَوْهُمْ قَاتُلُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ○ وَمَا أُرْسَلُوا عَلَيْهِمْ حَفِظِينَ﴾

"Verily! (During the worldly life) those who committed crimes used to laugh at those who believed; and whenever they passed by them, used to wink one to another (in mockery); and when they returned to their own people, they would return jesting; and when they saw them, they said: 'Verily! These have indeed gone astray!' But they (disbelievers, sinners) had not been sent as watchers over them (the believers)." [83:29-33]

2. Distorting Muhammad's teachings, creating doubts, circulating false propaganda, forging groundless allegations concerning his doctrines, person and character, and going to excess in such a manner in order to screen off any scope of sound consideration from the public. With respect to the Qur'ân, they used to allege that it was:

﴿أَسْطِيلُرُ الْأَوَّلِينَ أَكَتَبَهَا فَهِيَ شَفَنَ عَلَيْهِ بُكْرَةً وَأَصِيلَةً﴾

"Tales of the ancients, which he (Muhammad ﷺ) has written down, and they are dictated to him morning and afternoon." [25:5]

The wicked persons went on ceaselessly putting in people's ears that the Qur'ân was not a true Revelation:

﴿إِنْ هَذَا إِلَّا إِقْرَانٌ وَأَعَانَهُ عَلَيْهِ قَوْمٌ أَخْرُونَ﴾

"This (the Qur'ân) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it." [25:4]

They claimed:

﴿إِنَّمَا يُعَلِّمُ بَشَرًا﴾

"It is only a human being who teaches him." [16:103]

They also raised another baseless and superficial objection:

﴿مَالِ هَذَا الرَّسُولِ يَأْكُلُ الظَّعَامَ وَيَمْشِي فِي الْأَشْوَاقِ﴾

"Why does this Messenger (Muhammad ﷺ) eat food and walk about in the markets (like ourselves)?" [25:7]

The Noble Qur'ân has strongly negated their charges and allegations and has explained that the statements of the Prophet ﷺ are the Revelations of the Lord, and their nature and contents provide a bold challenge to those who attribute his Prophetic expressions to some base origin; at times to the mental fits of a dreaming reformer, at others to the feelings of an obsessed poet or the unclear mutterings of an insane man.

3. Contrasting the Qur'ân with the mythology of the ancients in order to distract people's interests from Allâh's Words. It is narrated that An-Nadr bin Harith, went to Heerah where he got conversant with the traditions of the kings of Persia and the accounts of people like Rustum and Isphandiyar, and then returned to Makkah. Here he would always shadow the Messenger's steps in whatever audiences the later held to preach the new faith and to caution people against Allâh's wrath. An-Nadr would directly follow the Prophet ﷺ and narrate to the same audience long tales about those people of Persia. He would then always add to his talk a question cunningly inquiring if he did not surpass Muhammad ﷺ.^[1] Ibn 'Abbas رضي الله عنهما related that An-Nadr used to purchase female singers who would, through their bodily charms and songs, entice away from Islam anyone developing the least attachment to the Prophet ﷺ; in this regard, Allâh revealed:

﴿وَمَنِ النَّاسِ مَنْ يَشْتَرِي لَهُوَ الْحَدِيثُ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ﴾

"And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the path

[1] *Ibn Hisham* 1/299, 300, 358.

of Allâh." [31:6]^[1]

Persecutions

At the beginning of the fourth year of the Call, and for a period of some months, the polytheists confined their harassment tactics to those mentioned above. After they realized that they could not restrict the inflow of people to Islam without persecuting the believers and torturing them, they arranged for another meeting. This time after consultation, the campaign of persecuting the Muslims and torturing them to get them to leave their religion was approved. Each of the leaders began persecuting anyone in their tribe found to be following the religion of Islam.

Whenever Abu Jahl heard of the conversion of a man of high birth with powerful friends, he would degrade his good sense and intellect, undermine his judgment; and threaten him with terrible consequences if he was a merchant. If the new convert was socially weak, he would beat him mercilessly and put him to unspeakable tortures.^[2]

The uncle of 'Uthman bin 'Affan used to wrap 'Uthman ﷺ in a mat of palm leaves, and set fire under him.^[3] When Umm Mus'ab bin 'Umair heard of her son's conversion, she put him to starvation and then expelled him from her house. He used to enjoy full luxurious easy life, but as the outcome of the tortures he had to bear, his skin became marked with wrinkles and his suffering showed.^[4]

Bilal ﷺ, the slave of Umaiyah bin Khalaf, was severely beaten by his master when the latter came to know of his conversion to Islam. Sometimes a rope was put around his neck and street boys were made to drag him through the streets and even across the hillocks of Makkah. At times he was subjected to prolonged deprivation of food and drink. Once he was bound during the

[1] *Ad-Durrul-Manthur*, the *Tafsir of Surat Luqman* no. 6 (5/307).

[2] *Ibn Hisham* 1/320.

[3] *Rahmatul-lil-'Alamin* 1/57.

[4] *Al-Isabah* 4/255, and *Ibn Sa'd* 3/248.

hottest part of the day and placed in the valley in Makkah. Then Umayyah had a giant stone brought and placed it upon his chest. He said, "By Allâh! I will not stop until you are dead or until you reject Muhammad and worship Lat and 'Uzza." Yet while Bilal ﷺ was suffering, he said only, "One, One." Abu Bakr ؓ was passing by, moved by pity, he purchased and released him from slavery.^[1]

Another victim of the cruelty of Quraish was 'Ammar bin Yasir ؓ, a freed slave of Bani Makhzum. He, along with his mother and father, embraced Islam in its early phase. They were repeatedly made to lie on the burning sand and were beaten severely.

'Ammar ؓ was at times thrown on embers. The Prophet ﷺ once passed by while they were being tortured and said:

"O family of Yasir! Be patient, you will certainly find your place in Paradise."

Yasir ؓ, the father, died because of repeated tortures. Sumaiyah ؓ, 'Ammar's mother was bayoneted to death by Abu Jahl himself, and thus merited the title of the first woman martyr in Islam.

'Ammar ؓ himself was subjected to various modes of torture and was always threatened to continuous severe suffering unless he abused Muhammad ﷺ and made an open confession of error to Al-Lat and 'Uzza.

In a weak moment, he uttered a word interpreted as his withdraw though his heart never wavered, and he came back once to the Prophet ﷺ, who consoled him for his pain and confirmed his Faith. Immediately afterwards the following Verse was revealed:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْسِرَهُ وَقَبْلَهُ مُظْمِنٌ بِالْإِيمَانِ﴾

"Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith." [16:106]^[2]

[1] *Talqih Fuhum Ahlil-Athar* p. 61, and *Ibn Hisham* 1/317-318.

[2] *Ibn Hisham* 1/319, 320, *Ibn Sa'd* 3/248, 249. Some of this was narrated by Al-'Awfi from Ibn 'Abbas ؓ. See the *Tafsir* of Ibn Kathir about the Verse mentioned.

Abu Fakih, Aflah ﷺ – a freed slave of Bani 'Abdud-Dar, was another of those helpless victims. The Makkan polytheists used to lay him down on very hot sand placing a stone on his back so that he could not move, leaving him like that until he would lose his sense of reason. They also used to tie his legs with rope and drag him around a lintel until they thought he was dead. Abu Bakr ﷺ also passed him while he was being tortured, and he purchased his freedom for the sake of Allâh.^[1] The oppressors used to fasten his feet with a rope and drag him in the streets of Makkah.^[2]

Khabbab bin Al-Aratt ﷺ was the slave of Umm Anmar bint Saba' Al-Khuza'iyah. He was also an easy victim to similar brutality on every possible occasion. He experienced exemplary torture and maltreatment. He would be taken by his hair and dragged, twisted by his neck and thrown into fire. Then they would drag him through the fire and not stop until his back would be burnt.^[3]

Even the women converts were not spared, and the list is too long to include all of them. Zanirah ﷺ, An-Nahdiyah ﷺ and her daughter, Umm 'Ubais ﷺ and many others had their full share of persecution at the hand of the oppressors – 'Umar bin Al-Khattab included – of course before his conversion to Islam.^[4]

Abu Bakr ﷺ, a wealthy believer, purchased and freed some of those slaves, just as he did with regard to Bilal ﷺ and 'Amir bin Fuhairah ﷺ.

The pagans would also throw some of the Companions into the animal enclosures and then drag them into the hot sun. They would put iron armor on some of them and throw them upon boulders to fry in the sun.^[5] No one would let his conversion to Islam be known about, except that he would have to undergo severe torture and suffering for the sake of Allâh.

[1] *Usdul-Ghabah* 5/248, and *Al-Isabah* 8/152.

[2] *Eijaz At-Tanzil* p. 53.

[3] *Usdul-Ghabah* 1/591, 592. *Talqih Fuhum Ahlil-Aثار* p. 60.

[4] *Ibn Hisham* 1/319.

[5] *Rahmatul-lil-'Alamin* 1/58.

As for the Prophet ﷺ, it was not easy to harm him because he had such significance, nobility and matchless perfection of character that prevented even his enemies from committing any act of foolishness against him. He had, as well, Abu Talib, his uncle, who came from a noble descent and had a very great clan to support him. This situation was a source of great worry to the infidels, but they felt that they could no longer exercise patience or show any tolerance before a frightening power marching steadily to cancel their religious office and worldly authority.

The Quraish approach Abu Talib

Ibn Ishaq said, "Some men among the notables of the Quraish went to Abu Talib. They said; "O Abu Talib! Your nephew curses our gods; finds faults with our way of life, mocks at our religion and degrades our forefathers; either you must stop him, or you must let us get at him. For you are in the same opposition as we are in opposition to him; and we will rid you of him." Abu Talib tried to calm them down by giving a polite reply. The Prophet ﷺ, however, continued on his way of preaching Allâh's religion and calling to it.^[1] The Quraish could not be patient for very long while they witnessed his work in inviting others to Allâh. The more he worked the more they talked about the problem.

The Quraish Pressure Abu Talib

The Quraish notables came to Abu Talib and insisted that he put a stop to his nephew's activities. Such activities if allowed unchecked, they said, would draw him into severe hostility. Abu Talib was deeply distressed at this open threat of his people and their enmity, but he could not afford to desert the Messenger ﷺ too. He sent for his nephew and told him what the people had said, "Spare me and yourself and put not burden on me that I can't bear." Upon this the Prophet ﷺ thought that his uncle would let him down and would no longer support him, so he replied:

[1] *Ibn Hisham* 1/265.

"O my uncle! by Allâh if they put the sun in my right hand and the moon in my left on condition that I abandon this course, I would not abandon it until Allâh has made me victorious or I perish therein."

The Prophet ﷺ got up, and as he turned away, his uncle called him and said, "Come back, my nephew," and when he came back, he said, "Go and preach what you please, for by Allâh, I will never forsake you."

He then recited two lines of verse with significant meanings of full support to the Prophet ﷺ and absolute gratification by the course that his nephew had chalked out in Arabia.^[1]

The Quraish Confront Abu Talib a Second Time

Quraish, seeing that Allâh's Messenger ﷺ was still intent on his Call, realized that Abu Talib would never forsake his nephew even if this incurred their enmity. Some of them then went to see him once more taking with them a youth called 'Umarah bin Al-Walid bin Al-Mughirah, and said, "O Abu Talib! we have brought you a smart boy still in the bloom of his youth, to make use of his mind and strength and take him as your son in exchange for your nephew, who has run counter to your religion, brought about social conflict, found fault with your way of life, so that we kill him and rid you of his endless troubles; just man for man."

Abu Talib's reply was, "It is really an unfair bargain. You give me your son to bring him up and I give you my son to kill him! By Allâh, it is something incredible!" Al-Mut'im bin 'Adi, a member of the delegation, interrupted saying that Quraish had been fair in that bargain because "they meant only to rid you of that source of hateful trouble, but as I see, you are determined to refuse their favors."

Abu Talib, of course, turned down all their offers and challenged them to do whatever they pleased.^[2] Historical resources do not

[1] *Ibn Hisham* 1/265, 266, and *Dala'il An-Nubuwwah* by Al-Baihaqi, 2/188.

[2] *Ibn Hisham* 1/266 267.

give the exact date of these two meetings with Abu Talib. They, however, seem more likely to have taken place in the sixth year of Prophethood with a brief lapse of time in between.

Atrocities against Allâh's Messenger ﷺ

Abu Lahab himself took the initiative in the new series of persecutions, and started to share out countless aspects of harmful deeds, hatred and nastiness against Muhammad ﷺ. Starting with throwing stones at him, forcing his two sons to divorce their wives Ruqaiyah and Umm Kulthum ؓ, the Prophet's daughters,^[1] showing delight on his second son's death and calling him 'the man cut off with offspring',^[2] and then shadowing his steps during the pilgrimage and forums seasons, as we mentioned earlier, to belie him and persuade the bedouins against him and his Call. Tariq bin 'Abdullah Al-Muharabi narrated that he would not stop at merely rebuking the Prophet ﷺ, rather he would throw stones at him until his ankles bled.^[3]

His wife, Umm Jamil bint Harb, the sister of Abu Sufyan had also her share in this merciless campaign. She proved that she was not less than her husband in the enmity and hatred she had for the Prophet ﷺ. In order to cause him bodily injury, she used to tie bundles of thorns with ropes of twisted palm-leaf fiber and scatter them in the paths which the Prophet ﷺ was expected to take.

She was really an ill-mannered and bad-tempered woman with abusive language, highly skilled in the art of hatching intrigues, and enkindling the fire of enmity and hatred. She was deservedly stained as '*the carrier of firewood*' in the Noble Qur'ân.

On receiving this news, she directly proceeded to the Ka'bah with a handful of pebbles to throw at the Prophet ﷺ.

Allâh the Great took away her sight and she saw only Abu Bakr ؓ who was sitting immediately next to the Prophet ﷺ.

[1] *Usdul-Ghabah*, volume 6, the biographies of Ruqaiyah and Umm Kulthum ؓ.

[2] *Tafsir Ibn Kathir*, Surat Al-Kawthar.

[3] *Kanzul-'Ummal* 12/449.

She then addressed Abu Bakr ﷺ in the most daringly manner, threatening to break his Companion's mouth with her handful of pebbles, and recited a line of verse having words full of disrespect and disobedience:

"We have disobeyed the dispraised one, rejected his Call, and alienated ourselves from his religion."

When she left, Abu Bakr ﷺ turned to the Prophet ﷺ and inquired about the matter. The Prophet ﷺ said:

"She did not see me. Allâh prevented her from being able to see me."^[1]

Abu Bakr Al-Bazzar also recorded this story, but in his version when she stopped at Abu Bakr ﷺ, she said, "O Abu Bakr! We ridicule your companion." Abu Bakr ﷺ replied, "No by the Lord of this structure! He has not articulated nor uttered poetry." She replied: "You have said the truth."

Abu Lahab and his household used to inflict those shameful examples of torture and harassment in spite of the blood relation that tied them, for he was the Prophet's uncle and lived next door to him. Similarly other neighbors of the Prophet ﷺ would cause harm to him in his own house as well.

Ibn Ishaq said, "The group of those who used to harm Allâh's Messenger ﷺ in his house included Abu Lahab, Al-Hakam bin Abul-'As bin Umaiyah, 'Uqbah bin Abi Mu'ait, 'Adi bin Hamra' Ath-Thaqafi and Ibn Al-Asda' Al-Hudhali. These were his neighbors and he was not safe from any of them except for Al-Hakam bin Abul-'As. One of them would throw the womb of a sheep on him while he was praying, another would throw it in his prepared pot (of food). Then Allâh's Messenger ﷺ would use a rock to screen him from them when he prayed. When they would throw these harmful things on him, he would remove them with a piece of wood and put it by the door then say:

"O Bani 'Abd Manaf! What kind of neighborly treatment is

[1] *Ibn Hisham* 1/335, 336.

this?"

Then he would throw it in the street. ^[1]

Al-Bukhari, on the authority of Ibn Mas'ud ﷺ, narrated: "Once the Prophet ﷺ was offering prayers near the Ka'bah. Abu Jahl was sitting with some of his companions. Some of them said to the others, 'Who among you will bring the guts of a camel of Bani so-and-so and put it on the back of Muhammad, when he prostrates?' The most wretched of them ('Uqbah bin Abi Mu'ait) got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wished I had some people with me to hold out against them.

They started laughing and falling on one another. Allâh's Messenger ﷺ was in prostration and he did not lift his head up till Fatimah ؓ (the Prophet's daughter) came and removed it from his back.

He ﷺ raised his head and said thrice,

'O Allâh! Destroy the (infidels of) Quraish.'

So, it was hard for Abu Jahl and his companions when the Prophet ﷺ invoked Allâh against them as they had a belief that the prayers and invocations were accepted in this city (Makkah). The Prophet ﷺ said:

'O Allâh! Destroy Abu Jahl, 'Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Al-Walid bin 'Utbah, Umaiyyah bin Khalaf, and 'Uqbah bin Abi Mu'ait...'

And he mentioned the seventh whose name I cannot recall. By Allâh in Whose Hand my life is, I saw the dead bodies of those persons who were counted by Allâh's Messenger ﷺ in the *Qalib* (one of the wells) of Badr."^[2] The seventh person was 'Umarah bin

[1] *Ibn Hisham* 1/416.

[2] *Sahih Al-Bukhari*, the Book of Ablution, chapter: When dead body or polluted thing touches the praying person, 1/37.

Al-Walid.^[1]

Umaiyyah bin Khalaf would slander and talk bad about Allâh's Messenger ﷺ whenever he saw him. It was about him that Allâh revealed:

﴿وَيْلٌ لِّكُلِّ هُمَزٍ لُّمَزٍ﴾

"Woe to every slanderer and backbiter." [104:1]

Ibn Hisham said, "Al-Humazah is the one who publicly mocks a person...and Al-Lumazah is the one who secretly declares the defects of people and defames them."^[2]

'Uqbah bin Abi Mu'ait, Umaiyyah's brother, once attended an audience of the Prophet ﷺ and listened to him preaching Islam. A close friend of his, Ubai bin Khalaf, heard of this. He could not tolerate any act of this sort, so he strongly condemned 'Uqbah and ordered him to spit in the face of Allâh's Messenger ﷺ, and he shamelessly did it. Ubai did not spare any thinkable way to harm the Prophet ﷺ; he even ground old decomposed bones and blew the powder on him.^[3]

Al-Akhnas bin Shuraiq Ath-Thaqafi used to speak ill about the character of the Prophet ﷺ in season and out of season. The Noble Qur'ân, in direct reference to this man's shameful deeds, attached to him nine repulsive characteristics:

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ○ هَمَازٌ مَّشَاعٌ يَنْمِيُ ○ مَنَاعٌ لِّتَخِيرٍ مُّعْتَدِلٌ أَسِيرٌ ○ عُتَلٌ بَعْدَ ذَلِكَ زَنِيرٌ﴾

"And obey not everyone who swears much, – and is considered worthless, a slanderer, going about with calumnies, hinderer of the good, transgressor, sinful, cruel – after all that base-born (of illegitimate birth)." [68:10-13]^[4]

Sometimes Abu Jahl would come to listen to Allâh's Messenger ﷺ

[1] *Sahih Al-Bukhari* no. 520, the last in the Book of Prayer.

[2] *Ibn Hisham* 1/356, 357.

[3] *Ibn Hisham* 1/361, 362.

[4] *Ibn Hisham* 1/356.

recite the Qur'ân, then he would leave without believing in it, nor taking heed to its warnings. He would harm Allâh's Messenger ﷺ in speech, he would take every opportunity to obstruct the Message of Allâh, and then he would go around arrogantly boasting about what he did. Allâh revealed about him:

﴿فَلَا صَدَقَ وَلَا حَلَّ﴾

"So he (the disbeliever) neither believed (in this Qur'ân, in the Message of Muhammad ﷺ) nor prayed!" [75:31]

He, moreover, wanted to debar the Prophet ﷺ from praying in the Noble Sanctuary. It happened once that the Prophet ﷺ was praying within the area of the Sacred House, when Abu Jahl proceeded threateningly and uttering abusive language. The Prophet ﷺ admonished him severely to which Abu Jahl answered back rudely claiming that he was the mightiest in Makkah; Allâh then revealed:

﴿فَلَيَدْعُ نَادِيْهُ ○ سَنَدْعُ اَلْرَبَّاْيَةَ﴾

"Then, let him call upon his council (of helpers)." [96:17]

In another version of the same incident, the Prophet ﷺ took Abu Jahl by his neck, moved him back and forth severely saying:

﴿أَوْلَى لَكَ فَأَوْلَى ○ ثُمَّ أَوْلَى لَكَ فَأَوْلَى﴾

"Woe to you [O man] And then (again) woe to you! Again, woe to you [O man] And then (again) woe to you!" [75:34, 35].^[1]

Notwithstanding this reproach, Abu Jahl would never wake up to himself nor did he realize his foolish practices.

On the contrary, he was determined to go to extremes, and swore he would dust the Messenger's face and step on his neck. No sooner had he proceeded to fulfill his wicked intention than he was seen turning back shielding himself with his hands (as if

[1] Recorded by Ibn Jarir in his *Tafsir*, At-Tirmidhi in the *Tafsir* of *Surat Iqra'*, Ibn Kathir 4/477, and *Ad-Durrul-Manthur* 6/478.

something horrible was in his pursuit).

His companions asked him what the matter was. He said: "I perceived a ditch of burning fire and some wings flying." Later on, the Messenger ﷺ commented saying:

«لَوْ دَنَا مِنِّي لَا خَطَّافَةُ الْمَلَائِكَةُ عُضْوًا عُضْوًا»

"If he had proceeded further, the angels would have plucked off his limbs one after another."^[1]

Such was the disgraceful treatment meted out to the Prophet ﷺ and the Muslims at the hands of the evil pagans who claimed that they were Allâh's people, living in His Sanctuary.

The House of Al-Arqam

In the light of these inhuman harassments, the Prophet ﷺ deemed it wise to advise his followers to conceal their conversion, in both word and deed. He took the decision to meet them secretly lest the Quraish should get to know of his designs, and plot to foil his goals. He also wanted to avoid any sort of open confrontation with the polytheists because such a thing at this early stage would not be in the interest of the newly-born Call, still weak and not fully fledged. Once, in the fourth year of Prophethood, the Muslims were on their way to the hillocks of Makkah to hold a secret meeting with the Prophet ﷺ, when a group of polytheists observed their suspicious movement and began to abuse and fight them. Sa'd bin Abi Waqqas ؓ beat a polytheist and shed his blood and thus recorded the first instance of bloodshed in the history of Islam.^[2]

The Prophet ﷺ, on the other hand, used to proclaim the Islamic faith and preach it openly with deep devotion and studious pursuit, but for the general welfare of the new converts and in consideration of the strategic interest of Islam, he took Dar Al-Arqam, the estate of Al-Arqam bin Abul-Arqam Al-Makhzumi on

[1] *Sahih Muslim*, the Description of the Hypocrites, no. 38.

[2] *Ibn Hisham* 1/263.

As-Safa, as a temporary center to meet his followers secretly and instruct them in the Qur'ân and in the Islamic wisdom.

The First Migration to Abyssinia (Ethiopia)

The series of persecutions started late in the fourth year of Prophethood, slowly at first, but steadily accelerated and worsened day by day and month by month.

By the middle of the fifth year, the situation got so grave and no longer tolerable that the Muslims began to seriously think of feasible ways to avert the painful tortures meted out to them.

It was at that depressing and desperate period that Allâh informed them that His earth was not too restricted for them, alluding to migration. He revealed *Surat Az-Zumar* (Chapter 39 – The Groups) saying in it:

﴿لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَسِعَةٌ إِنَّمَا يُوقَى الظَّاهِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

"Good is for those who do good in this world, and Allâh's earth is spacious. Only those who are patient shall receive their rewards in full, without reckoning." [39:10].

The Prophet ﷺ knew that Ashamah, who held the title of Negus, king of Abyssinia (Ethiopia), was a fair ruler who would not wrong any of his subordinates, so he permitted some of his followers to seek asylum there in Abyssinia (Ethiopia).

In Rajab of the fifth year of Prophethood, a group of twelve men and four women left for Abyssinia (Ethiopia). Among the emigrants were 'Uthman bin 'Affan ﷺ and his wife Ruqaiyah ﷺ (the daughter of the Prophet ﷺ). With respect to these two emigrants, the Prophet ﷺ said:

«إِنَّهُمَا أَوَّلُ بَيْتٍ هَا جَرَ فِي سَبِيلِ اللَّهِ بَعْدَ إِبْرَاهِيمَ وَلُوطٍ عَلَيْهِمَا السَّلَامُ»

"They are the first people to migrate in the cause of Allâh after Abraham and Lot."^[1]

[1] Zadul-Ma'ad 1/24.

They slipped out of Makkah under the heavy curtain of a dark night and headed for the sea where two boats happened to be sailing for Abyssinia (Ethiopia), their destination. News of their intended departure reached the ears of the Quraish, so some men were sent after them, but the believers had already left Port of Shu'aibah towards their place of protection where they were received warmly and accorded due hospitality.^[1]

In Ramadan of the same year, the Prophet ﷺ went into the Holy Sanctuary where there was a large host of Quraish polytheists, including some notables and elders. Suddenly he began reciting *Surat An-Najm* (Chapter 41 – The Star). The awe-inspiring Words of Allâh descended unexpectedly upon them and they were immediately stunned by them. It was the first time for them to be shocked by the truthful Revelation. It had formerly been the favorite trick of those people who wished to dishonor Revelation, not only not to listen to it themselves but also to talk loudly and rudely when it was being read, so that even the true listeners may not be able to hear. They used to think that they were drowning out Allâh's Speech; they would say:

﴿لَا سَمْعًا لِهَذَا الْقُرْآنِ وَالْغُفْرَانِ فِيهِ لَعْلَكُمْ تَغْبُرُونَ﴾

"Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome." [41:26].

When the unspeakably fascinating Words of Allâh came into direct contact with their hearts, they were spellbound and got unaware of the materialistic world around them and were caught in a state of full attentiveness to the Divine Words to such an extent that when the Prophet ﷺ reached the stormy heart-beating ending:

﴿فَاسْجُدُوا لِيَهُ وَاعْبُدُوا هُنَّ﴾

"So fall you down in prostration to Allâh and worship Him (Alone)." [53:62]

The idolaters, unconsciously and with full compliance, prostrated

[1] *Zadul-Ma'ad* 1/24.

themselves in their truly helpless state. It was in fact the wonderful moment of the Truth that cleaved through the shameless souls of the arrogants and the attitude of the scoffers.^[1] They stood stunned when they perceived that Allâh's Words had conquered their hearts and done the same thing that they had been trying hard to eradicate and exterminate. Their co-polytheists who had not been present on the scene accused and blamed them severely; consequently they began to fabricate lies and blaming the Prophet ﷺ alleging that he had attached to their idols great respect and ascribed to them the power of desirable intercession. All of these were desperate attempts made to establish an excusable justification for prostrating themselves with the Prophet ﷺ on that day. Of course, this foolish and wicked slanderous behavior was in line with their already common practice of telling lies and plot hatching.

News of this incident was misreported to the Muslim emigrants in Abyssinia (Ethiopia). They were informed that the whole of Quraish had embraced Islam so they made their way back home. They arrived in Makkah in Shawwal of the same year. When they were only an hour's travel from Makkah, the reality of the situation was discovered. Some of them returned to Abyssinia (Ethiopia), others entered secretly into the city or went in publicly but under the protection of a local notable.^[2]

The Second Migration to Abyssinia (Ethiopia)

However, due to the news the Makkans heard about the good hospitality and warm welcome that the Muslims were accorded in Abyssinia (Ethiopia), the polytheists got terribly annoyed and started to mete out severer and more horrible ill-treatment and tortures to the Muslims.

[1] Al-Bukhari recorded a brief version of this story from Ibn Mas'ud and Ibn 'Abbas رضي الله عنهما. See the chapter on the prostration in *Surat An-Najm*, and the chapter on when the Muslims and the idolaters prostrated (1/146), and the chapter on what the Prophet ﷺ and his Companions met from the Quraish in Makkah (1/543).

[2] *Zadul-Ma'ad* 1/24, 2/44, *Ibn Hisham* 1/364.

Thereupon Allâh's Messenger ﷺ deemed it imperative to permit the helpless creatures to seek asylum in Abyssinia (Ethiopia) for a second time. Migration this time was not as easy as it was the previous time, for the Quraish were on the alert to the least suspicious moves of the Muslims.

In due course, however, the Muslims managed their affairs too fast for the Quraishites to spoil their attempt of escape. The group of emigrants this time comprised eighty-three men and nineteen or, in some versions, eighteen women. Whether or not 'Ammar was included is still a matter of doubt.^[1]

Quraish Machinations against the Emigrants

The Quraish could not tolerate the prospect of a secure and safe place available for the Muslims in Abyssinia (Ethiopia), so they dispatched two messengers to demand their expulsion. They were 'Amr bin Al-'As and 'Abdullah bin Abi Rabi'ah – before embracing Islam. They had taken with them valuable gifts to the king and his clergy, and had been able to win some of the courtiers over to their side. The pagan messengers claimed that the Muslim refugees should be expelled from Abyssinia (Ethiopia) and handed over to them, on the ground that they had abandoned the religion of their forefathers, and their leader was preaching a religion different from theirs and from that of the king.

The king summoned the Muslims to the court and asked them to explain the teachings of their religion. So they gathered together there determined to speak the truth before him. He said to them, "What is this religion that has caused you to separate from your people, to not enter my religion or any of these others?" Ja'far bin Abi Talib ؓ stood up and addressed the king in the following words:

"O king! We were an ignorant people. We worshipped idols and ate the meat of dead carcasses. We were accustomed to lewd behavior, to severing the ties of kinship, neglecting our neighbors,

[1] *Zadul-Ma'ad* 1/24.

and the strong among us consumed the weak. This is how we were, but then Allâh sent a Messenger to us. We were aware of his lineage, his truthfulness, that he was trustworthy, and chaste. He began inviting us to Allâh, that we single Him out and that we worship him. So we left the religion of our forefathers that we had been previously following, we left the worship of stones and idols, of all others besides Allâh. He also commanded us to be truthful in our speech, fulfill trusts, nurture the ties of kinship, be kind to our neighbor, and to refrain from spilling blood unlawfully. He forbade us from lewd behavior, from bad speech, from consuming the orphan's wealth, and from slandering chaste women. He commanded that we worship Allâh Alone without associating anything with him, he commanded us to perform the prayer, give charity, and fast – so he listed the Islamic injunctions." He continued, "So we trusted him and believed in him, and followed the religion of Allâh that he delivered. We began to worship Allâh Alone, we would not associate anything with Him, and we began prohibiting what He made unlawful for us, as well as allowing what He had made lawful for us. For this our people rose as enemies against us, punishing us, torturing us to get us to leave our religion and return to worshipping idols instead of worshipping Allâh, and they expected us to consider all of the filthy things lawful as we previously did. So when they overpowered us, oppressed us and restricted us, when they came between us and our religion, then we came to your land, we chose you over others besides you, desiring to be your neighbor, and hoping that you – O king – will not wrong us."

The Negus said, "Is there any of this with you that he told you to be from Allâh?"

Ja'far  said, "Yes!" The Negus said, "Then recite some of it for me." He then recited the opening Verses of *Surat Maryam* (Chapter 19 – Mary) wherein is told the story of the birth of both John and Jesus Christ, down to the account of Mary having been fed with the food miraculously. Thereupon the king, along with the bishops of his kingdom, was moved to tears that rolled down his cheeks and even wet his beard. Here, the Negus exclaimed: "It

seems as if these words and those which were revealed to Jesus are the rays of the light which have radiated from the same source." Turning to the depressed messengers of Quraish, he said, "I am afraid, I cannot give you back these refugees. They are free to live and worship in my kingdom as they please."

On the next day, the two messengers again went to the king and said that Muhammad ﷺ and his followers blasphemed Jesus Christ. Again the Muslims were summoned and asked what they thought of Jesus. Ja'far ؓ again stood up and replied: "We speak about Jesus as we have been taught by our Prophet ﷺ, that is, he is the servant of Allâh, His Messenger, His spirit and His Word breathed into Virgin Mary." The king remarked that they believed the same. Then turning to the frowning members of the delegation and to his bishops who got angry, he mentioned that they may fret and fume as they like but Jesus was nothing more than what Ja'far ؓ has said about him. He then assured the Muslims of full protection. He returned to the delegation of Quraish, the gifts they had brought with them and sent them away. The Muslims lived in Abyssinia (Ethiopia) undisturbed for a number of years till they returned to Madinah.^[1]

This is the version narrated by Ibn Ishaq, and others mentioned that 'Amr bin Al-'As went to the Negus after the battle of Badr. To bring these two views in accord, others say that the delegation went on two occasions. However, the question and answer session between the Negus and Ja'far ؓ that they say occurred on the second occasion, is the same in general content as that narrated here by Ibn Ishaq. From these questions it is obvious that the event took place when they first arrived in Abyssinia.

The Tyrants' Decision to kill the Prophet ﷺ

Now that all the schemes and conspiracies of the Quraish had failed, they returned to their old practices of persecution and inflicting torture on the Muslims in a more serious and brutal

[1] Summarized from *Ibn Hisham* 1/334-338.

manner than ever before. They also began to nurse the idea of killing the Prophet ﷺ. In the case of the Muslims, those who remained in Makkah were very few. Of these, they were either notables, thereby safe from annoyances, or they were neighbors of such people. Still they had to hide their Islam, and keep it out of the public eye as much as possible. Even in these circumstances they were not safe from harm from their neighbors.

As for Allâh's Messenger ﷺ, he would pray and worship Allâh openly before the eye of the tyrants, inviting publicly and quietly to Allâh. There was nothing to prevent or divert him from that. For this was the essence of the order to convey the Message of Allâh when He said:

﴿فَاصْدِعْ بِمَا تُؤْمِنُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

"Therefore proclaim openly that which you are commanded, and turn away from *Al-Mushrikun*." [15:94]

Among what is mentioned in the books of *Sunnah* and *Seerah* about the events of this period is the incident with 'Utaibah bin Abi Lahab. He once approached the Prophet ﷺ and most rebelliously and shamelessly shouted at him, "I disbelieve in:

﴿وَالنَّجْمِ إِذَا هَوَى﴾

'By the star when it goes down.' [53:1]

and in whom who:

﴿دَنَا فَنَّدَلَ﴾

'...approached and came closer.' [53:8]

In other words: "I do not believe in any of the Qur'ân."

He then started to deal arrogantly with Muhammad ﷺ and laid a violent hand on him, tore his shirt and spat at him, but he missed the face of the Prophet ﷺ.

Thereupon, the Prophet ﷺ invoked Allâh's wrath on 'Utaibah and supplicated:

«اللَّهُمَّ سَلْطُ عَلَيْهِ كُلَّمَا مِنْ كِلَابِكَ»

"O Allâh! Set one of Your dogs on him."

Allâh responded positively to Muhammad's supplication, and it happened in the following manner: Once 'Utaibah with some of his companions from Quraish set out for Syria and took accommodation in Az-Zarqa'. There a lion approached the group to the great fear of 'Utaibah, who at once recalled Muhammad's words in supplication, and said: "Woe to my brother! This lion will surely consume me just as Muhammad supplicated. He has really killed me in Syria while he is in Makkah." The lion jumped at 'Utaibah, snatched him from his people, and crushed his head.^[1]

It is also reported that an idolater from Quraish, named 'Uqbah bin 'Abi Mu'ait once pressed the Prophet's neck with his feet until his eyes protruded while he was prostrating himself in prayer.^[2]

More details reported by Ibn Ishaq testify to the tyrants' deeply-established intentions of killing the Prophet ﷺ.

Abu Jahl, the archenemy of Islam, once addressed some of his accomplices: "O people of Quraish! It seems that Muhammad is determined to go on finding fault with our religion, degrading our forefathers, discrediting our way of life and abusing our gods. I bear witness to our god that I will carry a too heavy rock and drop it on Muhammad's head while he is in prostration to rid you of him, once and for all. I am not afraid of whatever his clan, Banu 'Abd Manaf, might do." The terrible unfortunate audience approved his plan and encouraged him to translate it into a decisive deed.

Demonstrating their intent to kill the Prophet ﷺ is what is recorded by Ibn Ishaq from 'Abdullah bin 'Amr bin Al-'As رضي الله عنه, that some people of the Quraish were at Al-Hijr (of Isma'il) complaining that they had been too patient with the Prophet ﷺ, who suddenly appeared and began his usual circumambulation. They started to wink at him and utter sarcastic

[1] *Al-Isti'ab, Al-Isabah, Dala'il An-Nubuwwah*, etc.

[2] *Mukhtasar Seeratir-Rasul*, by Sheikh 'Abdullah An-Najdi, p.113.

remarks but he remained silent for two times, then on the third, he stopped and addressed the infidels saying:

﴿أَتَسْمَعُونَ يَا مَعْشَرَ قُرَيْشٍ، أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ جِشْكُمْ
بِالذِّبْحِ، فَأَخَذَتِ الْقَوْمَ كَلْمَتُهُ، حَتَّىٰ مَا مِنْهُمْ رَجُلٌ إِلَّا كَانَمَا عَلَىٰ
رَأْسِهِ طَائِرٌ وَاقِعٌ حَتَّىٰ إِنَّ أَشَدَّهُمْ فِيهِ لَيْرَفُؤُهُ بِأَخْسَنِ مَا يَجِدُ، وَيَقُولُ:
أَنْصَرْفُ يَا أَبَا الْقَاسِمِ، فَوَاللَّهِ مَا كُنْتَ جَهُولاً﴾

"O people of Quraish! Listen, I swear by Allâh in Whose Hand is my soul, that you will one day be slaughtered to pieces."

As soon as the Prophet ﷺ uttered his word of slaughter, they all stood shocked and switched off to a new style of language portraying fear and even horror trying to soothe his anger and comfort him saying: "You can leave Abul-Qasim, for you have never been foolish."

In the morning of the following day, they gathered talking again about him. So they confronted and surrounded him. I saw one of them strangling him with his upper-garment. Abu Bakr ؓ came over while crying and said, "Do you want to kill a man just because he says, 'My Lord is Allâh'?" Then they left him alone. Ibn 'Amr ؓ said, "That was the worst behavior I had ever seen from the Quraish."^[1]

'Urwah bin Az-Zubair narrated: I asked Abdullah bin 'Amr bin Al-'As to tell me of the worst thing that the pagans did to the Prophet ﷺ. He said: "While the Prophet ﷺ was praying in Al-Hijr of Al-Ka'bâh, 'Uqbah bin Abi Mu'ait came and put his garment around the Prophet's neck and strangled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said: 'Do you want to kill a man just because he says: My Lord is Allâh'?"^[2]

[1] Summarized from *Ibn Hisham* 1/289-290.

[2] *Sahîh Al-Bukhâri*, the chapter on what the pagans did to the Prophet ﷺ and his Companions in Makkah 1/544.

In the narration of Asma' ﷺ, she said: Someone came yelling to Abu Bakr, "Look at your companion." So he left us while wearing four braids. He left while saying to them, "Do you kill a man simply because he says, 'Allâh is my Lord'?" So they beat Abu Bakr. He returned to us, and whatever we touched of his hair, would fall out."^[1]

The Conversion of Hamzah bin 'Abdul-Muttalib

In a gloomy atmosphere infested with dark clouds of injustice and oppression, there shone on the horizon a promising light for the oppressed, i.e., the conversion of Hamzah bin 'Abdul-Muttalib in Dhul-Hijjah, the sixth year of Prophethood.

It is recorded that the Prophet ﷺ was one day seated on the hillock of Safa when Abu Jahl happened to pass by and accused the religion preached by him. Muhammad ﷺ, however, kept silent and did not utter a single word. Abu Jahl went on unchecked, took a stone and cracked the Prophet's head which began to bleed. The aggressor then went to join the Quraishites in their assembly place. It so happened that shortly after that, Hamzah, while returning from a hunting expedition, passed by the same way, his bow hanging by his shoulder. A slave-girl belonging to 'Abdullah bin Jad'an, who had noted the offensive behavior of Abu Jahl, told him the whole story of the attack on the Prophet ﷺ.

On hearing that, Hamzah was deeply offended and hurried to Al-Ka'bah and there, in the courtyard of the Holy Sanctuary, found Abu Jahl sitting with a company of Quraishites. Hamzah rushed upon him and struck his bow upon his head violently and said: "Ah! You have been abusing Muhammad; I too follow his religion and profess what he preaches."

The men of Bani Makhzum came to his help, and men of Bani Hashim wanted to provide help, but Abu Jahl sent them away saying: "Leave Abu 'Umarah alone, by Allâh I did shamelessly

[1] Mukhtasar Seeratir-Rasul by Sheikh 'Abdullah An-Najdi, p.113.

abuse his nephew."^[1]

In fact, Hamzah's conversion derived initially from the pride of a man who would not accept the concept of others humiliating his relative.

Later on, however, Allâh purified his nature and he managed to grasp the most trustworthy handhold (faith in Allâh). He proved to be a source of great strength to the Islamic faith and its followers.^[2]

The Conversion of 'Umar bin Al-Khattab

Another significant addition to the strength of Islam was the conversion of 'Umar bin Al-Khattab in Dhul-Hijjah, the sixth year of Prophethood,^[3] three days following the conversion of Hamzah. He was a man of fearless courage and determination, feared and respected in Makkah, and until then a bitter opponent of the new religion. The traditional account reveals that the Prophet ﷺ once raised his hands in prayer and said:

«اللَّهُمَّ أَعِزَّ إِلِلٰسَلَامَ بِأَحَبِ الرَّجُلَيْنِ إِلَيْكَ : يُعْمَرَ بْنُ الْخَطَّابٍ أَوْ بْنَ أَبِي جَهْلٍ بْنِ هِشَامٍ»

"O Allâh! Give strength to Islam especially through either of two men you love more: 'Umar bin Al-Khattab or Abu Jahl bin Hisham."

'Umar, obviously, was the one who merited that privilege.^[4]

When we scrutinize the several versions that speak of 'Umar's conversion, we can safely conclude that various contradictory emotions were conflicting with one another in his soul. On the one hand, he used to highly regard the traditions of his people, and was used to the practice of indulgence in wine parties; on the other hand, he greatly admired the stamina of the Muslims and

[1] *Ibn Hisham* 1/291-292.

[2] *Mukhtasar Seeratir-Rasul* p.101.

[3] *Tarikh 'Umar bin Al-Khattab* by Ibn Al-Jawzi, p.11.

[4] At-Tirmidhi, the chapters of the Virtues; the Virtue of Abu Hafs 'Umar bin Al-Khattab, 2/209.

their persistent dedication to their faith. These two extreme views created a sort of uncertainty in his mind and made him at times tend to believe that the doctrines of Islam could bear better and more sacred seeds of life, that is why he would always experience fits of rage directly followed by unexpected fatigue. On the whole, the account of his conversion is very interesting and requires us to go into some details.

One day, 'Umar bin Al-Khattab set out from his house, and headed for the Holy Sanctuary where he saw the Prophet ﷺ offering prayer and overheard him reciting the beginning of *Surat Al-Haqqah* (Chapter 69 – The Reality) of the Noble Qur'an. He said to himself, "By Allâh! This is poetry as the Quraish have said." Then the Prophet ﷺ recited:

﴿إِنَّمَا لِقَوْلِ رَسُولِيْرَ كَبِيرٌ ○ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ﴾

"That this is verily the word of an honored Messenger (i.e., Gabriel or Muhammad ﷺ which he has brought from Allâh). It is not the word of a poet, little is that you believe!"
[69:40-41]

So He said to himself, "He is a soothsayer."

The Prophet ﷺ was then reciting:

﴿وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَا نَذَكِرُونَ ○ نَزَّلْنَا مِنْ رَبِّ الْعَالَمِينَ﴾

"Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinns and all that exists)." [69:42-43] Up to the end of the *Surah*.

'Umar ﷺ narrated: "Then Islam came into my heart."^[1]

However, the dark layer of pre-Islamic tendencies, the deep-seated traditional prejudice as well as the blind pride in his forefathers overshadowed the essence of the great Truth that began to feel its

[1] *Tarikh 'Umar bin Al-Khattab* p.6. Similar is reported by Ibn Ishaq from 'Ata' and Mujahid, but the end is different. See *Ibn Hisham* 1/346- 347. Again, Ibn Al-Jawzi mentioned something else similar to it with a different wording at the end. See *Tarikh 'Umar bin Al-Khattab* pp. 9-10.

way into his heart. He, therefore, persisted in his violence against Islam and its believers, being unmindful of the pure and true-to-man's nature feeling that lay behind that fragile cover of pre-Islamic ignorance and mentality. His sharp temper and excessive enmity towards the Prophet ﷺ led him one day to leave his house, sword in hand, with the intention of killing the Prophet ﷺ. He was in a fit of anger and was irritated and fuming. Nu'aim bin 'Abdullah, or a man from the tribe of Zahrah, or a man from the tribe of Makhzum – met him along the way. He asked him where he was headed. 'Umar said furiously: "To destroy the man Muhammad." He said, "How will you be safe from Bani Hashim and from Bani Zahrah while you have killed Muhammad? Why don't you take care of your own family first and set them right?"

"Which of the folk of my house?" asked 'Umar angrily. "Your brother-in-law and your sister have apostatized (meaning to say: They have become followers of Muhammad ﷺ) and abandoned your religion."

'Umar headed to his sister's house. As he drew near, he heard the voice of Khabbab bin Aratt ﷺ, who was reciting the Qur'anic Chapter *Ta-Ha* to them from some pages. Khabbab ﷺ, perceiving the noise of his footsteps went further into the house. Fatimah ﷺ, 'Umar's sister, took hold of the page and hid it. But 'Umar had already heard the voice. "What sound was that I heard just now?" He said, entering angrily. Both his sister and her husband replied, "You heard nothing." "Nay," said he swearing fiercely, "I have heard that you have turned from your religion."

He moved forward towards his brother-in-law and beat him severely, but Fatimah ﷺ rushed to the rescue of her husband. Thereupon, 'Umar fell upon his sister and struck on the head. The husband and wife could not contain themselves and cried aloud: "Yes, we are Muslims, we believe in Allâh and His Messenger Muhammad ﷺ, so do what you will."

When 'Umar saw the face of his dear sister smeared with blood, he felt pity and said: "Let me see what you were reading, so that I

may perceive what Muhammad has brought." Fatimah ﷺ was satisfied with the assurance, but said: "O brother, you are unclean on account of your idolatry, none but the pure may touch it. So go and wash first." He did so, and took the page and read the opening Verses of the Chapter *Ta-Ha* until he reached:

﴿إِنَّمَا لَهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

"Verily! I am Allâh! *La ilaha illa Ana* (none has the right to be worshipped but I), so worship Me and maintain prayer (*Salat*), for My Remembrance." [20:14].

'Umar read the Verses with great interest and was much fascinated with them. "How excellent it is, and how graceful! Please guide me to Muhammad." He said. And when Khabbab ﷺ heard that, he came out of concealment and said, "O 'Umar, I hope that Allâh has answered the prayer of the Prophet ﷺ, for I heard him say: 'O Allâh! Strengthen Islam through either 'Umar bin Al-Khattab or Abu Jahl bin Hisham.'" 'Umar then left for a house in Safa where Muhammad ﷺ had been holding secret meetings along with his Companions. 'Umar reached that place with the sword swinging by his arm. He knocked at the door. The Companions of the Prophet ﷺ turned to see who the intruder was. One of them peeped through a gap in the door and turned back in worry saying: "It is 'Umar with his sword." Hamzah ﷺ, dispelling the fears of his friends, said: "Let him in. As a friend he is welcome. As a foe, he will have his head cut off with his own sword." The Prophet ﷺ asked his Companions to open the door. In came the son of Khattab. The Prophet ﷺ advanced to receive the dreadful visitor, caught him by his garment and scabbard, and asked him the reason of his visit. At that 'Umar replied: "O Messenger of Allâh, I come to you in order to believe in Allâh and his Messenger and that which he has brought from his Lord." Filled with delight, Muhammad ﷺ together with his Companions shouted: '*Allahu Akbar*' (Allâh is Great) saying it so loud that it could be heard at the Ka'bah.^[1]

[1] *Tarikh 'Umar bin Al-Khattab* pp. 7-11, *Ibn Hisham* 1/343-346.

The conversion of 'Umar was a real triumph for the cause of Islam. So great and instant was the effect of his conversion on the situation that the believers who had until then worshipped Allâh within their four walls in secret, now assembled and performed their rites of worship openly in the Holy Sanctuary itself. This raised their spirits, and anxiety and uneasiness began to seize the Quraish.

Ibn Ishaq narrated on the authority of 'Umar : "When I embraced Islam, I remembered the archenemy of Muhammad , i.e., Abu Jahl. I set out, and knocked at his door. When he came out to see me, I told him directly that I had embraced Islam. He immediately slammed the door repulsively disapproving my move as infamous and my face as ugly."^[1] In fact, 'Umar's conversion created a great deal of stir in Makkah that some people denounced him as an apostate, yet he would never waver in Faith, on the contrary, he persisted in his stance even at the risk of his life.

The polytheists of Quraish marched towards his house with the intention of killing him. It is recorded by Al-Bukhari that 'Abdullah bin 'Umar narrated: "While 'Umar was at home in a state of fear, there came Al-'As bin Wa'il As-Sahmi Abu 'Amr, wearing an embroidered cloak and a shirt having silk hem. He was from the tribe of Bani Sahm who were our allies during the pre-Islamic period of ignorance. Al-'As said to 'Umar: 'What's wrong with you?' He said: 'Your people claim that they will kill me if I become a Muslim.' Al-'As said: 'Nobody will harm you after I have given protection to you.' So Al-'As went out and met the people gathered in the whole valley. He said: 'Where are you going?' They replied: 'We want son of Al-Khattab who has embraced Islam.' Al-'As said: There is no way for anybody to touch him.' So the people backed away."^[2]

With respect to the Muslims in Makkah, 'Umar's conversion had a different tremendous impact. Mujahid, on the authority of Ibn 'Abbas , related that he asked 'Umar bin Al-Khattab why he had been given the epithet of *Al-Farooq* (he who distinguishes truth from falsehood), he replied: "After I embraced Islam, I asked the

[1] *Ibn Hisham* 1/349-350.

[2] *Sahih Al-Bukhari* 1/545. *Ibn Hisham* 1/349.

Prophet ﷺ: 'Aren't we on the right path here and Hereafter?' The Prophet ﷺ answered:

'Of course you are! I swear by Allâh in Whose Hand my soul is, that you are right in this world and in the Hereafter.'

I, therefore, asked the Prophet ﷺ: 'Why then do we have to conduct secret activities. I swear by Allâh Who has sent you with the Truth, that we will leave our concealment and proclaim our noble cause publicly.'

We then went out in two groups, Hamzah leading one and I the other. We headed for the Mosque in broad daylight when the polytheists of Quraish saw us, their faces went pale and got incredibly depressed and resentful.

On that very occasion, the Prophet ﷺ attached to me the epithet of Al-Farooq."

Ibn Mas'ud ﷺ related that they (the Muslims) were never able to pray at the Ka'bah until 'Umar ﷺ embraced Islam.^[1]

Suhaib bin Sinan Ar-Rumi ﷺ, in the same context, said that it was only after 'Umar's conversion, that they started to proclaim the Call, assemble around and circumambulate the Sacred House freely.

They even dared to retaliate against some of the injustices done to harm them.^[2]

In the same context, Ibn Mas'ud ﷺ said: "We have been strengthened a lot since 'Umar embraced Islam."^[3]

Quraish's Representative negotiates with Allâh's Messenger ﷺ

Shortly after the conversion of these two powerful heroes, Hamzah bin 'Abdul-Muttalib and 'Umar bin Al-Khattab ﷺ, the clouds of tyranny and oppression started to clear away and the

[1] Tarikh 'Umar bin Al-Khattab p. 13, Mukhtasar As-Seerah p. 103.

[2] Tarikh 'Umar bin Al-Khattab p. 13.

[3] Sahih Al-Bukhari 1/545.

polytheists realized that it was no use meting out torture to the Muslims. They consequently began to direct their campaign on a different course.

The authentic records of the biography of the Prophet ﷺ show that it had occurred to the Makkan leaders to credit Muhammad ﷺ with ambition. They, therefore, time and again tried to tempt him. Ibn Ishaq reported a narration from Muhammad bin Ka'b Al-Qurazi who said it was narrated to him that one day some of the important men of Makkah gathered in the enclosure of Al-Ka'bah, and 'Utbah bin Rabi'ah, a chief among them, offered to approach the Prophet ﷺ and contract a bargain with him whereby they give him whatever worldly wealth he asks for, on condition that he keep silent and no longer proclaim his new Faith. The people of Quraish approved his proposal and requested him to undertake that task. 'Utbah approached Muhammad ﷺ and addressed him in the following words:

"O nephew! You are a man who holds an important family position among us, with noble lineage. Yet, you come to your people with a grave matter that separates their groups. You have outraged our gods and religion and taxed our forefathers and wise men with impiety and error and created strife amongst us. So listen to my proposals for you to consider, and perhaps you will accept one of them."

Allâh's Messenger ﷺ said:

"Speak Abul-Walid. I am listening."

He said, "O nephew! If you are doing all this with a view to getting wealth, we will join together to give you greater riches than any Quraishite has possessed. If ambition moves you, we will make you our chief. If you desire kingship we will readily offer you that. If you are under the power of an evil spirit which seems to haunt and dominate you so that you cannot shake off its yoke, then we shall call in skillful physicians to cure you."

"Have you said all?" asked Muhammad ﷺ; and then hearing that all had been said, he spoke forth, and recited:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ ○ حَمْ ○ تَبَرِّيْلُ مِنَ الرَّحْمَنِ الرَّحِيمِ ○
 كَتَبَ فُصِّلَتْ عَيْتُمُ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ○ بَشِّيرًا وَنَذِيرًا فَأَعْرَضَ
 أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ○ وَقَالُوا قُلُوبُنَا فِي أَكْنَافٍ مِّمَّا نَدْعُونَا إِلَيْهِ﴾

"In the Name of Allâh, the Most Gracious, the Most Merciful. *Ha-Mim*. A Revelation from Allâh, the Most Gracious, the Most Merciful. A Book whereof the Verses are explained in detail; – a Qur'ân in Arabic for people who know. Giving glad tidings and warning, but most of them turn away, so they listen not. And they say: 'Our hearts are under coverings (screened) from that to which you invite us ...'" [41: 1-5]

Allâh's Messenger ﷺ went on reciting the Chapter while 'Utbah sitting and listening attentively with his hand behind his back to support him. When the Messenger ﷺ reached the Verse that required prostration, he immediately prostrated himself. After that, he turned to 'Utbah saying:

"Well Abul-Walid! You have heard my reply, you are now free to do whatever you please."

'Utbah then retired to his company to tell them of the Prophet's attitude. When his companions saw him, they swore that he had returned to them with an expression unlike the one he had before meeting the Prophet ﷺ. He immediately communicated to them the details of the talk he gave and the reply he received, and added saying: "I have never heard words similar to those he recited. They definitely relate neither to poetry nor to witchcraft nor do they derive from soothsaying. O people of Quraish! I request you to take note of my advice and grant the man full freedom to pursue his goals, in which case you could safely detach yourselves from him. I swear that his words bear a supreme Message. Should the other Arabs rid you of him, they will then spare you the trouble, on the other hand if he gains power over the Arabs, then you will enjoy his kingship and share him in his might." These words of course fell on deaf ears, and did not appeal to the infidels, who mocked at 'Utbah and claimed that the

Prophet ﷺ had bewitched him.^[1]

In another version of the same event, it is related that 'Utbah went on attentively listening to the Prophet ﷺ until the latter began to recite Allâh's Words:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُمْ صَبَقَةً مِثْلَ صَبَقَةِ عَادٍ وَّثَامُودٍ﴾

"But if they turn away, then say (O Muhammad ﷺ): "I have warned you of a *Sa'iqah* (a destructive awful torment) like the *Sa'iqah* which overtook (the people of) 'Ad and Thamud." [41:13]

Here 'Utbah stood up panicked and stunned putting his hand on the Prophet's mouth requesting him: "I beg you in the Name of Allâh and the ties of kinship to stop lest the calamity should befall the people of Quraish." He then hurriedly returned to his companions and informed them of what he had heard.^[2]

The Heads of the Quraish challenge the Messenger ﷺ and Abu Jahl passes judgment on him

Still the Quraish had hope. This was because the Prophet ﷺ had not clearly rejected their offers in a way that would completely rule out an agreement. One day they consulted, gathering behind the Ka'bah after sunset. They sent a message to the Prophet ﷺ inviting him to attend. When he came they presented him with the same proposals that 'Utbah had previously. He made clear to them that none of these applied, that he was merely a Messenger conveying the Message of his Lord. If they accept then it will benefit them in this life and the Hereafter, if they reject then he will be patient until Allâh judges between them and him.

Then they asked him to produce a sign, asking his Lord to either move a mountain for them, level the city, make the dawn appear, or bring to life some of the dead so they would believe him. He responded in a way similar to before.

[1] *Ibn Hisham* 1/293, 294.

[2] *Tafsir Ibn Kathir* 6/159-161.

Then they told him to ask his Lord to send an angel to them attesting to what he says, bringing gardens, treasures, and castles of gold and silver. He answered again in the same manner.

Then they asked him to bring a punishment; that he have a piece of the sky fall down upon them, he replied:

"That is up to Allâh, as He wills, He does."

So they criticized him sharply and threatened him, and he went away grieving and upset.

After he went away, Abu Jahl, the archenemy of Islam, addressed them: "O people of Quraish! It seems that Muhammad is determined to go on finding fault with our religion, degrading our forefathers, discrediting our way of life and abusing our gods. I bear witness to our god that to rid you of him, once and for all, I will carry heavy rock and drop it on Muhammad's head while he is in prostration. I am not afraid of whatever his tribe, Banu 'Abd Manaf, might do." The terrible unfortunate audience approved his plan and encouraged him to translate it into a decisive deed.

In the morning of the following day, Abu Jahl lay waiting for the arrival of Allâh's Messenger ﷺ to offer prayer. The people of Quraish were in their assembly rooms waiting for news. When the Prophet ﷺ prostrated himself, Abu Jahl proceeded carrying the big rock to fulfill his wicked intention.

No sooner had he approached the Prophet ﷺ than he withdraw pale-faced, shuddering with his hands straining while the rock dropped. The people watching hurried forward asking him what was wrong. He replied: "When I approached, a male camel unusual in figure with fearful canines intercepted and almost devoured me." Ibn Ishaq reported that the Prophet ﷺ, in the context of his comment on the incident, said:

«ذلِكَ جَبْرِيلُ عَلَيْهِ السَّلَامُ لَوْ دَنَا لَأَخْذَهُ»

"It was Gabriel ﷺ, if Abu Jahl had approached closer, he would have killed him."^[1]

[1] *Ibn Hisham* 1/298-299.

The Quraish Attempt to Negotiate

Although the Quraish tried to challenge the Prophet ﷺ and Abu Jahl tried to kill him, they had hoped to come to some terms with the Prophet ﷺ since they were not completely convinced that he was false. Rather they felt about the Message, as Allâh said:

﴿لَنْ يَكُنْ شَكٌ مِّنْهُ مُرِيبٌ﴾

"They are in grave doubt concerning it." [11:110]

They saw that the Prophet ﷺ was firm in the matter of his religion, and they wanted to meet him somewhere in the middle of the road. They were willing to give up some of their faith, requesting him to give up some of his. They thought that through this method they would be able to arrive at the truth, if what he called them to was indeed true.

Ibn Ishaq reported that some people were mocking Allâh's Messenger ﷺ while he was in circumambulation around the Ka'bah. They included Al-Aswad bin Al-Muttalib bin Asad bin 'Abdul-'Uzza, Al-Walid bin Al-Mughirah, Umayyah bin Khalaf, and Al-'As bin Wa'il As-Sahmi, and these were the elders of their people. They said, "O Muhammad! Come and let us worship what you worship, and you worship what we worship. We can be partners with you in this matter. If the one you worship is better than what we worship then we will get some kind of benefit. Whereas, if what we worship is better than the one you worship then you will get some kind of benefit. So Allâh revealed:

﴿قُلْ يَكُبِّرُ الْكُفَّارُونَ لَا أَعْبُدُ مَا تَبْدُونَ﴾

"Say: 'O you disbelievers! I will not worship what you worship..." to the end of Surah [109]^[1]

'Abd bin Humaid and others reported that Ibn 'Abbas رضي الله عنهما said that the Quraish said, "If you submit to our gods then we will worship your god." So Allâh revealed:

﴿قُلْ يَكُبِّرُ الْكُفَّارُونَ﴾

[1] *Ibn Hisham* 1/362.

"Say: 'O you disbelievers! ..." to the end of Surah [109]^[1]

At-Tabari and others report that Ibn 'Abbas ﷺ said that the Quraish said, "Worship our gods for one year, and we will worship your god for one year." So Allâh revealed:

﴿قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونَ فَأَعْبُدُ إِيمَانَ الْجَنَاحِلُونَ﴾

"Say: 'Is it other than Allâh that you order me to worship O you fools?" [39:64]^[2]

The Quraish's Bewilderment and their Consultation with the Jews

The route the pagans had taken began to seem dark after these events, and they were perplexed over what to do. Finally one of their devils, An-Nadr bin Harith stood to advise them saying: "O Quraish! By Allâh! You have experienced an unprecedented phenomenon before which you have so far been desperately helpless. Muhammad grew up here and nursed among you, and he always proved to be highly obliging, the most truthful and trustworthy young man. However, when his sideburns began to gray, he brought this problem. You said, 'He is a sorcerer.' No by Allâh! He is not a sorcerer for we have seen sorcery and its spells. Then you said, 'He is a soothsayer.' No by Allâh! He is not a soothsayer, for we have seen soothsayers and their taste for passions and we have heard their rhymes. Then you said, 'He is a poet.' No by Allâh! He is not a poet, for we have seen poets and heard their sayings of song and filth. Then you said, 'He is possessed.' No by Allâh! He is not a possessed, for we have seen the possessed and he has never been witnessed to develop any sort of hallucinations or fits peculiar to madmen. O people of Quraish, this is really a serious matter and I recommend that you seriously consider what to do."

Then the Quraish decided to contact the Jews for help in this matter. They authorized An-Nadr bin Harith to go with some

[1] *Ad-Durrul-Manthur* 6/692.

[2] The *Tafsir* of Ibn Jarir At-Tabari: *Surat Al-Kafirun*.

others to the Jews of Madinah.

There the rabbis told him, "Ask him three questions. If he informs you about them then he is indeed a Messenger. Ask him about the children who went away in earlier times; what happened to them? Ask him about a man whose journeys reached the east and west of the earth; what was his prophecy? Ask him about the soul; what is it?"

When he returned to Makkah he said that he had returned with some details that could be used against Muhammad ﷺ and he informed them about what the Jews said.

So, the Quraish asked Allâh's Messenger ﷺ about these three matters. After a few days, *Surat Al-Kahf* was revealed; it told of the story of the children known as the People of the Cave. It also narrated about the journeys of the man known as Dhul-Qarnain. The answer about the soul was revealed in *Surat Al-Isra'*. This clarified to the Quraish that the Prophet ﷺ was following the truth, yet the wrongdoers were bent on disbelieving.^[1]

Abu Talib assembles his Family

While the pagans were doing this, Abu Talib still had a deep sensation of fear for his nephew. He considerably thought about the previous series of incidents including the case of 'Uqbah bin Abi Mu'ait's attempt to choke the Prophet ﷺ, Abu Jahl with his rock, and finally 'Umar's (before conversion) intention to kill Muhammad. Since all of these men were from Banu Hashim and Banu Al-Muttalib, the wise man understood that all of these unequivocally smacked of a serious plot being hatched to kill the Prophet ﷺ. Abu Talib exhorted them to protect the Prophet ﷺ. All of them, whether believers or disbelievers, responded positively except his brother Abu Lahab, who sided with the idolaters.^[2]

[1] *Ibn Hisham* 1/299-301.

[2] *Ibn Hisham* 1/269.

General Social Boycott

A Pact of Injustice and Aggression

After exhausting their plots, and with the commitment of Banu Hashim and Banu Al-Muttalib to protect Allâh's Prophet ﷺ, the pagans grew even more desperate to get the tribes to abandon their plan to protect him – at what ever the cost. So they held a meeting at Khaif Banu Kinanah in a place called Wadi Al-Muhassab, and formed a confederation hostile to both Bani Hashim and Bani Al-Muttalib. They all took an oath not to have any business dealings with them nor any sort of inter-marriage, social relations, visits and even verbal contacts until the Prophet ﷺ was given up to them to be killed. This they wrote down, drawing up a pact and a covenant. Ibn Al-Qaiyim said, "They say that this was written down by Mansur bin 'Ikrimah bin 'Amir bin Hashim, or Nadr bin Al-Harith. What is correct is that it was Bagheed bin 'Amir bin Hashim. The Prophet ﷺ invoked Allâh's curse upon Bagheed, whose hand was later paralyzed.^[1]

This treaty was attached to the wall of the Ka'bah, all of Banu Hashim and Banu Al-Muttalib were boycotted, whether they were believers or disbelievers, except for Abu Lahab.

Abu Talib wisely and quietly took stock of the situation and decided to withdraw to a valley on the eastern outskirts of Makkah. Banu Hashim and Banu Al-Muttalib, who followed suit, were thus confined within a narrow pass (*Shi'b* of Abu Talib), from the beginning of Muharram, or later as some say, the seventh year of Muhammad's mission till the tenth year, viz., a period of three years. It was a horrible and deadly siege. The supply of food was almost stopped and the people in confinement faced great hardships. The idolaters used to buy whatever food commodities entered Makkah lest they should leak to the people in *Ash-Shi'b*, who were so overstrained that they had to eat leaves

[1] *Sahih Al-Bukhari (Fathul-Barî)* 3/529, nos. 1589, 1590 and others. *Zadul-Ma'ad* 2/46.

of trees and skins of animals. Cries of little children suffering from hunger used to be heard clearly. Nothing eatable reached them except, on few occasions, some small quantities of food were smuggled by some compassionate Makkans. During 'the prohibited months' – when hostilities traditionally ceased, they would leave their confinement and buy food coming from outside Makkah. Even then, the food stuff was unjustly overpriced so that their financial situation would fall short of finding access to it.

Hakim bin Hizam was once on his way to smuggle some wheat to his aunt Khadijah ﷺ when Abu Jahl intercepted him and tried to prevent him. Only when Al-Bukhtari intervened, did Hakim manage to reach his destination. Abu Talib was so concerned about the personal safety of his nephew that whenever people retired to sleep, he would ask the Prophet ﷺ to lie in his place, but when all the others fell asleep, he would order him to change his place and take another, all in attempt to trick a potential assassin.

Despite all the odds, Muhammad ﷺ persisted, and his determination and courage never weakened. He continued to go to Al-Ka'bah and to pray publicly. He used every opportunity to preach to outsiders who visited Makkah for business or on pilgrimage during the sacred months and *Hajj* season.

Dissolution of the Pact

This situation ultimately created disagreement among the various Makkan factions, who were tied with the besieged people by blood relations. After three years of blockade, in the month of Muharram,^[1] the tenth year of Muhammad's mission, the pact was broken. Hisham bin 'Amr, who used to smuggle some food to Bani Hashim secretly at night, went to see Zuhair bin Abi Umaiyah Al-Makhzumi and condemned him for agreeing to that intolerable

[1] The proof for this is that Abu Talib died six months after the pact was cancelled, and the correct view is that he died during the month of Rajab. If one were to say that he died during Ramadan, as some claim, then that would mean that he died eight months after the pact was cancelled.

treatment meted out to his uncles in exile. The latter expressed weakness, but agreed to work with Hisham and form a pressure group that would secure the liberation of the exiles. On the ground of motivation by ties of kinship, there emerged a group of five people who set out to abolish the pact and declare all relevant clauses null and void. They were Hisham bin 'Amr, Zuhair bin Abi Umaiyyah, Al-Mut'im bin 'Adi, Abul-Bukhtari and Zam'ah bin Al-Aswad. They decided to meet in their assembly place and start their self-charged mission from the very precinct of the Sacred House. Zuhair, after circumambulating seven times, along with his colleagues approached the hosts of people there and criticized them for indulging in the amenities of life whereas their kith and kin of Bani Hashim were perishing on account of starvation and economic boycott. They swore they would never give up until the parchment of boycott was torn to piece and the pact broken at once. Abu Jahl, standing nearby, replied in a sharp tone that it would never be torn. Zam'ah became angry and accused Abu Jahl of telling lies, adding that the pact was established and the parchment was written without seeking their approval. Abul-Bukhtari interfered and backed Zam'ah. Al-Mut'im bin 'Adi and Hisham bin 'Amr attested to the truthfulness of their two companions. Abu Jahl, with a cunning attempt to settle the hot argument that was running counter to his evil plans, answered that the issue had already been resolved sometime and somewhere before.

Abu Talib meanwhile was sitting in a corner of the Mosque. He came to communicate to them that a Revelation had been sent to his nephew, the Prophet ﷺ, to the effect that ants had eaten away all their declaration that had points of injustice and aggression except those parts that bore the Name of Allâh. He proposed that he would be ready to give Muhammad ﷺ up to them if his words proved untrue, otherwise, they would have to withdraw and cancel their boycott. The Makkans agreed to the soundness of his proposition. Al-Mut'im went to see the parchment and there he did discover that it was eaten away by ants and nothing was left except the part bearing the Name of Allâh.

The declaration was thus cancelled, and Muhammad ﷺ and the other people were permitted to leave *Ash-Sh'ib* and return home. In the context of this trial to which the Muslims were subjected, the polytheists had a golden opportunity to experience a striking sign of Muhammad's Prophethood (the ants eating away the parchment) but to their miserable lot they persisted and increased in disbelief:

﴿وَإِنْ يَرَوْاْ مَاءِيْهَ يُعْرِضُواْ وَيَقُولُواْ سِحْرٌ مُّسْتَمِرٌ﴾

"But if they see a Sign, they turn away, and say 'This is continuous magic.'" [54:2]^[1]

[1] *Sahih Al-Bukhari* (in several chapters); *Zadul-Ma'ad* 2/46, *Ibn Hisham* 1/350.

The Final Phase of the Diplomacy of Negotiation

Allâh's Messenger ﷺ left his confinement and went on preaching his Faith as usual. Quraish, likewise, cancelled the boycott but went on in their atrocities and oppression on the Muslims. Abu Talib, then having reached eighty years of age, was still keen on shielding his nephew but by that time, and on account of the series of tremendous events and continual pains, he began to develop certain fits of weakness. No sooner than he had emerged victorious from the inhuman boycott, he was caught in a persistent illness and physical weakness. Seeing this serious situation, and fearing the stain of infamy that the other Arabs could attribute to them in case they took any aggressive action against the Prophet ﷺ after he had lost his main support, Abu Talib, the polytheists of Makkah decided to negotiate with the Prophet ﷺ once more and submit some concessions previously withheld. They then delegated some representatives to see Abu Talib and discuss the issue with him.

Ibn Ishaq and others reported that when a serious illness caught Abu Talib, the people of Quraish began to think about the situation and reviewed the main features that characterized that period, which included the conversion of 'Umar and Hamzah to Islam, coupled with the tremendous stir that Muhammad ﷺ had created among all the tribes of the Quraish. They then considered it necessary to see Abu Talib before he died to pressure his nephew to negotiate a compromise on the various disputed points. They were afraid that the other Arabs might attribute to them the charge of opportunism.

The delegation of Quraish comprised 25 men including notables like 'Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Abu Jahl bin Hisham, Umaiyyah bin Khalaf and Abu Sufyan bin Harb. They first paid tribute to him and confirmed their high esteem of his character and position among them. They then shifted to the new give-and-take policy that they claimed they wanted to follow. To

materialize their argument, they proposed that they would refrain from intervening in his religion if he did the same.

Abu Talib summoned his nephew and informed him of the minutes of his meeting with them, and said: "Well, my nephew, here are the nobles among your people. They have proposed this meeting to submit a policy of mutual concessions and peaceful coexistence." Allâh's Messenger ﷺ turned to them saying:

«أَرَأَيْتُمْ إِنْ أَعْطَيْنَاكُمْ كَلْمَةً تَكَلَّمُ بِهَا الْعَرَبُ، وَدَانَتْ لَكُمْ بِهَا الْعَجْمُ»

"I will guide you to the means by which you will gain control over both the Arabs and non-Arabs."

In another version, the Prophet ﷺ addressed Abu Talib in the following words:

"O uncle! Why don't you call them unto something better?"

Abu Talib asked him, "What is it that you invite them to?" The Prophet ﷺ replied:

"I invite them to hold fast to a Message that is bound to give them access to kingship over the Arabs and non-Arabs."

According to Ibn Ishaq's version:

"It is just one word that will give you supremacy over the Arabs and non-Arabs."

The Makkan deputies were taken by incredible surprise and began to wonder what sort of word was that which would benefit them to that extent. Abu Jahl asked, "What is that word? I swear by your father that we will surely grant you your wish followed by ten times as much." He said:

"I want you to testify that there is no God worthy to be worshipped but Allâh, and then dissociate yourselves from any sort of worship you harbor for any deities other than Allâh."

They immediately clapped their hands in ridicule, and said "How

can you expect us to combine all the deities in one God. It is really something incredible." On their way out, they said to one another, "By Allâh this man will never give up, nor will he offer any concessions. Let us hold fast to the religion of our forefathers, and Allâh will in due course deliver judgment and settle the dispute between us and him." About this incident Allâh revealed the following Verses:

﴿صٌ وَّالْفُرْقَانِ ذِي الْذِكْرِ ○ بِلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَّشَقَاقٍ ○ كُمْ أَهْلَكَا مِنْ قَبْلِهِمْ مَنِّ إِنْ قَرَنَ فَنَادُوا وَلَأَنَّ حِينَ مَنَاصِ ○ وَيَجْمُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ وَقَالُوا أَلْكَفَرُونَ هَذَا سِحْرٌ كَذَابٌ ○ أَجْعَلَ اللَّهُمَّ إِلَيْهَا وَجَدًا إِنَّ هَذَا لَشَقٌ عَجَابٌ ○ وَأَطْلَقَ الْمَلَائِكَةُ مِنْهُمْ أَنْ آمَشُوا وَأَصْبَرُوا عَلَى الْهَمْكُمْ إِنَّ هَذَا لَشَقٌ يُرَادُ ○ مَا سَعَنَا بِهِنَا فِي الْمِلَّةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا أَخْتِلَفُونُ﴾

"Sad: [These letters (Sad, etc.) are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding. Nay, those who disbelieve are in false pride and opposition. How many a generation We have destroyed before them, and they cried out when there was no longer time for escape! And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves! And the disbelievers say, 'This (Prophet Muhammad ﷺ) is a sorcerer, a liar. Has he made the gods (all) into One God (Allâh). Verily, this is a curious thing!' And the leaders among them went about (saying): 'Go on, and remain constant to your gods! Verily, this is a thing designed (against you)! We have not heard (the like) of this among the people of these later days. This is nothing but an invention.'" [38:1-7]^[1]

[1] *Ibn Hisham* 1/417-419, *At-Tirmidhi* no. 3232, *Musnad Abu Ya'la* no. 2583, and the *Tafsir* of At-Tabari.

The Year of Grief

Abu Talib's Death

In Rajab^[1], the tenth year of the Prophethood, Abu Talib fell ill and passed away, six months after leaving the confinement at Ash-Sh'ib. In another version, Abu Talib breathed his last in Ramadan, three days prior to the death of Khadijah ﷺ. On the authority of Al-Musaiyab, when Abu Talib was on the death bed, the Prophet ﷺ entered the room where he saw Abu Jahl and 'Abdullah bin Abi Umayah. He requested his uncle:

«أَيُّ عَمٌ، قُلْ : لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةُ أَحَاجِّ لَكَ بِهَا عِنْدَ اللَّهِ»

"My uncle, you just make a profession that there is no true God but Allâh, and I will bear testimony before Allâh (of your being a believer)."

Abu Jahl and 'Abdullah bin Abi Umayah addressing him said: "Abu Talib, would you abandon the religion of 'Abdul-Muttalib?" Allâh's Messenger ﷺ continued to request him, and the same thing was said to him (by Abu Jahl and 'Abdullah bin Abi Umayah) – till Abu Talib gave his final decision and he stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no true God but Allâh. Upon this Allâh's Messenger ﷺ remarked:

«لَا سَتَغْفِرَنَّ لَكَ مَا لَمْ أَنْهِ عَنْكَ»

"By Allâh, I will persistently beg pardon for you till I am forbidden to do so (by Allâh)."

After that Allâh, the Magnificent and Glorious revealed this Verse:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَئِكَ مَنْ بَعْدَ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَنَاحِ﴾

"It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the *Mushrikun* (polytheists,

[1] *Tarikhul-Islam* 1/120.

idolaters, pagans, disbelievers in the Oneness of Allâh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." [9:113]

And Allâh also revealed:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَجْبَتْ﴾

"Verily! You (O Muhammad ﷺ) guide not whom you like."
[28:56]^[1]

There is no need to explain Abu Talib's guarding and caring behavior. He was a fortress that protected the Islamic Call from the offenses of the tyrants and the foolish. Yet he remained upon the religion of his elder forefathers, to no avail.

Al-'Abbas bin 'Abdul-Muttalib ﷺ narrated that he said to the Prophet ﷺ: "You have not been of any avail to your uncle (Abu Talib) (though) by Allâh, he used to protect you and get angry on your behalf." The Prophet ﷺ said:

«هُوَ فِي ضَحْضَاحٍ مِّنْ نَارٍ وَلَوْلَا أَنَا لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ»

"He is in a shallow fire, and had it not been for me, he would have been at the bottom of the (Hell) Fire."^[2]

Abu Sa'id Al-Khudri ﷺ narrated that he heard the Prophet ﷺ say, when the mention of his uncle was made:

«لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلَ فِي ضَحْضَاحٍ مِّنَ النَّارِ تَبْلُغُ كَعْبَيْهِ»

"I hope that my intercession may avail him, and he be placed in a shallow fire that rises up only to his heels."^[3]

[1] *Sahih Al-Bukhari* 1/548.

[2] *ibid.*

[3] *ibid.*

Khadijah ﷺ passes away to the Mercy of Allâh

Only two or three months after the death of his uncle, did Allâh's Messenger ﷺ experience another great personal loss. The Mother of believers, his wife Khadijah ﷺ passed away in Ramadan of the tenth year of his Prophethood, when she was sixty-five years old, and he was fifty.^[1] Khadijah ﷺ was in fact a blessing of Allâh for the Prophet ﷺ. She, for twenty-five years, shared with him the toils and trials of life, especially in the first ten years of his Prophethood. He deeply mourned over her death, and once he replied in an honest burst of tender emotions:

«أَمْنَتْ بِي حِينَ كَفَرَ بِي النَّاسُ، وَصَدَقَتْنِي حِينَ كَذَبَنِي النَّاسُ،
وَأَشْرَكَتْنِي فِي مَالِهَا حِينَ حَرَمَنِي النَّاسُ، وَرَزَقَنِي اللَّهُ وَلَدَهَا، وَحَرَمَ
وَلَدَ عَيْرَهَا». .

"She believed in me while the people disbelieved in me. And she trusted in me while the people belied me. And she helped and comforted me, in person and wealth, when the people would not. Allâh provide me with children by her, and He did not with others."^[2]

Abu Hurairah ﷺ reported that Gabriel ﷺ came to Allâh's Messenger ﷺ and said: "Allâh's Messenger, lo, Khadijah is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, and give her glad tidings of a palace of jewels in Paradise where there is no noise and no toil."^[3]

The Accumulation of Grief

These two painful events took place within a short period of time and added a lot to his grief and suffering. The Makkans now openly declared their campaign of torture and oppression. The Prophet ﷺ lost all hope of bringing them back to the right path.

[1] *Talqih Fuhum Ahlil-Athar* p.7.

[2] *Musnad Imam Ahmad* 6/118.

[3] *Sahih Al-Bukhari* 1/539.

so he set out for At-Ta'if seeking a supportive atmosphere. But there too, he was disappointed and he sustained unbearable tortures and maltreatment that far outweighed his miserable situation in his native town.

His Companions were on equal footing subjected to unspeakable torture and unbearable oppression to such an extent that his closest friend, Abu Bakr ﷺ fled out of Makkah to escape pressure and wanted to leave for Abyssinia (Ethiopia) but Ibn Ad-Daghinah who met him at Birkul-Ghimad managed to discourage him from completing his journey of escape and brought him back under his protection.^[1] The death of Abu Talib made the Prophet ﷺ defenseless, and the polytheists availed themselves of that opportunity to give free way to their hatred and high-handedness and to translate them in terms of oppression and physical tortures.

Once a disrespectful Quraishite intercepted him and sprinkled sand on his head. When he arrived home, a daughter of his washed the sand away and wept. The Prophet ﷺ said:

"Do not weep, my daughter. Allâh will verily protect your father."

And he said:

"The Quraish did not have an effect on me such as they did after the death of Abu Talib."^[2]

Rapid succession of misfortunes, led the Prophet ﷺ to call that period, 'the year of grief and sorrow'. Thenceforth, that year bore that label.

His Marriage to Sawdah ﷺ in Shawwal, the tenth year of Prophethood

In Shawwal of that same year, that is the tenth year of his Prophetic mission, Allâh's Messenger ﷺ married the daughter of

[1] *Sahih Al-Bukhari* 1/552, *Ibn Hisham* 1/372.

[2] *Ibn Hisham* 1/416.

Zam'ah. She was one of the early converts who had migrated with the second group of emigrants to Abyssinia. She was married to As-Sakran bin 'Amr who had converted and migrated with her but died in the land of Abyssinia, or after returning to Makkah.

She was the first woman the Prophet ﷺ married after the death of Khadijah رضي الله عنها. Some years later she granted her turn with the Prophet ﷺ to her co-wife, 'Aishah رضي الله عنها.^[1]

[1] *Talqih Fuhum Ahlil-Athar* p.10.

Factors inspiring Patience and Perseverance

It is natural for sensible and mild-tempered people to meditate deeply on the factors that inspired those early Muslims that miraculous constancy and perseverance. It is normal to wonder how those people managed to tolerate unspeakable persecutions, and stand fast in the face of cruel tortures. With respect to these questions, we deem it wise just to touch on those underlying reasons:

1. Unshakable Belief in Allâh. The first and foremost factor is no doubt, unshakable belief in Allâh Alone coupled with correct knowledge of Him. A man with this Belief deeply rooted in his heart will look at those foreseen difficulties as unimportant and can under no circumstance compare with the sweetness of Belief:

﴿فَإِنَّمَا الْزَّيْدُ فِي هَبَطٍ جُفَانٍ وَمَمَّا مَا يَنْفَعُ النَّاسَ فَيَنْكُتُ فِي الْأَرْضِ﴾

"Then, as for the foam, it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth." [13:17]

Other sub-factors that branch out from that Belief and assist in strengthening it and promoting long harmony are:

2. Wholeheartedly-loved Leadership. Muhammad ﷺ, the great leader of the Muslim community, and mankind at large, was an exemplary man in his perfect manners and noble attributes; no one could measure up to his qualities of nobility, honesty, trustworthiness and abstinence. It is narrated that three people of Quraish each separately and secretly listened to some Verses of the Noble Qur'ân. Later, this secret was uncovered and one of them asked Abu Jahl (one of the three) what he thought of what he heard from Muhammad ﷺ. He answered: "We contested the honor of leadership and generosity with Banu 'Abd Manaf and shared equal privileges competitively. They then began to boast

saying that a Prophet rose among them upon whom Revelation came down from heavens. I swear we will never believe in him." [1]

Abu Jahl himself, the great enemy of Islam, used repeatedly to say: "O Muhammad, we are in no position to belie you, we rather disbelieve what you have brought us (Islam)." So Allâh said:

﴿فَإِنَّمَا لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ يَعْيَثُونَ اللَّهَ يَعْلَمُهُمْ﴾

"... It is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zalimun* (polytheists and wrongdoers) deny." [6:33]^[2]

One day, the disbelievers of Quraish levelled to him a sarcastic remark three times. He remained silent but for the third one he remarked:

"O Quraish! Slaughter is in store for you."

They were taken aback and ulterior fear filled their hearts to such an extent that the most hostile among them began to make up for their insult by the best friendly terms they could afford. When they threw the intestines of a camel on him while prostrating himself in prayer, he invoked Allâh's wrath on them, and they immediately were caught in an inexpressible state of worry and were almost convinced that they would be destroyed. He supplicated against 'Utaibah bin Abu Lahab, after which 'Utaibah never overcame the certainty that his prayer would be answered. Then once when he saw a lion he said, "By Allâh! Muhammad has killed me while he is in Makkah." Ubai bin Khalaf always used to threaten he would kill Muhammad ﷺ. One day the Prophet ﷺ replied that rather he will kill him by Allâh's Will. When Ubai received a scratch in his neck, on the day of Uhud, he, under the sense of horror, remembered the Prophet's words and remarked: "I am convinced he would be able to kill me even if he spat on me."^[3] Sa'd bin Mu'adh said to Umaiyyah bin Khalaf in Makkah: "I

[1] *Ibn Hisham* 1/316.

[2] *At-Tirmidhi* in the chapter of the *Tafsir* of *Surat Al-An'am*.

[3] *Ibn Hisham* 2/84.

heard Allâh's Messenger ﷺ one day say that the Muslims would surely kill you." Umayyah was extremely panicked and swore he would never step out of Makkah. Even when Abu Jahl obliged him to march with them to fight the Prophet ﷺ on the day of Badr, he bought the best and fastest camels in Makkah in order that they hasten his escape. Even his wife warned him, his reply was "By Allâh, I have no intention of going out with Quraish, I will disengage from them after a short distance."^[1]

That was the clear sense of horror and terror haunting his enemies wherever they were. His friends and Companions, on the other hand, held him dearest to them, and he occupied the innermost place of their hearts. They were always ready to defend him and secure his well-being even at the risk of their lives. One day, Abu Bakr bin Abi Quhafah رضي الله عنه was severely beaten by 'Utbah bin Rabi'ah, a terrible polytheist. His whole body was almost bleeding and he was on the verge of death, yet when his people took him back home extremely annoyed at his misfortune, he swore he would never eat or drink anything until they had told him about the well-being of his noble Companion, Muhammad ﷺ. That was the spirit of selflessness and sacrifice that characterized the behavior of those early Companions.^[2]

3. The Sense of Responsibility. The early Companions were fully aware of the responsibility they were expected to shoulder. They were also convinced that those charges were inescapable even though they were being persecuted for fear of the far-reaching consequences, and the horrible impact that humanity would suffer in case they escaped their obligations.

4. Unwavering Belief in the Truth of the Hereafter. This was the cornerstone that strengthened their sense of responsibility. There was a deep certainty established through the light of their religion that one day they would have to rise on the Day of Resurrection and account for all worldly deeds, small or big. They were sure that their future in the other world would depend wholly on their

[1] Sahih Al-Bukhari 2/563.

[2] Al-Bidayah wan-Nihayah 3/30.

acts in their provisional life on earth, either to everlasting Garden (Paradise) or everlasting chastisement in Hell. Their whole life was divided between hope for Allâh's mercy and fear of His punishment.

﴿يُؤْتُونَ مَا عَاقَبُوا وَلَمَّا هُنَّ إِلَى رَبِّهِمْ لَرْجِعُونَ﴾

"...Who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord." [23:60]

They had already known that life with all its amenities and pains was worthless when compared to the Hereafter. Such deep convictions brought about in them a sense of indifference to all troubles and hardships that attended their life.

5. The Qur'ân. The Verses and Chapters of the Noble Qur'ân were attractively, forcefully and successively revealed at that depressing and critical stage, supporting and advancing arguments on the truth and soundness of the principles of Islam, round whose axis the whole Call of Muhammad ﷺ was revolving. They constituted the immune basis upon which the best and most wonderful Divinely decreed society was to be established. The Qur'ânic Verses served also to excite the feelings of the believers, strengthen their selves on their course of patience and endurance and introduce them to the most purposeful examples and suggestive instructions:

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاتِكُمْ مَثَلُ الَّذِينَ خَلَوْ مِنْ قَبْلِكُمْ
مَسْتَهِمُ الْبَاسَاءَ وَالضَّرَاءَ وَرِزِّلُوا حَقًّا يَقُولُ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَنِ نَصَرَ
اللَّهَ أَلَا إِنَّ نَصْرَ اللَّهِ فَرِيقٌ﴾

"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When (will come) the Help of Allâh?' Yes! Certainly, the Help of Allâh is near!" [2:214]

﴿الَّمَّا أَحَسَّ الْأَنَاسُ أَن يُتَرَكُوا أَن يَقُولُوا إِيمَانًا وَهُمْ لَا يُفَتَّنُونَ ○ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِي كَرِهُ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

"Alif-Lam-Mim. Do people think that they will be left alone because they say: 'We believe', and will not be tested. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test)." [29:1-3]

These Verses also constituted an undeniable answer to the false allegations of the disbelievers, and a clear ultimatum that was the sign of the horrible consequences that would result in case they persisted in their disbelief.

On the other hand, the Noble Qur'ân was leading the Muslims to a new world and enlightening them as to its features, the beauty of Lordship, the perfection of Godship, the impact of kindness and mercy and the manifestations of the desire for Allâh's Pleasure. They entirely expressed meaningful messages carrying glad tidings of definitely approaching Divine Mercy leading to eternal bliss in a blissful Garden (Paradise). They, at the same time, indicated the end of the tyrants and disbelievers who would be brought to Divine Justice and then dragged through the Fire where they would taste the touch of Hell.

6. Glad Tidings of Success. Ever since the time they experienced the miseries of life, the Muslims had been certain that entrance into the fold of Islam did not require involvement into hardships or digging one's own grave. They had been aware that the Islamic Call had one goal, the termination of pre-Islamic tradition and destroying its unjust system, to go on parallel lines with extending its influence all over the earth and holding in firm control the political situation worldwide to lead humanity along a course conducive to Allâh's Pleasure, and perfect enough to rid people of worshipping Allâh's servant to worshipping Allâh, Himself. Glad tidings of this sort were being revealed sometimes explicitly and

at other times implicitly, in a manner relevant to the situation. When the Muslims were forced to undergo constraints, or when their life was kept under continual restraint, there would be revealed Verses telling identical stories of past Prophets with their people and the sufferings and pains they had experienced. The Verses would also include suggestive clues to the final tragic end of the Makkan disbelievers indicating their evil destination, yet and at the same time, bearing glad tidings to the believers and promising the true servants of vicegerency on earth to go with absolute success and victory propagating the Islamic Call.

Here we could bring forward some of the Verses of this category mentioning glad tidings, and referring to the final victory that would crown the firmness and patience of the Muslims:

﴿وَلَدَّ سَبَقْتُ كُلَّكُمْنَا لِعِبَادِنَا الْمُرْسَلِينَ ○ إِنَّهُمْ لَهُمُ الْمُصْحُورُونَ ○ وَإِنَّ جُنَاحَنَا لَهُمُ
الظَّاهِرُونَ ○ فَنُولَّ عَنْهُمْ حَتَّىٰ جِينٍ ○ وَأَنْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ○ أَفَعَذَنَا يَسْتَعْجِلُونَ
○ قَدِّيْذًا تَرَلَّ بِسَاحِرِهِمْ فَسَاءَ صَيَّاغُ الْمُنْذَرِينَ﴾

"And verily, Our Word has gone forth of old for Our servants, – the Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be the victors. So turn away (O Muhammad ﷺ) from them for a while, and watch them and they shall see (the punishment)! Do they seek to hasten on Our torment? Then, when it descends into their courtyard (i.e., near to them), evil will be the morning for those who had been warned." [37:171-177]

In the same context, Allâh told His Prophet ﷺ:

﴿سَيِّئُهُمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ﴾

"Their multitude will be put to flight, and they will show their backs." [54:45]

He also said:

﴿جُنَاحٌ مَا هُنَالِكَ مَهْزُومٌ مِّنَ الْآخِرَابِ﴾

"They will be a defeated army like the confederates of the old times." [38:11]

The Muslims who migrated to Abyssinia (Ethiopia) had the following:

﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُرْحًا أَخْرَى أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾

"And as for those who emigrated for the cause of Allâh, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew." [16:41]

In the context of the story of Joseph (Yusuf) ﷺ, there was:

﴿لَقَدْ كَانَ فِي يُوسُفَ وَلِيَوْمَيْهِ حَيَّتٌ لِلشَّاهِدِينَ﴾

"Verily, in Joseph and his brethren there were Ayat for those who ask." [12:7]

i.e., the Makkans will suffer the same end that befell Joseph's brothers, meaning, failure and surrender. In another instance, Allâh speaks about the Messengers:

﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَتُخْرِجُنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَتُهْلِكَنَّ الظَّالِمِينَ وَلَسْكَنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

"And those who disbelieved, said to their Messengers: 'Surely, we shall drive you out of our land, or you shall return to our religion!' So their Lord inspired them: 'Truly, We shall destroy the *Zalimun* (polytheists, disbelievers and wrongdoers). And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat.'" [14:13,14]

During the war between the Persians and the Romans, the disbelievers had a sincere wish that victory be the former's lot, because both parties professed polytheism, whereas the Muslims prayed for a Roman victory because both groups believed in Allâh, His Messengers, Books, the Revelation and the Hereafter.

The war resulted in the overthrow of Rome by Persia. They were pro-Persian, and in their hearts they hoped that the emerging movement of Islam, which at that time was, from a worldly point of view, very weak and helpless, would collapse under their persecution. But they misread the true signs of the times. They were told that they would soon be disillusioned in both their calculations, and it actually so happened when Heraclius carried his campaign into the heart of Persia and the Makkan Quraish were beaten off at Badr:

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ﴾

"And on that Day, the believers (i.e., Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) with the help of Allâh." [30:4,5]

Allâh's Messenger ﷺ also warned and gave news of the Hereafter. During the *Hajj* season at the markets of 'Ukaz, Majannah and Dhul-Majaz, he would attend to convey the Message. He was not merely conveying good news of Paradise but rather he was clearly warning them with every sense of clarity saying:

"O people! Say: 'La ilaha illallâh' so that you may be the victors, and by it rule over the Arabs, followed in religion by the non-Arabs, dying to be kings in Paradise."^[1]

This is the same thing that the Prophet ﷺ replied with to the pagans who came to console Abu Talib on his deathbed. He made it clear for them that they only had to say this one phrase by which the Arabs would follow them in religion and they would rule over the non-Arabs. Khabbab bin Al-Aratt ﷺ said, "I came to the Prophet ﷺ while he was resting on his *Burd* (a type of clothing) under the shade of the Ka'bah. We had met with hardships from the idolaters so I said, 'Why do you not call upon Allâh.' So he sat up, his face reddening and said:

"Among the people before you one would be combed with iron combs that would remove his flesh from his bones and

[1] *Ibn Sa'd* 1/216.

nerves, yet he would not change his religion. Allâh will secure this matter such that a rider will go easily from San'a' to Hadramout fearing none but Allâh – one of the narrators added – and the wolf regarding his sheep – yet you are a hasty people.”^[1]

Glad tidings of better prospects for Islam and the Muslims were not confined to Muhammad's followers only, in fact they were being disclosed time and again to both believers and disbelievers.

Whenever the two parties met, the latter would taunt at the former and mockingly say: “Here are the sovereigns of earth who will defeat Chosroes and Caesar.” But the believers, in anticipation of that shining and Godly-orientated future, would always persevere and tolerate all sorts of persecution and humiliation regarding them as summer clouds that would soon clear away.^[2]

The Prophet ﷺ, on his part, would always maintain and sustain his followers' souls with the light of Belief, purify them through implanting the Qur'ânic wisdom in their hearts, and cultivate their minds deeply with the spirit of Islam that would elevate them to a state of noble spirituality, pure heartedness and an absolute degree of freedom from materialism, a high morale powerful enough to resist worldly lusts and consequently lead them from darkness to light. He would constantly teach them to be tolerant, forgiving and overpowering over themselves in order to get well established in their religion, to disregard lust, and devote themselves to attaining the Pleasure of Allâh, with desire for the Garden (Paradise), enthusiasm in sciences relating to their Faith, calling themselves to account, suppressing false desires, holding all rage-provoking incidents under firm control and finally observing self-discipline, patience and firmness.

[1] *Sahih Al-Bukhari* 1/510, 543.

[2] *As-Seerah Al-Halabiyah* 1/511, 512.

The Third Stage

Calling unto Islam beyond Makkah

In Shawwal (in the end of May or the beginning of June 619 C.E.) of the tenth year of Prophethood, the Prophet ﷺ set out on foot towards At-Ta'if, about 60 kilometers from Makkah, in the company of his freed slave Zaid bin Harithah inviting people to Islam.

Contrary to his expectations, the general atmosphere was terribly hostile. He approached the family of 'Umair, who were reckoned among the nobility of the town. But, to his disappointment, all of them turned deaf ear to his message and used abusive language as regards the noble cause he had been striving for. Three brothers from the chieftains of Thaqif – 'Abd Yalil, Mas'ud and Habib – sons of 'Amr bin 'Umair Ath-Thaqafi met the Prophet ﷺ, who invited them to embrace Islam and worship Allâh, but they daringly mocked at him and refused his invitation. "He is tearing the cloths of Al-Ka'bah; is it true that Allâh has sent you as a Messenger?" said one of them. "Has not Allâh found someone else to entrust him with His Message?" said the second. "I swear by Allâh that I will never speak to you. If you are really the Messenger of Allâh, then you are too important to be speaking to me. If you are lying against Allâh, then I should never speak to you," said the third. Allâh's Messenger ﷺ, finding that they were hopeless cases, stood up and left them saying:

"Since you are behaving this way, please do not disclose my presence here."

For ten days he stayed there delivering his message to all of the noble people, one after another, but all to no avail. Stirred up to hasten the departure of the unwelcome visitor, the foolish and their servants hooted him through the narrow lanes, pelted him with stones and obliged him to flee from the city pursued by a merciless crowd. Blood flowed down both his legs; and Zaid,

trying to shield him, was wounded in the head. The crowd did not cease until they had chased him two or three miles across the sandy plains to the foot of the surrounding hills. There, tired and exhausted, he took refuge in one of the numerous fruit farms, and rested against the wall of a vineyard. At a time when the whole world seemed to have turned against him, Muhammad ﷺ turned to his Lord and started praying, the following touching words are still preserved as those through which his oppressed soul expressed its distress. He was tired and wounded but confident of the help of his Lord:

"O Allâh! To You alone I complain of my weakness, my insufficient ability and my insignificance before the people. You are the most Merciful of the mercifuls. You are the Lord of the helpless and the weak, O Lord of mine! Into whose hands would You abandon me: into the hands of an unsympathetic distant relative who would angrily frown at me, or to the enemy who has been given control over my affairs? But if Your wrath does not fall on me, there is nothing for me to worry about."

"Your pardon is ample enough for me. I seek protection in the light of Your Face, which illuminates the darkness, fixing the affairs in this world as well as in the Hereafter. May it never be that I should incur Your wrath, or that You should be wrathful to me. And there is no power nor resource, but Yours alone."

Seeing him in this helpless situation, Rabi'ah's two sons, wealthy Makkans, were moved on grounds of kinship and compassion, and sent to him one of their Christian servants with a tray of grapes. The Prophet ﷺ accepted the fruit with pious invocation:

"In the Name of Allâh."

The Christian servant 'Addas was greatly impressed by these words and said: "These are words which people in this land do not generally use." The Prophet ﷺ asked:

"What land are you from, and what is your religion?"

'Addas replied: "I am a Christian by faith and come from Nineveh." The Prophet ﷺ then said:

"You belong to the city of the righteous Yunus, son of Matta."

'Addas asked him anxiously if he knew anything about Jonah. The Prophet ﷺ significantly remarked:

"He is my brother. He was a Prophet and so am I."

Thereupon 'Addas paid homage to Muhammad ﷺ and kissed his head, his hands and his feet. One of the brothers said to the other, "Look at your slave dishonoring you." When 'Addas came back to them they said: "What was that for?" He said, "O my master! There is nothing on the earth better than this man. He has informed me about a matter that only a Prophet would know." They angrily said: "What is wrong with you 'Addas? Do not leave your religion, certainly your religion is better than his religion."^[1]

Heart-broken and depressed, Muhammad ﷺ set out on the way back to Makkah. When he reached Qarn Al-Manazil, Allâh the Almighty sent to him Gabriel ﷺ together with the angel of mountains. The latter asked the Prophet ﷺ for permission to bury Makkah between *Al-Akhshabain* – the mountains of Abu Qubais and Qu'aqiq'an.

Al-Bukhari has recorded the details of this event with a chain from 'Urwah bin Az-Zubair that 'Aishah ؓ narrated to him that she asked the Prophet ﷺ: "Have you ever experienced a worse day than Uhud." He answered:

"Your tribes have troubled me a lot, and the worst trouble was the trouble on the day of 'Aqabah when I presented myself to Ibn 'Abd Yalil bin 'Abd Kulal and he did not respond to my demand. So, I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn Ath-Tha'alib, where I lifted my head toward the sky to see a cloud shading me unexpectedly. I

[1] Taken from *Ibn Hisham* 1/419-421.

looked up and saw Gabriel in it. He called me saying, 'Allâh has heard what your people said to you, and their reply to you. Allâh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called upon me and greeted me, and then said, 'O Muhammad! Order what you wish. If you like, I will let Al-Akhshabain fall on them.'"

The Prophet ﷺ said:

«بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ عَزَّ وَجَلَّ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ عَزَّ وَجَلَّ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا»

"No, I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship none besides Him."^[1]

Allâh's Messenger ﷺ was then refreshed and his heart was set at rest in the light of that invisible Divinely provided aid. He proceeded to Wadi Nakhlah where he stayed for a few days.

During his stay there, Allâh sent him a company of jinns who listened to him reciting the Noble Qur'ân:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَعِونَ الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصُرُوا
فَلَمَّا قُضِيَ وَلَوْا إِلَى قَوْمِهِمْ مُذْرِينَ ○ قَالُوا يَقُولُونَا إِنَّا سَمِعْنَا كِتَابًا أَنْزَلَ
مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ○
يَقُولُونَا أَجِبُوا دَاعِيَ اللَّهِ وَأَمِنُوا يَهُ يَقْرَرُ لَكُمْ مِنْ ذُوِّيْكُمْ وَجْهُكُمْ مِنْ
عَذَابِ أَلِيمٍ﴾

"And (remember) when We sent towards you (Muhammad ﷺ) *Nafran* (three to ten persons) of the jinns, (quietly) listening to the Qur'ân, when they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they returned to their people, as warners. They said: 'O our people! Verily, we have heard a Book (this Qur'ân) sent down after Moses, confirming what

[1] *Sahih Al-Bukhari* 1/458, *Sahih Muslim* 2/109.

came before it, it guides to the Truth and to a Straight Path (i.e., Islam). O our people! Respond (with obedience) to Allâh's Caller (i.e., Allâh's Messenger Muhammad ﷺ), and believe in him (i.e., believe in that which Muhammad ﷺ has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e., Hell-fire).''' [46:29-31]

The same incident is referred to in *Surat Al-Jinn*:

﴿قُلْ أَوْحَى إِلَيْكَ أَنَّهُ أَسْتَمَعُ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَنَاءَنَا بِهِ وَلَنْ شُرِكْنَا بِرَبِّنَا أَحَدًا﴾

"Say (O Muhammad ﷺ): It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).''' [72:1,2] ... till the end of the 15th Verse.

From the context of these Verses and their relevant interpretation, we can safely establish that the Prophet ﷺ was not aware of the presence of that group of jinns. It was only when Allâh revealed those Verses that he came to know of it. The Verses also confirm that it was the first time they came. However, the context of the different versions suggests that the jinns repeated their visits later on.

The presence of that company of jinns comes in the context of the Divine support given to His Messenger ﷺ, and constitutes a promising sign of ultimate victory and success for the Call of Islam. It provides a proof that no power however mighty could alter what is decided by Allâh:

﴿وَمَنْ لَا يُحِبُّ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءٌ أَوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ﴾

"And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (protectors) for him besides Allâh (from Allâh's punish-

ment). Those are in manifest error.” [46:32]

﴿وَلَا ظَنَّا أَن لَن نُعِذَّرَ اللَّهُ فِي الْأَرْضِ وَلَن نُعَجِّزَهُ هُرَبًا﴾

“And we think that we cannot escape (from the punishment of) Allâh in the earth, nor can we escape (from the punishment) by flight.” [72:12]

Given this support and auspicious start, depression, grief and sadness that used to overwhelm him since he was driven out of At-Ta'if, disappeared and he turned his face towards Makkah with fresh determination to resume his earlier plan to expose people to Islam and communicate his Message in a great spirit of zeal and matchless enthusiasm.

Zaid bin Harithah, his companion, addressing the Prophet ﷺ said, “How dare you step into Makkah after they (Quraish) have exiled you?” The Prophet ﷺ answered:

“O Zaid! Allâh will surely provide relief and He will verily support His religion and Prophet.”

When he was a short distance from Makkah, he retired to Hira' Cave. Whence he dispatched a man from Khuza'ah tribe to Al-Akhnas bin Shuraiq seeking his protection. The latter answered that he was Quraish's ally and in no position to offer protection. He dispatched the messenger to Suhail bin 'Amr, but to no avail, either.

Al-Mut'im bin 'Adi, a notable in Makkah, however, volunteered to respond to the Prophet's appeal for shelter. He asked his people to prepare themselves fully armed and then asked Muhammad ﷺ to enter into the town and directly into the Sacred Mosque. The Prophet ﷺ observed a two-Rak'ah prayer and left for his house guarded by the heavily-armed vigilant Mut'im bin 'Adi and his sons until he reached his door.

It has been reported that later Abu Jahl, the archenemy of Islam, asked Mut'im if his behavior suggested protection or conversion, the latter replied it was merely protection. Abu Jahl was relieved and said that he would give Muhammad ﷺ protection for his

sake.^[1]

Allâh's Messenger ﷺ never forgot Mut'im's favor. At the conclusion of the battle of Badr, he said:

"If Mut'im bin 'Adi were living and had asked me for the release of these rotten people, then I would have given them to him."^[2]

[1] *Ibn Hisham* 1/381, *Zadul-Ma'ad* 2/46, 47.

[2] *Sahih Al-Bukhari* 2/573.

Islam being introduced to Arabian Tribes and Individuals

In Dhul-Qa'dah, the tenth year of Prophethood, i.e., July 619, the Prophet ﷺ returned to Makkah to resume his activities. The time for pilgrimage to Makkah was approaching so he hastened to introduce people, both tribes and individuals, to Islam and call upon them to embrace it, just as it was his practice since the fourth year of his Prophethood.

On the authority of Az-Zuhri, of the tribes that Islam was introduced to, we could speak of Banu 'Amir bin Sa'sa'ah, Muharib bin Khasfah, Fazarah, Ghassan, Murrah, Hanifah, Sulaim, 'Abs, Banu Nasr, Banu Al-Buka', Kindah, Kalb, Al-Harith bin Ka'b, 'Udhrayn and people of Hadramout. They however, remained persistent and none of them responded positively.^[1]

Islam was not introduced to them in one single year but rather repeatedly from the fourth year till the last pre-migration season of pilgrimage before the migration to Madinah. Most of these were introduced to Islam during the *Hajj* season of the tenth year.

Ibn Ishaq has mentioned some details about the presentation of Islam to them and their rejection of it. Here is a summary:

He visited a branch of Banu Kalb known as Banu 'Abdullah. He called them to Allâh's Message. He made a presentation to them in which he said:

"O Banu 'Abdullah! Indeed Allâh made your father's name a good one."

Yet they would not accept what he presented them with.

He called on Banu Hanifah in their locale, he presented himself before them, but none of the Arabs rejected him in a more repulsive fashion than them.

He addressed Bani 'Amir bin Sa'sa'ah, calling them to Allâh and

[1] *Ibn Sa'd* 1/216.

presenting himself before them. One of them called Bahirah bin Firas, said: "By Allâh, I can take this young man from the Quraish and consume all of the Arabs with him!" Then he asked him: "Should we give you allegiance and Allâh gives you victory over your opponents, will we succeed you in rule?" The Prophet ﷺ replied:

"Rule is up to Allâh, He puts it wherever He wills."

The man commented: "Should we stretch out our necks for the Arabs for you, then when Allâh gives you victory, you would give rule to other than us? We have no need for your affairs."

When Banu 'Amir returned to their area, they narrated the story to an elderly man who had remained behind because he was too old: "A young man of Quraish of Bani 'Abdul-Muttalib, claiming that he is a Prophet, contacted us, asked for support and a place of refuge in our land." The old man placed his hand on his head being struck by the news, and swore, "He is really Ishmaelite (he descends from Ishmael ﷺ). He is the Truth (he is a real Prophet). How did it happen that you misjudged his words?"^[1]

The Prophet ﷺ was not disappointed at all. He persisted in his mission for the fulfillment of which he had been commissioned to strive despite all odds. He did not confine his efforts to the tribes but also conducted contacts with individuals from some of whom he was able to receive a favorable response.

Moreover, later in the same season, some of them did believe in his Prophethood and entered the fold of Islam. The following list included some of those early converts:

Suwaïd bin Samit. He was an intelligent poet from Yathrib (Madinah) who had good judgment. His people called him *Al-Kamil* (The Perfect) because of his lineage, poetry, nobility and family. During his stay in Makkah for pilgrimage (or lesser pilgrimage), Allâh's Messenger ﷺ invited him to Islam. He replied: "Perhaps what you have is similar to what I have."

[1] *Ibn Hisham* 1/424, 425.

Allâh's Messenger ﷺ said to him:

"And what is it that you have?"

He said: "Luqman's wisdom." So he ﷺ said:

"Present it to me."

So he did, to which Allâh's Messenger ﷺ replied:

"This speech is good, yet what I have is better than this. It is a Qur'ân that Allâh the Most High revealed to me, it is guidance and light."

He accepted Islam at once. When he returned to Madinah, he was killed in the fighting between the Aws and Khazraj tribes prior to the battle of Bu'ath. He accepted Islam in the eleventh year of the Prophethood.^[1]

Eyas bin Mu'adh. He was still a youth from Aws tribe. He came as a member of delegation seeking alliance with Quraish against another rival tribe dwelling in Madinah, Al-Khzraj, this was during the 11th year of Prophethood around the time of the battle of Bu'ath. The Aws tribe were less in number than the Khazraj. The Prophet ﷺ met them and advised them saying:

"Maybe there is something better for you than what you came for?"

They said: "What would that be?" He replied:

"I am Allâh's Messenger, He sent me to the worshippers to invite them to worship Allâh without associating partners with Him and He revealed the Book to me."

Then he mentioned Islam to them and recited some Qur'ân for them. Eyas said: "O people! By Allâh, this is better than what you came for."

Then Abul-Husayr Anas bin Rafi', a member of the delegation, took a handful of dust and threw it in Eyas' face, saying: "Get away from us."

[1] *Ibn Hisham* 1/425-427, *Al-Isti'ab* 2/277, *Usdul-Ghabah* 2/337.

The people then left Madinah after having failed in establishing alliance with Quraish. Shortly after arrival in Madinah, the boy breathed his last acclaiming Allâh's Name and celebrating His Glory.^[1]

Abu Dharr Al-Ghfari. He used to live in the suburbs of Yathrib. News of the Islamization of Suwaid bin Samit and Eyas bin Mu'adh reached him and constituted a turning point in his life by itself. Al-Bukhari recorded from Ibn 'Abbas ﷺ that Abu Dharr ﷺ said:

"I was a man from the tribe of Ghifar. We heard that a man had appeared in Makkah, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allâh, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.'

So, I took a water-skin and a stick and proceeded towards Makkah. Neither did I know him (i.e., the Prophet ﷺ) nor did I like to ask anyone about him. I kept on drinking Zamzam water and staying in the mosque. Then 'Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything nor did I tell him anything. The next morning, I went to the mosque to ask about the Prophet ﷺ but no one told me anything about him. 'Ali passed by me again and asked, 'Hasn't the man recognized his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you'. He said, 'I will.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Ali said (to Abu Dharr), 'You have reached your goal; I am going to

[1] *Ibn Hisham* 1/427, 428, *Musnad Ahmad* 5/427.

him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' 'Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet ﷺ to whom I said, 'Present (the principles of) Islam to me.' When he did, I embraced Islam immediately. He ﷺ said to me:

'O Abu Dharr! Keep your conversion a secret and return to your town; and when you hear of our victory, return to us.'

I said, 'By Him Who has sent you with the Truth, I will announce my conversion to Islam publicly among them (i.e., the infidels).' I went to the mosque, where some people from Quraish were present, and said, 'O folk of Quraish! I testify that *La ilaha illallāh* (none has the right to be worshipped but Allāh), and I (also) testify that Muhammad is His (Allāh's) servant and His Messenger.' (Hearing that) the Quraish men said, 'Get this *Sabi* (i.e., Muslim)!' They got up and beat me nearly to death. Al-'Abbas saw me and threw himself over me to protect me. He then faced them and said, 'Woe to you! You want to kill a man from the tribe of Ghifar, although your trade and your communications are through the territory of Ghifar?' They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, 'Get this *Sabi*!' I was treated in the same way as on the previous day, and again Al-'Abbas found me and threw himself over me to protect me and told them the same as he had said the day before." So, that was the conversion of Abu Dharr رضي الله عنه to Islam."^[1]

Tufail bin 'Amr Ad-Dawsi. He was an honest poet and chief of Ad-Daws tribe inhabiting an area close to Yemen in South Arabia. He arrived in Makkah in the eleventh year of Prophethood. Great reception ceremonies were accorded to him on his arrival. The Makkans soon started to say over and over in his ears all sorts of opposition against the Prophet ﷺ. They even alleged that he had

[1] *Sahih Al-Bukhari* 1/449-544.

caused the most horrible societal split, dividing all sorts of social life even the family ties were subject to his schemes and plans of disagreement. They even warned him against speaking or even listening to him. The man overpowered by these pleas, complied by their requests. He even stuffed his ears with a piece of cotton in order not to hear any word of his. However, when this tribesman entered the mosque, he saw Muhammad ﷺ observing his prayer and out of curiosity, he approached him for it was a Divine Will to hear the Prophet's sound and appealing words.

The temptation to hear more was irresistible so he followed the Prophet ﷺ into his house, briefed him on his advent and all the story of the people of Quraish. Allâh's Messenger ﷺ recited some Verses of the Noble Qur'ân and the man managed to taste something exceptionally beautiful and distinguish the truth latent within. He embraced Islam and testified that there is no God but Allâh and that Muhammad is His Messenger. He then said that he was an influential man among his people and that he would call them to profess Islam, yet he wanted a supplication from the Prophet ﷺ to equip him with a supportive sign that would ease his future task. The Prophet ﷺ supplicated to Allâh for him, and in fact a Divinely light was bestowed in his whip. He called his father and wife to embrace Islam and they did respond. His people showed a little lack of interest but he encouraged them excitedly and was fully successful. He and seventy or eighty of his followers emigrated to Madinah after the Trench Battle.^[1]

He was a perfect fighter in the cause of Allâh and was martyred on the day of Al-Yamamah.^[2]

Dumad Al-Azdi. He came from Azd Shanu'ah in Yemen, specialist in incantation. He arrived in Makkah to hear the fools there say that Muhammad ﷺ was out of his mind. He decided to practice his craft on the Prophet ﷺ, who on seeing him said:

"Praise is to Allâh, we entertain His praise and seek His

[1] Rather it was after Al-Hudaibiyah, for he had arrived in Al-Madinah while Allâh's Messenger ﷺ was at Khaibar. See *Ibn Hisham* 1/385.

[2] *Ibn Hisham* 1/382-385.

help. Whomsoever Allâh guides, none will lead astray, and whomsoever Allâh leads astray, none will guide. I testify there is no God but Allâh and Muhammad is His servant and Messenger."

Dumad heard the words and requested the Prophet ﷺ to echo them again, and he was granted his wish thrice. Here he said: "I have heard the soothsayers, sorcerers and poets, but never have I experienced the sweetness of your words, they have the depth of the ocean." He then gave a pledge of a sincere convert.^[1]

Hope inspiring Breezes from the Madinese

It was during the pilgrimage season, in the eleventh year of Prophethood, that the Islamic Call found the righteous seeds through which it would grow up to constitute tall trees whose leaves would foster the new faith and shelter the new helpless converts from the blows of injustices and high-handedness of the Quraish. It was the Prophet's wise practice to meet the delegates of the Arabian tribes by night so that the hostile Makkans would not debar him from achieving his objectives. In the company of his two truthful Companions, 'Ali and Abu Bakr ؓ, he had an interesting talk regarding Islamization with Bani Dhuhal, but the latter suspended their conversion.^[2] In pursuit of the same objective, the Prophet ﷺ and his Companions passed by 'Aqabah in Mina where they heard people talking. They went towards them and found six men from Yathrib, all of whom were from the Khazraj tribe: As'ad bin Zurarah, 'Awf bin Harith, Rafi' bin Malik, Qutbah bin 'Amir, 'Uqbah bin 'Amir and Jabir bin 'Abdullah.

The Madinese always heard the Jews say that a Prophet was about to rise, for the time for him had arrived, and that when they found him, they would follow him and then kill their enemies as the children of 'Ad and Iram had been killed.^[3]

[1] *Sahih Muslim*, the Book of the Friday Prayer, the chapter of making the Prayer and the Sermon brief, no. 46 (868).

[2] *Mukhtasar Seeratir-Rasul* by Sheikh 'Abdullah An-Najdi, pp.150-152.

[3] *Ibn Hisham* 1/429, 541, *Zadul-Ma'ad* 2/50.

When Allâh's Messenger ﷺ met them, he asked them:

"Who are you?"

"Of the tribe of Khazraj," they replied.

He asked them:

"Are you the allies of the Jews?"

They said: "Yes." He said:

"Then why not sit down for a little and I will speak to you."

The offer was readily accepted for the fame of Muhammad ﷺ had spread to Madinah and the strangers were curious to see more of the man who had created a stir in the whole area. The Prophet ﷺ presented an explanation of Islam to them, its implications, and the responsibilities that fell upon those who accepted it. When the Prophet ﷺ concluded his talk, they exchanged among themselves ideas to the following effect: "Know surely, this is the Prophet with whom the Jews are ever threatening us; so, let us make haste and be the first to join him."

They, therefore, embraced Islam, and said to the Prophet ﷺ, "We have left our community for no tribe is so divided by hate and enmity as they are. Allâh may cement our ties through you. So, let us go and invite them to this religion of yours; and if Allâh unites them in it, no man will be dearer than you."

The handful of Madinese converts remained steady to the cause and they preached Islam with full zeal and devotion with the result that they succeeded in winning supporters for Islam from among their fellow citizens and hardly was there a house in Madinah not talking curiously and enthusiastically about Allâh's Messenger ﷺ.^[1]

The Marriage of the Prophet ﷺ to 'Aishah ♀

In Shawwal of the same year, the Prophet ﷺ formally married

[1] *Ibn Hisham* 1/428-430.

'Aishah ﷺ, 'the truth verifier', when she was six of age, and consummated his marriage with her in Shawwal, the year 1 A.H. in Madinah when she was nine.^[1]

[1] *Sahih Al-Bukhari* 1/551, *Talqih Fuhum Ahlil-Athar* p. 10.

Al-Isra' and Al-Mi'raj

**(The Miraculous Night Journey from Makkah
to the Farthest Mosque in Jerusalem,
and the Ascent through the Spheres of Heavens)**

The last days of the Makkan phase of the Prophet's life are noted for alternate fortunes ranging between two extremes: gradual success and continual persecution. However, glimpses of favorable lights were appearing on the distant horizon, to ultimately materialize in the event of the Prophet's Night Journey to Jerusalem and then Ascension through the spheres of the heavens.

As for its exact date, there is a difference of opinion about it. The following are the views about when it occurred:

1. The Night Journey occurred during the year in which Allâh honored Muhammad ﷺ with Prophethood. This view was chosen by At-Tabari.
2. It occurred five years after the beginning of his Prophethood. This is the view preferred by An-Nawawi and Al-Qurtubi.
3. It was the night of the 27th of Rajab during the tenth year of Prophethood. This view was chosen by 'Allamah Al-Mansurpuri.
4. It was 16 months prior to the migration to Madinah, during Ramadan of the twelfth year of Prophethood.
5. It was one year and two months prior to the migration to Madinah, meaning in Al-Muharram during the thirteenth year of Prophethood.
6. It was one year prior to the migration, during Rabi'ul-Awwal in the 13th year of Prophethood.

The first three views are based on the death of Khadijah رضي الله عنها which was in Ramadan during the tenth year of Prophethood. She died before the five daily prayers were made obligatory, and there is no difference of opinion over the fact that the five prayers were made

obligatory during the Night Journey.^[1]

As for the remaining three views, there is no sign indicating a preference for one over the other, except that the context of *Surat Al-Isra'* supports that the Night Journey was very late on the time line.

The Imams of *Hadith* narrate a number of details about this event, the following of which is a summary:

Ibn Al-Qaiyim said: "Allâh's Messenger ﷺ was carried physically – according to the correct view – from the Sacred Mosque in Makkah to Bait Al-Maqdis in Jerusalem, riding on *Al-Buraq* in the company of Gabriel ﷺ. There he alighted, tied the horse to a ring in the gate of the Mosque and led the Prophets in prayer. Then during that night he ascended from Bait Al-Maqdis to the lowest heaven. Gabriel ﷺ sought permission to enter. It was opened and he saw Adam ﷺ, the forefather of mankind. The Prophet ﷺ greeted him and Adam ﷺ welcomed him, returned his greeting, and expressed his faith in Muhammad's Prophethood. He saw the souls of martyrs on his right and those of the wretched on his left.

Gabriel ﷺ then ascended with the Prophet ﷺ to the second heaven, sought entry and there he saw and greeted John, son of Zacharia (Yahya bin Zakariya ﷺ) and Jesus ﷺ, son of Mary. They returned his greeting, welcomed him and expressed their faith in his Prophethood.

Then they reached the third heaven where they saw Joseph (Yusuf ﷺ) and greeted him. The latter welcomed the Prophet ﷺ, returned his greeting, and expressed faith in his Prophethood.

The Prophet ﷺ, in the company of Gabriel ﷺ, then reached the fourth heaven where he met the Prophet Idris ﷺ and greeted him. Idris ﷺ returned the greeting and expressed faith in his Prophethood. Then he was carried to the fifth heaven where he met the Prophet Aaron (Harun ﷺ) and greeted him. The latter

[1] For these views see *Zadul-Ma'ad* 2/49, and *Mukhtasar Seeratir-Rasul* by Sheikh 'Abdullah An-Najdi, pp. 148-149.

returned the greeting and expressed faith in his Prophethood. In the sixth heaven he met Moses (Musa ﷺ) and greeted him. The latter returned the greeting and expressed faith in his Prophethood. Muhammad ﷺ on leaving, saw that Moses ﷺ began to weep. He asked about the reason. Moses ﷺ answered that he was weeping because he witnessed a man sent after him as a Messenger (Muhammad ﷺ) who was able to lead more of his people to Paradise than he himself did. Then Prophet Muhammad ﷺ reached the seventh heaven and met Abraham (Ibrahim ﷺ) and greeted him. The latter returned the salutation and expressed faith in his Prophethood. Then he was carried to *Sidratul-Muntaha* (the remotest lote tree) and was shown *Al-Bait Al-Ma'mur* [(the much frequented house) encompassed daily by seventy thousand angels, so that the angels who once encompassed it would not have their turn again till the Resurrection].

He was then presented before Allâh. He was brought near such that he was at the distance of two bow's length or less.^[1] Allâh revealed to His servant as He willed, ordaining fifty daily prayers for him. On his return, he spoke to Moses ﷺ, informing him that his followers had been enjoined to pray fifty times a day. Moses ﷺ addressing the Prophet ﷺ said: "Your followers cannot perform so many prayers. Go back to your Lord and ask for a decrease in number." The Prophet ﷺ turned to Gabriel ﷺ, he nodded, "Yes, if you desire," and ascended with him till Allâh the Almighty, Glorious is He, reduced the prayers by ten. He then descended and reported that to Moses ﷺ, who again urged him to request a further reduction. Muhammad ﷺ once more begged

[1] Here the coming of Gabriel ﷺ towards the Prophet ﷺ is meant, and the description of getting close to Allâh in this narration is false. This is considered as mistaken description of the narrator Sharik while narrating the *Hadith* of *Al-Isra'* and *Al-Mi'raj*. Imam Khattabi has criticized these words of Sharik indicating them to be defective as regards the Highest Exaltation of Allâh, and being against the description of *Salaf Salihin*, Muslim scholars and the former interpreters of the Noble Qur'an. That is why when this *Hadith* was narrated from Anas ﷺ without the chain of Sharik, these words were not found there. (For details see *Zadul-Ma'ad*, footnote 3/35, by Shu'aib Al-Arnaut.)

his Lord to reduce the number still further. He went again and again at the suggestion of Moses ﷺ for reduction in the number of prayers till these were reduced to only five. Moses ﷺ again asked him to implore for more reduction, but he said: "I feel ashamed now of repeatedly asking my Lord for reduction. I accept and resign to His Will." When Muhammad ﷺ went farther, a Caller was heard saying: "I have imposed My Ordinance and lightened the burden of My servants."

Ibn Al-Qaiyim and Ibn Taimiyah mentioned that there is some difference over whether the Prophet ﷺ saw Allâh or not. The result of the research into this matter being that seeing Him with the eye is not confirmed as a saying of any of the Companions, and that what is reported from Ibn 'Abbas ؓ is seeing in general which does not negate the first view. Then he said, "As for His saying in *Surat An-Najm* (Chapter -The Star):

﴿ثُمَّ دَنَا فَنَّدَ﴾

'Then he approached and came closer.' [53:8]

It is not the approach of the story of the Night Journey and Ascension. For the approach mentioned in *Surat An-Najm* relates to Gabriel and his coming closer to him, as stated by 'Aishah and Ibn Mas'ud, and the rest of it supports that. As for the approach and coming closer in the *Hadith* of the Ascension, that clearly is about the Lord, Blessed and Most High, and his coming closer to Him. This is not contradicted by *Surat An-Najm*. Rather it merely mentions that he saw him another time at *Sidratul-Muntaha*, and the 'him' in question is Gabriel, since Muhammad ﷺ saw him in his real appearance twice: once on earth, and once at *Sidratul-Muntaha*. And Allâh knows best.^[1]

In some of the narrations it is reported that his chest was also split on this occasion. Among the things the Prophet ﷺ witnessed during this event are the following:

[1] *Zadul-Ma'ad* 2/47-48. See also *Sahih Al-Bukhari* 1/50, 455, 456, 470 and others, and *Sahih Muslim* 1/91-96.

He was presented with milk and wine. He chose the milk, it was said, "You have chosen the *Fitrah* – or – you took the *Fitrah*. Had you selected the wine, your nation would have been misled."

The Prophet ﷺ saw two manifest rivers, – the Nile and the Euphrates – and two hidden ones. It appears that the two manifest rivers, the Nile and the Euphrates, symbolically describe the area in whose fertile valleys, Muhammad's Message will settle. The two hidden rivers being those in Paradise.

He had the opportunity to see Malik, the keeper of Hell, with a cheerless frowning face. He saw Paradise and the Fire. He saw those who unjustly consume the property of orphans. They have snouts similar to those of camels, swallowing red-hot stones and then issuing out of their backs. There were also the people who take interest and usury with bellies too big to be able to move around; they are trodden by the people of Pharaoh when these are admitted into Hell. In the same abode, he saw the adulterers offered a tasty fatty meat and a rotten smelly one but they chose the latter. The licentious women were also there hanging from their breasts.

The 'Night Journey' raised a good deal of stir among the people and the disbelieving audience plied Muhammad ﷺ with all sorts of questions. He told them that he saw the camels of Makkan merchants going to and fro. He also guided them to some of their animals that went astray. He informed them that he had drunk some of their water while they were fast asleep and left the container covered.^[1]

The disbelievers, however, found it a suitable opportunity to laugh at the Muslims and their creed. They pestered the Prophet ﷺ with questions as to the description of the Mosque at Jerusalem, where he had never gone before and, to the astonishment of many, the Prophet's replies furnished the most accurate information about that city. He supplied them with all the news about their caravans and the routes of their camels.

[1] See the previous reference, plus *Ibn Hisham* 1/397, 402-406.

However, all this increased in them nothing but flight from the Truth, and they accepted nothing but disbelief.^[1]

For the true Muslims, however there was nothing unusual about the Night Journey. The All-Mighty Allâh, Who is Powerful enough to have created the heavens and the earth by an act of His Will, is surely Powerful enough to take His Messenger beyond the heavens and show him those signs of His directly which are inaccessible to man otherwise. The disbelievers on their part went to see Abu Bakr ﷺ on account of this event, and he readily said: "Yes, I do verify it." It was on this occasion that he earned the title of *As-Siddiq* (the verifier of the truth).^[2]

The most eloquent and most concise justification of this 'Journey' is expressed in Allâh's Words:

﴿لَرْبِيْهِ مِنْ اَيْتَنَا﴾

"...in order that We might show him (Muhammad) of Our Ayat (proofs, evidences, signs, etc.)." [17:1]

The Divine rules as regards the Prophets are as follows:

﴿وَكَذَلِكَ نُرِيْ إِنْزَهِمَةَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيَكُونَ مِنَ الْمُؤْقِنِينَ﴾

"Thus did We show Abraham the kingdom of the heavens and the earth that he be one of those who have Faith with certainty." [6:75]

To Moses ﷺ, his Lord said:

﴿لَرْبِيْكَ مِنْ اَيْتَنَا الْكَبِيرَ﴾

"That We may show you (some) of Our Greater Signs." [20:23]

In order that:

﴿وَلَيَكُونَ مِنَ الْمُؤْقِنِينَ﴾

[1] *Zadul-Ma'ad* 1/48. See also *Sahih Al-Bukhari* 2/684, *Sahih Muslim* 1/96, *Ibn Hisham* 1/402.

[2] *Ibn Hisham* 1/399.

"He be of those who have Faith with certainty." [6:75]

The Prophets, after seeing Allâh's Signs, will establish their Faith on solid certainty too immune to be parted with. Indeed actual observation is not the equal to mere information. They are in fact eligible for this Divine privilege because they are the ones who will bear burdens too heavy for other ordinary people to carry, and in the process of their mission, they will regard all worldly trials and sufferings too small to care about.

There are simple facts that emanate from this blessed Journey, and flow along into the flowery garden of the Prophetic biography; peace and blessings of Allâh be upon its subject, Muhammad. The story of 'the Night Journey' as we see in the Noble Qur'ân is summarized in the first Verse of *Surat Isra'* (Chapter 17 – The Journey by Night) then there is a quick shift to uncover the shameful deeds and crimes of the Jews, followed by an admonition saying that the Qur'ân guides to that which is most just and right. This arrangement is not in fact a mere coincidence. Jerusalem was the first scene of the Night Journey, and here lies the message directed to the Jews and which clearly suggested that they would be removed from the office of leadership of mankind due to the crimes they had committed, which no longer justified their occupation of that office.

The message suggested significantly that the office of leadership would be taken over by Allâh's Messenger ﷺ to hold in his hand both headquarters of the Abrahamic Faith, the Sacred Mosque in Makkah and the Farthest Mosque in Jerusalem. It was high time for the spiritual authority to be transferred from a nation whose history was pregnant with treachery, covenant-breaching and aggression to another nation blessed with piety, and dutifulness to Allâh, with a Messenger who enjoys the privilege of the Qur'ânic Revelation, which leads to that which is best and right.

There, however, remains a crucial question waiting to be answered: How could this foreseen transition of authority be effected while the champion himself (Muhammad ﷺ) was left deserted and abandoned stumbling in the hillocks of Makkah?

This question in itself uncovered the secrets of another issue which referred to a phase of the Islamic Call and the appearance of another role it was about to take up, different in its course and noble in its approaches. The forerunners of that new task took the shape of Qur'anic Verses bearing the direct and unequivocal warning accompanied by a severe ultimatum directed to the polytheists and their agents:

﴿وَلَذَا أَرَدْنَا أَن تُهْلِكَ فَرَيْةً أَمْرَنَا مُرْفِقِهَا فَقَسَّمُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا نَدَمِيرًا ○ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَمْ بَرِيكَ يَدْنُوبُ عِبَادِهِ حَيْرًا بَصِيرًا﴾

"And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction. And how many generations (past nations) have We destroyed after Noah! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His servants." [17:16,17]

Together with these Verses, there were others revealed to show the Muslims the rules and items of the civilization upon which they could erect their Muslim community, and foretelling their ownership of a piece of land, exercising full freedom over it and establishing a rightful society around whose axis the whole of humanity would rotate. Those Verses in reality implied better prospects for the Prophet ﷺ comprising a secure shelter to settle in, and headquarters safe enough to empower and embolden him to communicate his Message to the entire world as a whole; that was in fact the inner secret of that blessed journey. For this very wisdom and the like we consider it appropriate to suggest that 'the Night Journey' took place either before the First Pledge of 'Aqabah or between the two; after all, Allâh knows best.

The First 'Aqabah Pledge

We have already spoken about six Madinese who embraced Islam in the pilgrimage season in the eleventh year of Prophethood. They promised to communicate the Message of Islam to their townsfolk.

The following year, on the occasion of the pilgrimage, there came a group of twelve people ready to acknowledge Muhammad ﷺ as their Prophet. The group of men comprised five of the six who had met the Prophet ﷺ the year before, the sixth who stayed away was Jabir bin 'Abdullah bin Ri'ab, the other seven were:

1. Mu'adh bin Al-Harith, Ibn 'Afra, from Khazraj.
2. Dhakwan bin 'Abdul-Qais, from Khazraj.
3. 'Ubada bin As-Samit, from Khazraj.
4. Yazeed bin Tha'labah, from Khazraj.
5. Al-'Abbas bin 'Ubada bin Nadlah, from Khazraj.
6. Abul-Haitham bin At-Taihan, from Aws.
7. 'Uwaim bin Sa'idah, from Aws.^[1]

They affirmed their faith in Muhammad ﷺ as a Prophet and swore:

Al-Bukhari recorded that 'Ubada bin As-Samit ﷺ narrated that Allâh's Messenger ﷺ said:

"Come here and pledge that you will not associate any with Allâh, that you will not steal, nor commit unlawful sexual intercourse, nor kill your children, nor utter slander intentionally forging falsehood, nor disobey me in any good. He who fulfills this, Allâh will reward him; and who neglects anything and is afflicted in this world, it may prove redemption for him in the Hereafter; and if the sin remains hidden from the eyes of the men and no grief comes to him, then his affair is with Allâh. He may forgive him or He may not."^[2]

[1] *Ibn Hisham* 1/431-433.

[2] *Sahih Al-Bukhari* 1/550, 2/727; 2/1003.

The Muslim Envoy in Madinah

After the pledge (in the form of an oath had been taken) the Prophet ﷺ sent to Yathrib (Madinah) Mus'ab bin 'Umair Al-'Abdari ﷺ, the first Muslim 'ambassador' to teach the people there the doctrines of Islam, give them practical guidance and make attempts at propagating the Islam among those who still professed polytheism. As'ad bin Zurarah ﷺ hosted him in Madinah. So prepared was the ground, and so zealous the propagation that the Islam spread rapidly from house to house and from tribe to tribe. There were various cheerful and promising aspects of success that characterized Mus'ab's task. One day Mus'ab and As'ad ﷺ were on their way to the locality of Bani 'Abdul-Ashhal and Bani Zafar, when they went into the premises of the latter clan. There they sat near a well conversing with some new converts. Sa'd bin Mu'adh and Usaid bin Hudair, chiefs of the two clans heard of this meeting, so Usaid approached the Muslims armed with his spear while the other Sa'd excused himself on grounds that As'ad was his maternal cousin. Usaid came closer cursing and swearing and accused the two men of fooling people weak of heart, and ordered that they stop it altogether. Mus'ab ﷺ calmly invited him to sit saying, "If you are pleased with our talk, you can accept it; should you hold it as disgusting, you could freely immunize yourself against what you hate." "That's fair," said Usaid, pierced his lance in the sand, listened to Mus'ab ﷺ and then heard some Verses of the Noble Qur'ân. His face beamed with satisfaction and pleasure before uttering any words of approval. He asked the two men about the procedures related to embracing Islam. They asked him to observe washing, cleanse his garment, bear witness to the Truth and then perform a prayer of two *Rak'ah*. He responded and did exactly what he was asked to do, and then said that there was a man (Sa'd bin Mu'adh) whose people would never hang back if he followed Islam. He then left to see Sa'd and his people. Sa'd could immediately understand that Usaid had changed. To a question posed by Sa'd, Usaid ﷺ said that two men were ready to comply with whatever orders they received. He then arranged a meeting that provided the two men

with a chance to talk with Sa'd privately. The previous scene with Usaid ﷺ occurred again and Sa'd embraced Islam, and directly turned to his people swearing that he would never talk with them until they believed in Allâh, and in His Messenger. Hardly had the evening of that day arrived when all the men and women of that group of Arabians embraced Islam with the exception of one, Al-Usairim, who hung back until the Day of Uhud. On that day he embraced Islam and fought the polytheists but was eventually killed before observing any prostration in the way of prayer. The Prophet ﷺ commented saying:

"He has done a little but his reward is great."

Mus'ab ﷺ stayed in Madinah carrying out his mission steadily and successfully until all the houses of *Al-Ansar* (the future Helpers) had Muslim elements, men and women. One family only refused the Islamic *Da'wah* (Call). They were under the influence of the poet Qais bin Al-Aslat, who managed to hold them from accepting the Call of Islam until the year 5 A.H.

Shortly before the approach of the following pilgrimage season, i.e., the thirteenth year of Prophethood, Mus'ab bin 'Umair ﷺ returned to Makkah carrying glad tidings to the Prophet ﷺ about the new fertile soil of Islam in Madinah, and its environment rich in the prospects of good, and the power and immunity that that city was bound to provide to the cause of Islam.^[1]

[1] *Ibn Hisham* 1/435-438; 2/90, and *Zadul-Ma'ad* 2/51.

The Second 'Aqabah Pledge

The next year, thirteenth of Prophethood, June 622 C.E., during the pilgrimage season, over seventy converts from Madinah came along with the polytheist people to perform the rituals of pilgrimage in Makkah. The oft-repeated question among them was "Isn't it high time we protect Muhammad instead of leaving him abandoned, deserted and stumbling in the hillocks of Makkah?"

Shortly after their arrival, they conducted secret contacts with the Prophet ﷺ and agreed to meet him secretly at night during the middle of the *Tashreeq* Days (the 11th, 12th and 13th days of Dhul-Hijjah) in a hillock at Al-'Aqabah, the last year's meeting place.

One of the leaders of the *Ansar* (Helpers), Ka'b bin Malik Al-Ansari رضي الله عنه، gave an account of the historic meeting which changed the whole course of the struggle between Islam and paganism, he said:

"We set out for pilgrimage and had a meeting with Allâh's Messenger ﷺ planned in the midst of the *Tashreeq* Days. The night of our planned meeting with Allâh's Messenger ﷺ arrived. We were accompanied by 'Abdullah bin 'Amr bin Haram, one the most notable and respected among our people. We said to him, 'O Abu Jabir! You are certainly one of our most respected and one of the most noble of our nobility. We do not want you to be fuel for the Fire tomorrow.' Then we invited him to accept Islam and informed of the meeting we had planned with Allâh's Messenger ﷺ at Al-'Aqabah. He accepted Islam and attended Al-'Aqabah, and he was our head representative."

Ka'b said: "That very night we slept with our people in our camps. After a third of the night had elapsed, we began to leave quietly and met in a hillock nearby. We were seventy-three men plus two women, Nusaibah bint Ka'b – Umm 'Umarah – from the Bani Mazin bin Najjar and Asma' bint 'Amr – Umm Muni' from Bani Salamah. We gathered in the hillocks waiting for Allâh's

Messenger ﷺ until he came in the company of his uncle Al-'Abbas bin 'Abdul-Muttalib who was at that time still following the religion of his people. Yet he loved to be present for the matters of his nephew. He was the first to speak:

'O you people of the Khazraj – the Arabs used to call the *Ansar* (Helpers) Khazraj, whether from Khazraj or Aws – all of you know the position that Muhammad holds among us. We have protected him from our people as much as we could. He is honored and respected among his people. He refuses to join any party except you. So, if you think you can carry out what you promise while inviting him to your town, and if you can defend him against the enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after having taken him away with you, you had better leave him now because he is respected and well defended in his own place.'"

Ka'b replied: "We have heard your words, and now, O Messenger of Allâh, it is for you to speak and take from us any pledge that you want regarding your Lord and yourself." [1]

It was a definite response showing full determination, courage and deep faith to shoulder the great and fearsome responsibility and bear its serious consequences. Allâh's Messenger ﷺ then preached the Faith, and the pledge was taken.

The Articles of the Pledge

Al-Imam Ahmad recorded that Jabir ؓ narrated: "We said, 'O Messenger of Allâh! To what shall we pledge?' The Prophet ﷺ answered:

1. To listen and obey in all difficulty and ease.
2. To spend in plenty as well as in scarcity.
3. To enjoin good and forbid evil.
4. In Allâh's service, you will fear the censure of none.
5. To aid me when I come to you, and protect me from anything you protect yourself, your spouses and children from.

[1] *Ibn Hisham* 1/440-442.

Then Paradise is in store for you."^[1]

In another version reported by Ibn Ishaq, Ka'b said:

"The Prophet ﷺ began to speak, recited some Qur'anic Verses, called people unto Allâh, encouraged them to enter the fold of Islam and concluded saying:

'I give you my pledge that you protect me from whatever you protect your women and children from.'

Here Al-Bara' bin Ma'rur caught him by hand, and said: 'Oh yes, we swear by Allâh, Who sent you as a Prophet in Truth, that we will protect you from whatever we protect our women from. Have confidence in us, O Messenger of Allâh. By Allâh, we are genuine fighters and quite reliable in war, it is a characteristic passed down to us from our ancestors.'

Then 'Abul-Haitham bin At-Taihan interrupted and said: 'O Messenger of Allâh! Between us and the Jews, there are agreements which we would then sever. If Allâh grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (meaning Quraish)?' The Prophet ﷺ smiled and replied:

«بَلِ الدَّمُ الدَّمُ، وَالْهَدَمُ الْهَدَمُ، أَنَا مِنْكُمْ وَأَنْتُمْ مِنِّي، أَحَارِبُ مَنْ حَارَبَنِي، وَأُسَالِمُ مَنْ سَالَمَنِي»

'Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace.'^[2]

[1] Recorded by Imam Ahmad with a good chain of narration, 3/322; Al-Baihaqi in *As-Sunan Al-Kubra* 9/9; Al-Hakim and Ibn Hibban graded it authentic. Ibn Ishaq reported something similar to this from 'Ubâdah bin As-Samit ﷺ, but it has the additional item: "That we not dispute with the order from its people." See *Ibn Hisham* 1/454.

[2] *Ibn Hisham* 1/442.

Stressing the Gravity of the Pledge

After the events dealing with the conditions of allegiance had ended, and all of the audience were unanimously agreed to endorse it, two men of the early generation of converts who had embraced Islam in the eleventh and twelfth years rose to their feet to explain the others of the serious step they were about to take, so that they could give their pledge fully aware of the whole affair, and consequently be ready for the sacrifice they were expected to make.

Ibn Ishaq said: "When they gathered for the pledge, Al-'Abbas bin 'Ubâdah bin Nadlîh, said: 'Do you know the significance of the pact that you are entering into with this man? You are in fact affirming that you will fight against various people. If you fear that your property will be at risk or the lives of your nobles will be in danger, then leave him now, because if you do this after the pledge, it will be degrading for you both in this world and the world to come. But if you think that you can carry out what you are called upon to do in spite of the loss of precious lives and property, then undertake this heavy responsibility, and I swear by Allâh, that herein lies the good of this world and that of the next.' They replied, 'We have already considered the loss of property and the murder of our notables, yet we pay him allegiance. But what is our reward if we observe all the items of this pact?' The Prophet ﷺ replied:

'Paradise is in store for you.'

They said, 'Extend your hand,' then he extended his hand and they pledged to him."^[1]

In the narration of Jabir رض, he said: "When we started to pledge allegiance, As'ad bin Zurarah took his hand and said: 'Take it easy people of Yathrib! We have not covered that long distance except because we have had deep belief that he (Muhammad ﷺ) is the Messenger of Allâh. We are already convinced that following him

[1] *Ibn Hisham* 1/446.

includes departure from the pagan Arabs even if it were at the risk of our life. Should you enter in this course, holdfast to it, and your great reward is placed in the Hand of Allâh, but if you are caught in fear, I advice you to give it up just now, and then you would be more excusable by Allâh."...^[1]

Taking the Pledge

After approving of the articles of the pledge, clarification and emphasis, the process of actual pledging began by a shake of hands. Jabir ﷺ said – after mentioning the saying of As'ad bin Zurarah ﷺ: "They said, 'O As'ad! Stretch your hand out for us, for by Allâh! We will never breach or cheat this pledge.'...^[2]

It was then that As'ad ﷺ realized their surety in this cause, and he along with Mus'ab bin 'Umair ﷺ was the primary person inviting to this pledge and the first to take it.

Ibn Ishaq said, "Banu An-Najjar claimed that Abu Umamah As'ad bin Zurarah was the first person to put out his hand."...^[3]

After that everyone else began to give the pledge. Jabir ﷺ said, "So man by man we stood before him taking the pledge so that by that we would be granted Paradise."...^[4]

With respect to the two women, the pledge was taken orally for the Prophet ﷺ had never shaken hands with a strange lady.^[5]

Twelve Representatives

The Prophet ﷺ then asked the group to appoint twelve people to represent their people, being responsible in regard to the articles

[1] *Musnad Ahmad* 3/322, Al-Baihaqi in *As-Sunan Al-Kubra* 9/9.

[2] *Musnad Ahmad* 3/322, Al-Baihaqi in *As-Sunan Al-Kubra* 9/9.

[3] Ibn Ishaq said, "Banu 'Abdul-Ashhal said that it was Abul-Haitham bin At-Taihan. And Ka'b bin Malik said it was Al-Bara' bin Ma'rur." (*Ibn Hisham* 1/447) I say, perhaps they are considering the events that took place when they gave the pledge to Allâh's Messenger ﷺ, otherwise As'ad bin Zurarah ﷺ was the earliest. And Allâh knows best.

[4] *Musnad Ahmad* 3/322.

[5] *Sahih Muslim* 2/131.

of the pledge. He said:

"Let twelve men come to me as representatives among you, that they be responsible over their people."

The representatives were nine from Al-Khzraj: As'ad bin Zurarah bin 'Ads, Sa'd bin Ar-Rabi' bin 'Amr, 'Abdullah bin Rawahah bin Tha'lalah, Rafi' bin Malik bin Al-'Ajlan, Al-Bara' bin Ma'rur bin Sakhr, 'Abdullah bin 'Amr bin Haram, 'Ubadah bin As-Samit bin Qais, Sa'd bin 'Ubadah bin Dulaim and Al-Mundhir bin 'Amr bin Khunais. Three others were from Al-Aws: Usaid bin Hudair bin Samak, Sa'd bin Khaithamah bin Al-Harith and Rifa'ah bin 'Abdul-Mundhir bin Zubair.

After their appointment, the Prophet ﷺ took another oath from these twelve representatives that they would hold the position of answerability. He said to them:

"You are responsible over your people in matters among them, a responsibility like that of the disciples of 'Isa bin Maryam, and I am the responsible one over my people – meaning the Muslims."

They agreed to this.

A Devil Exposes the Meeting

After the people were finished with the process and the covenant was complete, one of the devils exposed them. At the very last moment, hoping to get the Quraish to gather and witness this congregation first hand at the location, that devil stood on the highest ground shouting so all could hear, "O people of the dwellings, Muhammad and his youth have conspired for war against you!" Allâh's Messenger ﷺ said:

"This is Azab (the jinn) of Al-'Aqabah. O enemy of Allâh! We are leaving you now."

Then he ordered them to go to their camps.^[1]

[1] *Ibn Hisham* 1/447, and *Zadul-Ma'ad* 2/51.

The Ansar prepare to strike the Quraish

On hearing the voice of this devil, Al-'Abbas bin 'Ubadah bin Nadlah said: "By Allâh, Who has sent you in Truth, we are powerful enough to put the people of Mina (the Quraishites) to our swords tomorrow, if you desire." The Prophet ﷺ said:

"We have not been commanded to follow that course. Now, back to your camps."

They went back to sleep till morning.^[1]

The Quraish Arrive to Argue with the Leaders of Yathrib

No sooner did the Quraish hear of this treaty than a kind of trouble-provoking uproar began to spread in all directions. They realized quite fully that an allegiance of this sort is bound to produce far-reaching consequences of direct impact on their lives and wealth. The following day, a large delegation comprising the leaders and arch-criminals of Makkah set out for the camp of the Madinese to protest severely against the treaty. They addressed the Madinese: "O people of Khazraj, it has been conveyed to us that you have come here to conclude a treaty with this man (Muhammad ﷺ) and evacuate him out of Makkah. By Allâh, we would really hate any sort of fight to occur between us and you."^[2]

The Madinese polytheists having known nothing about the secretly taken pledge, began to swear by Allâh and answered in good faith that there was no truth in the report. 'Abdullah bin Ubai Ibn Salul, a Madinese polytheist, refuted their allegations denouncing them as null and void, claiming that his people would never initiate anything unless he gave them clear orders.

The Madinese Muslims, however, remained silent neither negating nor confirming. The Quraishite leaders seemed to be almost convinced by the arguments presented by the polytheists.

[1] *Ibn Hisham* 1/448.

[2] *ibid.*

and went back home frustrated.

The Quraish Become Convinced of the Previous Reports

However, they were not fully satisfied with the words they heard. They began to scrutinize the smallest details, and trace the minutest news till it was established beyond a shadow of doubt that the pact did take place, but that was after the Madinese pilgrims had left Makkah. In a fit of rage, they pursued the pilgrims but did not succeed in catching any of them except Sa'd bin 'Ubâdah رض. They subjected him to unspeakable tortures, but he was later rescued by Al-Mut'im bin 'Adî and Harith bin Harb bin Umâiyah with whom he had trade relations.^[1]

That is the story of the Second 'Aqabah Pledge, later known as the Great 'Aqabah Pledge, affected in an atmosphere of love, allegiance and mutual support between Madinese believers and weak Makkian Muslims. This new spirit of affection, relationship and cooperation could never be attributable to a fleeing desire, on the contrary, it derived completely from an already deeply-established approach; belief in Allâh, His Messenger and His Book. It was a belief so rooted in the souls that it managed to stand immune to all powers of injustice and aggression, and could be translated into miracles in the practical aspects of action and ideology pursuit. That sort of belief was the real instrument for the Muslims to record in the annals of history's unprecedented breakthroughs. We are also sure that the future will always remain wanting as regards those great achievements carried out by those great men.

[1] *Zadul-Ma'ad* 2/51, 52, *Ibn Hisham* 1/448-450.

The Vanguard of Migration (in the Cause of Allâh)

After the endorsement of the Second 'Aqabah Pledge and the establishment of a small Muslim state in a vast desert surging with disbelief and ignorance – the most serious gain in terms of Islam – the Prophet ﷺ gave his leave for the Muslims to migrate to Madinah, the emerging Muslim state.

Migration to Madinah, in terms of personal interests, was no more than giving up material things and sacrifice of wealth, all in return for personal safety only. Even here, the migrant could not expect full security; he was liable to be robbed or even killed either at the beginning or end of his departure. The future was foggy, having various unpredictable sorts of sorrows and crises.

Bearing all this in mind, the Muslims began to migrate, while the polytheists spared no effort in hindering and debarring them, knowing beforehand that such a move implied unimaginable threats and unthinkable destructive dangers to their whole society:

The first one to migrate was Abu Salamah ؓ, a year before the Great 'Aqabah Pledge – according to what Ibn Ishaq said. When he had made up his mind to leave Makkah, his in-laws, in a desperate attempt to raise obstacles, detained his wife and snatched his son and dislocated his hand. Umm Salamah ؓ, after the departure of her husband and the loss of her son spent a year by herself weeping and lamenting. A relative of hers eventually had pity on her and exhorted the others to release her son and let her join her husband. She then set out on a journey of 500 kilometers with no help whatsoever. At a spot called At-Tan'im, 'Uthman bin Talhah came across her and offered to give a ride to Madinah. She, along with her son, joined Abu Salamah ؓ in the village of Quba', a suburb of Madinah.^[1]

[1] *Ibn Hisham* 1/468-470.

Another instance of the atrocities of the polytheist Makkans, as regards migration, is Suhaib bin Sinan Ar-Rumi ﷺ. This man expressed his wish to migrate and of course this was a source of offense to the disbelievers. They began to insult him claiming that he had come into Makkah as a worthless beggar, but their town was gracious enough and thanks to them he managed to make a lot of money and become wealthy. They gave orders that he would not leave. Seeing this, he offered to give away all his wealth to them. They eventually agreed to release him on that condition. The Prophet ﷺ heard this story and commented on it saying:

«رَبِيعَ صُهَيْبٍ، رَبِيعَ صُهَيْبٍ»

"Suhaib has profited, Suhaib has profited."^[1]

Then, there was the story of 'Umar bin Al-Khattab, 'Aiyash bin Abi Rabi'ah and Hisham bin Al-'Asi bin Wa'il ﷺ, who agreed to meet at a certain place one morning in order to leave for Madinah; 'Umar and 'Aiyash ﷺ came but Hisham ﷺ was detained by the Makkans.

Shortly afterwards Abu Jahl and his brother Al-Harith came to Madinah to see their third brother 'Aiyash. They cunningly tried to touch the most sensitive area in man, i.e., his relation with his mother. They addressed him claiming that his mother had sworn she would never comb her hair, nor shade herself from the sun unless she had seen him. 'Aiyash took pity on his mother, but 'Umar ﷺ was intelligent enough to understand that they wanted to entice 'Aiyash away from Islam so he cautioned him against their tricks, and added "your mother would comb her hair if lice pestered her, and would shade herself if the sun of Makkah became too hot for her." In spite of these words, 'Aiyash was determined to go and see his mother, so 'Umar gave him his manageable tame camel advising him to stick to its back because it would provide rescue for him if he perceived anything suspicious on their part. The party of three then set off towards Makkah. As soon as they covered part of the distance, Abu Jahl complained about his camel and requested 'Aiyash to allow him to ride behind

[1] *Ibn Hisham* 1/477.

him on his camel. When they knelt down to the level of the ground, the two polytheists fell upon 'Aiyash and tied him. They rode into Makkah shouting to the people to follow their example with respect to 'fools'.^[1]

These are just three self-explanatory models of the Makkans' reaction towards anyone intending to migrate. The believers still managed to escape in successive groups so rapidly that within two months of the Second 'Aqabah Pledge, entire quarters of Makkah were deserted. Almost all the followers of Muhammad ﷺ had migrated to their new abode, except Abu Bakr ؓ, 'Ali ؓ, the Prophet ﷺ himself, and those helpless souls who had been detained in confinement or were unable to escape. The Prophet ﷺ, together with Abu Bakr and 'Ali, made all the necessary preparations for migration but was waiting for the order from his Lord.^[2]

Al-Bukhari reported on the authority of 'Aishah ؓ that Allâh's Messenger ﷺ said the Muslims:

"In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains."

So some people emigrated to Madinah, and most of those people who previously emigrated to the land of Ethiopia returned to Madinah. Abu Bakr ؓ also prepared to leave for Madinah but Allâh's Messenger ﷺ said to him:

"Wait for a while, because I hope that I will be allowed to emigrate also."

[1] *Ibn Hisham* 1/474-476, *Sahih Al-Bukhari* 1/558. Hisham and 'Aiyash ؓ were held by the disbelievers until Allâh's Messenger ﷺ migrated and one day said, "Who will retain 'Aiyash and Hisham for me?" Al-Walid bin Al-Walid ؓ said that he would. So he secretly set out for Makkah. He found a woman who delivered food to the captives. He followed her until he discovered where they were being kept. They were shackled in roofless building. So, at night he climbed the wall, severed their fetters and carried them on his camel until he arrived at Madinah. See *Ibn Hisham* 474-476. 'Umar ؓ arrived in Madinah among twenty of the Companions. See *Al-Bukhari* 1/558.

[2] *Zadul-Ma'ad* 2/52.

Abu Bakr ﷺ asked, "Do you hope that...?"

He replied in yes. So Abu Bakr ﷺ did not emigrate for the sake of Allāh's Messenger ﷺ in order to accompany him. He fed two she-camels for four months from leaves he had from a Samur tree that had fallen.^[1]

[1] *Sahih Al-Bukhari* no. 3905.

In An-Nadwah (Council) House

The Parliament of Quraish

The polytheists were paralyzed by the carefully planned and speedy movement of Muhammad's followers towards their new abode in Madinah. They were caught in unprecedented anxiety and they were deeply worried over their whole pagan and economic entity. They already experienced Muhammad ﷺ as an influential leader; and his followers as determined, decent and always ready to sacrifice all they had for the sake of Allâh's Messenger ﷺ. Al-Aws and Al-Khzraj tribes, the would-be-hosts of the Makkan Muslims, were also known in Arabia for their might and power in war, and judicious and sensible approach in peace. They were also against enmity and prejudice for they themselves had had bitter days of inter-tribal warfare. Madinah, the prospective headquarters of the ever-growing Islamic Call, itself enjoyed the most serious strategic position. It commanded the commercial routes leading to Makkah whose people used to deal in about a quarter of a million gold dinar-worth commodities every year. Security of the caravan routes was crucial for the continuity of prosperous economic life. All those factors borne in mind, the polytheists felt they were in the grip of a serious threat. They, therefore, began to seek the most effective method that could avert this imminent danger. They convened a meeting on Thursday morning, 26th Safar, the year fourteen of Prophethood (12th September 622 C.E.),^[1] i.e., two and a half months after the Great 'Aqabah Pledge.^[2] On that day, 'the Parliament of Makkah' held the most serious meeting ever, with one item on the agenda: How to take effective measures with a view to stopping that tidal wave. Delegates representing all the Quraishite tribes attended the meeting, the most significant of whom were:

[1] For detail see *Rahmatul-lil-'Alamin* 1/95-102.

[2] As for it being in the middle of the day, Ibn Ishaq reported that Gabriel ﷺ informed the Prophet ﷺ about this meeting and about the permission to emigrate. Al-Bukhari also reported that 'Aishah ؓ said that the Prophet ﷺ came to Abu Bakr ؓ early in the day telling him that he had been permitted by Allâh to emigrate. This appears shortly.

1. Abu Jahl bin Hisham, from Bani Makhzum;
- 2-4. Jubair bin Mut'im, Tu'aimah bin 'Adi, and Al-Harith bin 'Amir representing Bani Naufal bin 'Abd Manaf;
- 5-7. Rabi'ah's two sons Shaibah and 'Utbah besides Abu Sufyan bin Harb from Bani 'Abd Shams bin 'Abd Manaf;
8. An-Nadr bin Al-Harith to speak for Bani 'Abdud-Dar;
- 9-11. Abul-Bukhtari bin Hisham, Zam'ah bin Al-Aswad and Hakim bin Hizam to represent Bani Asad bin 'Abdul-'Uzza;
- 12, 13. Al-Hajjaj's two sons Nabih and Munbih from Bani Sahm;
14. Umayyah bin Khalaf from Bani Jumah.

On their way to An-Nadwah House, *Iblis* (Satan) in the guise of a respected elderly man standing at the door interrupted their talk and introduced himself as a man from Najd curious enough to attend the meeting, listen to the debate and wish them success to reach a sound opinion. He was readily admitted in.

There was a lengthy debate and several proposals were put forward. Expulsion from Makkah was proposed and debated in turn but finally turned down on grounds that his sweet and heart-touching words could entice the other Arabs to attack them in their own city. Imprisonment for life was also debated but also refused for fear that his followers might increase in number, overpower them and release him by force. At this point, the arch-criminal of Makkah, Abu Jahl bin Hisham suggested that they kill him. But killing by one man would expose him and his family to the revenge of blood. The difficulty was at last solved by Abu Jahl himself, who suggested that a band of young men, one from each tribe, should strike Muhammad (ﷺ) simultaneously with their swords so that the blood would be spread over them all and therefore could not be revenged, and his people would seek a mind-based procedure for settlement. The sinful proposal was unanimously accepted, and the representatives broke up the meeting and went back home with full determination for immediate implementation.^[1]

[1] *Ibn Hisham* 1/480-482.

The Emigration of the Prophet ﷺ

When the wicked decision had been made by the criminals to kill the Prophet ﷺ, Gabriel ﷺ was sent down to Muhammad ﷺ to reveal to him the plot of the Quraish and give him his Lord's Permission to leave Makkah.

'Aishah ؓ said: "We were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, 'Here comes Allâh's Messenger ﷺ with his head covered during a time in which he never came before.' Abu Bakr said, 'May my father and mother be sacrificed for him! By Allâh! He is not coming at this hour except for something important.'" She continued:

"Allâh's Messenger ﷺ came and sought permission to enter after which he was permitted. He entered and said to Abu Bakr:

'Tell those with you to leave.'

'Only your people are here, may my father be sacrificed for you, O Messenger of Allâh!' said Abu Bakr. He ﷺ said:

'I have been given permission to emigrate.'

Abu Bakr said, 'May my father be sacrificed for you. May I accompany you, O Messenger of Allâh?' He ﷺ said yes."^[1]

After concluding the plans for the emigration Allâh's Messenger ﷺ returned to his house to await nightfall.

Monitoring the Home of Allâh's Messenger ﷺ

To make the necessary preparations for the implementation of their devilish plan, the chiefs of Makkah had chosen eleven men: Abu Jahl bin Hisham, Hakam bin Abul-'As, 'Uqbah bin Abi Mu'ait, An-Nadr bin Al-Harith, Umayyah bin Khalaf, Zam'ah bin Al-Aswad, Tu'aimah bin 'Adi, Abu Lahab, Ubai bin Khalaf, Nabih bin Al-Hajjaj and his brother Munbih bin Al-Hajjaj.^[2]

[1] *Sahih Al-Bukhari* 1/553.

[2] *Zadul-Ma'ad* 2/52.

Ibn Ishaq said: All were on the alert. As night advanced, they posted assassins around the Prophet's house.^[1] Thus they kept watch all night long, waiting to kill him the moment he left his house early in the morning, as the Prophet ﷺ used to rise early and go to Al-Masjid Al-Haram to offer prayer; peeping now and then through a hole in the door to make sure that he was still lying in his bed. Abu Jahl, the great enemy of Islam, used to walk about proudly and arrogantly mocking at Muhammad's words, saying to the people around him: "Muhammad claims that if you follow him, he will appoint you rulers over the Arabs and non-Arabs and in the Hereafter your reward will be Gardens similar to those in Jordan, otherwise, he will slaughter you, and after death you will be burnt in fire."^[2]

He was too confident of the success of his devilish plan. Allâh the All-Mighty, however, in Whose Hand lie the sovereignty of the heavens and the earth, does what He desires; He gives help and can never be overpowered. He did exactly what He later said to His Prophet ﷺ:

﴿وَإِذْ يَمْكُرُ بِكَ الظَّالِمُونَ كُفَّارُ لِيُتِنِّيْكُمْ أَوْ يَقْتُلُوكُمْ أَوْ يُخْرِجُوكُمْ وَيَسْكُنُونَ
وَيَمْكُرُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ﴾

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

The Messenger ﷺ escapes from the House

At that critical time the plans of Quraish totally failed. Despite the tight blockade they laid to the Prophet's house, the Prophet ﷺ and 'Ali ﷺ were inside the house. The Prophet ﷺ told 'Ali ﷺ to sleep in his bed and cover himself with his green garment and

[1] Ibn Hisham 1/482.

[2] Ibn Hisham 1/483.

assured him full security under Allâh's protection and told him that no harm would come to him. The Prophet ﷺ then came out of the room and cast a handful of dust at the assassins and managed to work his way through them reciting Verses of the Noble Qur'ân:

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَكَّاً وَمِنْ خَلْفِهِمْ سَكَّاً فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبَصِّرُونَ﴾

"And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." [36:9]

He proceeded direct to the house of Abu Bakr ؓ who immediately accompanied him and both set out southwards, climbed up the lofty peak of Mountain Thawr, and decided to take refuge in a cave.^[1]

The assassins who laid siege to the house were waiting for the zero hour when someone came and informed them that the Prophet ﷺ had already left. Those at the door peeked in and saw 'Ali ؓ sleeping, thinking that it was the Prophet ﷺ. In the morning when 'Ali ؓ arose they asked him where the Prophet ﷺ was, but he informed them that he had no idea.^[2] This created a stir in the whole town.

The Prophet ﷺ had thus left his house during the night on the 27th of Safar, during fourteenth year of Prophethood; corresponding to the 12th or the 13th of September 622 C.E.^[3] He went to the home of his friend and most trusted companion and supporter Abu Bakr ؓ and left with him hastily before the beginning of Fajr.

[1] *Ibn Hisham* 1/483; *Zadul-Ma'ad* 2/52.

[2] *Ibn Hisham* 1/483; *Zadul-Ma'ad* 2/52.

[3] *Rahmatul-lil-'Alamin*, 1/95. This is the case if we begin the calculation from the beginning of the year, in the month of Muharram. If we formulate our calculations from the month in which Allâh honored him with Prophethood, then this Safar would have been in the thirteenth year. What was written about his biography was perhaps either calculated this way or that. However, the method which we chose would seem to remove any differences over the year.

Knowing already that the Quraish would mobilize all of their potential to find him, he played a clever trick on them and instead of taking the road to Madinah in north side of Makkah as the polytheists would expect, he walked along a road least expected lying south of Makkah and leading to Yemen. He walked for 5 miles until he reached a rough rocky mountain called Thawr. There his shoes were worn out, some said he used to walk tiptoe in order not to leave a trail behind him. Abu Bakr ﷺ carried him up the mountain to a cave named after the mountain, Thawr.^[1]

The Events at the Cave

Abu Bakr ﷺ first entered exploring the cave to be sure that it was safe, closed all holes with pieces torn off from his clothes, cleaned it and then asked the Prophet ﷺ to step in. The Prophet ﷺ went in and immediately laid his head in Abu Bakr's lap and fell asleep. Suddenly Abu Bakr's foot was stung by a poisonous insect. It hurt so much that his tears fell on the Prophet's face. The Prophet ﷺ immediately applied his saliva on Abu Bakr's foot and the pain left immediately.^[2]

They confined themselves to this cave for three nights, Friday, Saturday and Sunday.^[3] 'Abdullah, the son of Abu Bakr ﷺ would go to see them after sunset, stay the night there, inform them of the latest situation in Makkah, and then leave in the early morning to mix with the Makkans as usual and not to draw the least attention to his secret activities. 'Amir bin Fuhairah, while in the company of other shepherds of Makkah tending his master Abu Bakr's flock, used to quietly go away unobserved every evening with a few goats to the cave and furnished its inmates with a plentiful supply of milk.^[4]

[1] *Mukhtasar Seeratir-Rasul*, p.167.

[2] This was reported by Ruzain from 'Umar bin Al-Khattab رضي الله عنه. It also mentions that the poison reappeared later in his life and was the cause of his death. See *Mishkatul-Masabih* under the chapter on the virtues of Abu Bakr ﷺ 2/556.

[3] See *Fathul-Bari* 7/336.

[4] *Sahih Al-Bukhari* 1/553. *Ibn Hisham* 1/486.

The Quraish, on the other hand, were quite bewildered and annoyed when the news of the escape of the two companions was confirmed. They brought 'Ali to Al-Ka'bah, beat him brutally and confined him there for an hour attempting desperately to make him reveal the secret of the disappearance of the two 'fugitives', but to no avail. They then went to see Asma' ؓ, Abu Bakr's daughter, but here also their attempts went in vain. While at her door Abu Jahl slapped the girl so severely that her earring broke up.^[1]

The notables of Makkah summoned an emergency meeting to determine the future course of action and explore all areas that could help arrest the two men. They decided to block all routes leading out of Makkah and imposed heavy armed guard over all potential exits. A price of 100 camels was set upon the head of each one.^[2] Horsemen, infantry and tracers of tracks searched the country. Once they even reached the mouth of the cave where the Prophet ﷺ and Abu Bakr ؓ were hiding, but Allâh prevented them from being seen. Al-Bukhari recorded Anas bin Malik ؓ narrating from Abu Bakr ؓ that he said, "I said, 'O Prophet of Allâh! If some of them lower their sight they will see us.' The Prophet ﷺ replied:

«اَسْكُنْتُ يَا اَبَا بَكْرٍ، اُشْتَانِ اللَّهَ تَائِشُهُمَا»

"Silence Abu Bakr! What do you think of those two with whom the Third is Allâh."^[3]

It was really a Divine miracle, the pursuers were only a few steps from the cave.

[1] *Ibn Hisham* 1/487.

[2] *Sahih Al-Bukhari* 1/554.

[3] *Sahih Al-Bukhari* 1/516, 558. Abu Bakr ؓ was not afraid for himself, but as is reported, he was worried about Allâh's Messenger ﷺ saying, "If they kill me, then I am only one man. But if they kill you, they will have destroyed the whole nation." So, it was then that Allâh's Messenger ﷺ said, "Do not grieve, for Allâh is indeed with us." See *Mukhtasar Seeratir-Rasul*, by Sheikh 'Abdullah An-Najdi, p.168.

On the Road to Madinah

For three days Muhammad ﷺ and Abu Bakr ؓ lived in the cave and the Quraish continued their frantic efforts to get hold of them.

A person called 'Abdullah bin Uraiqit, who had as yet not embraced Islam, but was trusted by Abu Bakr ؓ, and had been hired by him as a guide, reached the cave after three nights according to a plan bringing with him Abu Bakr's two camels. His report satisfied the noble 'fugitives' that the search had been slowed up. The opportunity to depart had arrived. Here Abu Bakr ؓ offered the Prophet ﷺ the swift animal to ride on. The latter agreed provided that he would pay its price. They took with them the food provisions that Asma' ؓ, daughter of Abu Bakr ؓ, brought and tied in a bundle of her waistband, after tearing it into two parts, hence the title attached to her: "Asma' of the two waistbands."^[1]

The Prophet ﷺ, Abu Bakr ؓ and 'Amir bin Fuhairah departed, and their guide 'Abdullah bin Uraiqit led them through the seldom used ways along the coastal route. That was in Rabi'ul-Awwal, 1st year A.H., i.e., September 16, 622 C.E. The little caravan travelled through many villages on their way to Quba'.^[2] In this context, it is relevant to introduce some interesting incidents that their very tiring journey featured:

1. Al-Bukhari reported that Abu Bakr As-Siddiq ؓ said, "We travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So, we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet ﷺ to sleep on (for a while). I then said, 'Sleep, O Allâh's Messenger, and I will guard you.' So, he slept and I went

[1] *Sahih Al-Bukhari* 1/533, and *Ibn Hisham* 1/486.

[2] The details for the route of the journey were reported by Ibn Ishaq. See *Ibn Hisham* 1/491/492.

out to guard him. Suddenly, I saw a shepherd coming with his sheep to that rock with the same intention we had had. When he came to it, I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Madinah or Makkah.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk them for us?' He said, 'Yes.' He caught hold of an ewe and I asked him to clean its teat from dust, hair and dirt. (The subnarrator said that he saw Al-Bara' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet ﷺ to drink and perform the ablution from. I went to the Prophet ﷺ hating to wake him up, but when I reached there, the Prophet ﷺ had already woken up, so I poured water over the middle part of the milk container, till the milk was cold. Then I said, 'Drink, O Allâh's Messenger!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So, we departed after midday."^[1]

2. Whoever asked Abu Bakr ؓ about the identity of his honorable companion, he would reply that he was a man who guided him on his way. The questioner would think that Muhammad ﷺ was a guide, in terms of roads, whereas Abu Bakr ؓ used to mean guide to the way of righteousness.^[2]

3. They were followed by Suraqah bin Malik. Suraqah said: "While I was sitting in one of the gatherings of my tribe Banu Mudlij, a man from them came to us and stood up while we were sitting, and said, 'O Suraqah! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his Companions.'" Suraqah added, "I too realized that it must have been them. But I said, 'No, it is not them, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and

[1] *Sahih Al-Bukhari* 1/510.

[2] *Sahih Al-Bukhari* 1/556.

ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop. When I approached them, my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'an by Allâh's Messenger ﷺ who did not look hither and thither while Abu Bakr ؓ was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been stopped from harming them, it came to my mind that the cause of Allâh's Messenger ﷺ (i.e., Islam) will become victorious. So I said to him, 'Your people have announced a reward equal to the blood money for your head.' Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey-food and goods but they refused to take anything and did not ask for anything, but the Prophet ﷺ said, 'Do not tell others about us.' Then I requested him to write for me a statement of security and peace. He ordered 'Amir bin Fuhairah who wrote it for me on a piece of skin, and then Allâh's Messenger ﷺ proceeded on his way."^[1]

In a version by Abu Bakr ؓ, he said: We emigrated while the Makkans were in pursuit of us. None caught up with us except Suraqah bin Malik bin Ju'sham on a horse. I said: "O Messenger of Allâh, this one has caught up with us." The Prophet ﷺ replied:

[1] Sahih Al-Bukhari 1/516, 1/554. Zadul-Ma'ad 2/53.

﴿لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا﴾

"Don't grieve, verily, Allâh is with us." [9:40]

4. The party continued its journey until it reached two isolated tents belonging to a woman called Umm Ma'bad Al-Khuza'iyah. She was a gracious lady who sat at her tent-door with a mat spread out for any chance traveller that might pass by the way. Fatigued and thirsty, the Prophet ﷺ and his companions wanted to refresh themselves with food and some milk. The lady told them that the herd was out in the pasture and the goat standing nearby was almost dry.

It was a rainless year. The Prophet ﷺ touched its udders, reciting over them the Name of Allâh, supplicated, and to their great joy, there flowed plenty of milk out of them. The Prophet ﷺ first offered that to the lady of the house, and he shared what was left with the members of the party. Before he left, he milked the goat, filled the container and gave it to Umm Ma'bad. Later on, her husband arrived with slender goats hardly having any milk in their udders. He was astonished to see milk in the house. His wife told him that a blessed man passed by the way, and then she gave details about his physical appearance and manner of talk. Here Abu Ma'bad realized on the spot that the man was the one whom the Quraish were searching for and asked her to give a full description of him. She gave a wonderful account of his physique and manners, to which we will go in detail later in the process of talking about his attributes and merits.

Abu Ma'bad, after listening to his wife's account, expressed a sincere wish to accompany the Prophet ﷺ whenever that was possible, and composed his admiration in verses of poetry that echoed all over Makkah to such an extent that the people therein thought it was a jinn repeating words in their ears.

Asma' ؓ, daughter of Abu Bakr ؓ, on hearing those lines, got to know that the two companions were heading for Madinah.^[1] The

[1] *Zadul-Ma'ad* 2/54. This story was recorded by Al-Hakim who rendered it authentic as did Adh-Dhahabi 3/9, 10 and Al-Baghawi reported it in *Sharhus-Sunnah* 13/264.

short poem opened with thanksgiving to Allâh having given them (the Ma'bads) the chance to host the Prophet ﷺ for a while. It then gave an account of the delight that would settle in the heart of the Prophet's companion whosoever he was; it closed with an invitation to all mankind to come and see by themselves Umm Ma'bad, her goat and the container of milk that would all testify to the truthfulness of the Prophet ﷺ.

5. On his way to Madinah, the Prophet ﷺ met Buraidah bin Al-Husaib Al-Aslami and about eighty others. He and those with him accepted Islam. The Prophet ﷺ prayed the Night prayer and they prayed behind him. Buraidah ﷺ remained in the land of his people until the Prophet ﷺ arrived after the battle of Uhud.

'Abdullah bin Buraidah ﷺ reported that the Prophet ﷺ used to be optimistic without counting on omens, so when Buraidah ﷺ and about seventy people of his tribe Sahm, met up with him while riding, he asked him, "From which people are you?" He replied, "From Aslam." So he said to Abu Bakr ﷺ, "Then we are safe." Then he asked him, "From which branch?" He replied, "From Banu Sahm." So he said to Abu Bakr ﷺ, "Your victory has come."^[1]

6. Allâh's Messenger ﷺ passed by Abu Aws Tamim bin Hajar or Abu Tamim Aws bin Hajar Al-Aslami at Quhdawat between Al-Juhafah and Harsha in Al-'Arj. He was dragging some of their provisions behind the camel that was slowing them down. So, Aws began to carry the goods with his camel and he sent a boy named Mas'ud to help them. He accompanied them to be sure that the route was safe until they entered Madinah. Then Allâh's Messenger ﷺ returned Mas'ud to his master and told him to tell Aws to rein his camel as that of a horse and he did so. When the pagans came on the Day of Uhud, Aws sent Mas'ud bin Hunaidah from Al-'Arj to Allâh's Messenger ﷺ to inform him about their movements. This was mentioned by Makula according to At-Tabari. He accepted Islam after Allâh's Messenger ﷺ arrived at

[1] *Usdul-Ghabah* 1/209.

Madinah while he remained in Al-'Arj.^[1]

7. It was during this time that they met Az-Zubair ﷺ at the head of a caravan of Muslims returning from Syria. Az-Zubair ﷺ presented to them two white garments which they thankfully accepted.^[2]

Quba'

On Monday, 8th Rabi'ul-Awwal, the fourteenth year of Prophethood, i.e., September 23rd. 622, Allâh's Messenger ﷺ arrived at Quba'.^[3]

'Urwah bin Az-Zubair ﷺ said: "When the Muslims of Madinah heard the news of the departure of Allâh's Messenger ﷺ from Makkah, they started going to Harrah every morning. They would wait for him until the heat of the noon forced them to return. One day after waiting for a long time, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something. He saw Allâh's Messenger ﷺ and his companions dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his lungs, 'O you Arabs! Here is your great man that you have been waiting for.' So the Muslims rushed to their arms and received Allâh's Messenger ﷺ at the summit of Harrah."^[4]

Ibn Al-Qaiyim said: "The shouts of *Allâhu Akbar* (Allâh is the Most Great) resounded among Banu 'Amr bin 'Auf and the Muslims from their joy at his arrival, and they went out to meet him. So

[1] *Usdul-Ghabah* 1/273 and *Ibn Hisham* 1/491.

[2] *Sahih Al-Bukhari* 1/554.

[3] *Rahmatul-lil-'Alamin* 1/102. It was on that day that he reached fifty-three years of age, and thirteen years of Prophethood, according to those who say that he was honored with Prophethood on the 9th of Rabi'ul-Awwal in the year 41 after the year of the Elephant. As for those who say that his Prophethood began during Ramadan in the year 41 after the year of the Elephant, then accordingly, on that day it would equal 12 years, five months, and 18 to 22 days of Prophethood.

[4] *Sahih Al-Bukhari* 1/555.

they and their animals came out to pay him the respects due to Prophethood. He was surrounded by them all around and tranquility enveloped him while Allâh revealed to him:

﴿إِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ﴾

"...then verily, Allâh is his *Maula* (Lord, Master or Protector), and Gabriel, and the righteous among the believers, – and furthermore, the angels – are his helpers." [66:4]^[1]

'Urwah bin Az-Zubair ﷺ said: "The Prophet ﷺ turned with them to the right and went to the quarters of Banu 'Amr bin 'Awf, and this was a Monday during the month of Rabi'ul-Awwal. Abu Bakr stood receiving the people while Allâh's Messenger ﷺ sat and was silent. Some of the Ansar who came and had not yet seen Allâh's Messenger ﷺ, began greeting Abu Bakr. But when the sunlight fell on Allâh's Messenger ﷺ, and Abu Bakr came forward to shade him with his sheet, only then did the people come to know Allâh's Messenger ﷺ."^[2]

It was really an unprecedented day in Madinah. The Jews could perceive concretely the trueness of their prophecy in the Book of Habakkuk: "God came from Teman and the Holy One from mount Faran."^[3]

Muhammad ﷺ stayed in Quba' with Kulthum bin Al-Hadim ﷺ, a hospitable chief of the tribe of 'Amr bin 'Awf. Some say he stayed with Sa'd bin Khaithamah ﷺ, but the first view is what is correct. 'Ali ﷺ stayed in Makkah for three days to return the trusts on behalf of the Prophet ﷺ, to their respective owners. After that he started his journey of emigration to catch up with him at Quba'.^[4]

Allâh's Messenger ﷺ stayed in Quba' for four days, Monday, Tuesday, Wednesday and Thursday.^[5] He built the *Masjid* in

[1] *Zadul-Ma'ad* 2/54.

[2] *Sahih Al-Bukhari* 1/555.

[3] The Bible, the Book of Habakkuk 4:4.

[4] *Zadul-Ma'ad* 2/54, *Ibn Hisham* 1/493.

[5] This is reported by Ibn Ishaq, see *Ibn Hisham* 1/494. In *Sahih Al-Bukhari* it is reported that he stayed in Quba' for twenty-four nights (1/61) or some ten odd

Quba' and prayed in it. This was the first *Masjid* founded upon piety to be built after his Prophethood began. On the fifth day, Friday, he mounted by the Order of Allâh, along with Abu Bakr رض. He sent a message to Bani An-Najjar, his maternal uncles, to come and accompany him and Abu Bakr to Madinah. He rode towards the new headquarters amidst the cordial greetings of his Madinese followers who had lined his path. He halted at a place in the valley of Banu Salim bin 'Awf and there he performed his Friday prayer with a hundred others.^[1]

Entering Madinah

Meanwhile the tribes and families of Madinah, the new name for Yathrib and a short form of 'The Messenger's *Madinah* (City)', came streaming forth, and vied with one another in inviting the noble visitor to their homes. The girls of the Madinese used to chant beautiful verses of welcome rich in all meanings of obedience and dutifulness to the new Messenger.

Though not wealthy, every *Ansar* (Helper) was wholeheartedly eager and anxious to receive the Messenger ﷺ in his house. It was indeed a triumphal procession. Around the camel of Muhammad ﷺ and his immediate followers, rode the chiefs of the city in their best garments and in glittering armor, everyone saying: "Alight here, O Messenger of Allâh, and stay with us." Muhammad ﷺ used to answer everyone courteously and kindly:

"Leave it (camel) on its way, for it is commanded (by Allâh)."

The camel moved onward with loosed rein, reached the site of the Prophetic Mosque and knelt down. He did not dismount until it rose up again, went on forward, turned back and then returned to kneel down in the very former spot. Here, he alighted in an area

nights (1/555) or fourteen nights (1/560). This last report is the one chosen by Ibn Al-Qayim. He himself has clearly stated that he arrived at Quba' on Monday and departed from it on Friday (*Zadul-Ma'ad* 2/54, 55) which would not be ten days unless it referred to two different weeks in which case it would be no more than twelve days.

[1] *Sahih Al-Bukhari* 1/555 and 560, *Zadul-Ma'ad* 2/55 and *Ibn Hisham* 1/494.

inhabited by Banu An-Najjar, a tribe related to the Prophet ﷺ from the maternal side.

In fact, it was his wish to honor his maternal uncles and live among them. The fortunate host, Abu Ayyub Al-Ansari ﷺ, stepped forward to his mount, so he brought him into his home and As'ad bin Zurarah ﷺ took the reigns of the mount while he ﷺ was still on it.^[1]

In the narration of Anas ﷺ that Al-Bukhari recorded, the Prophet ﷺ said:

"Which is the nearest of our houses of our kith and kin?"

Abu Ayyub ﷺ said, "Mine, O Allâh's Messenger! This is my house and this is my gate." The Prophet ﷺ said:

"Go and prepare a place for our midday rest."

Abu Ayyub ﷺ said, "Get up (both of you) with Allâh's blessings."^[2]

A few days later, there arrived the Prophet's spouse Sawdah ﷺ, his two daughters Fatimah and Umm Kulthum ﷺ, Usamah bin Zaid, Umm Aimah, 'Abdullah – son of Abu Bakr with Abu Bakr's house-hold including 'Aishah ﷺ. Zainab ﷺ was not able to emigrate and stayed with her husband Abul-'As till Badr Battle.^[3]

'Aishah ﷺ said: "When Allâh's Messenger ﷺ arrived in Madinah, both Abu Bakr and Bilal fell ill. I went to both of them and said, 'O my father, how do you feel? O Bilal, how do you feel?' Whenever Abu Bakr's fever got worse, he would say, 'Everybody is staying alive among his people yet death is nearer to him than his shoelaces.' And whenever fever deserted Bilal, he would say aloud, 'Would that I could stay overnight in a valley, wherein I would be surrounded by *Idhkhîr* and *Jalîl* (two good-smelling grasses); would that I could drink one day the water of Majannah; and would that Shamah and Tafil (two mountains at Makkah) would

[1] *Ibn Hisham* 1/494-496, and *Zadul-Ma'ad* 2/55.

[2] *Sahih Al-Bukhari* 1/556.

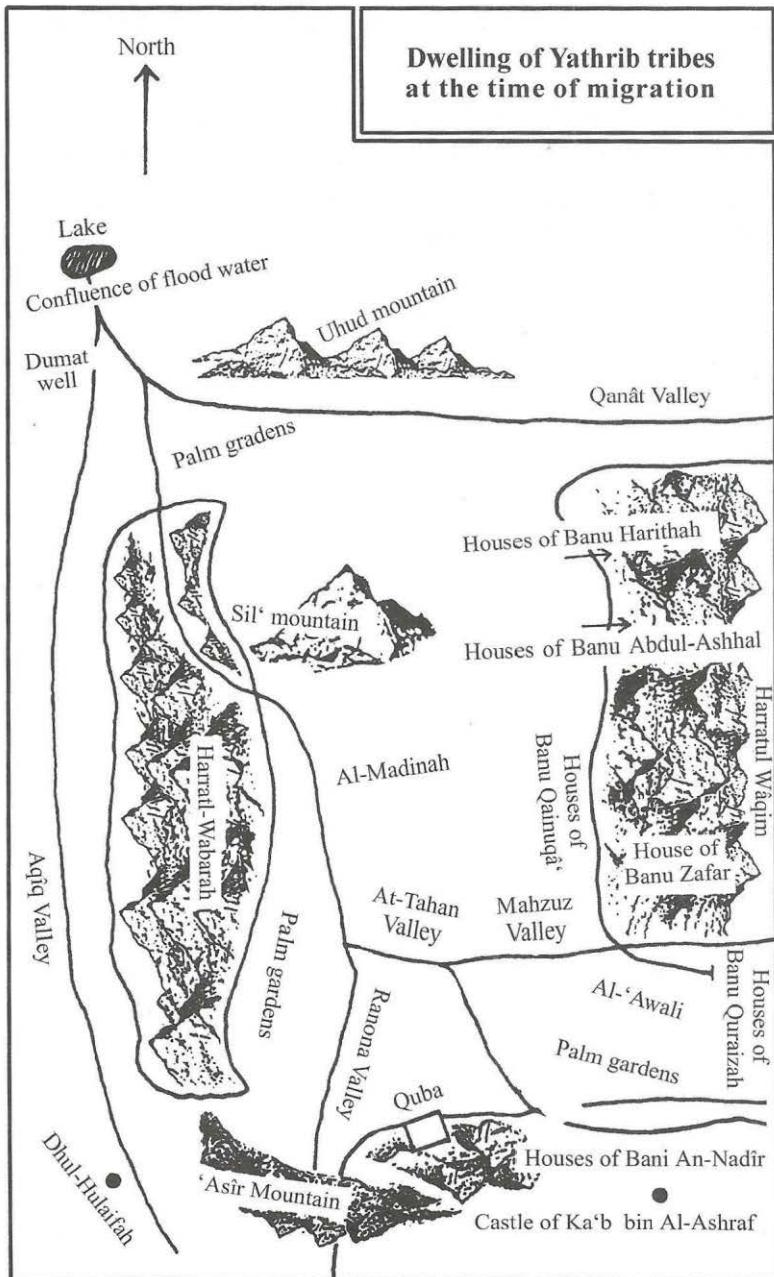
[3] *Zadul-Ma'ad* 2/55.

appear to me.' Then I went to Allâh's Messenger ﷺ and told him about that. He said:

'O Allâh, make it healthy, and bless its *Sa'* and *Mudd* (i.e., two measurements) and take away its fever to Al-Juhfah.'^[1]

Here ends this phase of his life, completing the phase of the Islamic call, that is, the Makkan phase.

[1] *Sahih Al-Bukhari* 1/588.



Life in Madinah

The Madinese phase could be divided into three stages:

The first stage was characterized by too much trouble and conflict, and too many obstacles from within, coupled by a hostile wave from outside without aiming at total extermination of the rising Faith. It ended with Al-Hudaibiyah Peace Treaty in Dhul-Qa'dah 6 A.H.

The second stage featured a truce with the pagan leadership and ended in the conquest of Makkah in Ramadan 8 A.H. It also witnessed the Prophet ﷺ inviting kings beyond Arabia to enter the fold of Islam.

In the third stage, people came to embrace Islam in hosts. Tribes and other folks arrived in Madinah to pay homage to the Prophet ﷺ. It ended at the death of the Prophet ﷺ in Rabi'ul-Awwal 11 A.H.

The First Stage

The Status Quo in Madinah at the Time of Emigration

Emigration to Madinah could never be attributable to attempts to escape from jeers and oppression only, but it also constituted a sort of cooperation with the aim of erecting the pillars of a new society in a secure place. Hence it was incumbent upon every capable Muslim to contribute for building this new homeland, immunizing it and supporting it. As a leader and spiritual guide, there was no doubt the Noble Messenger ﷺ, in whose hands exclusively all affairs would be resolved.

In Madinah, the Prophet ﷺ had to deal with three distinctively different categories of people with different respective problems:

1. His Companions, the noble and Allâh-fearing elite.
 2. The Madinese tribes who were polytheists that did not yet believe.
 3. The Jews.
1. As for his Companions, the conditions of life in Madinah were totally different from those they experienced in Makkah. There, in Makkah, they used to strive for one corporate target, but physically, they were scattered, overpowered and abandoned. They were helpless in terms of pursuing their new course of orientation. Their means, socially and materially, fell short of establishing a new Muslim community. In parallel lines, the Makkan Chapters of the Noble Qur'ân were confined to describing the Islamic principles, establishing legislations pertaining to the believers individually and enjoining good and piety and forbidding evils and vices.

In Madinah, things were otherwise; here all the affairs of their life rested in their hands. Now, they were at ease and could quite confidently handle the challenges of civilization, construction, means of living, economics, politics, government administration,

war and peace, classification of the questions of the allowed and prohibited, worship, ethics and all the relevant issues. Briefly, they were in Madinah at full liberty to erect the pillars of a new Muslim community not only totally different from that pre-Islamic code of life, but also distinctive in its features in the world as a whole. It was a society that could stand for the Islamic Call for whose sake the Muslims had been put to unspeakable tortures for 10 years. No doubt, the construction of a society that runs in line with this type of ethics cannot be accomplished overnight, within a month or a year. It requires a long time to build during which legislation and legalization will run gradually in a complementary process with mind cultivation, training and education. Allâh the All-Knowing of course undertook legislation, and His Prophet Muhammad ﷺ the explanation, implementation and reformation:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمَمِنَ رَسُولًا مِّنْهُمْ يَسْلُو عَلَيْهِمْ مَا يَنْهَا وَيُزَكِّيهِمْ وَيُعَلِّمُهُمْ
الْكِتَابَ وَالْحِكْمَةَ﴾

"He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islamic laws and Islamic Jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship, etc. of the Prophet Muhammad ﷺ)." [62:2]

The Prophet's Companions rushed enthusiastically to assimilate these Qur'ânic rules and fill their hearts joyfully with them:

﴿وَإِذَا قُرِئَتْ عَلَيْهِمْ إِيمَانُهُمْ زَادَهُمْ إِيمَانًا﴾

"And when His Verses (this Qur'ân) are recited unto them, they (i.e., the Verses) increase their Faith." [8:2]

With respect to the Muslims, this task constituted the greatest challenge for Allâh's Messenger ﷺ. In fact, this very purpose lay at the heart of the Islamic Call and the mission of Muhammad ﷺ; it was never an incidental issue though there were the matters

that required urgent addressing.

The Muslims in Madinah consisted virtually of two parties: The first one already settled down in their abode, land and wealth, fully at ease, but seeds of conflict amongst them were deeply seated and chronic enmity continually evoked; they were *Al-Ansar* (the Helpers). The second party were *Al-Muhajirun* (the Emigrants), homeless, jobless and penniless. Their number was not small, on the contrary, it was increasing day by day after the Prophet ﷺ had given them the green light to leave for Madinah whose economic structure, originally not that prosperous one, began to show signs of imbalance aggravated by the economic boycott that the anti-Islamic groups imposed and consequently imports diminished and living conditions worsened.

2. The purely Madinese polytheists constituted the second sector with whom the Prophet ﷺ had to deal. Those people had no control at all over the Muslims. Some of them had no ill will against the Muslims, but were rather doubtful of their ancestors' religious practices, and developed some inclination towards Islam and before long they embraced the new faith and were truly devoted to Allâh. However, some others developed evil intentions against the Prophet ﷺ and his followers but were too cowardly to resist them publicly; they were rather, under those Islamically favorable conditions, obliged to falsely show sociability and friendliness. 'Abdullah bin Ubai, who had almost been given presidency over Al-Khzraj and Al-Aws tribes in the wake of Bu'ath War between the two tribes, became the head of that group of hypocrites. The Prophet's arrival and the vigorous rise of the new spirit of Islam deserted that program and dropped the idea. He, seeing another one, Muhammad ﷺ, coming to deprive him and his agents of the proposed superior position, could not be pleased, and for obvious reasons he showed desire for Islam but with horrible disbelief deeply-rooted in his heart. He also used to exploit some events and weak-hearted new converts to use them in his nasty schemes against the true believers.

3. The Jews, who had migrated to Al-Hijaz from Syria following the

Byzantine and Assyrian persecution campaigns, were the third category existing on the demographic scene in Madinah. In their new residing place, they assumed the Arabian stamp in dress, language and manner of life and there were also instances of intermarriage with the local Arabs, however they retained their ethnic particularism and remained separated from mixing with the immediate environment. They even used to pride in their Jewish-Israeli origin, and look down upon the Arabs around mentioning them as illiterate, meaning brutal, naïve and backward. They desired the wealth of their neighbors to be made lawful to them so that they could consume it in the way they liked.

﴿فَأَلَوْا لِيَسْ عَيْنَا فِي الْأُمَمِنَ سَكِيلٌ﴾

"...because they say: 'There is no blame on us to betray and take the properties of the illiterates (Arabs).' " [3:75]

Religiously, they showed no zeal; their most obvious religious commodity was fortunetelling, witchcraft and the secret arts (blowing on knots), for which they used to attach to themselves advantages of science and spiritual superiority.

They excelled at the arts of earning money and trading. They in fact monopolized trading in cereals, dates, wine, clothes, export and import. For the services they offered to the Arabs, the latter paid heavily. Usury was a common practice amongst them, lending the Arab notables great sums to be wasted on poets who used to write poems in their honor, and in prideful occasions, and in return seizing their fertile land given as surety.

They were very good at corrupting and scheming. They used to sow seeds of enmity between adjacent tribes and persuade each one to devise plots against the other with the natural outcome of continual exhaustive bloody fighting. Whenever they felt that fire of hatred was about to subside, they would increase it by adopting new means so that they could always have the upper hand, and at the same time gain heavy interest rates on loans spent on inter-tribal warfare.

Three famous tribes of Jews constituted the demographic presence in Yathrib (now Madinah): Banu Qainuqa', allies of Al-Khazraj tribe, Banu An-Nadeer and Banu Quraizah who allied Al-Aws and inhabited the suburbs of Madinah.

Naturally they held the new changes with disgust and were terribly hateful to them, simply because Allâh's Messenger ﷺ was of a different race, and this point was in itself too repulsive for them to reconcile with. Second, Islam came to bring about a spirit of relationship, to terminate the state of enmity and hatred, and to establish a social regime based on condemnation of the prohibited and promotion of the allowed. Adherence to these principles of life implied paving the way for an Arab unity that could work to the prejudice of the Jews and their interests at both the social and economic levels; the Arab tribes would then try to restore their wealth and land misappropriated by the Jews through usurious practices.

The Jews of course deeply considered all these things ever since they had known that the Islamic Call would try to settle in Yathrib, and it was no surprise to discover that they had the most enmity and hatred with Islam and the Messenger ﷺ even though they did not have the courage to uncover their feelings in the beginning.

The following incident could attest clearly to that horrible hostility that the Jews had towards the new political and religious changes that came to stamp the life of Madinah. Ibn Ishaq, on the authority of the Mother of believers Safiyah ؓ narrated: Safiyah, daughter of Huyai bin Akhtab said: I was the closest child to my father and my uncle Abu Yasir's heart. Whenever they saw me with a child of theirs, they should pamper me so tenderly to the exclusion of anyone else. However, with the arrival of Allâh's Messenger ﷺ and his setting in Quba' with Bani 'Amr bin 'Awf, my father, Huyai bin Akhtab and my uncle Abu Yasir bin Akhtab went to see him and did not return until sunset when they came back walking lazily and fully depressed. I, as usually, hurried to meet them smiling, but they would not turn to me for the grief

A New Society being built

We have already mentioned that Allâh's Messenger ﷺ arrived in Madinah on Friday, 12th Rabi'ul-Awwal, 1 A.H., i.e., September 27th, 622 C.E. and took the lower floor of Abu Ayyub's house as a temporary residence.

Building the Prophetic Mosque

The first task to which the Prophet ﷺ attended on his arrival in Madinah was the construction of a Mosque, at the very site where his camel knelt down. The land, which belonged to two orphans, was purchased. The Prophet ﷺ himself contributed to building the Mosque by carrying adobe bricks and stones while reciting verses:

اللَّهُمَّ لَا عِيشَ إِلَّا عِيشُ الْآخِرَةِ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

"O Allâh! no bliss is there but that of the Hereafter, I beseech you to forgive the Emigrants and Helpers."

The location was that of the graves of the polytheists. The ground was cleared of weeds and shrubs, palm trees and rubbish, the graves of the polytheists dug up and then levelled and the trees planted around. The *Qiblah* (the direction in which the Muslims turn their faces in prayer) was constructed to face Jerusalem; two beams were also erected to hold the ceiling up. It was square in form, each side measuring approximately 100 yards, facing towards the north and having three gates on each of the remaining sides. Nearby, rooms reserved for the Prophet's household were built of stones and adobe bricks with ceilings of palm leaves.^[1] To the north of the Mosque, a place was reserved for the Muslims who had neither family nor home.

The *Adhan* (summoning the Muslims to the Mosque by the Call for prayer) was initiated at this early stage of post-migration era. The story of how that occurred, and the dream that 'Abdullah bin

[1] *Sahih Al-Bukhari* 1/71, 555, 560; *Zadul-Ma'ad* 2/56.

Zaid رض had about it, is very popular and has been narrated by At-Tirmidhi, Abu Dawud, Ahmad and Ibn Khuzaimah.^[1] The Mosque was not merely a place to perform prayers, but rather an Islamic league where the Muslim's were instructed in Islam and its doctrines. It served as an assembly place where the conflicting pre-Islamic trends used to come to terms; it was the headquarters wherein all the affairs of the Muslims were administered, and consultative and executive councils held.

The Brotherhood between the Muslims

The Mosque being thus constructed, the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ next turned his attention to cementing the ties of mutual brotherhood among the Muslims of Madinah, *Al-Ansar* (the Helpers) and *Al-Muhajirun* (the Emigrants). It was indeed unique in the history of the world.

A gathering of 90 men, half of whom Emigrants and the others Helpers assembled in the house of Anas bin Malik رض where the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ gave the spirit of brotherhood his official blessing. When either of the two persons who had been paired as brothers, passed away, his property was inherited by his brother-in-faith.

This practice continued till the following Verse was revealed at the time of the battle of Badr, and the regular rule of inheritance was allowed to take its usual course:

﴿وَأُولُو الْأَذْكَارِ بَعْضُهُمْ أَوْلَى بَعْضٍ﴾

"But kindred by blood are nearer to one another regarding inheritance."^[2] [8:75]

Brotherhood-in-faith was holding subordinate every distinction of race and kindred and supporting the Islamic principle: none is superior to the other except on the basis of piety and God-fearing. The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ attached to that brotherhood a valid contract; it was not just meaningless words but rather a valid practice relating to blood and wealth rather than a passing impulse taking the form of accidental greeting.

[1] See *Bulughul-Maram* by Ibn Hajar Al-'Asqalani, p. 15.

[2] *Zadul-Ma'ad* 2/56.

The atmosphere of brotherhood created a spirit of selflessness infused deeply in the hearts of his followers, and produced very healthy results. For example, Sa'd bin Ar-Rabi' ﷺ, a Helper, said to his fellow brother 'Abdur-Rahman bin 'Awf ﷺ, "I am the richest man among the Helpers. I am glad to share half of my property with you. I have two wives, I am ready to divorce one and after the expiry of her 'Iddah (the prescribed period for a woman divorcee to stay within her house unmarried), you may marry her."

But 'Abdur-Rahman bin 'Awf ﷺ was not prepared to accept anything; neither property nor home. So he blessed his brother and said: "Kindly direct me to the market so that I may make my fortune with my own hands." And he did prosper and got married very shortly by his own struggle.^[1]

The Helpers were extremely generous to their brethren-in-faith. Abu Hurairah ﷺ reported that they once approached the Prophet ﷺ with the request that their orchards of palm trees should be distributed equally between the Muslims of Madinah and their brethren from Makkah. But the Prophet ﷺ was hesitant to put this heavy burden upon them. It was, however, decided that the Emigrants would work in the orchards along with the Helpers and the yield would be divided equally among them.^[2]

Such examples point directly to the spirit of cordiality, sacrifice and selflessness on the part of the Helpers, and also to the feeling of appreciation, gratitude and self-respect that the Emigrants held dear to their hearts. They took only what helped them make a reasonable living. In short, this policy of mutual brotherhood was so wise and timely that many obstinate problems were resolved wonderfully and reasonably.

A Charter of Islamic Alliance

Just as the Prophet ﷺ had established a code of brotherhood

[1] *Sahih Al-Bukhari* 1/553.

[2] *Sahih Al-Bukhari* 1/312.

among the believers, so too he was keen on establishing friendly relations between the Muslim and non-Muslim tribes of Arabia. He established a sort of treaty aiming at ruling out all pre-Islamic enmities and inter-tribal hostilities. He was so careful not to leave any area in the charter that would allow pre-Islamic traditions to creep in or violate the new environment he wanted to establish. Herein, we look over some of its provisions:

In the Name of Allâh, the Most Gracious, the Most Merciful.

This is a document from Muhammad, the Messenger of Allâh, concerning Emigrants and Helpers and those who followed and strove with them.

1. They are one nation to the exclusion of other people.
2. The Emigrants of Quraish shall unite together and pay blood money from among themselves, and shall ransom honorably their prisoners. Every tribe of the Helpers shall unite together, as they were at first, and every section among them will pay a ransom for releasing its relative prisoners.
3. Believers shall not leave anyone poor among them by not paying his redemption money or blood money in kind.
4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son.
5. A believer shall not kill another believer, nor shall he support a disbeliever against a believer.
6. The protection of Allâh is one (and is equally) extended to the humblest of the believers.
7. The believers are supported by each other.
8. Whosoever of the Jews follows us, shall have aid and help; they shall not be injured, nor any enemy be aided against them.
9. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allâh. Conditions must be fair and equitable to all.
10. It shall not be lawful for a believer, who holds by what is in

that caught them. I heard my uncle Abu Yasir say to Ubai and Huyai: "Is it really he (i.e., Muhammad ﷺ)?" The former said: "It is he, I swear by Allâh!" "Did you really recognize him?" they asked. He answered: "Yes, and my heart is burning with enmity towards him."^[1]

An interesting story that took place on the first day the Prophet ﷺ stepped in Madinah, could be quoted to illustrate the mental disturbance and deep anxiety that beset the Jews. 'Abdullah bin Salam, the most learned rabbi among the Jews came to see the Prophet ﷺ when he arrived, and asked him certain questions to ascertain his real Prophethood. No sooner than he heard the Prophet's answers he embraced Islam, but added that if his people knew that he became a Muslim they would advance false arguments against me. The Prophet ﷺ sent for some Jews and asked them about 'Abdullah bin Salam, they testified to his scholarly aptitude and virtuous standing. Here it was disclosed to them that he had embraced Islam and on the spot, they produced categorically opposite testimonies and described him as the most evil of all evils. In another narration 'Abdullah bin Salam ﷺ said, "O Jews! Fear Allâh. By Allâh the only One, you know that he is the Messenger of Allâh sent to people with the Truth." They replied, "You are lying." ... That was the Prophet's first experience with the Jews.^[2]

That was the internal picture within Madinah. Externally, five hundred kilometers away in Makkah, there still lay another source of detrimental threat, stern against Islam, the Quraish. For ten years, while at the mercy of the Quraish, the Muslims were subjected to all sorts of terrorism, boycott, harassment and starvation coupled by a large scale painstaking psychological war and aggressive organized propaganda. When they had emigrated to Madinah, their land, wealth and property were seized, wives detained and the socially humble in rank brutally tortured. The

[1] *Ibn Hisham* 1/518, 519.

[2] *Sahih Al-Bukhari* 1/459, 556 and 561.

Quraish also schemed and made attempts on the life of the first figure of the Call, Muhammad ﷺ. Due to their acknowledged temporal leadership and religious supremacy among the pagan Arabs, given the custodianship of the Sacred Sanctuary, the Qurāishites spared no effort in enticing the Arabs against Madinah and boycotting the Madinese socially and economically. A state of war virtually existed between the Makkan tyrants and the Muslims in their abode. It is foolish to blame the Muslims for the horrible consequences that were bound to result in the light of that long-standing hostility. The Muslims in Madinah were completely eligible then to seize the wealth of those tyrants, mete out for them exemplary punishment and bring twofold retaliation on them in order to deter them from committing any foolishness against the Muslims and their sanctities.

That was a summary of the major problems that the Prophet Muhammad ﷺ had to face, and the complicated issues he was supposed to resolve.

In full acknowledgment, we could safely say that he quite honestly shouldered the responsibilities of Messengership, and wisely discharged the liabilities of both temporal and religious leadership in Madinah. He accorded to everyone his due portion whether of mercy or punishment, with the former usually overlying the latter in the overall process of establishing Islam on firm grounds among its faithful believers.

this document and believes in Allâh and the Day of Judgment, to help a criminal nor give him refuge. Those who give him refuge and provide him help shall have the curse and anger of Allâh on the Day of Resurrection. Their indemnity is not accepted.

11. Killing a believer deliberately with no good reason entails killing the killer unless the heirs consider it otherwise.

12. Whenever you differ about a matter, it must be referred to Allâh and to Muhammad ﷺ.^[1]

The Individual Role in the Society

With this wisdom and intellect, the Prophet ﷺ erected the pillars of the new society. This phenomenon no doubt left its mark on the virtuous Muslims. He used to bring them up in the light of the Islamic education, he sanctified their souls, enjoined them to observe righteousness and praiseworthy manners and was keen on infusing into them the ethics of good relations, honor, nobility, worship and first and foremost obedience to Allâh and His Messenger ﷺ. The following are some of the virtues he used to instill in the minds of his followers:

A man asked Allâh's Messenger ﷺ which of the merits is superior in Islam. He remarked:

«تُطْعِمُ الطَّعَامَ، وَتُشْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

"That you provide food and extend greetings to one whom you know or do not know."^[2]

'Abdullah bin Salam رضي الله عنه said: "When the Prophet ﷺ arrived in Madinah, I went to see him and I immediately recognized through his features that he would never be a liar. The first things he (the Prophet ﷺ) said was:

«يَا أَيُّهَا النَّاسُ أَقْسُوا السَّلَامَ، وَأَطْعُمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ،
وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

[1] Ibn Hisham 1/502, 503.

[2] Sahih Al-Bukhari 1/6, 9.

'O you people! Extend the greeting of peace among yourselves, provide food to the needy, maintain the ties of kinship, observe prayer at night while people are asleep, then you will peacefully enter the Garden (Paradise).'"^[1]

And he said:

«لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمُنُ جَارُهُ بِوَالَّهِ»

"He will not enter Paradise, whose neighbor is not secure from his wrongful conduct."^[2]

And he said:

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ»

"The Muslim is the one from whose tongue and hands the Muslims are safe."^[3]

And he said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِآخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

"None of you believes (truly) till one likes for his brother that which he loves for himself."^[4]

He said:

«الْمُؤْمِنُونَ كَرَجْلٍ وَاحِدٍ، إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ، وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ»

"The believers in their mutual love, are like the human body where when the eye is in agony, the entire body feels the pain; when the head aches, all the body will suffer."^[5]

And he said:

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَنِيَانِ يَشْدُدُ بَعْضُهُ بَعْضًا»

[1] Narrated by At-Tirmidhi, Ibn Majah and Ad-Darimi; *Mishkatul-Masabih* 1/168.

[2] Narrated by Muslim; *Mishkatul-Masabih* 2/422.

[3] *Sahih Al-Bukhari* 1/6.

[4] *ibid* 1/6.

[5] Narrated by Muslim. *Mishkatul-Masabih* 2/422.

"The bonds of brotherhood between two Muslims are like parts of a house, one part strengthens and holds the other."^[1]

And he said:

«لَا تَبَاغِضُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَأْبُرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا
وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

"Do not have malice against a Muslim; do not be envious of other Muslims; do not go against a Muslim or abandon him. O the servants of Allâh! Be like brothers with each other. It is not violable for a Muslim to desert his brother for over three days."^[2]

And he said:

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةٍ أَخِيهِ
كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ
كُرْبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَرَّ مُسْلِمًا سَرَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

"A Muslim is the brother of a Muslim; he neither oppresses him nor does he hand him over to an oppressor. Whoever fulfills a need of his brother, Allâh will fulfill his need. Whoever brings a Muslim out of a discomfort, Allâh will bring him out of the discomforts of the Day of Resurrection. And whoever screens a Muslim, Allâh will screen him on the Day of Resurrection."^[3]

And:

«اْرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمُكُمْ مَنْ فِي السَّمَاءِ».

"Show mercy to people on earth so that Allâh will have mercy on you in heaven."^[4]

[1] *Sahih Al-Bukhari* 2/890.

[2] *Sahih Al-Bukhari* 2 /896.

[3] *Mishkatul-Masabih* 2/422. *Sahih Al-Bukhari*, *Sahih Muslim*.

[4] *Sunan Abu Dawud* 2/235, *Sunan At-Tirmidhi* 2/422.

And he said:

«لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبُعُ وَجَارُهُ جائِعٌ إِلَى جَانِيهِ».

"He is not a perfect believer, who goes to bed full and knows that his neighbor is hungry."^[1]

And:

«سِبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

"Abusing a Muslim is an act of disobedience and fighting him is disbelief."^[2]

And:

«إِمَاطَةُ الْأَذَى عَنِ الظَّرِيقِ صَدَقَةٌ، وَيَعْدُهَا شُعْبَةٌ مِنْ شُعْبِ الإِيمَانِ».

"To remove something harmful from the road, is charity, and it is a part from the parts of Faith."^[3]

He also would encourage the believers to spend in charity, reminding them of relevant virtues for which the hearts yearn:

«الصَّدَقَةُ تَطْفِئُ الْحَطَّا يَا كَمَا يُطْفِئُ الْمَاءُ النَّارَ».

"Charity erases sins just as water extinguishes fire."^[4]

And:

«أَيُّمَا مُسْلِمٍ كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعِ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَاءِ سَقَاهُ اللَّهُ مِنْ الرَّحِيقِ الْمَحْتُومِ».

"Clothing an under-clad Muslim, entitles you to a garment from the Paradise; feeding a hungry Muslim will make you eligible (by Allâh's Will) for the fruit of the Paradise; and if you provide water to a thirsty Muslim, Allâh will provide you with a drink from 'the Sealed Nectar'.^[5]

[1] Mishkatul-Masabih 2/424.

[2] Sahih Al-Bukhari 2/893.

[3] Mishkatul-Masabih 1/12.

[4] ibid 1/14.

[5] Mishkatul-Masabih 1/169.

And he said:

«اتَّقُوا النَّارَ وَلَا يُشَقِّ تَمْرَةٌ، فَإِنْ لَمْ تَجْدُ فِي كَلِمَةٍ طَيِّبَةً».

"Try to avert Fire even by half a date (in charity) if not by tendering a good word."^[1]

The Prophet ﷺ also promoted that habit of not asking others for help unless one is totally helpless. He used to talk to his Companions a lot about the merits, virtues and Divine reward implied in observing the prescribed worships and rituals. He would always bring forth supporting proofs in order to link them physically and spiritually to the Revelation sent to him, hence he would describe them of their duties and responsibilities in terms of the consequences of the Call of Islam, and at the same time emphasize the importance of comprehension and consideration.

That was his practice of maximizing their morale and instilling in them the noble values and ideals so that they could become models of virtue to be copied by subsequent generations.

'Abdullah bin Mas'ud ﷺ once said: "If you are willing to follow a good example, then you have an option in the tradition of the deceased, because the living are likely to fall as easy prey to oppression (so they might hesitate in Faith). Follow the steps of Muhammad's Companions. They were the best in this nation, the most pious, the most learned and the least compromising. Allâh chose them to accompany the Prophet ﷺ and establish His religion. Therefore, become familiar with their virtues, follow their righteous way and adhere as much as you can to their manners and assimilate their biography, for indeed they followed unwavering guidance."^[2]

There is then the great Messenger of Allâh ﷺ whose moral visible attributes, aspects of perfection, talents, virtues, noble manners and praiseworthy deeds, entitle him to occupy the innermost cells of our hearts, and become the dearest target that the self yearns

[1] *Sahih Al-Bukhari* 2/190.

[2] Reported by Ruzain, *Mishkatul-Masabih* 1/32.

for.

Those were the attributes and qualities on whose basis the Prophet ﷺ wanted to build a new society, the most wonderful and the most honorable society ever known in history. On these grounds, he strove to resolve the longstanding problems, and later gave mankind the chance to breathe a sigh of relief after a long exhausting journey in dark and gloomy avenues. Such lofty morale lay at the very basis of creating a new society with integrated components immune to all fluctuations of time, and powerful enough to change the whole course of humanity.

A Treaty with the Jews

Soon after emigrating to Madinah and making sure that the pillars of the new Islamic community were well established on strong bases of administrative, political and ideological unity, the Prophet ﷺ started to establish regular and clearly-defined relations with non-Muslims. All of these efforts were exerted solely to provide peace, security, and prosperity to all mankind at large, and to bring about a spirit of understanding and harmony within his region, in particular.

Geographically, the closest people to Madinah were the Jews. While harboring evil intentions, and nursing a bitter feeling of resentment, they showed neither the least resistance nor the slightest hostility. The Prophet ﷺ decided to conclude a treaty with them with clauses that provided full freedom in faith and wealth. He had no intention whatsoever of following severe policies involving expulsion, seizure of wealth and land or hostility.

The treaty came within the context of another of a larger framework relating to inter-Muslim relationships.

The most important provisions of the treaty are the following:

1. The Jews of Bani 'Awf are one community with the believers. The Jews will profess their religion and the Muslims theirs.
2. The Jews shall be responsible for their expenditure, and the Muslims for theirs.
3. If attacked by a third party, each shall come to the help of the other.
4. Each party shall hold counsel with the other. Mutual relation shall be founded on righteousness; sin is totally excluded.
5. Neither shall commit sins to the prejudice of the other.
6. The wronged party shall be aided.
7. The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.

8. Madinah shall remain sacred and inviolable for all that join this treaty.
9. Should any disagreement arise between the signatories to this treaty, then Allâh the All-High and His Messenger shall settle the dispute.
10. The signatories to this treaty shall boycott the Quraish commercially; they shall also abstain from extending any support to them.
11. Each shall contribute to defending Madinah, in case of a foreign attack, in its respective area.
12. This treaty shall not hinder either party from seeking lawful revenge.^[1]

Madinah and its suburbs, after the endorsement of this treaty, turned into a coalition state, with Madinah proper as capital and Muhammad ﷺ as 'president'; authority lay mainly in the hand of the Muslims, and consequently it was a real capital of Islam. To expand the zone of peace and security the Prophet ﷺ started to enter into similar treaties with other tribes living around 'his state'.

[1] *Ibn Hisham* 1/503, 504.

The Bloody Struggle

The Attempts of the Quraish to provoke the Muslims and their contact with 'Abdullah bin Ubai

The Quraish, offended at the escape of the Prophet ﷺ along with his devoted Companions, and jealous of his growing power in Madinah, kept a strict watch over the Muslims left behind and victimized them in every possible way. They also established secret contacts with 'Abdullah bin Ubai Ibn Salul, chief of Madinese polytheists, and president designate of the tribes 'Aws and Khazraj before the Prophet's emigration. They sent him a strongly-worded ultimatum ordering him to fight or expel the Prophet ﷺ, otherwise they would launch a widespread military campaign that would kill his people and arrest his women.^[1]

His pride wounded and kingship no longer his, 'Abdullah bin Ubai Ibn Salul responded positively to his Quraishite co-polytheists. 'Abdur-Rahman bin Ka'b said, "When this reached 'Abdullah bin Ubai and those who were worshippers of idols with him, they gathered together to fight with Allâh's Messenger ﷺ.

When the Prophet ﷺ heard about it, he visited them and said:

'The threat of the Quraish to you has expired. They cannot conceive a plot against you more than you intend to harm yourselves. Are you willing to fight with your sons and brethren?'

When they heard this from the Prophet ﷺ they all left.^[2]

Their chief, however, seemingly complied, but at heart, he remained a wicked unpredictable conspirator along with Quraish and the envious Jews.

[1] Narrated by Abu Dawud 2/154.

[2] Narrated by Abu Dawud 2/154.

Small fights and provocations started to pave the way for a major confrontation between the Muslims and polytheists.^[1]

Publicizing the Intent for Enmity in the Sacred Mosque

Sa'd bin Mu'adh ﷺ, an outstanding Helper, announced his intention to observe 'Umrah (lesser pilgrimage) and headed for Makkah. He went to Umaiyah bin Khalaf, and said, "Tell me of a time when it is empty so that I may be able to perform Tawaf around the Ka'bah." So Umaiyah went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa'd." Abu Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion, and support them. By Allâh, if you were not in the company of Abu Safwan, you would not have gone to your family safe and sound."

Sa'd ﷺ, raising his voice, said to him, "By Allâh! If you should stop me from doing this, I would certainly stop you from something that is more valuable to you, that is your passageway through Madinah."^[2]

Provocative actions continued and Quraish sent the Muslims a note threatening to put them to death in their own homeland. Those were not mere words, for the Prophet ﷺ received information from reliable sources attesting to real intrigues and plots being hatched by the enemies of Islam. Precautionary measures were taken and a state of alertness was called for, including the positioning of security guards around the house of the Prophet ﷺ and strategic points. Muslim recorded that 'Aishah ﷺ said that Allâh's Messenger ﷺ lay down on bed during one night on his arrival in Madinah and said: "Were there a pious person from amongst my Companions who should keep a watch for me during the night?"

[1] Sahih Al-Bukhari 2/655, 656, 916 and 964.

[2] Sahih Al-Bukhari 2/563.

She said: "We were in this state when we heard the clanging noise of arms. He (the Prophet ﷺ) said: 'Who is it?' He said: 'This is Sa'd bin Abi Waqqas.' Allâh's Messenger ﷺ said to him: 'What brings you here?' Thereupon he said: 'I feared (lest any harm should come to) Allâh's Messenger so I came to serve as your guard.' Allâh's Messenger ﷺ invoked blessings upon him and then he slept."^[1]

This state of close vigilance continued ceaselessly until the Words of Allâh were revealed saying:

﴿وَاللَّهُ يَعِصِمُكُم مِّنَ النَّاسِ﴾

"Allâh will protect you from mankind." [5:67]

Here, the Prophet ﷺ peeped from the dome of his house asking his people to go away, he ﷺ said:

﴿يَا أَيُّهَا النَّاسُ انْصِرُ فُوا عَيْ فَقْدٌ عَصَمَنِي اللَّهُ عَزَّ وَجَلَّ﴾

"O people! Leave me for indeed Allâh the Mighty and Majestic shall protect me."^[2]

The Prophet's life was not the only target of wicked schemes, but rather the lives and the whole entity of the Muslims. When the Madinese provided the Prophet ﷺ and his Companions with safe refuge, the desert bedouins began to look at them all in the same perspective, and outlawed all the Muslims.

Permission to Fight

At this critical situation, with Quraish having intention of pursuing their aggressive and devilish plans, Allâh the All-High gave the Muslims the permission to take arms against the disbelievers:

﴿أُذْنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظُلْمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ﴾

"Permission to fight is given to those (i.e., believers against those disbelievers), who are fighting them, (and) because

[1] Sahih Muslim 2/280, Sahih Al-Bukhari 1/404.

[2] At-Tirmidhi 2/130.

they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory." [22:39]

This Verse was revealed in a larger context of Divine instructions to eliminate all aspects of falsehood, and hold in honor the symbols and rites of Allâh:

﴿الَّذِينَ إِنْ مَكَنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَعَانَوْا الزَّكُورَةَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾

"Those (Muslim rulers) who, if We give them power in the land, (they) order for *Iqamatus-Salat*: [i.e., to perform *Salat* (prayer) – the five compulsory, congregational prayers (the males in mosques)], to pay the *Zakat* (obligatory charity, poor-due), and they enjoin *Al-Ma'ruf* (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e., disbelief, polytheism and all that Islam has forbidden) [i.e., they make the Qur'ân as the Law of their country in all the spheres of life]." [22:41]

Doubtlessly, the permission to fight was revealed in Madinah after emigration, not in Makkah, still the exact date where of is in doubt.

The permission to fight was already there, but in the light of the present state of affairs, it was wise for the Muslims to bring the commercial routes leading to Makkah under their control. To realize this strategic objective, the Prophet ﷺ had to choose either of two options:

1. Entering into treaties with the tribes inhabiting either the areas adjacent to the routes or between these routes and Madinah. With respect to this course of action, the Prophet ﷺ had already signed, together with the Jews and other neighboring tribes, the aforementioned pact of cooperation and good neighborliness.
2. Dispatching successive armed missions for harassment along the strategic commercial routes.

Pre-Badr Missions and Invasions

With a view to implement these plans, the Muslims started real military activities, which at first took the form of survey patrols delegated to explore the geopolitical features of the roads surrounding Madinah and others leading to Makkah, and building alliances with the tribes nearby. The Prophet ﷺ wanted to impress upon the polytheists and Jews of Madinah as well as the bedouins in its vicinity, that the Muslims had smashed their old fears, and had become so strong that they cannot be attacked without receiving any harm from them. He also wanted to display the power of his followers in order to discourage Quraish from committing any military folly against him which might put in danger their economic life and means of living, and to stop them from persecuting the helpless Muslims detained in Makkah, consequently he would avail himself of this opportunity and resume his job of propagating the Divine Call freely. The following is a summary of these missions and errands:

1. The Saiful-Bahr Mission. It occurred in Ramadan 1 A.H., i.e., 623 C.E., led by Hamzah bin 'Abdul-Muttalib ﷺ and comprising 30 Emigrants with a definite task of intercepting a caravan belonging to the Quraish. It was a caravan of 300 people including Abu Jahl bin Hisham. The two parties encountered each other and aligned in preparation for fighting. Majdi bin 'Amr, on good terms with both sides, happened to be there and managed to prevent an imminent clash.

On that occasion, the Prophet ﷺ accredited the first flag in the history of Muslims. It was white in color and was entrusted to Abu Marthad Kannaz bin Husain Al-Ghanawi ﷺ, to carry.

2. The Rabigh Mission. In Shawwal, 1 A.H., i.e., April 623 C.E., Allâh's Messenger ﷺ dispatched 'Ubaidah bin Al-Harith bin Al-Muttalib ﷺ at the head of 60 horsemen of Emigrants to a spot called Batn Rabigh where they encountered Abu Sufyan at the head of a caravan of 200 men. There was arrow shooting but no actual fighting.

It is interesting to note that two Muslims, Al-Miqdad bin 'Amr Al-

Bahrani and 'Utbah bin Ghazwan Al-Mazini ﷺ, defected from the caravan of Quraish and joined the ranks of 'Ubaidah ﷺ. The Muslims had a white flag carried by Mistah bin Athathah bin Al-Muttalib bin 'Abd Manaf.

3. The Kharrar Mission. It occurred in Dhul-Qa'dah 1 A.H., i.e., May 623 C.E., the Prophet ﷺ dispatched Sa'd bin Abi Waqqas ﷺ at the head of 20 horsemen, and instructed them not to go beyond Al-Kharrar. After a five-day march they reached the spot to discover that the camels of the Quraish had left the day before; their flag, as usual, was white and carried by Al-Miqdad bin 'Amr.

4. The Invasion of Al-Abwa' or Waddan.^[1] It was in Safar 2 A.H., i.e., 623 C.E. Allâh's Messenger ﷺ set out himself at the head of 70 men, mostly Emigrants, to intercept a camel caravan belonging to the Quraish, leaving behind Sa'd bin 'Ubâdah ﷺ to administer the affairs in Madinah. He reached Waddan without an incident.

In the process of this campaign, he contracted a non-aggression pact with 'Amr bin Makhshi Ad-Damri. The provisions of the pact go as follows:

"This is a document from Muhammad, the Messenger of Allâh, concerning Bani Damrah in which he established them safe and secure in their wealth and lives. They can expect support from the Muslims unless they oppose the religion of Allâh. They are also expected to respond positively in case the Prophet sought their help."^[2]

This was the first invasion under the leadership of Allâh's Messenger ﷺ. It took fifteen days, with a white flag carried by Hamzah bin 'Abdul-Muttalib ﷺ.

5. The Invasion of Buwat. It took place in Rabi'ul-Awwal 2 A.H., i.e., 623 C.E. The Prophet ﷺ, at the head of 200 Companions, marched for Buwat to intercept a caravan belonging to the Quraish comprising 100 Quraishites, Umaiyah bin Khalaf among them, and

[1] Waddan is a place between Makkah and Madinah near Rabigh about twenty-nine miles from Madinah. Al-Abwa' is near Waddan.

[2] *Al-Mawahibul-Ladunniyah* 1/75 and its commentary by Az-Zurqani.

2500 camels. When he reached Buwat, the caravan had left. Before leaving Madinah, he mandated Sa'd bin Mu'adh ﷺ to handle the affairs until his return.

6. The Invasion of Safwan. In Rabi'ul-Awwal 2 A.H., i.e., 623 C.E., Kurz bin Jabir Al-Fihri at the head of a small group of polytheists raided the pastures of Madinah and looted some animals. The Prophet ﷺ, at the head of 70 men, left Madinah to fight the aggressors. He went in their pursuit till he reached a place called Safwan near Badr but could not catch up with them. This mission came to be known as the preliminary Badr Invasion. During his absence, the Prophet ﷺ entrusted Zaid bin Harithah ؓ with administrating the affairs in Madinah. The standard was white in color and entrusted to 'Ali bin Abi Talib ؑ to carry.

7. The Invasion of Dhil-'Ushairah. It was in Jumada Al-Ula and Jumada Al-Akhira the first or second 2 A.H., i.e., November/December 623 C.E. The Prophet ﷺ at the head of 150-200 Helpers, with 30 camels which they rode turn by turn, set out to intercept a Quraishite caravan. He reached Dhil-'Ushairah but the camels had left some days before. These camels were the same that he went out to intercept on their return from Syria, and were the direct reason for the break out of the battle of Badr. In the process of this campaign, the Prophet ﷺ contracted a treaty with Bani Mudlij and their allies Bani Dumrah. Abu Salamah bin 'Abdul-Asad Al-Makhzumi ؓ was left as the administrator of Madinah in his absence.

8. The Nakhlah Mission. It took place in Rajab 2 A.H., i.e., January 624 A.H. Allâh's Messenger ﷺ dispatched 'Abdullah bin Jahsh Asadi ؓ to Nakhlah at the head of 12 Emigrants with six camels.

'Abdullah was given a letter by the Prophet ﷺ but was instructed to read it only after two days. He followed the instructions and discovered that he was asked to go on to a place called Nakhlah standing between Makkah and At-Ta'if, intercept a caravan for Quraish and collect news about their intentions. He disclosed the contents of the letters to his fellows who blindly obeyed the orders.

At Nakhlah, the caravan passed carrying loads of raisins (dried grapes), food stuff and other commodities. Notable polytheists were also there such as 'Amr bin Al-Hadrami, 'Uthman and Naufal, sons of 'Abdullah bin Al-Mughirah, and others. The Muslims held consultations among themselves with respect to fighting them taking into account Rajab which was a sacred month (during which, along with Dhul-Hijjah, Dhul-Qa'dah and Muharram, war activities were suspended as was the custom in Arabia then). At last they agreed to engage with them in fighting. 'Amr bin Al-Hadrami was shot dead by an arrow, 'Uthman and Al-Hakam were captured whereas Naufal escaped. They came back with the booty and the two prisoners. They set aside one-fifth of the booty assigned to Allâh and His Messenger ﷺ, and took the rest.

The Messenger ﷺ disapproved of that act and suspended any action as regards the camels and the two captives on account of the prohibited months already mentioned. The polytheists, on their part, exploited this golden opportunity to charge the Muslims and accuse them of violating what is Divinely inviolable. This idle talk brought about a painful headache to Muhammad's Companions, until at last they were relieved when the Revelation came down giving a decisive answer and stating quite explicitly that the behavior of the polytheists in the whole process was much more dreadful and far more serious than the act of the Muslims:

﴿يَسْأَلُونَكَ عَنِ الْشَّهْرِ الْحَرَامِ قِتَالٌ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدْعَةٌ عَنْ سَيِّلِ
اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدُ الْحَرَامُ وَلِمَرْجَعٍ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ
أَكْبَرُ مِنَ الْقَتْلِ﴾

"They ask you concerning fighting in the sacred months (i.e., 1st, 7th, 11th and 12th months of the Islamic calendar). Say, 'Fighting therein is a great (transgression) but a greater (transgression) with Allâh is to prevent mankind from following the way of Allâh, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Makkah), and to drive out its inhabitants, and *Al-Fitnah* is worse than killing.' [2:217]

The Words of Allâh were quite clear and said that the uproar created by the polytheists was groundless. The sacred inviolable sanctities had been repeatedly violated in the long process of fighting Islam and persecuting the believers. The wealth of the Muslims as well as their homes had already been violated and their Prophet ﷺ had been the target of repeated attempts on his life. In short, that sort of propaganda could deservedly be described as simply a shameful act.

Shortly afterwards, the two captives were released and blood money was given to the father of the man who was killed.^[1]

This has been a summary of pre-Badr platoons and invasions. None of them witnessed any sort of looting property or killing people except when the polytheists had committed such crimes under the leadership of Kurz bin Jabir Al-Fihri. It was, in fact, the polytheists who had initiated such acts. No wonder, for such ill-behavior is inherent in their natural character.

After this event, the Quraish began to realize the real danger that Madinah could present them with. They came to know that Madinah had always been on the alert, watching their commercial caravans closely. It was then common knowledge to them that the Muslims in their new abode could span and extend their military activities over an area of 300 miles, and bring it under full control. However, the new situation borne in mind, the Makkans could not be deterred and were too obstinate to come to terms with the new rising power of Islam. They were determined to bring about their fall by their own hands and with this thoughtlessness they prepared for the great battle of Badr.

The Muslims, on the other hand, and at the command of their Lord, were ordered to go to war in Sha'ban 2 A.H:

﴿وَقَاتَلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ ○ وَاقْتُلُوهُمْ حَيْثُ لَفِئْمُوْهُمْ وَأَخْرُجُوهُمْ مِنْ حَيْثُ أَخْرُجُوكُمْ وَاللَّهُ أَشَدُّ مِنَ
الْقَتْلِ وَلَا نُقْتَلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقْتَلُوكُمْ فِيهِ فَإِنْ قَتَلْنَاكُمْ فَاقْتُلُوهُمْ﴾

[1] For details see *Zadul-Ma'ad* 2/83-85, *Ibn Hisham* 1/605.

كَذَلِكَ جِزَاءُ الظَّالِمِينَ ○ قَاتِلُوْهُمْ رَجُلٌ مُّرَجِّعٌ هُنَّ لَا تَكُونُ
فِتْنَةً وَيَكُونُ الَّذِينَ يَلِهُ قَاتِلُوْهُمْ فَلَا عُذْوَنَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

"And fight, in the way of Allâh those who fight you; but transgress not the limits. Truly, Allâh likes not the transgressors. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* (polytheism or calamity) is worse than killing. And fight not with them at Al-Masjid Al-Haram (the Sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. But if they cease, then Allâh is Oft-Forgiving, Most Merciful. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against *Az-Zalimun* (polytheists, and wrongdoers, etc.)." [2:190-193]

Before long, Allâh again sent the Muslims different Verses teaching them ways of fighting, urging them to go to war and demonstrating relevant rules:

﴿فَإِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا فَضْرِبُ الْأَقْبَابَ حَتَّىٰ إِذَا أَخْتَمُوهُمْ فَشُدُّوا الْوَنَاقَ فَإِمَّا مَنْ بَعْدَ
وَإِمَّا فِنَاءً حَتَّىٰ نَصْعَدَ الْحَرْبَ أَوْ زَارَهَا ذَلِكَ وَلَوْ يَسْأَلَ اللَّهُ لَأَنْصَرَ مِنْهُمْ وَلَكِنْ لَيْلَوْا
بَعْضَكُمْ يَسْعِفُ وَالَّذِينَ فُلِلُوا فِي سَيْلِ اللَّهِ فَلَمْ يُصْلَلْ أَعْنَالَهُمْ ○ سَيْرُهُمْ وَيَصْلِحُ
بَالَّهُمْ ○ وَيَدْخَلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ○ يَتَابُهَا الَّذِينَ آمَنُوا إِنْ تَصْرُفُ اللَّهُ يَنْصُرُكُمْ
وَيَتَبَتَّ أَقْدَامَكُمْ﴾

"So, when you meet (in fight – *Jihad* in Allâh's cause), those who disbelieve, smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e., take them as captives). Thereafter (is the time) either for generosity (i.e., free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus you are ordered by Allâh to continue in carrying out *Jihad* against the disbelievers till they embrace Islam (i.e., are saved from the punishment in

the Hell-fire) or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the way of Allâh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e., they will know their places in Paradise more than they used to know their houses in the world). O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm." [47:4-7]^[1]

Shortly afterwards, Allâh began to rebuke the hypocrites, the weak at heart, and cowardly elements:

﴿فَإِذَا أُنْزِلَتْ سُورَةٌ مُّخْكِمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يُنْظَرُونَ إِلَيْكَ نَظَرًا مُّعْسِنِي عَلَيْهِ مِنَ الْمَوْتِ﴾

"But when a decisive Surah (explaining and ordering things) is sent down, and fighting (*Jihad* – the holy fighting) is mentioned (i.e., ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death." [47:20]

The prevalent conditions made it a top priority to encourage the Muslims to fight. Any leader with deep insight would order his soldiers to get ready for any sort of emergency, let alone the All-Knowing Exalted Lord, Who is All-Aware of the minutest details of affairs. The event of that encounter with the polytheists dealt a heavy blow to the pride of the Quraish and created a sort of horrible restlessness among them.

The aforementioned Qur'ânic Verses, enjoining the Muslims to strive in the cause of Allâh, portrayed the nearness of blood clashes that would be crowned by a decisive victory for the Muslims, and final expulsion of polytheists out of the Sacred City, Makkah. They referred to rules relevant to the treatment of

[1] See *Tafhimul-Qur'an* 5/11, by Sayyid Abul-A'la Maududi.

captives and slaughtering the pagan soldiers till the war ended and laid down its burdens. All of these could act as clues to a final triumph that would envelop the struggle of the Muslims towards their noble objectives.

Another event of great significance featured the same month Sha'ban 2 A.H., i.e., February 624 C.E., which was a Divine commandment ordering that *Al-Qiblah* be changed from Jerusalem to the Sacred Mosque in Makkah. That was of a great advantage to the Muslims at two levels. First, it brought about a kind of social sifting, so to speak, in terms of the hypocrites of the Jews and others weak at heart, and revealed their true nature and inclinations; the ranks of the Muslims were thereby cleared from those discord and conflict producing elements. Second, facing a new *Qiblah*, the Sacred Mosque in Makkah, refers to a new role awaiting the Muslims to take up, and would start only after the repatriation of the Muslims to their Sacred City, Makkah for it is not logical for the Muslims to leave their *Qiblah* at the mercy of non-Muslims.

The Muslims, therefore, at the command of Allâh and on account of those Divine clues, increased their activities, and their tendency towards striving in the cause of Allâh and encountering His enemies in a decisive battle was greatly intensified.

The Battle of Badr

The First Decisive Battle in the History of Islam

Reason of the Battle

We have already spoken about Al-Ushairah Invasion when a caravan belonging to the Quraish escaped an imminent military encounter with the Prophet ﷺ and his men. When their return from Syria approached, the Prophet ﷺ dispatched Talhah bin 'Ubadullah and Sa'id bin Zaid ؓ northward to scout around for any movements of this sort. The two scouts stayed at Al-Hawra' for some days until Abu Sufyan, the leader of the caravan, passed by them. The two men hurried back to Madinah and reported their findings to the Prophet ﷺ. Great wealth amounting to 50 thousand gold dinars guarded by 40 men moving relatively close to Madinah constituted a tempting target for the Muslim military, and provided a potentially heavy economic, political and military strike that was bound to shake the entire structure of the Makkan polytheists.

The Prophet ﷺ immediately encouraged the Muslims to rush out and intercept the caravan to make up for their property and wealth they were forced to give up in Makkah. He did not give orders binding to everyone, but rather gave them full liberty to go out or stay back, thinking that it would be just a task on a small scale.

The Size and Strength of the Muslim Army

The Muslim army was made up of 300-317 men, 82-86 Emigrants, and 61 men from the Aws and 170 from the Khazraj tribes. They were not well-equipped nor adequately prepared. They had only two horses belonging to Az-Zubair bin Al-Awwam and Al-Miqdad bin Al-Aswad Al-Kindi ؓ, 70 camels, one for two or three men to ride alternatively. Allâh's Messenger ﷺ himself, 'Ali and Marthad

bin Abi Marthad Al-Ghanawi ﷺ had only one camel. Administration of the affairs of Madinah was entrusted to Ibn Umm Maktum ﷺ but later to Abu Lubabah bin 'Abdul-Mundhir ﷺ. The head flag was given to Mus'ab bin 'Umair Al-Qurashi Al-'Abdari ﷺ, and their standard was white in color. The little army was divided into two battalions, the Emigrants with a standard raised by 'Ali bin Abi Talib ﷺ, and the Helpers whose standard was in the hand of Sa'd bin Mu'adh ﷺ. Az-Zubair bin Al-'Awwam ﷺ was appointed to the leadership of the right flank, Al-Miqdad bin 'Amr ﷺ to lead the left flank, and the rear of the army was at the command of Qais bin Abi Sa'sa'ah ﷺ. The General Commander-in-Chief was the Prophet ﷺ, of course.

The Muslim Army moves near Badr

The Prophet ﷺ, at the head of his army, marched out along the main road leading to Makkah. He then turned left towards Badr and when he reached As-Safra', he dispatched Basbas bin 'Amr Al-Juhani and 'Adi bin Abi Az-Zaghba' Al-Juhani ﷺ to scout about for the camels of the Quraish.

Warning Makkah

Abu Sufyan, on the other hand, was on the utmost alert. He had already been aware that the route he was following was full of dangers. He was also anxious to know about the movements of Muhammad ﷺ. His scouting men submitted reports to the effect that the Muslims were lying in ambush for his caravan. To be on the safe side, he hired Damdam bin 'Amr Al-Ghfari to communicate a message asking for help from the Quraishites. The messenger rode fast and reached Makkah in frenzy. Dismounting his camel, he stood dramatically before Al-Ka'bah, cut off the nose and the ears of the camel, turned its saddle upside down, tore off his own shirt from front and behind, and cried: "O Quraish! Your merchandise! It is with Abu Sufyan. The caravan is being intercepted by Muhammad ﷺ and his companions. I cannot say what would have happened to them. Help! Help!"

The People of Makkah hasten for Battle

The effect of this hue and cry was instantaneous and the news stunned the Quraish and they immediately remembered their pride that was wounded when the Muslims had intercepted the Hadrami caravan. They therefore swiftly gathered almost all of their forces and none stayed behind except Abu Lahab, who delegated someone who owed him some money. They also mobilized some Arab tribes to contribute to the war against the Prophet ﷺ. All the clans of Quraish gave their consent except Banu 'Adi.

Preparing the Makkan Army

Soon an excited group of 1300 soldiers including 100 horsemen and 600 soldiers in mail armor, with a large number of camels, was shouting to proceed to fight the Muslims. For supplies, they would slaughter an alternate number of camels of ten and nine every day.

The Problem of Banu Bakr

They were however afraid that Banu Bakr, on account of old long deep-seated hostility, would attack their rear. At that critical moment, *Iblis* (Satan) appeared to them in the guise of Suraqah bin Malik bin Ju'sham Al-Mudliji – chief of Bani Kinanah – saying to them: "I guarantee that no harm will happen from behind."

The Army of Makkah begins its Movement

They set out burning with anger, motivated by a horrible desire for revenge and exterminating anyone that might put in danger the routes of their caravans:

﴿بَطِّرًا وَرِقَاءً أَنْتَسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ﴾

"...boastfully and to be seen of men, and hinder (men) from the path of Allâh." [8:47]

Or as the Prophet ﷺ said:

"O Allâh these are the proud and arrogant; they have come

to fight Allâh and to fight His Messenger."

﴿وَغَدَّوْا عَلَىٰ حَرْقَ قَدِيرَنَ﴾

"And they went in the morning with strong intention, thinking that they have power." [68:25]

They moved swiftly northward to Badr, passing the valley of 'Usfan, Qadid, then Al-Juhafah. Here they received another message from Abu Sufyan asking them to go back home because the caravan had escaped the Muslims.

The Caravan escapes

Incidentally, Abu Sufyan, on learning the intention of the Muslims, led his caravan off the main route, and headed towards the Red Sea. By this move, he was able to slip past the Madinese ambush and was out of their reach.

The Makkan Army considers returning

On receiving Abu Sufyan's message, the Makkan army showed a desire to return home. The tyrant Abu Jahl, however proudly and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities.

Now they wanted to punish the Muslims and prevent them from intercepting their caravans, and impress on the Arabs that the Quraish still had the upper hand and enjoyed supremacy in that area.

In spite of Abu Jahl's threats and insistence, Banu Zahrah, acting on the advice of Al-Akhnas bin Shuraiq, broke away and returned to Makkah. Thenceforth Al-Akhnas remained 'the well-rubbed palm tree' for Bani Zahrah and was blindly obeyed in all relevant matters.

Banu Hashim were also inclined to break away, but Abu Jahl's threats made them give up that idea.

The rest of the army, now 1000 soldiers, approached Badr and encamped themselves beyond a sand dune at Al-'Udwatul-Quswa.

The Difficult Position of the Muslim Army

'The intelligence corps' of the Madinese army reported to the Prophet ﷺ that a bloody encounter with the Makkans was inescapable, and that a daring step in this context had to be taken, or else the forces of evil would violate the inviolable and would consequently manage to undermine the noble cause of Islam and tread upon its faithful believers. The Muslims were afraid that the pagan Makkans would march on and start the war activities within the headquarters of Islam, Madinah. A move of such nature would certainly damage and produce an infamous impact on the dignity and position of the Muslims.

A Meeting for Consultation

On account of the new grave developments, the Prophet ﷺ held an advisory military emergency meeting to review the ongoing situation and exchange viewpoints with the army leaders. Admittedly, some Muslims feared the horrible encounter and their courage began to waver; in this regard, Allâh says:

﴿كَمَا أَخْرَجَكُمْ رَبُّكُم مِنْ بَيْتِكُمْ وَإِنَّ فِرَقًا مِنَ الْمُؤْمِنِينَ لَكُفِّرُونَ
يُجَنِّدُونَكُمْ فِي الْحَقِّ بَعْدَمَا نَبَّئْنَاهُمْ كَانُوا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ﴾

"As your Lord caused you (O Muhammad ﷺ) to go out from your home with the Truth, and verily, a party among the believers disliked it, disputing with you concerning the Truth after it was made manifest, as if they were being driven to death while they were looking (at it)." [8:5, 6]

The Prophet ﷺ apprised his men of the gravity of the situation and asked for their advice. Abu Bakr ؓ was the first who spoke and assured the Prophet ﷺ of the unreserved obedience to his command. 'Umar ؓ was the next. Then Al-Miqdad bin 'Amr ؓ got up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses:

«اَذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَّا قَاعِدُونَ»

'Go you and your Lord and fight and we will stay here;' rather we shall say:

﴿إِذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا مَعَكُمَا مُّقَاتِلُونَ﴾

'Go you and your Lord and fight and we will fight along with you.'

By Allâh! If you were to take us to Birk Al-Ghimad, we will still fight resolutely with you against its defenders until you gained it."

The Prophet ﷺ then spoke well to him and supplicated for him.

The three leaders who spoke were from the Emigrants, who only constituted a minor section of the army. The Prophet ﷺ wanted, and for the more reason, to hear the Helpers' view because they were the majority of the soldiers and were expected to shoulder the burden of the war activities. Moreover, the clauses of Al-Aqabah Pledge did not commit them to fighting beyond their territories.

The Prophet ﷺ then said:

﴿أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ﴾

"O people! Advise me!"

by which he meant the Helpers, in particular. Upon this Sa'd bin Mu'adh رضي الله عنه stood up and said: "By Allâh, I feel you want us (the Helpers) to speak." The Prophet ﷺ directly said: "Oh, yes!" Sa'd said: "O Prophet of Allâh! We believe in you and we bear witness to what you have granted to us and we declare in clear terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allâh, Who has sent you with the Truth, if you were to ask us to throw ourselves into the sea, we will do that most readily and not a man of us will stay behind. We do not deny the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allâh will show you through our hands those deeds of bravery which will please your eyes. Kindly lead us to the battlefield in the Name of Allâh."

The Prophet ﷺ was impressed with the loyalty and the spirit of sacrifice which his Companions showed at this critical point. Then he said to them:

"Move ahead and receive good news, for Allâh has promised me one of the two (the rewarding course through capturing the booty or strife in the cause of Allâh against the polytheists), and by Allâh it is as if I now saw the enemy lying prostrate."

The Messenger ﷺ and the Survey of the Enemy

In the immediate vicinity of Badr, the Prophet ﷺ and his Companion Abu Bakr ؓ conducted a scouting operation during which they managed to locate the camp of Quraish. They came across an old bedouin nearby whom they managed skillfully to extract the exact location of the army of the polytheists. In the evening of the same day, he dispatched three Emigrant leaders, 'Ali bin Abi Talib, Az-Zubair bin Al-Awwam and Sa'd bin Abi Waqqas ؓ to scout about for news about the enemy. They saw two men drawing water for the Makkan army. So they brought them back with them. Upon interrogation, they admitted that they were water carriers working for Quraish. But that answer did not please some of the Muslims and they beat the two boys severely in order to exact from them an answer, even if it isn't true, referring to the caravan laden with wealth. The two boys thus lied, and so they were released. The Prophet ﷺ who had been busy in prayer was angry with those men and censured them saying:

"On telling the truth, you beat them, and on telling a lie, you released them! By Allâh the truth is that they were from the Quraish!"

He then addressed the two boys, and after a little conversation with them he learned a lot about the enemy: the number of soldiers, their exact location and the names of some of their notables.

He then turned to the Muslims and said:

"This is Makkah sending to you its most precious lives."

The Rainfall

The same night it rained on both sides. For the polytheists it obstructed further progress, whereas it was a blessing for the Muslims. It cleaned them and removed from them the stain of Satan. Allâh sent rain to strengthen their hearts and to plant their feet firmly therewith.

The Muslim Army marches ahead

They marched a little forward and encamped at the farther bank of the valley. Muhammad ﷺ stopped at the nearest spring of Badr. Al-Hubab bin Mundhir ﷺ asked him, "Has Allâh inspired you to choose this very spot or is it strategy of war and the product of consultation?" The Prophet ﷺ replied "It is strategy of war and consultation." Al-Hubab said: "This place is no good; let us go and encamp at the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Prophet ﷺ approved of his plan and agreed to carry it out, which they actually did at midnight.

Preparing the Trellis for the Headquarters

Sa'd bin Mu'adh ﷺ suggested that a trellis be built for the Prophet ﷺ to function as headquarters for the Muslim army and a place providing reasonable protection for the leader. Sa'd began to justify his proposal and said that if they had been victorious, then everything would be satisfactory. In case of defeat, the Prophet ﷺ would not be harmed and he could go back to Madinah where there were more people who loved him and who would have come for help if they had known that he was in that difficult situation, so that he would resume his job, hold counsel with them and they would strive in the cause of Allâh with him again and again. A squad of guards was also chosen from among the Helpers under the leadership of the same man, Sa'd bin Mu'adh, in order to defend the Prophet ﷺ in his headquarters.

Allâh's Messenger ﷺ planned the positions of his army, walking throughout the place of the planned confrontation,^[1] pointing with his hand saying:

"This is the position of so-and-so tomorrow, if Allâh wills, and this is the position of so-and-so tomorrow, if Allâh wills."^[2]

The Prophet ﷺ then spent the whole night in prayer near a tree. The Muslim army, tired from their long march, enjoyed sound and refreshing sleep, a mark of the Divine favor and of the state of their undisturbed minds.

﴿إِذْ يُغَشِّكُمُ الْنَّعَاسُ أَمْنَةً مِّنْهُ وَيَنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَا شَاءَ يُظْهِرُكُمْ بِهِ وَيُدْهِبُ عَنْكُمْ رِجْزَ الشَّيْطَنِ وَلَيَرِطَ عَلَى قُلُوبِكُمْ وَيُثْبِتَ بِهِ أَقْدَامَ﴾

"(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions, etc.) of Satan, and to strengthen your hearts, and make your feet firm thereby."

[8:11]

That was the night preceding Friday, Ramadan 17th, the year 2 A.H, and they had originally left for battle on the 8th or the 12th.

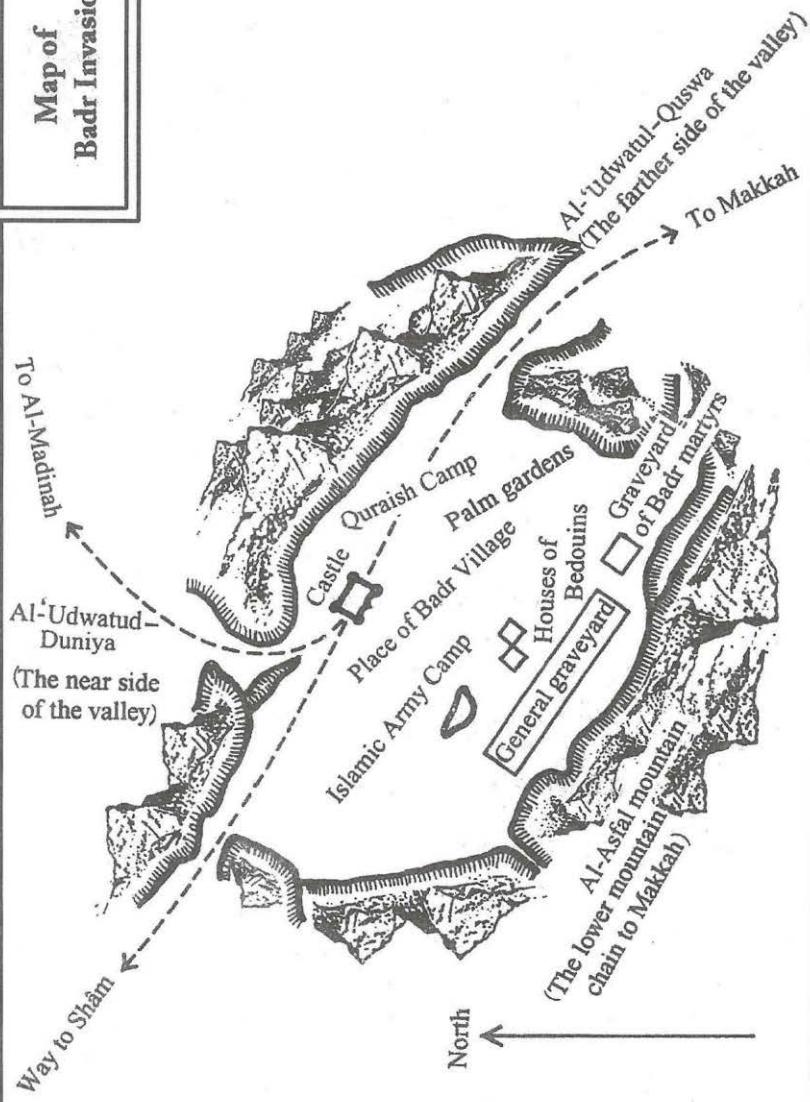
Positioning the Makkian Army

The Quraish, on the other hand, positioned their forces at Al-'Udwatul-Quswa opposite the Muslim lines. A few of them approached, in a provocative deed, to draw water from the wells of Badr, but were all shot dead except one, Hakim bin Hizam, who later became a devoted Muslim. 'Umair bin Wahb Al-Jumahi, in an attempt to explore the power of the Muslims, made a survey and submitted a report saying that the Muslim army numbered as many as 300 men keen on fighting to the last man.

[1] See *At-Tirmidhi* in the chapter on *Jihad* 1/201.

[2] *Sahih Al-Bukhari*. Recorded by Muslim, see *Mishkatul-Masabih* 2/543.

**Map of
Badr Invasion**



On another investigation mission he came to the conclusion that neither more force was coming nor ambushes laid. He understood that they were too brave to surrender and too intent on carrying out their military duties to withdraw without slaying the largest number possible of the polytheists. This report as well as kindred relations binding the two confronting parties together, lessened the desire to fight among some of the Quraishites. To counteract this reason-based opposition advocated by a rival of his, 'Utbah bin Rabi'ah and others, Abu Jahl started an anti-campaign seeking revenge on Muhammad's followers for the Quraishites killed at Nakhlah. In this way, he managed to ruin the opposite orientation, and manipulated the people to see his evil views only.

The Two Armies meet

When the two parties approached closer and were visible to each other, the Prophet ﷺ began supplicating Allâh:

"O Allâh! The proud and arrogant Quraishites are already here rebelling against You and belying Your Messenger. O Allâh! I am waiting for Your victory which You have promised me. I beg You Allâh to defeat them (the enemies)."

He also gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows carefully^[1] and never resort to sword unless the enemies came too close.^[2]

Abu Jahl also prayed for victory, saying: "Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow." They were confident that their superior number, equipment and experience would be decisive. Allâh revealed:

﴿إِنَّ سَيِّئَاتُهُمْ فَقَدْ جَاءَكُمُ الْفَتْحُ إِنَّ تَرَنُوهُ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعْدٌ وَلَنْ تُغْنِيَ عَنْكُمْ فَتْحُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ﴾

[1] Sahih Al-Bukhari 2/568.

[2] Abu Dawud 2/13.

"(O disbelievers) if you ask for a judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers." [8:19]

The First Clash

The first disbeliever to start the fire of the battle and be its first victim was Al-Aswad bin 'Abdul-Asad Al-Makhzumi, a fierce bad-tempered idolater. He stepped out swearing he would drink from the water basin of the Muslims, otherwise, destroy it or die for it.

He engaged with Hamzah bin 'Abdul-Muttalib ﷺ, who struck his leg with his sword and dealt him another blow that finished him off inside the basin.

The Dueling begins

The battle had actually started. Protected by armor and shields, 'Utbah bin Rabi'ah stepped forth between his brother Shaibah and his son Al-Walid bin 'Utbah from the lines of Quraish and cursed the Muslims. Three young men of the Helpers came out against them: 'Awf and Mu'awwidh – the sons of Harith, and 'Abdullah bin Rawahah. But the Makkans shouted that they had nothing to do with them. They wanted the heads of their cousins. Upon this the Prophet ﷺ asked 'Ubaidah bin Al-Harith, Hamzah – his uncle, and his cousin 'Ali to go forward for the combat. The three duels were rapid. Hamzah ﷺ killed Shaibah, while 'Ali ﷺ killed Al-Walid.^[1] 'Ubaidah was seriously wounded but, before he fell, Hamzah fell upon 'Utbah and with a sweep of his sword, cut off his head. 'Ali and Hamzah carried 'Ubaidah back with his leg cut off. He died four or five days later of a disease in the bile duct.

[1] This is according to what Ibn Ishaq said. In the report of Ahmad and Abu Dawud, it was 'Ubaidah ﷺ who dueled with Al-Walid, 'Ali ﷺ with Shaibah and Hamzah ﷺ with 'Utbah. See *Mishkat* 2/343.

'Ali ﷺ used to swear that Allâh's Words were revealed about them:

﴿هَذَانِ خَصْمَانِ أَخْنَصُوا فِي رَبِّهِمْ﴾

"These two opponents (believers and disbelievers) dispute with each other about their Lord." [22:19]

The duel was followed by a few more duels but the Makkans suffered terrible defeats in all the combats and lost some of their most precious lives. They were too much frustrated and angry and fell upon the Muslims to destroy them once and for all. The Muslims, however, after supplicating their Lord, calling upon Him for help, were made to hold to their position and conduct a defensive war plan that was successful enough to inflict heavy losses on the attackers. The Prophet ﷺ used to pray to his Lord persistently day and night to come to their help. When the fierce engagement grew too hot he again began to supplicate his Lord saying:

«اللَّهُمَّ إِنْ تُهْلِكْ هَذِهِ الْعِصَابَةَ الْيَوْمَ لَا تُعْبُدُ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبُدْ
بَعْدَ الْيَوْمِ أَبَدًا»

"O Allâh! Should this group (of Muslims) be defeated today,
You will no longer be worshipped."

He continued to call out to his Lord, stretching forth his hands and facing *Al-Qiblah*, until his cloak fell off his shoulders. Then Abu Bakr ؓ came, picked up the cloak, and put it back on his shoulders and said: "O Prophet of Allâh, you have cried out enough to your Lord. He will surely fulfill what He has promised you." Immediate was the response from Allâh, Who sent down angels from the heavens for the help and assistance of the Prophet ﷺ and his Companions. The Noble Qur'ân observes:

﴿إِذْ يُوحى رَبِّكَ إِلَى الْمَلِكَةِ أَنِّي مَعَكُمْ فَثَبِّتوَ الَّذِينَ إِمَانُوا سَأْلُقُ فِي قُلُوبِ
الَّذِينَ كَفَرُوا أَلْرُعبَ فَأَصْرِيُّوا فَوْقَ الْأَعْنَاقِ وَأَصْرِيُّوا مِنْهُمْ كُلًّا بَيْنِ﴾

"Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have

disbelieved." [8:12]

Allâh the All-Mighty also inspired another message to His Messenger ﷺ, saying:

﴿أَنِّي مُمْكِنٌ بِالْفِتْنَةِ مُرْدِفِينَ﴾

"I will help you with a thousand of the angels each behind the other (following one another) in succession." [8:9]

The Descent of the Angels

The Prophet ﷺ, in his trellis, dozed off a little and then raised his head calling loudly in joy:

﴿أَبْشِرُ يَا أَبَا بَكْرٍ، أَتَاكَ نَصْرُ اللَّهِ، هَذَا جَبْرِيلٌ أَحَدٌ يَعْنَانِ فَرَسِيهِ يَقُوْدُهُ، عَلَى شَيْاهِ النَّقْعَ﴾

"O Abu Bakr, glad tidings are there for you: Allâh's victory has approached, by Allâh, I can see Gabriel on his mare in the thick of a sandstorm."

He then came swiftly upon the ground reciting aloud:

﴿سَيِّئِمُ الْجَمْعَ وَيُؤْلُونَ الْذُبْرَ﴾

"Their multitude will be put to flight, and they will show their backs." [54:45]

At the instance of Gabriel ﷺ, the Prophet ﷺ took a handful of gravel, cast it at the enemy and said: "Confusion seize their faces!" As he flung the dust, a violent sandstorm blew into the eyes of the enemies. With respect to this, Allâh says:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى﴾

"And you (i.e., Muhammad ﷺ) threw not when you did throw but Allâh threw." [8:17]

The Assault

Only then did he give clear orders to launch a counter-attack. He was commanding the army, inspiring confidence among his men and encouraging them to fight manfully for the sake of their Lord,

reciting the Words of Allâh:

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجِئْتَهُ عَهْدَهَا أَسْلَمْتُ وَالْأَرْضُ﴾

"And be quick for forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth." [3:133]

The spirit he infused into his men was clearly witnessed by the valor of 'Umair, a lad of sixteen, who flung away some dates he was eating crying out: "These (the dates) are holding me back from Paradise." So saying he ran into the thick of the battle and died fighting bravely. Unique deeds of valor, deep devotion and full obedience to the Prophet ﷺ were exhibited in the process of the battle.

The army of the believers fought by the power of enthusiasm which the half-hearted warriors of Makkah miserably lacked. A large number of the polytheists were killed and the others began to waver. No wonder! The standard-bearers of Truth were given immediate help, and supernatural agencies (the angels), were sent to their assistance by their Lord to help them defeat the forces of evil.

The records of *Hadith* speak clearly of the fact that the angels did appear on that day and fought on the side of the Muslims. Ibn 'Abbas ﷺ said: "While on that day a Muslim was chasing a disbeliever and he heard over him the swishing of a whip and the voice of the rider saying: 'Go ahead Haizum'. He glanced at the polytheist who had (now) fallen down on his back. The Helper came to Allâh's Messenger ﷺ and related that event to him. The Prophet ﷺ replied: 'You have told the truth. This was the help from the third heaven.'"^[1]

One of the Helpers captured 'Abbas bin 'Abdul-Muttalib, who said: "O Messenger of Allâh, by Allâh, this man did not capture me. I was captured by a man who was bald and had the most handsome face, and who was riding a piebald horse, I cannot see him here among the people." The Helper interrupted: "I captured him, O

[1] *Sahih Muslim* 2/93.

Messenger of Allâh." The Prophet ﷺ replied:

«اَسْكُنْ فَقْدَ اَيْدَكَ اللَّهُ بِمَلَكٍ كَرِيمٍ»

"Be quiet, Allâh the All-Mighty strengthened you with the help of a noble angel."

Iblis (Satan) flees from the Battle

Iblis, in the guise of Suraqah bin Malik bin Ju'sham Al-Mudliji, on seeing angels working in favor of the Muslims, and Quraish rapidly losing ground on the battlefield, made a quick retreat despite the polytheists' pleas to stay on. He ran off and jumped into the sea.

The Makkan Ranks begin to flee

The ranks of Quraish began to give way and their numbers added nothing but confusion. The Muslims followed eagerly their retreating steps, killing or taking captive all that fell within their reach. Retreat soon turned into shameful runaway; and they fled in haste, casting away their armor, abandoned beasts of burden, camp and equipment.

Abu Jahl stands firm

The great tyrant Abu Jahl, however, on seeing the adverse course of the battle, tried to stop the tidal wave of the Islamic victory by nerving the polytheists and encouraging them by all means available and begging them in the name of Al-Lat and Al-'Uzza and all symbols of paganism to stand firm in place and hit back against the Muslims, but to no avail. Their morale had already been significantly reduced to zero, and their lines broken down. He then began to realize the reality of his pride and arrogance. None remained around him except a gang of ill-fated polytheists whose resistance was also crushed by an Islamic irresistible storm of true devotion-based courage and Islam-orientated pursuit of martyrdom. Abu Jahl was deserted and left by himself on his horse waiting for death at the hand of two courageous lads of the Helpers.

'Abdur-Rahman bin 'Awf ﷺ related the following interesting story in this regard: I was in the thick of the battle when two youths, still seemingly inexperienced in the art of fighting, one on the right and the second on the left. One of them spoke in a secret voice asking me to show him Abu Jahl. I asked about his intention, to which he replied that he had a strong desire to engage with him in combat until either of them was killed. It was something incredible to me. I turned left and the other said something to the same effect and showed a similar desire. I responded to their intense desires and pointed directly at their target. They both rushed swiftly towards the spot, and without a moment's hesitation struck him simultaneously with their swords and finished him off. They went back to Allâh's Messenger ﷺ, each claiming that he had killed Abu Jahl to the exclusion of the other. The Prophet ﷺ asked if they had wiped the blood off their swords and they answered that they had not. He then examined both swords and assured them that they both had killed him. When the battle concluded, Abu Jahl's spoils were given to Mu'adh bin 'Amr bin Al-Jamuh, because the other Mu'awwidh bin Al-'Afra^[1] was later killed in the course of the same battle.

At the termination of the battle, the Prophet ﷺ wanted to look for this archenemy of Islam, Abu Jahl. 'Abdullah bin Mas'ud ﷺ found him on the verge of death breathing his last. He stepped on his neck addressing him: "Have you seen how Allâh has disgraced you?" The enemy of Islam still rebelliously answered: "I am not disgraced. I am no more than a man killed by his own people on the battlefield." And then inquired: "Who has won the battle?" Ibn Mas'ud ﷺ replied "Allâh and His Messenger." Abu Jahl then said with a heart full of bitterness: "You have followed difficult ways, you shepherd!" Ibn Mas'ud ﷺ used to be a shepherd working for the Makkans nobles.

Ibn Mas'ud ﷺ then cut off his head and took it to Allâh's Messenger ﷺ who, on seeing it, began to entertain Allâh's praise:

[1] *Sahih Al-Bukhari* 1/444, 2/568; *Mishkat* 2/352.

اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ
الْأَخْرَابَ وَحْدَهُ

"Allâh is Great, praise is to Allâh, Who has fulfilled His Promise, helped His servant and Alone defeated the Confederates."

He then set out to have a look at the corpse. There he said:

«هَذَا فِرْعَوْنُ هَذِهِ الْأُمَّةُ»

"This is the Pharaoh of this nation."

Some Significant Instances of Devotion

1. The Prophet ﷺ advised his Companions to preserve the lives of some men from Banu Hashim who had gone out to Badr with the polytheists unwillingly because they had feared the censure of their people. Among them, he named Al-'Abbas bin 'Abdul-Muttalib and Abul-Bukhtari bin Hisham. He ordered the Muslims to capture, but not to kill them. Abu Hudhaifah bin 'Utbah showed great surprise and commented saying: "We kill our fathers, children, brothers and members of our clan, and then come to spare Al-'Abbas? By Allâh! If I see him I will surely strike him with my sword." On hearing these words, Allâh's Messenger ﷺ, addressing 'Umar bin Al-Khattab ؓ, said: "Is it fair that the face of the Messenger's uncle be struck with sword?" 'Umar got angry and threatened to kill Abu Hudhaifah; later he said that extreme fear had taken firm grip of him and felt that nothing except martyrdom could expiate for his mistake. He was actually killed later on during Al-Yamamah events.

2. Abul-Bukhtari bin Hisham had already done his best to restrain his people, the Makkans, from committing any act of folly against the Prophet ﷺ while the latter was still in Makkah. He also neither hurt nor was reported to have uttered anything repugnant with regard to the Prophet ﷺ. He had as well been among the people who tried to invalidate the boycott alliance taken against Banu Hashim and Banu 'Abdul-Muttalib.

Here, however, in the battle of Badr he insisted on fighting unless his compatriot was spared. Al-Mujdhir bin Ziyad Al-Balwi, with whom he was engaged in fighting, replied that the other was not included in the Prophet's recommendation. The fight went on to end in Abul-Bukhtari's death.

3. 'Abdur-Rahman bin 'Awf and Umayyah bin Khalaf had been close friends during the pre-Islamic era. When the battle of Badr ended, 'Abdur-Rahman saw Umayyah and his son among the captives. He threw away the armor he had as spoils, and walked with them both. Bilal ﷺ, the Prophet's caller for prayer, saw Umayyah and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Umayyah. 'Abdur-Rahman tried to ease the tension and turn an uneasy situation favorably but with no success. The Muslims gathered around and struck Umayyah's son with swords. At this point, 'Abdur-Rahman called upon his old friend to run for his life but he was put to the sword by different people and lay down dead. 'Abdur-Rahman, completely helpless and resigned said: "May Allāh have mercy on Bilal, for he deprived me of the spoils, and I have been stricken by the death of my two captives."

4. On the moral level, the battle of Badr was an inescapable conflict between the forces of good and those of evil. In this context, 'Umar bin Al-Khattab ؓ did not spare the life of any polytheist even his uncle on the maternal side, Al-'As bin Hisham bin Al-Mughirah.

5. Abu Bakr ؓ shouted at his son 'Abdur-Rahman, still a polytheist and fighting with them, "Where is my wealth, you wicked boy?" The son answered that it was gone with the wind.

6. When the battle ended, the Muslims began to hold some polytheists in captivity. The Prophet ﷺ looked into the face of Sa'd bin Mu'adh, the Head of the Prophet's guards, and understood that he was hateful to taking the enemy elements as prisoners. Sa'd said that it was the first victory for the Muslims over the forces of polytheism, and he had more liking for slaying them than sparing their lives.

7. On the day of Badr, the sword of 'Ukashah bin Mihsan Al-Asdi ﷺ broke down so the Prophet ﷺ gave him a log of wood which he shook and it immediately turned into a long strong white sword. 'Ukashah went on using that same sword in most of the Islamic conquests until he died during the apostasy wars.

8. When the war activities been concluded, Mus'ab bin 'Umair Al-'Abdari ﷺ saw his brother, still a polytheist, being handcuffed by an Ansari man. Mus'ab recommended that the Helper tighten the knot for the prisoner's mother was wealthy enough to ransom her son. 'Abu 'Aziz, Mus'ab's brother, tried to appeal to his brother through the family ties, but the latter firmly replied that the Helper was more eligible for brotherhood than him.

9. When the Prophet ﷺ ordered that the corpses of the polytheists be dropped into an empty well, Abu Hudhaifah bin 'Utbah looked sadly at his dead father, who fought on the side of the polytheists. The Prophet ﷺ noticed that and asked him about it. Hudhaifah said that he had never held the least doubt that his father met his fate deservedly, but he wished he had been guided to the path of Islam, and that is why he felt sad. The Prophet ﷺ whispered in his ears some comforting words.

The outcome of the battle was as aforementioned an humiliating defeat for the polytheists and a manifest victory for the Muslims. Fourteen Muslims were killed, of whom six were from the Emigrants and eight from the Helpers. The polytheists sustained heavy casualties, seventy were killed and a like number taken prisoners. Many of the principal men of Makkah, and some of Muhammad's bitterest opponents, were among the slain. Chief of these was Abu Jahl.

On the third day, Allâh's Messenger ﷺ went out to look at the slain polytheists, and said:

«بُشِّرَ الْعَشِيرَةُ كُثُّمٌ لِّنَبَيِّكُمْ، كَذَّبُتُمُونِي وَصَدَّقَنِي النَّاسُ، وَخَذَّلُتُمُونِي
وَنَصَّرَنِي النَّاسُ، وَأَخْرَجْتُمُونِي وَآوَانِي النَّاسُ»

"What an evil tribe you were as regards your Prophet, you belied me but the others have believed; you let me down

while the others have supported me; you expelled me, whereas the others have sheltered me."

He stood over the bodies of twenty-four leaders of Quraish who had been thrown into one of the wells, and started to call them by name and by the names of their fathers, saying:

"Would it not have been much better for you if you had obeyed Allâh and His Messenger? Behold, we have found that our Lord's Promise do come true; did you (also) find that the promises of your lord came true?"

Thereupon, 'Umar bin Al-Khattab ﷺ said: "O Messenger of Allâh! Why you speak to bodies that have no souls in them?" The Prophet ﷺ answered:

"By Him in Whose Hand is Muhammad's soul! You do not hear what I am saying any better than they do."

Makkah meets the Distressful News

The polytheists having received a large dose of punishment and heavy defeat, fled away in great disorder in the valleys and hillocks heading for Makkah panicked and too ashamed to see their people.

Ibn Ishaq related that the first herald of the bad news was Al-Haisuman bin 'Abdullah Al-Khuza'i. He narrated to them how their notables were killed. People there did not believe him at first and thought that he had gone mad, but soon the news was confirmed and a state of incredible bewilderment overwhelmed the whole Makkan scene.

Abu Sufyan bin Al-Harith gave Abu Lahab a full account of the mass murder and the disgraceful defeat they sustained, with emphasis on the role that the angels played in bringing about their tragic end. Abu Lahab could not contain himself and expressed his feelings of hatred in beating, abusing and slapping Abu Rafi' ﷺ, a Muslim, for reiterating the role of the angels. Ummul-Fadl ﷺ, another Muslim woman, greatly frustrated by Abu Lahab's thoughtless behavior, struck him with a log and

cracked his head. Seven days later, he died of a worst kind of ulcer and was left for three days unburied. His sons, however, for fear of shameful rumors, drove him to a pit and keeping their distance, hurled stones and dust at him.

The defeat was a matter of great shame and grief for the Makkans. In almost every house there were silent tears for the dead and the captives. They were burning with humiliation and were thirsting for revenge. Wailing, lamenting and crying however were decreed strictly forbidden lest the Muslims should rejoice at their affliction.

Madinah receives the News of Victory

Two announcers, 'Abdullah bin Rawahah and Zaid bin Harithah ﷺ were dispatched to Madinah, to convey the glad tidings of victory to the Muslims there.

The multiethnic and ideological structure of Madinah featured different respective reactions. Rumormongers amongst the Jews and hypocrites spread news to the effect that the Prophet ﷺ had been killed, and tried to impress their false assumption on the fact that Zaid bin Harithah ﷺ was riding Al-Qaswa', the Prophet's she-camel. Having reached there, the two messengers conveyed to the Muslims the happy news of victory, and furnished accurate information about the course of events in order to establish the sense of reassurance deep in the hearts of the anxious, but now, joyous Muslims. They immediately started acclaiming Allâh's Name and entertaining His praise at the top of their voices. Their chiefs went out of the city to wait and receive the Prophet ﷺ on the road leading to Badr.

Usamah bin Zaid ﷺ related that they received the news of the manifest victory shortly after Ruqaiyah ﷺ, the Prophet's daughter, and the wife of 'Uthman bin 'Affan ﷺ had been committed to earth. She had been terminally ill and the Prophet ﷺ had asked 'Uthman to stay in Madinah and look after her.

Disputes over the Spoils of War

Before leaving the scene of the battle, disputes concerning the spoils of war arose among the Muslim warriors, as the rule relating to their distribution had not yet been legislated. When the difference grew wider, Allâh's Messenger ﷺ suspended any solution whereof until the Revelation was sent down.

'Ubadah bin As-Samit ﷺ said: "We went out with Allâh's Messenger ﷺ and I witnessed Badr with him. The battle started and Allâh the Exalted defeated the enemy. Some of the Muslims sought and pursued the enemy, some were intent on collecting the spoils from the enemy camp, and others were guarding Allâh's Messenger ﷺ and were on the alert for any emergency or surprise attack."

When night came and the Muslims gathered together, those who had collected the booty said: 'We collected it, so no one else has any right to it.' Those who pursued the enemy said: 'You do not have more right to it than we do; we held the enemy and then defeated them.' As for the men who were guarding the Prophet ﷺ, they said, 'We feared that the enemy might strike him so we were detained by that.' So Allâh revealed:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ فُلِّي الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَاصْبِرُوْا ذَاتَ
بَيْتِ كَعْلَمٍ وَاطِّبُعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

"They ask you (O Muhammad ﷺ) about the spoils of war. Say: 'The spoils are for Allâh and the Messenger.' So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad ﷺ), if you are believers." [8:1]

So Allâh's Messenger ﷺ distributed it among the Muslims.^[1]

The Army of the Prophet ﷺ heads back to Madinah

After three days at Badr, Allâh's Messenger ﷺ began leading the

[1] Ahmad 5/323, 324 and Al-Hakim 2/326.

army, along with the captured pagans toward Madinah. They also had a group of wounded pagans who were under the charge of 'Abdullah bin Ka'b ﷺ. On their way back to Madinah, at a large sand hill, the Prophet ﷺ divided the spoils equally among the fighters after he had taken *Al-Khums* (one-fifth). When they reached As-Safra', he ordered that An-Nadr bin Al-Harith, who carried the banner for the pagans at the battle of Badr, should be killed, because he was one of the greatest criminals of the Quraish, one of those who fought most against Islam, and because of his persecuting Allâh's Messenger ﷺ. So 'Ali bin Abu Talib ﷺ beheaded him.

When he reached 'Irquz-Zabyah, he ordered that 'Uqbah bin Abu Mu'ait be killed. We have already mentioned some of the ways that he harmed Allâh's Messenger ﷺ. He was the one who put the entrails of the dead animal on the head of Allâh's Messenger ﷺ while he was praying and wrapped his garment around his neck nearly killing him when Abu Bakr ؓ came to his aid. When he ordered that he be put to death 'Uqbah said, "Who will look after my children?" To which the Prophet ﷺ said, "The fire."^[1] He was killed by 'Asim bin Thabit Al-Ansari ؓ, and some say it was 'Ali bin Abu Talib ؓ. Killing these two tyrants was essential due to their atrocities both in and out of war.

The Joyous Reception from the People of Madinah

At Ar-Rawha', a suburb of Madinah, the Muslim army was received by the joyous Madinese who had come to congratulate the Prophet ﷺ on the manifest victory that Allâh had granted him. Usaid bin Hudair ؓ, acting as a mouthpiece of the other true believers, after entertaining Allâh's praise, he excused himself for not having joined them on grounds that the Prophet's intention was most probably, an errand aiming to intercept a caravan of camels only, he added that if it had occurred to him that it would be real war, he would have never remained behind. The

[1] *Sunan Abu Dawud* (no. 2686) with *'Awnul-Ma'bud* 3/12.

Prophet ﷺ assured Usaid that he believed him.

The Prophet ﷺ now entered Madinah as a man to be counted for in a new dimension – the military field. In consequence, a large number of the people of Madinah embraced Islam, which added a lot to the strength, power and moral standing of the true religion.

The Prophet ﷺ encouraged the Muslims to treat the prisoners well to such an extent that the captors gave the captives their bread (the more valued part of the meal) and ate only dates themselves.

The Judgment about the Captives

Prisoners of war constituted a problem awaiting to be resolved because it was a new phenomenon in the history of Islam. The Prophet ﷺ consulted Abu Bakr and 'Umar bin Al-Khattab ﷺ as to what he should do with the prisoners. Abu Bakr ﷺ suggested that he should ransom them, explaining this by saying: "They are after all our relatives, and this money would give us strength against the disbelievers, moreover, Allâh could guide them to Islam." 'Umar ﷺ advised killing some of them, saying, "They are the leaders of Kufr (disbelief)." The Prophet ﷺ preferred Abu Bakr's suggestion to that of 'Umar's. The following day, 'Umar ﷺ visited the Prophet ﷺ and Abu Bakr ﷺ and found them weeping. He showed extreme astonishment and inquired about the situation so that he might weep if it was worth weeping for, or else he would act as if weeping. The Prophet ﷺ said that a Qur'ânic Verse had been revealed rebuking them for taking ransom from the captives rather than slaying them:

﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونُ لَهُ أَسْرَى حَتَّىٰ يُشْخَصِّ فِي الْأَرْضِ ثُمَّ تُرِيدُونَ عَرَضَ
الْأُذُنِيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝ لَوْلَا كَتَبَ مِنْ اللَّهِ سَبَقَ
لَكُمْ فِيمَا أَخْذَمْتُمْ عَذَابٌ عَظِيمٌ﴾

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the

captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took." [8:67, 68]

The previous Divine ordainment went as follows:

﴿فَإِنَّمَا مَنْ يَعْدُ وَإِنَّمَا فِي نَارٍ﴾

"Thereafter (is the time) either for generosity (i.e., free them without ransom) or ransom." [47:4]

It included an area providing permission to take ransom, that is why no penalty was imposed. They were rebuked only for taking prisoners before taking control of all the land of disbelief. Apart from this, the polytheists taken to Madinah were not only prisoners of war but rather criminals of war whom modern war penal law brings to justice to receive their due sentence of death.

The ransom for the prisoners ranged between 4000 and 1000 dirhams in accordance with the captive's financial situation. Another form of ransom assumed an educational dimension; most of the Makkans, unlike the Madinese, were literate and so each prisoner who could not afford the ransom was entrusted with ten children to teach them the art of writing and reading. Once the child had been proficient enough, the instructor would be set free. Another clan of prisoners was released without ransom on grounds of their poor condition. Zainab, the daughter of the Prophet ﷺ, paid the ransom of her husband Abul-'As with a necklace. The Muslims released her prisoner and returned the necklace as a respect to the Prophet ﷺ, but on condition that Abul-'As would allow Zainab ؓ to migrate to Madinah, which he actually did.

In captivity, there was also an eloquent orator called Suhail bin 'Amr. 'Umar ؓ suggested that they pull out his front teeth to disable him from speaking, but the Prophet ﷺ turned down his suggestion for fear Quraish should get revenge in the same manner on one hand, and on the other for fear of Allâh's wrath on the Day of Resurrection.

Sa'd bin An-Nu'man ﷺ, who had been detained in Makkah by Abu Sufyan while performing 'Umrah, was released in exchange for Abu Sufyan's son 'Amr.

The Battle of Badr in its Qur'anic Context

The Chapter of *Al-Anfal* (Spoils of War) was revealed on the occasion of the battle of Badr, Ramadan 17th 2 A.H. It constituted a unique Divine commentary on this battle.

Allâh the All-High in the context of this Chapter draws on major issues relating to the whole process of Islamization. Allâh, here draws the attention of the Muslims to the still remaining moral shortcomings in their character. He wants them to build a united and purified society. He tells them about the invisible help He sent down to His obedient servants to enable them to accomplish their noble objectives. He wants the Muslims to rid themselves of any characteristic of arrogance or pride that might creep in. He wants them to turn to Him for help, obey Him and His Messenger ﷺ.

After that He described the noble objectives for which the Messenger ﷺ launched that bloody battle, and directed them to the merits and qualities that brought about the great victory.

The polytheists, hypocrites, the Jews and prisoners of war were also mentioned, being admonished to surrender to the Truth and adhere to it only.

The question of the spoils of war was resolved and the principles and basics relevant to this issue were clearly defined.

The laws and rules pertinent to war and peace were legalized and codified, especially at this advanced stage of the Islamic action. Allâh wanted the Muslims to follow war ethics dissimilar to those of pre-Islamic practices. The Muslims are considered to surpass others in ethics, values and fine ideals. He wants to impress on the world that Islam is not merely a theoretical code of life, but it is rather based on practical principles that cultivate mind and provide a way of life. In this context, He established inter and

intrastate relations.

The fast of Ramadan was established as an obligatory observance in the year 2 A.H., along with the duty imposed upon Muslims of paying *Zakat* (alms tax, poor-due) in order to lessen the burden of the needy Emigrants.

A wonderful and striking coincidence was the establishment of Shawwal 'Eid (the Festival of the Fast-Breaking) directly after the manifest victory of Badr. It was actually the finest spectacle ever witnessed of Muslims leaving their houses, praying, acclaiming Allâh's Name and entertaining His praise at the top of their voices in recognition of His favor and grace, and last but not least, the support He rendered them and through which the forces of the Truth overpowered those of evil.

﴿وَآذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ تَخافُونَ أَنْ يَئْنَفُوكُمُ النَّاسُ
فَلَا وَنِعْمَةٌ عَلَيْكُمْ وَإِنَّمَا يُنَزِّلُ لَكُمُ الْأَمْرَ بِمَا أَنْتُمْ تَعْمَلُونَ﴾

"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." [8:26]

The Military Activities between Badr and Uhud

The battle of Badr was the first armed encounter between the Muslims and Quraish. It was in fact a decisive battle that gained the Muslims a historic victory acknowledged by all the Arabs, and dealt a heavy blow to the religious and economic interests of the polytheists. There were also the Jews who also used to regard each Islamic victory as a heavy blow to their religio-economic entity. Both parties were burning with rage and fury since the Muslims had achieved that great victory:

﴿لَتَحِدَّنَ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ مَأْمُونُوا إِلَيْهُودٌ وَالَّذِينَ أَشْرَكُوا﴾

"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and *Al-Mushrikun* (polytheists, pagans, idolaters and disbelievers, etc.)." [5:82]

Both resentful parties had their much more annoyed partner in the form of hypocrites who faked Islam just to save their faces; at the head of whom came 'Abdullah bin Ubai and his followers. The desert bedouins living in tents pitched in the vicinity of Madinah, who depended on plundering and looting as a means of living, were totally indifferent to this fundamental question of belief and disbelief. Their worry resulting from fear of losing their means of existence in case a powerful Muslim state should rise up in Madinah and put an end to their practices, hence the grudge they nursed against Islam, Muslims and Muhammad ﷺ.

The whole cause of Faith was thus at stake with four furious parties laying ambushes against the new religion, each in its style: Pretension to Islam embedded with conspiracy plots and provocative deeds within Madinah, clearly open hostility along with resentment and rage on the part of the Jews, and there in Makkah open and continual calls for revenge coupled with open intentions to mobilize all potential resources available to silence the voice of Islam once and for all. This was later translated into military action, the Uhud Invasion, which left a bad impression on

the good name and esteem that the Muslims were carefully working to raise and preserve.

Al-Kudr Invasion

The first intelligence to reach the Prophet ﷺ in Madinah after Badr, told that Banu Sulaim of Ghatafan were engaged in gathering troops to attack the Muslims. The Prophet ﷺ took the initiative himself and mounted a surprise attack on them in their own homeland at a watering place called Al-Kudr. Banu Sulaim, on receiving the news, fled before he arrived. He stayed there for three days, took their 500 camels as booty and distributed them to the fighters after he set aside the usual one-fifth; each one gained two camels. This invasion took place in Shawwal in the year 2 A.H., seven days after the event of Badr.^[1]

An Attempt on the Life of the Prophet ﷺ

The impact of defeat at Badr was so great that the Makkans began to burn with hatred and resentment over their horrible losses. To resolve this situation, two polytheists volunteered to quench their thirst and silence the source of that humiliation, i.e., the Prophet ﷺ.

'Umair bin Wahb Al-Jumahi, a terrible polytheist, and an enemy Safwan bin Umayyah sat together privately lamenting their loss and remembering their dead and captives. 'Umair expressed a keen desire to kill the Prophet ﷺ and release his captured son Wahb in Madinah, if it was not for the burden of debts he was under and the large family he had to support. Safwan also had his reasons to see the Prophet ﷺ killed, so he offered to pay 'Umair's debts and support his family if he went on with his plan.

'Umair agreed and asked Safwan to keep the matter secret. He left for Madinah, having with him a sword to which he applied some kind of deadly poison. 'Umar bin Al-Khattab رضي الله عنه saw him at the door of the Mosque and understood that he had come with evil

[1] *Zadul-Ma'ad* 2/90, *Ibn Hisham* 2/43, 44, *Mukhtasar Seeratir-Rasul* p. 236.

intentions. He immediately went into the Mosque and informed the Prophet ﷺ. He was let in caught by the handle of his sword and in greeting he said, "good morning", to which the Prophet ﷺ replied that Allâh had been Gracious and taught them the greeting of the dwellers of the Paradise: "peace be upon you!" To a question raised by the Prophet ﷺ about his object, 'Umair said that he had come to see that his captured son was well treated. As for the sword, which the Prophet ﷺ asked him about, he cursed it and said that it gained them nothing. On pressing him to tell his real goal, he remained obstinate and did not disclose the secret meeting with Safwan. Here the Prophet ﷺ got impatient and he himself revealed to 'Umair his secret mission. 'Umair was taken by surprise, and incredible astonishment seized him, and immediately bore witness to the Messengership of Muhammad ﷺ. He then began to entertain Allâh's praise for having been guided to the 'Straight Path'. The Prophet ﷺ was pleased and asked his Companions to teach 'Umair the principles of Islam, recite to him the Noble Qur'ân and release his son from captivity.

Safwan, meanwhile, was still entertaining false illusions as to the approaching recovery of honor, and burying the memory of Badr into forgetfulness. He was impatiently awaiting 'Umair's news but to his great surprise, he was told that the man had embraced Islam and changed into a devoted believer. 'Umair later came back to Makkah where he started to call people unto Islam and he did actually manage to convert a lot of Makkans into Islam.^[1]

The Invasion of Bani Qainuqa'

We have already spoken about the treaty that the Prophet ﷺ signed with the Jews. He was very careful to abide by it to the letter and the Muslims did not show the least violation of any of its provisions. The Jews, however, whose inclination to treachery, betrayal and covenant-breaching, could not rid themselves of the tradition of theirs, had started a process of intrigues and troublemaking with the aim of producing division in the growing

[1] *Ibn Hisham* 1/661-663.

solid Muslim ranks. Here is a relevant model of their behavior:

The Schemes of the Jews

Shas bin Qais, an elderly Jew, a terrible disbeliever and a greatly envious man of the Muslims, passed by a group of the Companions of Allâh's Messenger ﷺ from Aws and Khazraj. He perceived a widespread spirit of understanding and an atmosphere of relationship and friendship enveloping the whole group; an unusual scene categorically in conflict with the hostility and hatred that characterized their pre-Islamic behavior. He, therefore, sent a youth of his to sit among them, remind them of the Bu'ath war between them and recite some of their verses which they used to compose satirizing each other; all of this with the intention of sowing the seeds of discord and disagreement, and undermining the new Islamically orientated intertribal relations. The youth did in fact succeed and the two parties at no time recalled the old days, and pre-Islamic tribal fanaticism sprang to the front to bring about a state of war.

The Prophet ﷺ was informed of this account, and immediately, at the head of some Emigrants, set out to see to the situation. He began to rebuke them but in the manner of the great instructor and the tolerant spirit of the understanding guide:

"O Muslims! By Allâh! Have you entered the state of pre-Islamic ignorance while I am still among you, after Allâh guided you to Islam, honored you with it, by it He cut the fetters of ignorance from your necks, and delivered you from disbelief and united your hearts?"

The Muslims readily realized that it was a Satanic urge and a plot hatched by the enemies. They directly embraced each other and went back home quite satisfied and in full obedience to Allâh's Messenger ﷺ.^[1]

Such were the practices of the Jews, faking belief in the day, and practicing disbelief at night. If they happened to owe a Muslim

[1] *Ibn Hisham* 1/555, 556.

something, they would avoid their obligations on grounds that he had converted into a new religion and they would declare that the basis of agreement was no longer valid. If it was the other way, they would never cease to harass him day and night to pay back the debt. They were doing all of this before the battle of Badr in spite of the treaty they had with Allâh's Messenger ﷺ. But Allâh's Messenger ﷺ and his Companions were patient with all of that, hoping that they would receive guidance and that peace and security would spread throughout their land.

The Jews of Qainuqa' breach the Covenant

Seeing that Allâh aided the believers and granted them a manifest victory, and perceiving the Muslims' awesome presence in Madinah, the Jews could no longer contain themselves or conceal their resentment. They publicly started a series of provocative and harmful deeds. The most wicked person among them was Ka'b bin Ashraf, and he will be mentioned later. As for the most wicked group among them it was the tribe of Banu Qainuqa', who lived in quarters named after them within Madinah. As for jobs, they took up goldsmithery, blacksmithing and crafts of making household instruments, that is why war weaponry was available in large quantities in their houses. They numbered 700 warriors, and were the most bold amongst the Jewish community in Arabia, and now the first to breach the covenant of cooperation and nonaggression which they had already countersigned with the Prophet ﷺ. Their behavior grew too impolite and unbearable. They started a process of trouble-making, jeering at the Muslims, hurting those who frequented their bazaars, and even frightening their women.

Abu Dawud and others reported that Ibn 'Abbas رضي الله عنهما said: When Allâh's Messenger ﷺ defeated the Quraish at Badr and returned to Madinah, he gathered the Jews at the bazaar of Banu Qainuqa'. He then said:

"O you Jews! Enter Islam before you suffer what happened to the Quraish."

They replied: "O Muhammad! Do not deceive yourself, you

merely fought a party of the Quraish who were inexperienced at war. But if you want to fight us then know that we are an entire people! And indeed you have not met up with anyone like us before!"

In this regard, the Words of Allâh were revealed:

﴿قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلِبُونَ وَتُخْسِرُونَ إِلَى جَهَنَّمَ وَإِنَّ الْمَهَادَ هُوَ قَدْ كَانَ لَكُمْ عَيْنٌ فِي فِتْنَتِنَا فِتْنَةً نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَآخْرَى كَافِرَةٍ يَرَوْنَهُمْ وَمُشَاهِدَهُمْ رَأَى الْعَيْنَ وَاللَّهُ يُؤْتِدُ بِنَصْرِهِ مَنِ يَشَاءُ إِنَّ فِي ذَلِكَ لَعْنَةً لِأُولَئِكَ الْأَبْصَرِ﴾

"Say (O Muhammad ﷺ) to those who disbelieve: 'You will be defeated and gathered together to Hell, and worst indeed is that place to rest.' There has already been a Sign for you (O Jews) in the two armies that met (in the battle of Badr): One was fighting in the cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand." [3:12, 13]^[1]

The answer of Banu Qainuqa' amounted, as seen, to a declaration of war. The Prophet ﷺ suppressed his anger and advised the Muslims to be patient and forbearing and wait for what time might reveal.

Ibn Hisham reported from Abu 'Aun that an Arab woman arrived at the bazaar of Banu Qainuqa' to sell an item which she did. Afterwards, while she sat at the goldsmith's, they wanted to expose her face, so the goldsmith fastened the border of her garment to the back of it without her knowing it. So when she stood to leave, it uncovered her private area and they began laughing at her. She fixed her clothes, and a Muslim man came and killed the Jew goldsmith. The other Jews attacked the Muslim

[1] Sunan Abu Dawud with 'Awnul-Ma'bud 3/115, Ibn Hisham 1/552.

man killing him. The family of the Muslim man called the Muslims to help and the conflict between them and Banu Qainuqa' began."^[1]

The Siege, the Surrender and the Banishment

On Saturday, Shawwal 15th, 2 A.H., after putting Abu Lubabah Ibn 'Abdul-Mundhir ﷺ in charge of Madinah, the Prophet ﷺ marched out with his soldiers, Hamzah bin 'Abdul-Muttalib ﷺ carrying the standard of the Muslims and laid siege to the Jews' forts for 15 days. Allâh cast fear into their hearts, and they were obliged to defer to the Messenger's judgment for their lives, wealth, women and children; their hands were tied behind their backs.

At this point, 'Abdullah bin Ubai Ibn Salul started his hypocritical role and began to intercede for them persistently on grounds of former alliance between those Jews and his tribe the Khazraj. Muhammad ﷺ dealt with this hypocrite – who had pronounced his Islam only about one month by that time – by granting him his request. Banu Qainuqa' handed over all materials, wealth, armor and weapons to the Prophet ﷺ, who set aside one-fifth and distributed the rest to his men. After that they were expelled out of all of Arabia to vast lands in Greater Syria where they stayed for a while and soon perished away.

As-Saweeq Invasion

Two-sided hostile activities were being independently conducted against the Prophet ﷺ; plots and intrigues being hatched by Safwan bin Umayyah, the hypocrites and Jews on the one hand, and on parallel lines going on with military hostilities being prepared by Abu Sufyan aiming at saving the face of his people and impressing the other Arabs that Quraish was still a proper military power. In the aftermath of Badr, Abu Sufyan was burning for revenge and took a solemn vow that he would never bathe off

[1] *Ibn Hisham* 2/47, 48.

impurity until he had taken the revenge. He set out at the head of 200 men towards Madinah but was not brave enough to attack it in broad daylight. He, instead adopted the acts of robbery that are performed in the dark. He secretly entered Madinah and went to see an old friend named Huyai bin Akhtab, who was too cowardly to let him in, so he left for Salam bin Mishkam, chief of Bani Nadeer, a tribe of Jews. The Jew entertained and gave him a full account of the situation therein. Late at night he dispatched a group of his men to raid Al-Uraid, a suburb of Madinah. There, the men cut and burnt some palm trees, killed two Muslims and then took swiftly to their heels.

On hearing the news, the Prophet ﷺ gathered his men and set out in search of Abu Sufyan, but they could not catch them. The Muslims brought back the provisions (*Saweeq*, a kind of barley porridge) which the polytheists had thrown aside in order to lighten their loads and hasten their escape; hence this campaign was called As-Saweeq Invasion. It took place in Dhul-Hijjah 2 A.H., two months after the event of Badr. And the Prophet ﷺ also left Abu Lubabah ؓ in charge of Madinah for this expedition.^[1]

The Invasion of Dhi Amr

In Muharram, 3 A.H., the Prophet's intelligence personnel reported that Banu Tha'labah and Banu Muharib were gathering troops with the aim of raiding the outskirts of Madinah. The Prophet ﷺ at the head of 450 horsemen and footmen set out to handle this new situation. This was his largest military exercise prior to the battle of Uhud. 'Uthman bin 'Affan ؓ was asked to take charge of the affairs of the Muslims in Madinah. On their way, they captured a man who embraced Islam and acted as a guide for the army. When the enemies heard of the approach of the Muslims, they hurriedly dispersed in the mountains and disappeared. The Muslims encamped at a watering place called Dhi Amr for the whole of Safar 3 A.H. The Prophet ﷺ aimed to impress upon the desert bedouins in the area, that the Muslims

[1] *Zadul-Ma'ad* 2/90, 91; *Ibn Hisham* 2/44, 45.

were then powerful enough to cast fear and awe into the hearts of their enemies.^[1]

Ka'b bin Al-Ashraf is killed

Ka'b bin Al-Ashraf was the most resentful person among the Jews with Islam and the Muslims, he was the most intent on inflicting harm on Allâh's Messenger ﷺ, and the most zealous advocate of waging war against him. He belonged to the Tai' tribe but his mother was from Banu Nadeer. He was a wealthy man known for his handsomeness, and a poet living in luxury in his fort south east of Madinah at the rear of Banu Nadeer's habitations.

On hearing the news of Badr, he got terribly frustrated and swore that he would prefer death to life if the news was true. When this was confirmed he wrote poems satirizing Muhammad ﷺ, praising the Quraish and enticing them against the Prophet ﷺ. He then rode to Makkah where he started to activate the fire of war, and kindle resentment against the Muslims in Madinah. When Abu Sufyan asked him which religion he was more inclined to, the religion of the Makkans or that of Muhammad ﷺ and his Companions, he replied that the pagans were better guided. With respect to this situation, Allâh revealed His Words:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبِيلِ وَالظَّهُورِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُنَّ لَأَهْدَى مِنَ الَّذِينَ آمَنُوا سَيِّلًا﴾

"Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Taghut*, and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)." [4:51]

He then returned to Madinah to start a fresh campaign of slanderous propaganda that took the form of obscene songs and amorous poems with a view to defaming the Muslim women.

At this stage, the situation became unbearable and could no longer be put up with. The Prophet ﷺ gathered his men and said: "Who

[1] *Zadul-Ma'ad* 2/91; *Ibn Hisham* 2/46.

will kill Ka'b bin Al-Ashraf? He had spoken evil about Allâh, and His Messenger." Thereupon, Muhammad bin Maslamah, 'Abbad bin Bishr, Al-Harith bin Aws, Abu 'Abs bin Jabr and Abu Na'ilah, i.e., Salkan bin Salamah, Ka'b's foster brother, volunteered to do the job.

Muhammad bin Maslamah said: "O Messenger of Allâh, do you wish that I should kill him?" He said: "Yes." He said: "Permit me to talk (to him in the way I deem fit)." He said: "Talk (as you like)." So, Muhammad bin Maslamah came to Ka'b and talked to him, saying: "This man (i.e., the Prophet ﷺ) has made up his mind to collect charity (from us) and this has put us to a great hardship." When he heard this, Ka'b said: "By Allâh you will be put to more trouble by him." Muhammad bin Maslamah answered: "No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan." He said: "What will you mortgage?" Muhammad answered: "What do you want?" The immoral and heartless Jew demanded women and children as articles of security against the debt. Muhammad said: "Should we pledge our women whereas you are the most handsome of the Arabs; and the son of one of us may be abused by saying that he was pledged for two Wasq (measurement unit of weight) of dates but we can pledge you (our) weapons." Ka'b agreed. Salkan bin Salamah (Abu Na'ilah), at another time, went to see Ka'b for the same purpose and there were more or less the same subjects, only that Abu Na'ilah would bring him some companions. The plan was successful and provided for the presence of both men and weapons. On Rabi'ul-Awwal 14th, at night, the year 3 A.H., the people said good-bye to the Prophet ﷺ and set out in the Name of Allâh to implement the carefully drawn plan. The Prophet ﷺ stayed back praying for them and supplicating Allâh to render them success.

The men went and called upon him at night. He came down although his wife warned him not to meet them alleging that: "I hear a voice which sounds like the voice of murder." He said: "It is only Muhammad bin Maslamah and my foster brother Abu

Na'ilah. When a gentleman is called at night even if he be pierced with a spear, he should respond to the call." Abu Na'ilah said to his companions: "As he comes down, I will extend my hand towards his head to smell and when I hold him fast, you should do your job." So when he came down, they talked together for about an hour. They then invited him to go out and spend a nice time in the moonlight. On the way out, Abu Na'ilah remarked: "I smell the nicest perfume from you." Ka'b said: "Yes, I have with me a mistress who is the most scented of the women of Arabia." Abu Na'ilah again said: "Allow me to smell (the scent on your head)." He said: "Yes, you may smell." So he caught it and smelt. Then he said: "Allow me to do so (once again)." He then held his head fast and said to his companions: "Do your job." And they killed him. The group of men came back after fulfilling their mission. One of them Al-Harith bin Aws was wounded by mistake with the swords of his men, and was bleeding badly. When they reached Baqi' Al-Gharqad, they shouted, "Allâh is Most Great." The Prophet ﷺ heard them and realized that they had killed the enemy of Allâh. As they saw him, he said: "Cheerful faces are yours." In reply, they said: "And yours, O Messenger of Allâh." They handed the head of the tyrant over to him. He entertained Allâh's praise for their success. He then applied his saliva to Al-Harith's wound and it healed on the spot.^[1]

When the Jews learned about the death of their tyrant, Ka'b bin Al-Ashraf, they were scared and even their stone like hearts were in the grip of inexpressible panic.

They realized that Allâh's Messenger ﷺ would thenceforth never hesitate to use force when good words and admonition failed. They remained silent and resigned, and faked adherence to covenants.

Now the Prophet ﷺ was free to collect his thoughts and give himself up to resolving foreign affairs, and facing dangers that

[1] *Ibn Hisham* 1/51-57; *Sahih Al-Bukhari* 1/341, 425, 2/577; *Zadul-Ma'ad* 2/91; and *Sunan Abu Dawud* with *'Awnul-Ma'bud* 2/42, 43.

could be carried on the hostile wind blowing again from Makkah.

The Invasion of Buhran

In Rabi'uth-Thani, the year 3 A.H., the Prophet ﷺ led a campaign comprising 300 warriors to Buhran in the area of Al-Furu'. He stayed there till Jumada Al-Ula, 3 A.H. No fighting took place in the process of this patrolling invasion.^[1]

Zaid bin Harithah leads a Campaign on the Trade Routes of Quraish

This was the most successful campaign prior to Uhud Battle. It took place in Jumada Ath-Thaniyah, the year 3 A.H.

Summer approached and it was high time for the Makkan trade caravans to leave for Syria. The people of Quraish whose lives depended mainly on a trade economy consisting of summer caravans to Syria and winter caravans to Abyssinia (Ethiopia), were now at a loss as to what route they would have to follow in order to avoid the backbreaking military strikes that the Muslims successfully inflicted on the polytheists.

They held a meeting to discuss the chances of escaping the economic blockade and decided to go along a trade route across Najd to Iraq. Furat bin Haiyan was appointed as a guide for the caravan. Safwan bin Umayyah led the caravan along the new route. News of the meeting leaked out through Nu'aim bin Mas'ud Al-Ashja'i under the effect of wine and it flew fast to Madinah by Sulait bin An-Nu'man who told the Prophet ﷺ the plan. The Prophet ﷺ immediately gathered 100 horsemen under the leadership of Zaid bin Harithah Al-Kalbi رضي الله عنه and dispatched them to intercept and capture the caravan. They caught up with the camels at a place called Al-Qardah. They took the polytheists by surprise and arrested their guide and two other men. Safwan and his guards fled away without showing the least resistance. The caravan was carrying silver and wares whose value amounted to

[1] *Ibn Hisham* 2/50, 51; *Zadul-Ma'ad* 2/91.

100 thousand dirhams. The booty was distributed among the Muslim warriors after one-fifth had been set aside for the Prophet ﷺ. Furat bin Haiyan embraced Islam out of his own free will.^[1]

As a result of this episode, the Muslims foiled the Quraish plans to find a new trade route. The economic siege laid to Makkah was thus strengthened and had a great impact on the trade economy of Makkah. The Makkans were terribly anxious and worried about their prospects of life now at stake with no hope whatsoever for any possible rehabilitation of commercial life or redemption of former prestige at the socio-political level, except through two avenues categorically contrasting: Giving up all symbols of pride and all attitudes of arrogance through reconciliation with the new state of affairs, and peaceableness with the Muslims; or launching a decisive overpowering war with the aim of crushing down the military forces of Madinah. It was apparent through the process of events that the Quraish had opted for the second alternative. Loud cries were being heard everywhere in Makkah demanding immediate revenge and quick retaliatory action. These movements on all levels constituted the direct preliminaries to the battle of Uhud.

[1] *Ibn Hisham* 1/50, 51.

The Battle of Uhud

The defeat at Badr was a humiliation which the Quraishites pride could not leave unavenged. Revenge was, therefore, the catchword all over Makkah. The Makkans even forbade lamenting over their murdered people, or ransoming their people who were captives at battle of Badr, lest the Muslims should realize the grave degree of sadness and feeling of tragedy they were experiencing.

In the wake of Badr event, Quraish was in common consent and started fresh preparations to launch an overall war against the Muslims in order to restore their wounded prestige and pride. The most enthusiastic polytheists desiring to go into a new battle were 'Ikrimah bin Abi Jahl, Safwan bin Umayyah, Abu Sufyan bin Harb, and 'Abdullah bin Abi Rabi'ah. They were determined to crush the commonwealth of Islam once and for all. Messengers were sent to all the tribes to make common cause against the rising Faith. As a consequence of this, they managed to enlist the support of any who wanted to fight against the Muslims among the tribe of Kinanah, the people of Tihamah and the people living in suburbs. It was also decided that the profits of the escaped caravan headed by Abu Sufyan, which amounted to 1000 camels and 50 thousand dinars, should be devoted for providing equipment to the army. It was about this that Allâh revealed:

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُعَلَّبُونَ﴾

"Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome." [8:36]

They also devised other ways of recruitment including hiring poets to persuade the tribes into fighting the Muslims. Safwan bin Umayyah allured Abu 'Azzah, the poet to work in this context in return for riches after the war or supporting his daughters if killed. Incidentally, this poet was a prisoner of war (in the context

of the Badr events) in the hands of the Muslims, and the Prophet ﷺ was gracious enough to release him unransomed provided he would not engage in fight against him.

Abu Sufyan nursed the most enmity against Muslims because of his losses in As-Saweeq invasion, and of Quraish's losses by the platoon of Zaid bin Harithah رضي الله عنه.

The Army of the Quraish prepares

In the light of these successive failures, Quraish increased and accelerated their preparations for a decisive battle with the Muslims. At the turn of the year, everything was ready for the move. The Makkans also decided to take their women along with them for they might arouse them to fight manfully. Thus a group of three thousand pitched warriors, of whom seven hundred were mailed soldiers and two hundred well-mounted^[1] cavalry with three thousand camels and fifteen women marched towards Madinah. The general leader was Abu Sufyan bin Harb, the cavalry was under the leadership of Khalid bin Al-Walid, assisted by 'Ikrimah bin Abu Jahl, and Bani 'Abdud-Dar were entrusted with the flag.

The Mobilization of the Makkan Army

After the preparations were complete, the Makkan army began its way toward Madinah. Old deep-seated hatred enveloped the whole process forewarning a bitter and bloody fighting.

The Prophet's Survey discovers the Movements of the Enemy

Meanwhile Al-'Abbas bin 'Abdul-Muttalib, was closely watching the military movements and preparations for war, and these were all included in an urgent message sent by him to Prophet ﷺ who received it while he was in Quba' Mosque. Ubai bin Ka'b read the letter to the Prophet ﷺ, who asked him to be secretive about its

[1] *Zadul-Ma'ad* 2/92, *Fathul-Bari* 7/346.

serious contents. He hurried back to Madinah, convened a meeting with the Helpers and Emigrants and consulted with them over the measures that should be taken.

The Muslims prepare for Imminent Danger

The whole of Madinah was put on the alert and all men were heavily armed even during prayer in anticipation of any emergency. A group of Helpers volunteered to guard the Prophet ﷺ and kept watchful eye all night at his door, among whom there were Sa'd bin Mu'adh, Usaid bin Hudair and Sa'd bin 'Ubada . Lest they should be taken by surprise, armed groups of the Madinese began to police the entrances and roads leading to the city. To check the movements of the polytheists, Muslim platoons began to patrol the routes for any probable enemy raids.

The Makkan Army's Approach to Madinah

The Makkan army, on the other hand, continued the march along the usual western road. On reaching Al-Abwa', Hind bint 'Utbah, Abu Sufyan's wife, suggested that they dig up the grave of the Prophet's mother, but the leaders of the army refused to do so for fear of the consequent results. The army then followed Wadi-ul-'Aqeeq and turned right to encamp themselves at a place called 'Ainain near Uhud Mountain. That was on Friday, 6th Shawwal, 3 A.H.

A Consultation Assembly for a Defense Plan

The scouting party of Madinah conveyed the news of the Makkan army step by step. Then Allâh's Messenger ﷺ held a head military consultation assembly to exchange views about the situation. He told them about a dream he had. He said:

"By Allâh, I have dreamt of – I pray Allâh to be a dream of bounty – cows slaughtered and that there was a groove at the pointed top of my sword, and that I had inserted my hand into an immune armor."

The interpretation of 'the cows' was that some of his men were killed, and 'the groove at the pointed top of my sword' was that a member of his House would be hurt. As for 'the armor' it was Madinah. Then he offered a suggestion that his Companions should not go out of Madinah and that they should encamp themselves within the city. He was of the opinion that the enemies should be left in the open to exhaust themselves and thus the Muslims would not risk a battle. But if they thought of attacking Madinah, Muslim men would be ready to fight them at the mouths of lanes; whereas Muslim-women would help from over the house roofs. 'Abdullah bin Ubai Ibn Salul – the head of the hypocrites; who attended the meeting as a chief of Al-Khzraj – supported the Prophet's plan.

As a matter of fact his agreement was not based on the righteousness of the plan but rather on personal benefit. He did not want to fight. On the contrary he secretly aimed at being far away from the fight. However it was Allâh's Will that he should be disclosed and disgraced in public – for the first time. It was His Will that the curtain behind which the hypocrites' disbelief was concealed should be uncovered and pulled down. Allâh's Will enabled the Muslims to recognize the reality of those snakes that were creeping within their garments and inside the sleeves of their clothes. Thanks to Allâh they recognized them in one of the most critical times of their lives.

Some of the best honorable Companions, who had missed *Al-Jihad* in Badr Battle, suggested that the Prophet ﷺ should go out of Madinah and urged him to accept their point of view. One of them said: "O Messenger of Allâh, for a long time we have been looking forward to this day; and we have prayed Allâh to make such a day draw near. Thanks to Allâh it is time to fight. So let us go out and fight our enemies lest they should think that we have lost heart and do not dare to fight them." Hamzah bin Abdul-Muttalib ﷺ the paternal uncle of the Prophet ﷺ, who had already covered the ornaments of his sword with idolaters' blood in Badr Battle, was head of those eager people who urged him to go out and meet the disbelievers. He said to the Prophet ﷺ: "By Allâh,

Who has sent the Book down unto you, I will not taste food till I fight them with my sword outside Madinah."^[1]

After weighing carefully the pros and cons of the issue, it was decided that the enemy should be resisted outside the city at Uhud.

Dividing the Islamic Army into Troops and Departure to the Battlefield

Ascending the pulpit at the Friday congregational prayer, the Prophet ﷺ urged the people in his sermon to fight courageously. He told them that if they remained steadfast they will be helped. Then he commanded his men to make ready for the battle, and they rejoiced.

He led the Afternoon prayer with crowds of people. Then he entered his house accompanied by his two friends Abu Bakr and 'Umar رضي الله عنهما. They helped him dress and wear his head cloth. He armed himself and wore two sets of armor, one over the other. He wore his sword and went out to meet people.

The people were waiting impatiently for him. Sa'd bin Mu'adh and Usaid bin Hudair رضي الله عنهما blamed the people for imposing their view on the Prophet ﷺ. They said: "You have forced Allâh's Messenger ﷺ to fight the enemy outside Madinah." Therefore they were determined to leave the whole matter to the Prophet ﷺ. When the Prophet ﷺ came out, they said: "O Messenger of Allâh, we should have not disagreed with you. So, you are free to do what you desire. If you prefer to stay inside Madinah, we will stay with you." Upon this Allâh's Messenger ﷺ remarked:

"It does not suit a Prophet that once he had put on armor, he should take it off, until Allâh has decided between him and the enemy."^[2]

[1] As-Seerah Al-Halabiyah 2/14.

[2] Reported by Ahmad 3/351, as well as Nasa'i, Hakim and Ibn Ishaq. Al-Bukhari mentioned it in the chapter of the Adherence.

The Prophet ﷺ divided his army into 3 battalions:

Al-Muhajireen battalion, under the command of Mus'ab bin 'Umair Al-'Abdari ﷺ.

Al-Ansari-Aws battalion was commanded by Usaid bin Hudair ﷺ.

Al-Ansari-Khzraj battalion with Al-Hubab bin Al-Mundhir ﷺ to lead it.

The army consisted of one thousand fighters; a hundred of them armored; and no horsemen.^[1] He appointed Ibn Umm Maktum ﷺ to lead the people in prayer in Madinah. Departure was announced and the army moved northwards with the two Sa'ds, who were armored, running in front of the army.

Upon passing along Al-Wada' mountain path he saw a well-armed battalion, that was detached from the main body of the army. The Prophet ﷺ inquired who they were and he was told that they were Jews and were allies of Al-Khzraj. They told him that they wanted to contribute to the fight against the idolaters. "Have they embraced Islam?" The Prophet ﷺ asked. "No," they said. So he refused admitting them and said that he would not seek the assistance of disbelievers against the idolaters.

Parading the Army

As soon as he reached a location called Ash-Shaikhan, he paraded his army. He dismissed those whom he considered to be disabled or too young to stand the fight. Among them were 'Abdullah bin 'Umar bin Al-Khattab, Usamah bin Zaid, Usaid bin Zuhair, Zaid bin Thabit, Zaid bin Arqam, 'Arabah bin Aws, 'Amr bin Hazm, Abu Sa'id Al-Khudri, Zaid bin Harithah Al-Ansari, Sa'd bin Habtah and Al-Bara' bin 'Azib, but a *Hadith* in *Sahih Al-Bukhari* pointed out that he had shared in the fight that day.

Allâh's Messenger ﷺ allowed both Rafi' bin Khadij and Samurah

[1] In *Zadul-Ma'ad* 2/92, Ibn Al-Qaiyim said that there were fifty horsemen. Ibn Hajar said that this is an obvious error. Musa bin 'Aqabah expressed with certainty that they did not have any horses with them. According to Al-Waqidi, they had the horse of Allâh's Messenger ﷺ and the horse of Abu Burdah ﷺ. *Fathul-Bari* 7/350.

bin Jundub to join the army – though they were too young. The former proved to be skillful at shooting arrows; the latter wrestled the former and beat him. The admission of Rafi' made Samurah say: "I am stronger than him, I can overcome him." When the Prophet ﷺ heard this saying he ordered them to wrestle. They did. Samurah won so he was also admitted.

Passing the Night between Uhud and Madinah

As night fell upon them there, they performed both the Evening and the Night prayers and spent the night there as well. Fifty people were chosen to guard and patrol the camp. Muhammad bin Maslamah Al-Ansari ﷺ, the hero of the brigade of Ka'b bin Al-Ashraf, was in charge of the guards. Whereas Dhakwan bin 'Abd Qais ﷺ undertook the responsibility of guarding the Prophet ﷺ, in particular.

The Rebellion of 'Abdullah bin Ubai and his Followers

At the end of the night and just before it was daybreak, the Prophet ﷺ moved and when he got to Ash-Shawt, he observed the Morning prayer. There he was close enough to the enemy that they could see one another. It was there that 'Abdullah bin Ubai – the hypocrite – rebelled against the Muslims. One-third of the army withdrew with him – that is to say three hundred fighters. He said, "We do not know why we shall kill ourselves." He claimed that his withdrawal was no more than showing protest against Allâh's Messenger ﷺ who had already refused his opinion and accepted that of the others.

Undoubtedly that was not the real cause of his separation. If it had been the refusal of his opinion – as the hypocrite claimed – there would have no sense whatsoever for his joining the Prophetic army. If it had been so, he would have refused to go out with the army from the very beginning of the march.

As a matter of fact, the real purpose of this rebellion, withdrawal and detachment – at this delicate and awkward position and time – was to produce panic, confusion of mind, and disorder in the

Muslim army who were within the sight and hear range of the enemy who were also looking forward to seeing more and more conflicts on the side of the Muslims, like themselves.

They also aimed at breaking the high morale of the believers. That would accelerate – in their opinion – the breakdown and consequently the death of Muhammad ﷺ, his faithful Companions and Islam as a whole. The way would then be clear for the reclaim of presidency, which that hypocrite had lost on the advent of Islam into Madinah.

Short of Allâh's Care, the hypocrite's plot would have been successful. Banu Harithah of Al-Aws and Banu Salamah of Al-Khazraj were partially impressed by the hypocrite's behavior. Both of them were overwhelmed by confusion and they had almost started to withdraw, but Allâh's Care saved them from that disgrace. Allâh says:

﴿إِذْ هَمَّتْ طَالِبَتَانِ مِنْكُمْ أَنْ تَقْسَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلَيَسْوَى
أَنَّ الْمُؤْمِنُونَ﴾

"When two parties from among you were about to lose their heart, but Allâh was their *Wali* (Supporter and Protector). And in Allâh should the believers put their trust." [3:122]

'Abdullah bin Haram – the father of Jabir bin 'Abdullah ﷺ – attempted to stop their withdrawal. He reminded the hypocrites of their duty at this delicate and awkward condition, but in vain. He followed them, criticized them and advised them to go back saying: "Come and fight in the way of Allâh or at least be defenders." They said: "If we had known that you would really fight, we would have not gone back." Having despaired of them, he addressed them saying: "May Allâh cast you away, you enemies of Allâh. Allâh will certainly suffice His Prophet." Allâh says about those hypocrites:

﴿وَلَعِلَّمَ الَّذِينَ نَأَقْفَوْا وَقِيلَ لَهُمْ فَتَلَوْا فِي سَبِيلِ اللَّهِ أَوْ أَدْفَعُوا قَاتُلًا لَّوْ
نَعْلَمْ قَاتَلًا لَا تَبْعَنُكُمْ هُمْ لِلْكُفَّارِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْأَيْمَنِ يَقُولُونَ
إِنَّفَوْهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾

"And that He might test the hypocrites, it was said to them: 'Come, fight in the way of Allâh or (at least) defend yourselves.' They said: 'Had we known that fighting will take place, we would certainly have followed you.' They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal." [3:167]

The Remainder of the Islamic Army is on the move to Uhud

With the remainder of fighters, Allâh's Messenger ﷺ moved towards the enemy. After the rebellion and withdrawal of the hypocrites, the number of soldiers was reduced to seven hundred only.

The camp of idolaters was situated in such a place that the many roads leading to Uhud were almost blocked by them. So Allâh's Messenger ﷺ said to his men: "Which man of you can lead us to where the people (i.e., the idolaters) are, along a short track that does not pass by them?" Abu Khaithamah رضي الله عنه said: "O Messenger of Allâh, I am the man you need." Then he chose a short track that led to Uhud passing by Harrah Bani Harithah and their farms, leaving the idolaters' army westwards.

On their way they passed by the field of Marba' bin Qaizi, who was a blind hypocrite. When Marba' felt and realized that they were the Prophetic army, he started throwing earth at their faces, so they rushed to kill him, but the Prophet ﷺ said:

«لَا تَقْتُلُوهُ فَهُدَا أَعْمَى الْقُلُوبُ أَعْمَى الْبَصَرِ»

"Do not kill him. He is blind in heart and eyes."

Allâh's Messenger ﷺ went along till they climbed down the hillock of Uhud at the slope of the valley. He camped there with his army facing Madinah while their backs were to the hills of the Uhud mountain. So the army of the enemy stood as a barrier between the Muslims and Madinah.

The Defense Plan

Allâh's Messenger ﷺ mobilized his army. He arranged them into two rows to prepare them for fight. He selected fifty skillful archers that formed a squad and made them under the command of 'Abdullah bin Jubair bin An-Nu'man Al-Ansari Al-Awsyi Al-Badri. He issued his orders to them to stay where they were – on a mountain (side) at the south bank of the Qanat valley, south east of Muslims camp at about one hundred and fifty meters from the Islamic army. Later on this mountain was called the Mountain of Archers.

Allâh's Messenger ﷺ clarified the mission of this squad in words he directed to them. He said to their leader:

"Drive off the horses from us by means of arrows, lest they should attack us from behind (the rear). Whether we win the battle or lose it, stand steadily in your position and mind that we are not attacked from your side."^[1]

He added:

«أَحْمَلُوا ظُهُورَنَا، فَإِنْ رَأَيْتُمُونَا نُقْتَلُ فَلَا تَنْصُرُونَا، وَإِنْ رَأَيْتُمُونَا قُدْمَنَا فَلَا تُشْرِكُونَا»

"Defend our backs! If you see us slain, do not come to assist us; and if you see that we have acquired booty, do not share in that with us."^[2]

In a version by Al-Bukhari, the Prophet ﷺ said:

«إِنْ رَأَيْتُمُونَا تَخْطِفُنا الطَّيْرُ فَلَا تَبْرُحُوا مَكَانَكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ، وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَوَطَأْنَاهُمْ، فَلَا تَبْرُحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ»

"If you see us snatched into pieces by birds, do not leave this position of yours till I send for you. And if you see that we have defeated the enemy and trodden on them do not

[1] *Ibn Hisham* 2/65, 66.

[2] Recorded by Ahmad, At-Tabarani, Al-Hakim. *Fathul-Bari* 7/350.

desert your position till I send for you.”^[1]

With the assignment of this squad and locating it on the mountainside and the issuance of those strict military orders, Allâh’s Messenger ﷺ blocked the only way that might lead the idolaters stealthily to the rear of Muslim ranks and might even enable them to surround them by forming a circle.

The assignments of posts and responsibilities for the rest of the army were performed by the Prophet ﷺ as follows: On the right wing, he appointed Al-Mundhir bin 'Amr ﷺ. On the left he appointed Az-Zubair bin Al-'Awwam ﷺ, and made Al-Miqdad bin Al-Aswad ﷺ his assistant and supporter. It was also Az-Zubair's responsibility to stop Khalid bin Al-Walid's horsemen. Allâh's Messenger ﷺ selected the top and the most courageous group to be in the front line of the army. They were notable for their readiness, alertness and bravery and estimated to be equal to thousands of men.

It was a wise and carefully-laid plan which revealed the high skills of military leadership that the Prophet ﷺ possessed. No other leader could have drawn a more accurate or wise plan. Although he approached the site later than the enemy, he managed to occupy better positions. He made the rocky mountainside to function as shield for the army's rear and right side. He was able, by blocking the only critical gap on the side, to provide additional maximum protection for the rear as well as the left wing. For fear of possible defeat, and to deter the Muslims from fleeing, in which case they would fall easy prisoners in the hands of the enemy, he chose a high place for the military camp.

Moreover a strategic site of this sort would surely inflict heavy losses on the polytheists if they thought of approaching or occupying his positions. In a further step, he reduced the enemy to a narrow scope of choice when they were cornered for encampment in geographically low positions that would avail them nothing of the benefits of any possible victory; at the same

[1] *Sahih Al-Bukhari*, the Book of *Jihad*, 1/426.

time they would not be able to escape the pursuit of the Muslims in case victory sided with the latter.

To make up for the quantitative shortage in fighting personnel, he chose a picked body of fighters to stand at the front.

The army of the Prophet ﷺ was thus fully mobilized on the morning of Saturday, Shawwal 7th, 3 A.H.

Allâh's Messenger ﷺ implants the Spirit of Bravery among his Armed Forces

Allâh's Messenger ﷺ forbade the Muslims to start the fight without having an order from him. He, then, wore two armors – a front armor and a back one. He urged his Companions to fight and stimulated them to show stamina and firmness at fight. He started to instill the spirit of boldness and bravery in them. To arouse his Companions and in order to stand fast in the fight, he took a sharp sword, held it in his hand and called out unto his Companions and said:

"Who is ready to take this sword and give it its proper due?"

Many set out to take it. Some of them were 'Ali bin Abi Talib, Az-Zubair bin Al-Awwam and 'Umar bin Al-Khattab رضي الله عنه. But it was granted to none. Abu Dujanah Sammak bin Kharshah رضي الله عنه inquired: "O Messenger of Allâh, what is its due?" The Prophet ﷺ said:

"It is to strike the enemy's faces with it till it was bent."

So, Abu Dujanah رضي الله عنه said: "O Messenger of Allâh I will take it, along with its due." and he was given the sword.

Abu Dujanah رضي الله عنه was a man of courage who used to swagger at war. He had a red band which he wore round his head. Whenever he was wore it everybody knew that he was determined to fight to death. Therefore as soon as Abu Dujanah رضي الله عنه took the Prophet's sword, he banded his head and started walking proudly among the fighters. Allâh's Messenger ﷺ watching him said:

"This is a sort of walking that Allâh hates except in such a situation."

The Positioning of the Makkan Army

The idolaters applied a system of rows in the mobilization of their army. The general leadership of the army was entrusted to Abu Sufyan Sakhr bin Harb, who would be in the center-position of the army. Khalid bin Al-Walid was on the right wing; whereas 'Ikrimah, the son of Abu Jahl was on the left. Safwan bin Umayyah was in charge of infantry men. The archers were under the command of 'Abdullah bin Abi Rabi'ah.

As for the standard, a squad of Bani 'Abdud-Dar was in charge to bear it. Thus was the distribution of the posts of the army ever since 'Abd Manaf had already assigned them. This assignment had been inherited from Qusai bin Kilab – as we have previously pointed out earlier in this book. No one had the right to compete with them for it. It was consistent with their traditions that they inherited from their ancestors.

Abu Sufyan, the general leader, reminded his men – the standard-bearers – of what had happened to the Quraish on the Day of Badr when their standard-bearer, An-Nadr bin Al-Harith, was captured. In an attempt to evoke their anger and enmity to the Muslims he said: "O Bani 'Abdud-Dar! You have been assigned bearers of our standard and you know that the standard is the first thing that the enemy attacks. Should it fall, we fall down too. Therefore, I say, either you guarantee its safety or leave it for us, and we will certainly suffice you that task."

Abu Sufyan's attempt seemed to be fruitful. For his speech made Bani 'Abdud-Dar so extremely angry that they threatened him and almost attacked him for that. Addressing him, they said: "You want us to deliver you the custodianship of the standard? Tomorrow when we fight them, you will witness our deeds." As a matter of fact, they fought bravely and remained firm in defense of the standard till they were all killed.

Political Strategies of Quraish

A little time before the break out of the battle, the Quraish made some efforts to sow the seeds of discord and dispute among the

Muslims. First, Abu Sufyan sent to the Helpers a message saying: "Leave us alone to fight our cousins and do not interfere. If you stand aside, we will not fight you; for fighting you is not a target of ours." But that attempt proved to be fruitless. What could such a wicked scheme do to those whose Faith was as solid and firm as mountains?! The Helpers reply was undoubtedly disappointing and contrary to Abu Sufyan's expectations.

The zero hour was due. The two parties drew nearer. Not losing any hope by the first failure, Quraish made another attempt, for the same goal but now with the assistance of a traitor called Abu 'Amir Al-Fasiq, whose name was 'Abd 'Amr bin Saifi. He was called a monk, but Allâh's Messenger ﷺ nicknamed him *Al-Fasiq* (i.e., evildoer, dissolute). As he was the head of Aws in *Al-Jahiliyah*, he could not tolerate Islam when it came. He announced his enmity to Allâh's Messenger ﷺ in public. He left Madinah for the Quraishites in Makkah to rally them against Allâh's Messenger ﷺ and to urge them to start the fight against him. He claimed that he was obeyed and esteemed by his people and that as soon as they saw him come they would join him immediately.

So he went to the slaves of the people of Makkah and the miscellaneous tribe members among the Muslims. He called out unto his people, until they recognized him and said: "O kinfolk of Aws! I am Abu 'Amîr." Their reply was: "No eyes of anybody shall be comforted by viewing you, O Fasiq." Hearing them say so, he said: "My people must have been afflicted by an evil after my departure." Therefore when the fight broke out, he fought them fiercely and pelted his people with stones.

That was the second attempt of Quraish to sow the seeds of discord among people of Faith. This, however, revealed the great terror that was cast in the hearts of the Quraishites in spite of their supremacy in number and equipment.

The Effort of the Quraishite Women in exciting the Zeal of the Men

The Quraishi women participated in the battle led by the wife of

Abu Sufyan, Hind bint 'Utbah. They wandered among the rows of the idolaters, striking on their *Duffs*,^[1] encouraging the men to fight, inflaming the emotions of heroes, lancers, swordsmen and brave fighters. At one time they addressed the standard-bearers:

"O Bani 'Abdud-Dar! O home defenders,

Strike with your sharp swords ..."

And at another time they would be singing:

"If you fight (bravely), we will embrace

And unfold mats to welcome you.

But if you flee from the battlefield, we leave you,

Desert you and no more love you."

The Combat

The two parties approached very close to each another. The phases of fight started. The first fighter was the standard-bearer, Talhah bin Abi Talhah Al-'Abdari. He was one of the bravest men among the Quraish fighters. The Muslims nicknamed him 'the ram of the battalion.' He came forth riding a camel and challenged the Muslims to a duel. Everyone refrained from fighting him due to his bravery; but Az-Zubair bin Al-Awwam  advanced for the fight. He did not give the 'Ram' any chance to fight but fell on him like a lion on his camel's back, pulled him down to the ground and slaughtered him with his sword.

Allâh's Messenger  who was watching that wonderful incident exclaimed: *Allâhu Akbar*, i.e., 'Allâh is the Greatest'; and the Muslims exclaimed *Allâhu Akbar* too. He praised Az-Zubair as he said:

"Every Prophet has a disciple and my disciple is Az-Zubair."^[2]

The Fighting that Centered around the Standard-Bearer

Soon the battle started and the fight of the two parties grew fierce

[1] A *Duff* is similar to a large tambourine, with the exception that it does not have any cymbals.

[2] As-Seerah Al-Halabiyyah 2/18.

everywhere on the battlefield. The strain of the fight was centered round the carriers of the standard. After the death of their leader Talhah bin Abi Talhah, Banu 'Abdud-Dar alternated the mission successively. Talhah's brother, 'Uthman, ran forward and seized the standard which lay by the lifeless body of his brother, chanting: "The standard-bearer has the right to dye its shaft in blood, till it be beaten in his hand." Hamzah bin 'Abdul-Muttalib ﷺ attacked and dealt him a blow that cut his arm and shoulder and went down to his navel to uncover his lung.

The standard was raised up again by Abu Sa'd bin Abi Talhah; but 'Asim bin Thabit bin Abul-Aqlah ﷺ struck him killing him. His brother Kilab bin Talhah bin Abi Talhah followed him, picked up the banner and raised it; but Az-Zubair bin Al-Awwam ﷺ attacked him and managed to kill him. Their brother Al-Jallas bin Talhah bin Abi Talhah lifted the banner up but Talhah bin 'Ubaidullah ﷺ stabbed him to death. They also said that it was 'Asim bin Thabit ﷺ who managed to deal a terminal blow to him.

All those five people who were killed around and in defense of the standard, belonged to one house, the house of Abi Talhah 'Abdullah bin 'Uthman bin 'Abdud-Dar. Another man from Bani 'Abdud-Dar, called Artat bin Sharhabil carried the standard but he also was killed by 'Ali bin Abi Talib ﷺ. Some said it was Hamzah who killed him not 'Ali.

Then it was Shuraih bin Qariz who was killed by Quzman – he was a hypocrite who fought for prestige only, not in defense of Islam. Abu Zaid 'Amr bin 'Abd Manaf Al-'Abdari took the standard but he was killed by Quzman too. A son of Sharhabil bin Hashim Al-'Abdari hoisted it again and was also killed by Quzman.

So, we see that ten fighters of Bani 'Abdud-Dar – the standard-bearers – were killed. Seeing that none of 'Abdud-Dar survived to carry the standard, an Abyssinian slave of theirs – called Sawab – came to raise it. The slave showed more admirable sorts of bravery and firmness than his former masters. Sawab went on fighting till his hand was cut off. So he knelt down and embraced the banner, leant it against his chest and neck lest it should fall to the ground.

He remained fighting steadily until he was killed. In the meanwhile he did not stop saying: "O Allâh, have I been excused?" After the death of the slave Sawab, the standard fell down to the ground, and remained there as there was no one to carry it.

The Other Clashes

While the force of the battle centered around the standard, bitter fighting was going on everywhere on the battlefield. The spirit of Faith overwhelmed the Muslims' ranks; so they rushed among the idolaters as if they had been an outbreak of a destructive flood that overflowed and knocked down all dams and barriers standing in its way. "I seek death, I seek death." That was their announced motto on the Day of Uhud.

Abu Dujanah ﷺ recognized by the red band worn round his head, came forth, fighting with the sword of Allâh's Messenger ﷺ. He was determined to fulfill its due at all costs. He killed all the idolaters that stood on his way, splitting and dispersing their ranks. Az-Zubair bin Al-Awwam ؓ said:

"I was upset when Allâh's Messenger ﷺ refused to give me the sword but gave it to Abu Dujanah. I said to myself: 'I am his paternal cousin – the cousin of his aunt Safiyah – a Quraishite, besides, I was the first who demanded it and yet he favored him to me. By Allâh, I will watch how he behaves with it.' So I followed him, I saw him take out his red band and wrap it around his head. Seeing him like that, the Helpers said, 'Abu Dujanah has worn the band of death.' Then he set out saying loudly:

'I am the one whom my intimate friend made a covenant with, when we were under the palm trees on the mountain side.'

The covenant that we made was that I should not fight at the rear. But fight at the front heroically with the sword of Allâh and His Messenger.'

No one stood in the way of Abu Dujanah but he was killed. There was a man among the idolaters whose only objective was to finish

off the wounded Muslims. During the fight Abu Dujanah drew near that man; so I prayed to Allâh that they might engage in fight. They in fact did and exchanged two sword-strokes. The idolater struck Abu Dujanah, but he escaped it and it pierced into his leather shield. The idolater's sword now stuck to it, Abu Dujanah struck him with the sword and killed him.^[1] Into the thick of the battle, he rushed to kill a person who was inciting the enemy to fight the Muslims. Upon this the person shrieked and lo! it was a woman. Abu Dujanah spared her saying: 'I respect the Prophet's sword too much to use it on a woman.' The woman was Hind bint 'Utbah."

Describing the same incident, Az-Zubair bin Al-'Awwam ﷺ said: "I saw Abu Dujanah raising a sword directly over Hind bint 'Utbah's head, then he moved it. I said to myself: 'Allâh and His Messenger know best.' (i.e., know why he acted like that)."^[2]

Hamzah bin 'Abdul-Muttalib ﷺ displayed wonderful acts of bravery against the overwhelming odds which stood unparalleled and created worry and confusion in the disbelieving army. Heroes dispersed off his way as if they had been tree-leaves blown away by strong wind. In addition to his effective contribution to the destruction of the idolaters who stood in defense of the standard, he was even of much greater effect at fighting against men of bravery and distinguished horsemen. It was Allâh's Will that he be murdered when he was at the top. He was not killed in a face-to-face fight on the battlefield – in the normal way by which heroes die – but rather stealthily assassinated as was the custom of killing generous and noble men that were impossible to kill in an honorable face to face fight.

The Assassination of Asadullah (the Lion of Allâh) Hamzah bin 'Abdul-Muttalib

Hamzah's assassin, Wahshi bin Harb, described how he killed

[1] *Ibn Hisham* 2/68, 69.

[2] *ibid* 2/69.

Hamzah ﷺ. He said: "I was a slave working for Jubair bin Mut'im, whose paternal uncle Tu'aimah bin 'Adi was injured at the battle of Badr. So, when the Quraish marched to Uhud, Jubair said to me: 'If you kill Hamzah, the uncle of Muhammad, stealthily, you shall be manumitted.' So I marched with the people to Uhud. And I am an Abyssinian man who is an expert with the Abyssinian spear. So, when the two parties fought, I set out seeking Hamzah. I saw him amidst people fighting. He was like a white and black striped camel, striking severely with his sword and no one could stand in his way. By Allâh! When I was getting ready and trying to seize the fit opportunity to spear him, hiding sometimes behind a tree or a rock hoping that he might draw nearer and be within range – at that moment I caught sight of Siba' bin 'Abdul-'Uzza going closer towards him. When Hamzah observed him, he said: 'Come on! O son of the clitoris-cutter,' – for his mother used to be a circumciser. Then he struck one strong stroke that could hardly miss his head. Then I balanced my spear and shook it till I was content with it, then I speared him and it went down into his stomach and issued out between his legs. He attempted moving towards me but he was overcome by his wound. I left him there with the spear in his entrails till he died. Then I came to him, pulled out my spear and returned to the place of the camp. I stayed there and did not go out, for he was the only one I sought. I killed him only to free myself. So, as soon as I got back to Makkah, I became a free man."^[1]

Bringing the Situation under Control

Although the death of Asadullah, Lion of Allâh and His Messenger ﷺ, Hamzah bin 'Abdul-Muttalib ﷺ, was a great loss, the Muslims maintained full control over the whole situation on the battlefield. On that day, Abu Bakr, 'Umar bin Al-Khattab, 'Ali bin Abi Talib, Az-Zubair bin Al-Awwam, Mus'ab bin 'Umair,

[1] *Ibn Hisham* 2/69-72, *Sahih Al-Bukhari* 2/583. Wahshi accepted Islam after the Ta'if Mission, and he killed Musailimah the Liar with that very same spear, and he participated in the battle of Yarmuk.

Talhah bin 'Ubaidullah, 'Abdullah bin Jahsh, Sa'd bin Ar-Rabi' and Anas bin An-Nadr رضي الله عنهما and others – all of them fought so fiercely, effectively and efficiently that they broke the strong will of the idolaters and scattered them.

From his Wife's Lap to Sword-fights and Sorrows

One of the brave adventurers of that day was Hanzalah Al-Ghaseel رضي الله عنهما – He was Hanzalah bin Abu 'Amir. Abu 'Amir was the very monk that was nicknamed *Al-Fasiq* (i.e., evildoer, dissolute) which we mentioned earlier. Hanzalah, who was newly married, left his wife's bed for *Al-Jihad* (fight in the cause of Allâh). He set out the moment he heard of the call to *Al-Jihad*. When he faced the idolaters on the battlefield, he made his way through their ranks till he reached their leader Abu Sufyan Sakhr bin Harb and nearly killed him, but he had been ordained to be a martyr, so at that very moment Shaddad bin Al-Aswad reached him and killed him.

The Contribution of the Squad of Archers to the Battle

The squad or archers whom Allâh's Messenger ﷺ positioned on the Archers Mountain, had the upper hand in administering the war activities to go in favor of the Muslim army. The Makkans horsemen – commanded by Khalid bin Al-Walid, supported by Abu 'Amir Al-Fasiq – made three attacks against the left wing of the Muslim army with the aim of crushing it and then infiltrating into the rear to create a sort of confusion and disorder in the ranks of the Muslims, and subsequently inflict heavy defeat on them. But thanks to the skills, quickness and great efforts of the archers, the three assaults were countered successfully.^[1]

The Idolaters begin to sense Defeat

The battles went on and on fiercely with the Muslims in full command of the military theater until the idolaters finally scattered and retreated, leaving all motives of pride, and forgetting

[1] *Fathul-Bari* 7/346.

their affected dignity, with their standard trodden under the feet of the fighters, with none ever courageous enough to approach it. It seemed as if the three thousand idolaters had been fighting thirty thousand Muslims and not merely several hundred.

Ibn Ishaq said: "Then Allâh sent down His Help to the Muslims and verified His Promise to them. They chased the idolaters and evacuated them from their camp. No doubt it was a certain defeat." 'Abdullah bin Az-Zubair narrated that his father said: "By Allâh, I was watching the servants of Hind bint 'Utbah and her women friends fleeing with their garments gathered up. No one was there to prevent us from capturing them."^[1]

In another version by Al-Bara' bin 'Azib – mentioned in *Sahih Al-Bukhari* – he said: "When we fought them, they fled, and their women could be seen fleeing in the mountains with their anklets and legs exposed."^[2]

The Muslims pursued the enemies putting them to the sword and collecting the spoils.

The Archers' Fatal Mistake

While the small army of Islam was recording the second absolute and clear victory over the Makkans – which was no less in splendor and glory than the first one at Badr – the majority of the archers on the mountainside committed a fatal mistake that turned the whole situation upside down, and constituted a source of heavy losses among the Muslims. It has almost brought about the murder of the Prophet ﷺ, and left a very bad impression on the fame and dignity they deservedly earned at the battle of Badr.

We have already spoken about the positive orders given to the archers to hold on to their position whatever the course the battle adopts. In spite of those strict orders, and their leader's – 'Abdullah bin Jubair – warning, forty archers deserted their posts, enticed by the too soon roar of victory as well as worldly greed for

[1] *Ibn Hisham* 2/77.

[2] *Sahih Al-Bukhari* 2/579.

the spoils of war.^[1] The others, however, nine in number and 'Abdullah, their leader, decided to abide by the Prophet's order and stay where they were until they were given leave or killed to the last. Consequently the rear of the Muslim army was left inadequately defended.

Khalid bin Al-Walid cuts off the Rear

The sharp-minded Khalid bin Al-Walid seized the opportunity to turn swiftly around to the rear of the Muslim army and encompass them. Killing Ibn Jubair ﷺ and his group, they fell promptly upon the rear of the Muslims and his horsemen uttered a shout that signaled the new military developments. The polytheists returned once again to counterattack the Muslims. An idolater woman – called 'Umrah bint 'Alqamah Al-Harithiyah – rushed to the standard lying on the earth, picked it up and raised it. The idolaters gathered together around the standard and called out unto one another till they encircled the Muslims and stood fast to fight again. The Muslims consequently became trapped between two barriers.

Allâh's Messenger ﷺ was then among a small group of fighters – nine in number at the rear of the army,^[2] watching the battle and braving the Muslim fighters. Khalid and his men took him by utter surprise, and obliged him to follow either of two options:

1. To flee for his life and abandon his army to its doomed end, or
2. To take action at the risk of his life, rally the ranks of the Muslims again and work their way through the hills of Uhud towards the encompassed army.

The genius of Allâh's Messenger ﷺ, his peerless and matchless courage made him opt for the second course. He raised his voice calling out unto his Companions: "O servants of Allâh." He did that though he knew that his loud voice would be heard by the idolaters before it was heard by the Muslims. He called out unto

[1] Sahih Al-Bukhari 1/426.

[2] Sahih Muslim 2/107.

them risking his life in this delicate situation. The idolaters recognized him and reached his position even before the other Muslims could do so.

The Weakened Position of the Muslims

The encompassment of the Muslims revealed three categories of people: The first group was of those who were only interested in themselves and they went so mad that they fled. They left the battlefield and did not know what happened to the others. Some of this group fled as far as Madinah. Some others went up the mountain.

The second Muslim group was of those who returned to the battle, but mixed with the idolaters in such a way that they could not recognize one another. Consequently some of them were killed by mistake. It is stated in *Al-Bukhari* that 'Aishah  said: "On the Day of Uhud, the idolaters were utterly defeated. *Iblis* (Satan) then called out: 'O servants of Allâh. Beware the rear (i.e., the enemy is approaching from behind).' So those who were at the front turned back and fought the ones who were behind. Then Hudhaifah caught sight of his father Al-Yaman about to be killed by other Muslims. So he said: 'O servants of Allâh! Beware! This is my father. This is my father.' But they did not part with him till he was killed. Hudhaifah then said: 'May Allâh forgive you.'" 'Urwah (who narrated it from 'Aishah ) said: "By Allâh, from that time on Hudhaifah has always been blessed and wealthy till he died."^[1]

That was because he forgave them and refused to take any blood money for his father's murder but recommended that it be spent in charity.

This Muslim group suffered from great bewilderment, and disorder prevailed among them. A lot of them got lost and did not know where to go. At this awkward time they heard someone calling: "Muhammad has been killed." This news made them even

[1] *Sahih Al-Bukhari* 1/539, 2/581; *Fathul-Bari* 7/351, 362, 363.

more bewildered and nearly senseless. Their morale broke down, or almost did in a great number of individuals. Some of them stopped fighting, slackened, and cast down their weapons. Others thought of getting in finding with 'Abdullah bin Ubai – the head of the hypocrites – and seeking his assistance to fetch them a security pledge from Abu Sufyan.

Anas bin An-Nadr ﷺ passed by those people who were shuddering of fear and panic, and inquired: "What are you waiting for?" They said: "Allâh's Messenger ﷺ has been killed." "What do you live for after Muhammad ﷺ? Come on and die for what Allâh's Messenger ﷺ has died for." Then he said: "O Allâh, I apologize for what these people (i.e., the Muslims) have done; and I swear a disavowal of what the idolaters have perpetrated." Then he moved on till he was encountered by Sa'd bin Mu'adh ؓ who asked him: "Where to, Abu 'Umar?" Anas ؓ replied: "Ah, how fine the scent of the Paradise is! I smell it here in Uhud."

He went on and fought against the idolaters till he was killed. Nobody but his sister could recognize his dead body. It had been cut and stabbed by over eighty swords, arrows or spears. It was by the tip of his finger that she – after the battle – recognized him.^[1]

Thabit bin Ad-Dahdah called out to his people saying: "O kinfolk of Helpers, if Muhammad ﷺ were killed, Allâh is Everlasting and He never dies. Fight in defense of your Faith. Allâh will help you and you will be victorious."

A group of Helpers joined him and all set out and attacked a battalion of Khalid's horsemen. He kept on fighting till he and his companions were killed.^[2]

An Emigrant passed by a Helper who was besmeared by blood. He said: "O fellow! Have you heard of Muhammad's murder?" The Helper answered: "If Muhammad ﷺ were killed, then he must have completed the delivery of the Message. So fight in defense of your religion!"^[3]

[1] *Zadul-Ma'ad* 2/93, 96; *Sahih Al-Bukhari* 2/579.

[2] *As-Seerah Al-Halabiyyah* 2/22.

[3] *Zadul-Ma'ad* 2/96.

With such boldness and encouragement, the Muslims soon recovered their spirits, came around to their senses and resisted the idea of surrender or contacting the hypocrite 'Abdullah bin Ubai. They took up arms and resumed the fight attempting to make way to the headquarters, particularly after the news of the Prophet's death had been falsified.

The glad tidings strengthened their resolve, and helped them to manage to break of the military blockade, and concentrate their forces in an immune place to resume a relentless and fierce fight against the polytheists.

The third group of Muslims was of those who cared for nothing except the Prophet ﷺ. At the head of them were notable Companions like Abu Bakr, 'Umar bin Al-Khattab, 'Ali bin Abi Talib and others ﷺ, who hastened to protect the Prophet ﷺ through unrivalled devotion.

The Battle intensifies around Allâh's Messenger ﷺ

As those groups of Muslims were receiving the blows of the idolaters and instantly resisting, the fight flared up around Allâh's Messenger ﷺ, who had only nine people around him.

We have already mentioned that when the idolaters started encircling them there were only nine people around Allâh's Messenger ﷺ; and that as soon as he called out to the Muslims: "Come on! I am the Messenger of Allâh," the idolaters heard his voice and recognized him. So they turned back and attacked him with all their power before any of his Companions ran to his aid.

A violent and intense struggle broke out between the nine Muslims and the idolaters during which peerless love, self-sacrifice, bravery and heroism were revealed.

Muslim, on the authority of Anas bin Malik ﷺ narrated that Allâh's Messenger ﷺ along with seven Helpers and two Emigrants, was confined to a trap when the idolaters attacked him. Allâh's Messenger ﷺ then said:

"He who pushes back those idolaters, will be housed in

Paradise." or "He will be my Companion in Paradise."

One of the Helpers stepped forward and fought the idolaters in defense of the Prophet ﷺ till he was killed. Then they attacked the Messenger ﷺ again. The same process was repeated again and again until all the seven Helpers were killed. Then Allâh's Messenger ﷺ said to his two Quraishite Companions:

"We have not done justice to our Companions."^[1]

The last of those seven Helpers was 'Umarah bin Yazeed bin As-Sakan ، who kept on fighting till his wounds neutralized him and he fell dead.^[2]

The most awkward Hour in the Messenger's Life

After the fall of Ibn Sakan, Allâh's Messenger ﷺ remained alone with only those two Quraishites. According to Al-Bukhari and Muslim, Abu 'Uthman said: "At that time, there were none with the Prophet ﷺ except Talhah bin 'Ubaidullah and Sa'd bin Abi Waqqas."^[3]

That was the most awkward and dangerous hour for the Prophet ﷺ, and a golden opportunity for the idolaters who promptly took advantage of it. They concentrated their attack on the Prophet ﷺ and looked forward to killing him.

'Utbah bin Abi Waqqas pelted him with stones. One of the stones struck his face. His lower right incisor tooth was injured. His lower lip was wounded. He was also attacked by 'Abdullah bin Shihab Az-Zuhri who injured his forehead. 'Abdullah bin Qami'ah (*Qami'ah* means 'a humiliated woman'), who was an obstinate strong horseman, struck him violently on his shoulder with his sword; and that blow hurt Allâh's Messenger ﷺ for over a month – though it was not strong enough to break his two pieces of armor. He dealt a heavy blow on his cheek. It was so strong that two rings of his iron-ringed helmet penetrated into his cheek.

[1] *Sahih Muslim* 2/107.

[2] *Ibn Hisham* 2/81.

[3] *Sahih Al-Bukhari* 1/527, 2/581.

"Take this stroke from me, I am Ibn Qami'ah." He said while striking the Messenger ﷺ with his sword. Allâh's Messenger ﷺ replied – while he was wiping the blood flowing on his face:

"I beg Allâh to humiliate you."^[1]

In the narration of Al-Bukhari and Muslim it is stated that when his incisor broke, and his head was injured, he started wiping the blood off of it and saying:

"How can a people who cut the face of their Prophet and broke his teeth – he who calls them to worship Allâh – how can such people thrive or be successful?"

About that incident, Allâh, Glory is to Him, sent down a Qur'ânic Verse saying:

﴿لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَنْهُمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

"Not for you (O Muhammad ﷺ but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zalimun* (the disobedient, polytheists and wrongdoers)." [3:128]^[2]

At-Tabarani states that the Prophet ﷺ said: "Allâh's wrath is great on those who wounded the face of His Messenger," he observed silence for a short while and then resumed saying:

«اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

"O Allâh, forgive my people for they do not know."^[3]

In *Sahih Muslim* it is stated that Allâh's Messenger ﷺ said:

«رَبُّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

"My Lord, forgive my people for they have no knowledge."^[4]

In *Ash-Shifa* – a book by Al-Qadi Al-'Aiyad – it is related that the

[1] *Fathul-Bari* 7/373, 366.

[2] *Sahih Al-Bukhari* 2/582; *Sahih Muslim* 2/108.

[3] *Fathul-Bari* 7/373.

[4] *Sahih Muslim* 2/108.

Prophet ﷺ said:

«اللَّهُمَّ أَهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ»

"O Allâh, guide my people for they have no knowledge."^[1]

It is quite certain that killing the Prophet ﷺ was their primary aim, but two Quraishites – Sa'd bin Abi Waqqas and Talhah bin 'Ubaidullah ﷺ, who showed great bravery and rare courage and fought so fiercely and boldly that – though they were only two – were able to stop the idolaters short of realizing their aim. They were of the best archers and kept on fighting in defense of Allâh's Messenger ﷺ until the whole squad of idolaters was driven off him.

Allâh's Messenger ﷺ emptied his quiver of arrows and said to Sa'd bin Abi Waqqas ﷺ:

"Shoot an arrow Sa'd. May my father and mother be ransomed for you."^[2]

The Prophet ﷺ had never said such thing about his parents except in the case of Sa'd ﷺ – a privilege granted to him for his efficiency.^[3]

In a version by Jabir ﷺ – authorized by An-Nasa'i – concerning the attitude of Talhah bin 'Ubaidullah ﷺ towards the idolaters gathering around Allâh's Messenger ﷺ – when there were only some Helpers with him – Jabir said: "When the idolaters reached him, Allâh's Messenger ﷺ said: 'Who will suffice us their evils (i.e., fight them back)?' Talhah said: 'I will.'" Then Jabir mentioned the advance of the Helpers to fight and how they were killed, one after the other, in a similar way to Muslim's narration – "When all the Helpers were killed, Talhah proceeded to fight as much as the other eleven ones did till his hand was hurt and his fingers were cut off.

[1] *Ash-Shifa'* 1/81.

[2] *Sahih Al-Bukhari* 1/407, 2/580,581.

[3] *ibid* 1/407, 2/580, 581.

So, he said: 'Be they cut off!' The Prophet ﷺ said: 'If you had said: In the Name of Allâh, the angels would have raised you up before the people's very eyes.'" Then he said: "Allâh drove the idolaters off them."^[1]

In *Al-Ikleel* – a book by Hakim – it is stated that Talhah had sustained thirty-nine or thirty-five wounds, and his fingers (i.e., the forefinger and the one next to it) were paralyzed.^[2]

Al-Bukhari reported that Qais bin Abi Hazim said: "I saw the hand of Talhah paralyzed. That was because he protected the Prophet ﷺ with it during the battle of Uhud."^[3]

At-Tirmidhi and Ibn Majah reported that the Prophet ﷺ then said about Talhah ﷺ: "He who desires to see a martyr walking on the ground, let him look at Talhah bin 'Ubaidullah."^[4]

Abu Dawud At-Tayalisi reported that 'Aishah ﷺ said: "Whenever Uhud Day (i.e., battle) was mentioned, Abu Bakr used to say: 'That was Talhah's day (i.e., battle).'"^[5] Abu Bakr recited a verse of poetry about him: 'O Talhah bin 'Ubaidullah! Paradise is for you as water-springs are due for deer to drink from.'"^[6] At the awkward and most delicate circumstances, Allâh, Glory is to Him, sent down His invisible Help.

In *Sahih Al-Bukhari* and *Muslim* it is reported that Sa'd said: "I saw Allâh's Messenger ﷺ on Uhud Day with two men – dressed in white defending him fiercely – I have never seen similar to them neither before Uhud nor after it."

In another version: "He means to say that they were Gabriel and Michael."^[7]

[1] *Fathul-Bari* 7/361; *An-Nasa'i* 2/52,53.

[2] *Fathul-Bari* 7/361.

[3] *Sahih Al-Bukhari* 1/527, 2/581.

[4] *At-Tirmidhi* no. 3740, *Ibn Majah* 125, and *Ibn Hisham* 2/86.

[5] *Fathul-Bari* 7/361.

[6] *Mukhtasar Tarikh Dimashq* 7/82.

[7] *Sahih Al-Bukhari* 2/580.

The Companions surround the Messenger ﷺ

All those events happened in no time. If the Prophet's elite Companions had realized the grave situation immediately, they would have rushed to the spot and would not have let him sustain these wounds. Unfortunately, they got there after Allâh's Messenger ﷺ had been wounded and six of the Helpers killed, the seventh was severely wounded and desperately fighting in defense of the Prophet ﷺ. However as soon as they arrived they encircled the Messenger ﷺ with their bodies and weapons and were alert enough to prevent the enemies from reaching him. The first one who returned to give help, was his companion of the cave, Abu Bakr As-Siddiq ؓ.

In a version by 'Aishah ؓ recorded in Ibn Hibban's *Sahih*, she narrated that Abu Bakr ؓ said: "On the Day of Uhud when all the people had left the Prophet ﷺ, I was the first to go back and see him. Before him I saw a man fighting to shield him from the enemies. I said to myself: 'I wish he were Talhah. Let my father and mother be ransomed for you. (O Allâh) Let him be Talhah! Let my parents be ransomed for you!' On the way, I was overtaken by Abu 'Ubaidah bin Al-Jarrah, who was then moving as swiftly as a bird. We both rushed to dress the Prophet's wounds. There we found Talhah suffering from serious wounds before Allâh's Messenger ﷺ. The Prophet ﷺ said: 'See to your brother for he is in more need.' I noticed that two rings of the iron-ringed helmet had penetrated his cheek. So, I set out to take them out; but Abu 'Ubaidah demanded: 'By Allâh, O Abu Bakr – I request you to let me do it myself.' Fearing to hurt the Prophet ﷺ he started pulling one of the two rings out very slowly and carefully with his mouth. Then he pulled the arrow out by his mouth, too. Consequently, his front tooth came out. Then I proceeded to pull the second out; but Abu 'Ubaidah requested me to leave it: 'O Abu Bakr, I beg you by Allâh to let me do it.' He pulled the second ring very slowly and carefully with his mouth, till it came out. Allâh's Messenger ﷺ said: 'See to your brother for he is in more need.' We approached Talhah to tend to him but found that he had some ten sword-

wounds in his body.^[1] (This showed how efficiently Talhah had fought and struggled on that day)."

At those awkward moments of that day, a group of Muslim heroes gathered around the Prophet ﷺ forming a shield to protect him from the idolaters. Some of them were Abu Dujanah, Mus'ab bin 'Umair, 'Ali bin Abi Talib, Sahl bin Hunaif, Malik bin Sinan – the father of Abu Sa'id Al-Khudri, Umm 'Umarah Nusaibah bint Ka'b Al-Maziniyah, Qatadah bin An-Nu'man, 'Umar bin Al-Khattab, Hatib bin Abi Balta'ah and Abu Talhah ؓ.

The Idolaters increase the Intensity of Battle

The number of idolaters was steadily increasing; and their attacks, naturally, got severer. Their drive increased to an extent that Allâh's Messenger ﷺ fell into one of the holes dug and designed by Abu 'Amir Al-Fasiq to be used as traps. With his knee wounded, 'Ali ؑ helped him by giving him a hand up. Talhah bin 'Ubaidullah ؓ helped him until he could stand upright. Nafi' bin Jubair said: "I heard an Emigrant say: 'I have witnessed the battle of Uhud and watched arrows being hurled from all directions at the Prophet ﷺ. None of them hit him.' 'Abdullah bin Shihab Az-Zuhri said: 'Guide me to Muhammad! By Allâh, if I don't kill him, I would not want to live.' Although Allâh's Messenger ﷺ was next to him, alone, but he did not see him. Safwan, another polytheist, blamed him (for not attacking him), but 'Abdullah swore that he did not see him (the Prophet ﷺ) and added that he might be immune to their attempts on his life. He also said that four of them pledged to make a fresh attempt and kill him, but to no avail.^[2]

Unprecedented Heroism

The Muslims demonstrated unprecedented heroism and marvelous sacrifices. Abu Talhah ؓ – for instance – shielded Allâh's Messenger ﷺ by his body and used his chest to protect him

[1] Zadul-Ma'ad 2/95.

[2] Zadul-Ma'ad 2/97.

against the enemy arrows. Anas ﷺ related that on the Day of Uhud when people left the Prophet ﷺ, Abu Talhah ؓ was a skillful sort of archer who would shoot so many arrows that he broke two or three bows that day. When a man passed along with a quiver full of arrows, the Prophet ﷺ would say: "Give the arrows to Abu Talhah!" Then when the Prophet ﷺ watched people shooting, Abu Talhah ؓ would say: "May my father and mother be ransomed for your safety. Do not go too close lest an arrow of theirs should hit you. I would rather die than see you hurt."^[1]

Abu Dujanah stood before Allâh's Messenger ﷺ and used to protect him from the arrows by his back. Hatib bin Balta'ah followed 'Utbah bin Abi Waqqas – who broke the honorable incisor (of the Prophet ﷺ) – struck him with the sword, cracked his head and took his horse and sword. Sa'd bin Abi Waqqas ؓ was so keen to kill his brother 'Utbah, but he could not; however, Hatib could.

Sahl bin Hunain ؓ – a hero archer – who pledged to die in the cause of Allâh, also played a prominent part in the battle at Uhud.

Allâh's Messenger ﷺ himself was involved in shooting arrows. In a version by Qatadah bin An-Nu'man that Allâh's Messenger ﷺ shot so many arrows that the two ends of his bow bent. So, Qatadah bin An-Nu'man ؓ took it to remain with him for good. On that day his eye was so hurt that it fell down onto his cheek; but Allâh's Messenger ﷺ put it in its socket with his hand and it became the better and the more sharp-sighted of the two.

On that day 'Abdur-Rahman bin 'Awf ؓ kept on fighting until his mouth was wounded. He sustained over twenty wounds, some in his leg making him lame.

Malik bin Sinan ؓ, the father of Abi Sa'id Al-Khudri ؓ sucked the blood off of the Prophet's cheek till he cleaned it. The Prophet ﷺ said: "Spit it out!" But Malik said: "By Allâh, I will never spit it." Then he set out to fight. The Prophet ﷺ then said: "He who wants to see a man of the people of Paradise, let him look at this one." No sooner had he resumed fighting than he was

[1] Sahih Al-Bukhari 2/581.

martyred in the thick of the battle.

Umm 'Umarah participated in the fight too. She encountered Ibn Qami'ah in combat, and sustained a slight wound on her shoulder, but she herself also struck him with her sword several times but he survived because he was wearing two armors. She, however, went on striking until she had received twelve wounds.

Mus'ab bin 'Umair ﷺ, in his turn, fought fiercely and violently defending the Prophet ﷺ against the attacks of Ibn Qami'ah and his fellows. He was carrying the standard with his right hand. In the process of fighting, it was cut off, so he grabbed the standard in his left hand till this was also amputated so he knelt down and shielded it with his chest and neck. Ibn Qami'ah then killed him, mistaking him for Allâh's Messenger ﷺ on account of resemblance in appearance. Only then did Ibn Qami'ah shout 'Muhammad has been killed.'^[1]

The Rumor of the Death of the Prophet ﷺ and its Effect on the Battle

No sooner had Ibn Qami'ah uttered that ominous sentence than anxiety spread among Muhammad's followers, and their morale was drastically reduced. Consequently, confusion and a miserable state of disorder prevailed among them. While the rumors managed to adversely act among the Muslims, it lessened the sharp impact of the assaults of the polytheists who came to believe that they did really achieve their final objective and so they turned towards mutilating the dead bodies.

The Messenger ﷺ consolidates his Position in the Battle

When Mus'ab was killed, Allâh's Messenger ﷺ delivered the standard to 'Ali bin Abi Talib ﷺ. 'Ali, in conjunction with the other Companions, went on fighting bravely and set marvelous examples of heroism, courage and endurance in both defense and attack.

Then Allâh's Messenger ﷺ made his way to his encircled army.

[1] *Ibn Hisham* 2/73, 80-83; *Zadul-Ma'ad* 2/97.

Ka'b bin Malik ﷺ, who was the first one to recognize the approaching Prophet ﷺ, shouted as loudly as he could: "O folks of Muslims, be cherished! Allâh's Messenger ﷺ is here." But Allâh's Messenger ﷺ signed to him to stop lest his position should be located by the idolaters. Upon hearing the shout, the Muslims immediately raced towards the source of the shout which brought about thirty Companions to gather around the Prophet ﷺ. With this assembled number of his Companions, Allâh's Messenger ﷺ started drawing a planned withdrawal to the hillocks nearby.

Hostilities of the enemy grew fiercer than ever with the aim of foiling the plan of the Muslims' withdrawal. Their attempts however proved to be fruitless due to the heroic steadfastness of the lions of Islam.

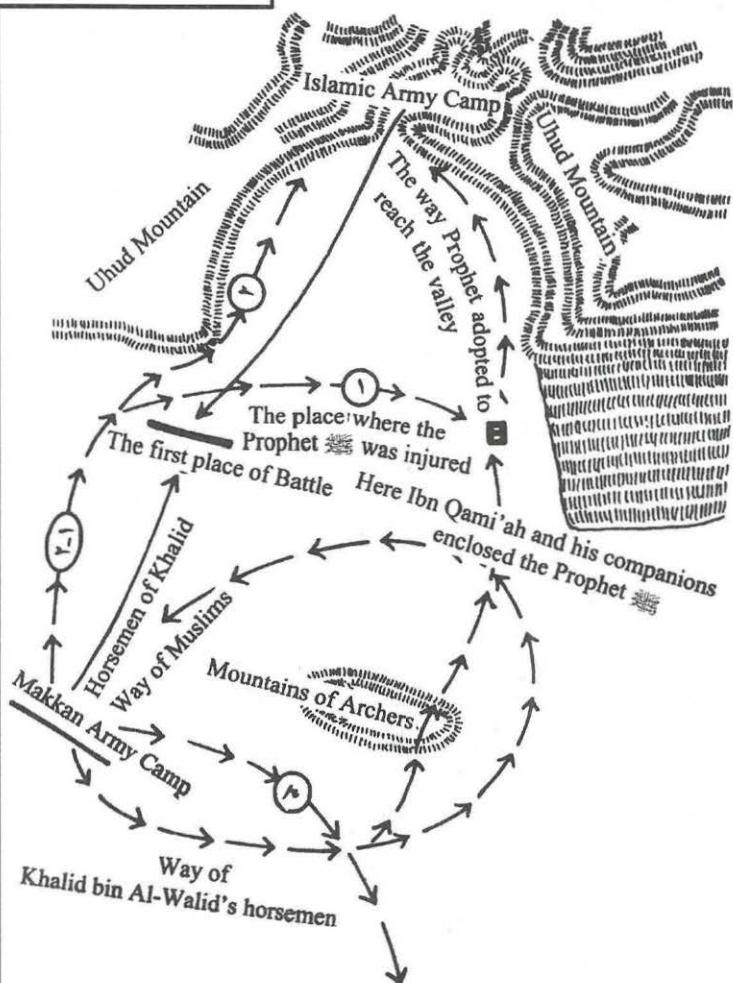
'Uthman bin 'Abdullah bin Al-Mughirah – one of the enemy horsemen – progressed towards Allâh's Messenger ﷺ while saying: "Either I kill him or I will be killed." Allâh's Messenger ﷺ moved to encounter him but his mare tripped into some holes. So, Al-Harith bin As-Simmah ﷺ fought with him, and struck his leg making him lame, then he finished him off, took his weapons and caught up Allâh's Messenger ﷺ.

But later on another Makkan horseman, called 'Abdullah bin Jabir, attacked Al-Harith bin As-Simmah, and struck him on the shoulder with his sword and he was carried to the camp of the Muslims suffering from serious wounds. Yet he did not escape death, for Abu Dujanah – the red head-banded hero – struck him with a heavy blow cutting off his head.

During this bitter fight, a desire to sleep overwhelmed the Muslims – that was a security and tranquility to help His slave Muslims as the Qur'ân spoke in this context. Abu Talhah said: "I was one of those who were possessed by a desire to sleep on the Day of Uhud. On that day my sword fell from my hand several times. Again and again it fell down, and again and again I picked it up."^[1]

[1] Sahih Al-Bukhari 2/582.

Map of Uhud invasion



- 1) The way he adopted to reach the Prophet ﷺ
- 2) The way of the defeated ones ran to the foot of Uhud mountain after retrogression.
- 3) The way of the defeated ones adopted towards Al-Madinah after retrogression.

In a regular withdrawal and with great bravery and boldness, the Muslims finally retreated to the cover of Mountain Uhud. Then, the rest of the army followed them to that safe position. In this manner, the genius of Muhammad ﷺ foiled that of Khalid bin Al-Walid.

Ubai bin Khalaf is killed

Ibn Ishaq related: When Allâh's Messenger ﷺ was going up the hillock, he was followed by Ubai bin Khalaf who was saying: "Where is Muhammad? Either I kill him or I will be killed." The Companions said: "O Messenger of Allâh, do you mind if one of us fights with him?" But Allâh's Messenger ﷺ said: "Leave him!" So, when he drew nearer, Allâh's Messenger ﷺ took the spear from Al-Harith bin As-Simmah ﷺ, and shivered violently in such a way that made all of them scatter in all directions. Then he observed his collarbone through a gap between the wide opening of the armor and the part of his neck enclosed by it. He speared him in that spot. The effect of the stroke was so strong that it made him roll off his horse over and over. When he returned to the Quraish, they found that he only had a small scratch on his neck. So, when the blood congealed he said: "By Allâh, Muhammad has killed me." Hearing him say so, they said: "By Allâh, you are afraid of death. By Allâh, you are possessed by a devil." He replied: "He already told me when we were in Makkah: 'I will kill you.' By Allâh, had he spat on me, he would have killed me." Eventually, the enemy of Allâh breathed his last at a place called Sarif, while they were taking him back to Makkah.^[1] In a version by Abul-Aswad, on the authority of 'Urwah رضي الله عنه: He was moaning like a bull and saying: "By the One in Whose Hand is my soul, if what I am suffering from now were distributed among the people of Dhul-Majaz, it would have caused them all to die."^[2]

Talhah رضي الله عنه lifts the Prophet ﷺ

During the withdrawal of Allâh's Messenger ﷺ up to the cover of

[1] *Ibn Hisham* 2/84; *Zad Al-Ma'ad* 2/97.

[2] *Ibn Hisham* 2/84; *Al-Mustadrak* by Al-Hakim 2:327.

the mountain, a big rock blocked his way. The Prophet ﷺ tried to mount it, but having worn a short heavy armor, and being seriously wounded, he could not ascend it. Readily enough Talhah رضي الله عنه sat in a position that enabled the Prophet ﷺ to stand on his back. Then he lifted him up until he stood on it. The Prophet ﷺ then said:

"Talhah, after this job, is eligible for it (Paradise)."^[1]

The Idolaters' Last Assault

When Allâh's Messenger ﷺ settled down in the hillock, the idolaters started their last attack upon the Muslims. Ibn Ishaq related: "While the Prophet ﷺ was on the way to the hillock, a group of Quraishite elite ascended the mountain. They were led by Khalid bin Al-Walid and Abu Sufyan. So Allâh's Messenger ﷺ prayed his Lord saying:

'O Allâh, they (i.e., the idolaters) should not be higher (i.e., in position or in power) than us (i.e., the Muslims).'

Therefore 'Umar bin Al-Khattab رضي الله عنه and some of the Emigrants fought the idolaters till they drove them down the mountain.^[2]

In *Al-Maghazi* – a book by Al-Amawi – it is stated that the idolaters went up the mountain. So, Allâh's Messenger ﷺ said to Sa'd رضي الله عنه: "Drive them off." "How can I drive them off by myself (i.e., without anyone to assist)." But Allâh's Messenger ﷺ repeated the phrase three times. Sa'd رضي الله عنه then took an arrow out of his quiver, shot it at one of them and killed him.

He said: "Then I took the arrow I knew and I shot another man with it. Then I took the arrow I knew and killed a third one. Consequently they climbed down the mountain. I said to myself, 'This must be a blessed arrow.' I put it in my quiver." He kept it with him till he died. His children kept it with them ever after.^[3]

[1] *Ibn Hisham* 2/86, and it was reported by At-Tirmidhi, Ahmad, and Al-Hakim.

[2] *Ibn Hisham* 2/86.

[3] *Zadul-Ma'ad* 2/95.

Mutilation of the Martyrs

That was the last attack made by the idolaters against the Prophet ﷺ. Being almost certain of his death, the idolaters returned to their camp and started preparations to go back to Makkah. Some of them involved themselves in mutilating the killed Muslims, and so did their women. Women and men cut off the ears, the noses, and the genitals of the martyrs. They even cut open their bellies. Hind bin 'Utbah – for instance – ripped open the liver of Hamzah رضي الله عنه and chewed it; but finding it unpleasant, she spat it out. She even made the ears and noses of Muslims into anklets and necklaces.^[1]

Two incidents occurred during the last hours of the fight, which revealed for certain how far the Muslims were ready to fight and sacrifice in the way of Allâh:

1. Ka'b bin Malik رضي الله عنه said: "I was one of those Muslims who fought in Uhud and witnessed the polytheists' acts of barbarity in mutilating the dead bodies, but I passed them because I couldn't stand it. Then I saw a heavily armed idolater passing through the Muslims and saying: 'Gather them up and combine them in the way that sheep are gathered and slaughtered.' Similarly, I saw an armed Muslim waiting for him. I walked towards them till I stood behind him. Comparing both of them, I found that the disbeliever was better than the other in arms and figure. The Muslim thrust at the disbeliever with his sword that went down up to his hip splitting him into two. When the Muslim unveiled his face, he said: 'What about that, Ka'b? I am Abu Dujanah.'"^[2]

2. Some Muslim women came to the battlefield when the fight was over. Anas رضي الله عنه said: "I saw 'Aishah bint Abu Bakr with Umm Sulaim. Their garments were gathered up so I could see their ankles. They carried water bags on their shoulders and emptied them into the mouths of people."^[3] Then they would go back to fill

[1] *Ibn Hisham* 2/90.

[2] *Al-Bidayah wan-Nihayah* 4/17.

[3] *Sahih Al-Bukhari* 1/403, 2/581.

them and come back to do the same." 'Umar ﷺ said: "She (Umm Saleet, one of the *Ansari* women) carried water bags to us on the Day of Uhud."^[1]

Umm Aiman ﷺ was one of those Muslim women who saw the defeated Muslim fighters entering Madinah. She started throwing dust at their faces rebukingly saying: "Here is a spinning wheel, take it! and give up carrying swords." Then she raced to the battlefield. There she watered the wounded. Hibban bin Al-'Arqah shot an arrow at her, she fell down and became exposed. Seeing that, the enemy of Allâh, burst into laughter. That sight upset Allâh's Messenger ﷺ, so he gave Sa'd bin Abi Waqqas ﷺ an arrow lacking an arrowhead and said "Shoot it." Sa'd shot it, it pierced the idolater's throat. He fell down and some parts of his body were revealed. Allâh's Messenger ﷺ then laughed so much that his molars could be seen, and said: "Sa'd avenged her, may Allâh respond his supplications."^[2]

The Messenger ﷺ reaches the Trail

As soon as Allâh's Messenger ﷺ reached the trail, 'Ali bin Abu Talib ﷺ went out and filled his water container with water from *Al-Mihras*. *Al-Mihras* is said to be hollow (concaved) rock containing plenty of water. It was also said that it is a water spring at the Uhud mountain. Anyway, 'Ali brought that water to Allâh's Messenger ﷺ to drink. Finding that it smelled bad, he refused to drink it, but only washed the blood from his face and poured some of it over his head saying:

"Allâh's wrath is great on those who injured His Messenger's face."^[3]

Sahl ﷺ said: "By Allâh, I know who washed the wound of Allâh's Messenger ﷺ and who poured out water for him and what (substances) his wound was treated with: His daughter Fatimah

[1] *ibid* 1/401.

[2] *As-Seeratul-Halabiyyah* 2/22.

[3] *Ibn Hisham* 2/85.

washed it, whereas 'Ali poured water out of the container. When Fatimah realized that water increased the flow of blood, she took a piece of straw mat, burnt it a little and stuck it to the wound so blood ceased flowing.^[1]

Muhammad bin Maslamah ﷺ brought him fresh water to drink. The Prophet ﷺ drank and supplicated Allâh to provide him with good.^[2] Owing to the wounds and their bad effects on his body, Allâh's Messenger ﷺ led his followers in the *Zuhr* prayer in a sitting posture and so did the Muslims.^[3]

When the preparations of the idolaters for departure came to an end, Abu Sufyan went up the mountain and called out: "Is Muhammad among you?" They did not answer him. Then he asked "Is Ibn Abi Quhafah (i.e., Abu Bakr) among you?" They did not answer. He asked again: "Is 'Umar bin Al-Khattab among you?" They did not answer him; for the Prophet ﷺ forbade them answering him. He only asked about those three. That is because he and his people knew quite well that the call to Islam depended to a large degree on those men. Abu Sufyan then said: "As for those three, we have relieved you of." 'Umar ﷺ could not help but talking, so he said, "O enemy of Allâh, those whom you have just mentioned, I tell you that they are still alive. Allâh has maintained what you hate." Abu Sufyan answered: "The mutilation of your dead is something I did not order it; but it did not displease me." Then he shouted: "Hubal (an idol), let it be sublime!" The Prophet ﷺ said: "Why do you not reply?" "What shall we say?" They asked him. "Say: 'Allâh is more Sublime and Exalted and Mightier as well.'"

He said: "Al-'Uzza (i.e., an idol) is ours but you have no 'Izza (might)." "Why do you not reply?" The Prophet ﷺ said. "What shall we say?" They inquired. He said: "Say Allâh is our Protector, but you have no protector."

[1] *Sahih Al-Bukhari* 2/584.

[2] *As-Seeratul-Halabiyyah* 2/30.

[3] *Ibn Hisham* 2/87.

Abu Sufyan said: "Well done! Today is Revenge Day for the Day of Badr. This for that. War is attended with alternate success." 'Umar's reply was: "No. They are not the same. Our dead are housed in Paradise; but yours are in the Fire."

Then Abu Sufyan said: "Come on, 'Umar!" Allâh's Messenger ﷺ said: "Go and see what the matter is." He went there. Abu Sufyan asked him: "I ask you by Allâh's Name to tell me the truth: Have we killed Muhammad?" 'Umar ﷺ said: "O Allâh, no, and now he is listening to your words." He said: "For me, you are more truthful than Ibn Qami'ah, and even more reliable."^[1]

The Appointment to meet again at Badr

Ibn Ishaq said: "When Abu Sufyan and those who were with him were leaving, he called out notifying: 'We will meet again at Badr next year.' Allâh's Messenger ﷺ said to one of his men: "Say: 'Yes, it is an appointment for both of us.'"^[2]

Verifying the Movement of the Idolaters

Later on, Allâh's Messenger ﷺ dispatched 'Ali bin Abi Talib ﷺ to track them. He said to him:

"Pursue them and see what they are going to do, and what they intend. If they dismount horses and ride on camels' back, this means that they are leaving for Makkah; but if they ride horses and lead camels unmounted, they are headed for Madinah. By the One, in Whose Hand my soul is, if they attacked Madinah I would march to them there and I would fight them."

'Ali ﷺ said: "I went out and tracked them to see what they were up to. I saw them mounting camels and leaving the horses unmounted. They were heading for Makkah."^[3]

[1] *Ibn Hisham* 2/93, 94; *Zadul-Ma'ad* 2/94; *Sahih Al-Bukhari* 2/579.

[2] *Ibn Hisham* 2/94.

[3] *Ibn Hisham* 2/94, in *Fathul-Bari* (7/347) Ibn Hajar says that the one who tracked them was Sa'd bin Abi Waqqas ؓ.

Checking on the Dead and Wounded

After the departure of the Quraishites, people went out to check the identity of the dead and the wounded. Zaid bin Thabit ﷺ said: Allâh's Messenger ﷺ sent me on the Day of Uhud to seek Sa'd bin Ar-Rabi' and said: "When you see him, say: 'Peace be upon you,' from me and say to him: 'Allâh's Messenger says: How do you feel?'" Zaid ﷺ said: "I started checking the dead until I came across Sa'd when he was dying – with about seventy sword wounds, plus a spear and an arrow in his body. So I said: 'O Sa'd, Allâh's Messenger ﷺ sends you his greetings, and says: 'Peace be upon you, tell me how do you feel?'" Sa'd said: "And let peace be upon Allâh's Messenger ﷺ, too. Tell him, I smell the scent of the Paradise. And tell the Helpers, my people: 'You shall not be excused before Allâh if Allâh's Messenger ﷺ is hurt and your eyes are blinking.'" Then he died.^[1]

They came across Al-Usairim – 'Amr bin Thabit, whom they had already urged to embrace Islam but refused. They saw him among the wounded on the verge of close death. "What has he come here for? We have parted with him and he was still too obstinate to accept Islam as his religion." They asked him: "What made you come here? Is it out of zeal to defend your people or is it because of an inclination to Islam?" He said: "It is (certainly) an inclination to Islam. I believe in Allâh and in His Messenger. I have fought with Allâh's Messenger ﷺ till I got what you see," and then he immediately died. They told Allâh's Messenger ﷺ about him. Hearing that, he said: "He is one of the inhabitants of Paradise." "Although he had not offered one single prayer," narrated Abu Hurairah.^[2]

Qazman, who was found among the wounded, fought heroically, and killed seven or eight idolaters. He was weakened by the wounds he sustained, they carried him to the locality of Bani Zufr. The Muslims gave him glad tidings of the Paradise. But he said:

[1] Zadul-Ma'ad 2/96.

[2] Zadul-Ma'ad 2/94; Ibn Hisham 2/90.

"By Allâh I have fought out of the passion to my people. Had it not been for that I would have never fought." When his wounds worsened he committed suicide.

Allâh's Messenger ﷺ had already said whenever he was mentioned to him: "He is an inhabitant of Fire."^[1] This is the end of those who fight for a national cause or in a way other than that of raising up the Word of Allâh, though they fought under the banner of Islam or even in the army of Allâh's Messenger ﷺ or of his Companions.

Contrary to Qazman, there was a Jew of Bani Thâ'labah among the dead. He said to his people, "O folk people of Jews! By Allâh you have already known that it is necessary to support Muhammad." They said: "Today is Saturday." He said: "There is no Saturday for you." He took his sword and the war equipment and said: "If I were killed, my property should be put at Muhammad's disposal." The next morning he kept on fighting till he was killed. Allâh's Messenger ﷺ said about him, "Mukhaireeq is the best Jew."^[2]

Burial of the Martyrs

Allâh's Messenger ﷺ supervised the martyrs' burial and said:

"I bear witness that anyone who is wounded in the way of Allâh, Allâh will resurrect him on the Day of Resurrection with his wound bleeding a liquid which is blood-like in color but musk-like in scent."^[3]

Some of the Companions carried their dead to Madinah, but Allâh's Messenger ﷺ ordered that they should be sent back in order to be buried where they were killed. He ordered that they should not be washed but buried as they were after stripping them off their armor and leather clothes. He used to bury every two or three martyrs together in one grave and even join two men

[1] *Zadul-Ma'ad* 2/97; *Ibn Hisham* 2/88.

[2] *Ibn Hisham* 2/88, 89.

[3] *Ibn Hisham* 2/98.

in one garment while saying: "Who is the more learned of the Qur'ân?" and he would commit him to earth first. He would say: "I bear witness to those on the Day of Resurrection." He buried both 'Abdullah bin 'Amr bin Haram and 'Amr bin Al-Jamuh in one grave due to the affection they used to have for each other.^[1]

They missed the body of Hanzalah, they sought it and found that it was on a spot nearby with water dripping off it. Allâh's Messenger ﷺ told his Companions that the angels were washing him and said: "Ask his wife." They asked her and she confirmed that he had been in a state of ceremonial impurity. That was why Hanzalah was called *Ghaseel Al-Mala'ikah* (i.e., the one washed by the angels).^[2]

When Allâh's Messenger ﷺ saw how his uncle and foster brother, Hamzah ﷺ, was mutilated, he was extremely grieved. When his aunt Safiyah ؓ came to see her brother Hamzah ﷺ, Allâh's Messenger ﷺ ordered her son Az-Zubair to send her away in order not to see what happened to her brother. She refused and said, "But why should I go away. I have been informed that they have mutilated him. But so long as it is in the way of Allâh, whatever happens to him satisfies us. I say: Allâh is Sufficient and I will be patient if Allâh wills." She approached, looked at him and supplicated Allâh for him and said: "To Allâh we all belong and to Him we will verily return." and she asked Allâh to forgive him. Then Allâh's Messenger ﷺ ordered that he should be buried with 'Abdullah bin Jahsh ؓ – who was his nephew as well as his foster brother.

Ibn Mas'ud ؓ said: "We have never seen Allâh's Messenger ﷺ weeping as much as he did for Hamzah bin 'Abdul-Muttalib. He directed him towards *Al-Qiblah*, then he stood at his funeral and sobbed."^[3]

The sight of the martyrs was extremely horrible and heart-

[1] *Zadul-Ma'ad* 2/98; *Sahih Al-Bukhari* 2/584.

[2] *Zadul-Ma'ad* 2/94.

[3] *Mukhtasar Seeratir-Rasul* p.255.

breaking. Describing Hamzah's funeral, Khabbab ﷺ said: "No shroud long enough was available for Hamzah except a stripped shawl. When they covered his head with it, it was too short to cover his feet. Similarly if they covered his feet his head would be revealed. Finally they covered his head with it and put some plant called *Al-Idhkhir* to cover his feet."^[1] Similarly it happened in the case of Mus'ab bin 'Umair .^[2]

The Messenger ﷺ praises Allāh and supplicates to Him
Al-Imam Ahmad reported that on the Day of Uhud after the idolaters left, Allāh's Messenger ﷺ said:

«أَسْتَوْرُوا حَتَّى أُثْنِي عَلَى رَبِّي عَزَّ وَجَلَّ»

"Line up so that I offer thanks and praise to my Lord, the Great and the All-Mighty."

So, they stood in rows behind him. Then he said:

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسْطَتْ، وَلَا بَاسِطَ لِمَا فَبَضَتْ، وَلَا هَادِي لِمَنْ أَضْلَلَتْ، وَلَا مُضِلٌّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقْرَبٌ لِمَا بَاعْدَتْ، وَلَا مُبْعَدٌ لِمَا قَرَبَتْ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَّكَاتِكَ وَرَحْمَاتِكَ وَفَضْلِكَ وَرِزْقِكَ.»

"O Allāh, Yours is the praise, all of it! O Allāh, no one can withhold what You permit or permit what You withhold. No one can guide whom You decree to go astray or make go astray the one whom You guide. No one can grant provisions You have withheld and no one can withhold what You grant. No one can near what You ordained to be distant, or detach what You decree to be close. O Allāh, grant us all of Your blessing, mercy, favors and provisions."

«اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ، الَّذِي لَا يَحُولُ وَلَا يَرُوْلُ. اللَّهُمَّ

[1] Reported by Ahmad as found in *Mishkat* 1/140.

[2] *Al-Bukhari* 2/579, 584.

إِنِّي أَسأَلُكَ الْعَوْنَ يَوْمَ الْعَيْنَةِ، وَالْأَمْنَ يَوْمَ الْخَوْفِ. اللَّهُمَّ إِنِّي عَائِدٌ
بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَشَرِّ مَا مَنَعْنَا. اللَّهُمَّ حَبَّبْ إِلَيْنَا الْإِيمَانَ وَزَيَّنَهُ
فِي قُلُوبِنَا، وَكَرِهَ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ
الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَحْيِنَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ
عَيْرَ خَرَابِاً وَلَا مَفْتُونِينَ، اللَّهُمَّ قاتِلْ الْكُفَّارَ الَّذِينَ يُكَلِّبُونَ رُسُلَكَ،
وَيَصُدُّونَ عَنْ سَبِيلِكَ، وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ. اللَّهُمَّ قاتِلْ
الْكُفَّارَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَهَ الْحَقِّ»

"O Allâh, I ask You to grant me permanent bliss that neither changes nor vanishes. O Allâh, You Alone we seek for help at hardships. You Alone we resort to for security on a day of terror. O Allâh, to You Alone I resort to protect us from the evil of that which You have given us and from the evil of that which You have withheld from us. O Allâh, make us love Faith and make it adorn our hearts! Make disbelief, rebellion and disobedience detestable to us. Let us be among those who are rightly guided. O Allâh, make us live as Muslims and cause us to die as Muslims; and make us join with the righteous but not with the disgraced and misled. O Allâh, destroy the disbelievers who belie Your Messenger and divert from Your righteous way. O Allâh, let Your punishment and Your enmity befall the disbelievers. O Allâh, destroy the disbelievers to whom You have given the Book, O God of Truth."^[1]

Returning to Madinah, the Display of Love received

After committing all the martyrs to earth, and after offering praise and supplication to Allâh, Allâh's Messenger ﷺ went back to Madinah.

On his way back, matchless examples of love and devotion were revealed by the truthful women believers; in no way less great

[1] Reported by Al-Bukhari in *Al-Adabul-Mufrad*, and Imam Ahmad in his *Musnad* 3/ 424.

than the men's heroic deeds in the fight.

Hamnah bint Jahsh ﷺ met Allâh's Messenger ﷺ on the way back, and he announced the death of her brother – 'Abdullah bin Jahsh ﷺ – to her. She said: "To Allâh we belong and to Him we will verily return. I ask Allâh's forgiveness." Then he announced the death of her maternal uncle Hamzah bin 'Abdul-Muttalib ﷺ. She said: "To Allâh we belong and to Him we will verily return. I ask Allâh's forgiveness." But when he announced the death of her husband Mus'ab bin 'Umair ﷺ to her, she shouted and cried. Seeing her doing so, Allâh's Messenger ﷺ said: "The woman's husband is extremely dear to her."^[1]

He passed by a woman of Bani Dinar whose husband, father and brother were all killed at Uhud. When their death announced, she said: "How is Allâh's Messenger?" They said: "Well indeed. O mother of so-and-so. Thanks to Allâh; he is well and as good as you desire." She said: "Let me see him." They pointed at him. Seeing him she said: "All misfortunes are nothing so long as you are safe."^[2]

Umm Sa'd bin Mu'adh ﷺ came running to see the Prophet ﷺ. At that time her son was holding the rein of his mare. Seeing his mother, he said to the Prophet ﷺ: "O Messenger of Allâh! This is my mother." The Prophet ﷺ said: "She is welcome," and he stopped and waited for her. When she drew near, he consoled her for her son 'Amr bin Mu'adh ﷺ who had been killed. But she said: "So long as I see you are safe, I consider my misfortune as nothing." Then Allâh's Messenger ﷺ supplicated Allâh for the relatives of those who were killed at Uhud and said: "Cheer up! Umm Sa'd, and bear good tidings to their kindred that all their people killed in the battle are comrades in Paradise and they are intercessors for all their kinsfolk." She replied, "O Messenger of Allâh, we are satisfied. Who would cry for them after this cheerful news?" Then she resumed saying: "O Messenger of Allâh, invoke

[1] *Ibn Hisham* 2/98.

[2] *Ibn Hisham* 2/99.

Allâh (for those who stayed behind)." He said:

"O Allâh keep sorrow away from their hearts! And console them with their misfortunes. Compensate those who stayed behind with goodness and welfare."^[1]

The Messenger ﷺ in Madinah

In the evening of that day – i.e., Saturday, the seventh of Shawwal, 3rd year A.H. – the Messenger ﷺ arrived in Madinah. As soon as he reached his house, he handed his sword to his daughter Fatimah ؓ and said: "O daughter, wash the blood off this sword. By Allâh it has been helpful to me today." 'Ali bin Abi Talib ؓ handed her his sword and said: "And wash the blood of this sword too. By Allâh, it has been helpful to me today." So, Allâh's Messenger ﷺ said: "Sahl bin Hunain and Abu Dujanah have been as courageous as you in the fight."^[2]

The Numbers of the Dead

Most of the narrations confirmed that seventy Muslims were killed and the majority of these, sixty-five, were Helpers. Forty-one of them were from Khazraj and twenty-four from Aws. This, besides one Jew and four Emigrants.

As for the polytheists, twenty-two of them were killed, but some versions speak of thirty-seven. Allâh knows best.^[3]

A State of Emergency in Madinah

On Saturday night, the eighth of Shawwal, and after their return from Uhud, the Muslims spent that night in a state of emergency – despite the fact that they were utterly exhausted. They stayed on the alert, and spent that night guarding the outlets and inlets of Madinah. They were specially busy guarding their general leader, Allâh's Messenger ﷺ for fear that some suspects could

[1] *As-Seeratul-Halabiyyah* 2/47.

[2] *Ibn Hisham* 2/100.

[3] *Ibn Hisham* 2/122-129; *Fathul-Bari* 7/351.

commit an unexpected folly.

The Hamra'ul-Asad Invasion

Allâh's Messenger ﷺ on his part, spent the night pondering over the situation. He feared that the idolaters might think – while they were still on their way to Makkah – of reversing their way and diverting to Madinah after they realized that they had availed nothing of that victory. They might regret and decide to invade Madinah as compensation. Therefore Allâh's Messenger ﷺ was determined to pursue the Makkan army.

The Prophet ﷺ called out unto people and ordered them to march to encounter the enemy of Islam. That was on Sunday morning – the next day after the battle of Uhud – the eighth of Shawwal. He said:

"Nobody will march to the fight except those who have already participated in the fighting at Uhud."

'Abdullah bin Ubai said: "I will march out with you." "No," said the Prophet ﷺ.

While the Muslims were suffering a lot from pain and deep anxiety, they responded to his call. Jabir bin 'Abdullah ؓ asked the Prophet ﷺ to allow him to join them in that fresh invasion on account that he always had a liking to witness all the battles that the Prophet ﷺ was involved in. He had not participated in Uhud because his father asked him to stay in Madinah with his sisters. And he was granted his wish.

The Muslims marched until they reached a place called Hamra'ul-Asad – about eight miles from Madinah. He encamped there. In that place Ma'bad bin Abi Ma'bad came to Allâh's Messenger ﷺ and professed Islam. Some people said that he remained an idolater; he simply desired to give the Messenger ﷺ some advice out of abidance by a covenant between Khuza'ah (his tribe) and Bani Hashim. He said: "O Muhammad! By Allâh, we feel great sorrow for what happened to you and to your Companions. We really hope you will not suffer again." So, Allâh's Messenger ﷺ

suggested that he should go to Abu Sufyan and discourage him from pursuing his evil intentions.

The Messenger's fears of a possible return of the idolaters proved to be absolutely true. For no sooner than had the idolaters dismounted and encamped at Ar-Rawha' – a place thirty-six miles from Madinah, they started reproaching one another. A group of them said to another one: "You did nothing. You broke down their force but you left them. There are still some distinguished men among them who will probably gather people up to fight you again. So let us go back and kill them and crush down their forces."

It was in fact a hasty decision taken by shallow-minded people who misjudged the potential power and morale on both parties, that is why an eminent leader of Quraish, Safwan bin Umaiyah, tried to discourage his people from pursuing that venture, saying: "O people. Do not do such a thing! For I fear that he will gather up those who stayed behind and did not share in Uhud. Go back home as winners. For I am not sure of what turn the consequences will take if you get involved in such a fight. It might be against you in the end." Notwithstanding that weighty argument, the majority of the polytheists were determined to embark on that risky undertaking.

Ma'bad bin Abu Ma'bad meanwhile meet them and tried to exaggerate the danger awaiting them in order to ruin their plan, he said: "Muhammad has marched to meet you with a large host of fighters; I have never seen something similar to it before. He has gathered all the troops who have stayed behind and did not share in Uhud. They surely regret what they have missed and want to compensate for it now. Their hearts are filled with hate and resentment." Abu Sufyan said: "Woe to you! What do you suggest?" He said: "By Allâh, I see that you would not leave till he comes and you see the heads of their horses; or till the vanguard of his army turns up to you from behind that hill."

Abu Sufyan said: "By Allâh, we have reached a common consent to crush down the Muslims and their power." The man, once more

with an implied warning, advised him to stop it.

In the light of this news, the resolution and determination of the Makkhan army failed and panic and terror took firm hold of them. They consequently thought it safest to complete there withdrawal back to Makkah. They, however, as an alternative, started a hostile nerve propaganda aiming at discouraging the Muslim army from pursuing them. A caravan belonging to 'Abdul-Qais happened to pass by towards Madinah. Abu Sufyan, in the context of his propaganda, asked them to communicate a message to Muhammad ﷺ to the effect that the Makkans had rallied their ranks to kill the Messenger ﷺ and his Companions, in return Abu Sufyan promised to give the people of the caravan loads of raisins at the forum of 'Ukaz the following year.

The people of the caravan conveyed the message to Allâh's Messenger ﷺ at Hamra'ul-Asad, but to no effect, on the contrary, Abu Sufyan's words increased them in Faith. Allâh says:

﴿وَقَالُوا حَسِبْنَا اللَّهَ وَعِزْمَ الْوَكِيلِ ○ فَانْتَبِعُوا بِنِعْمَةِ مِنْ اللَّهِ وَفَضْلِ لَمْ يَمْسِسْهُمْ شَوْءٌ وَاتَّبِعُوا رِضْوَانَ اللَّهِ وَأَنَّهُ دُوْ فَضْلٌ عَظِيمٌ﴾

"...And they said: 'Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). So they turned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.'" [3:173, 174]

After the arrival of the caravan on Sunday, Allâh's Messenger ﷺ stayed at Hamra'ul-Asad for three days – Monday, Tuesday and Wednesday – 9-11 Shawwal, 3 A.H., and then returned to Madinah. Before his return, he took Abu 'Azza Al-Jumahi as a prisoner of war. Incidentally, this man had also been captured at Badr but on account of his poverty, and the large family he supported, the Prophet ﷺ had been gracious enough to release him on condition that he would not involve himself in war against the Muslims again. Abu 'Azza did not keep his promise and took part in the Uhud hostilities on the side of the polytheists. Here again he requested Muhammad ﷺ for pardon but the latter told

him that a believer wouldn't be taken twice in the same trap. He then deservedly merited the sentence of death which was executed by Az-Zubair رضي الله عنه or, in another version, by 'Asim bin Thabit رضي الله عنه.

A Makkan spy, called Mu'awiyah bin Al-Mughirah bin Abul-'As, was sentenced to death too. This spy was the grandfather of 'Abdul-Malik bin Marwan on his mother side. When the idolaters went back after Uhud, Mu'awiyah came to his paternal cousin 'Uthman bin 'Affan رضي الله عنه. 'Uthman gave him shelter – after securing the Prophet's permission – on condition that if he was caught there after three days, he would be killed. But he did not comply with it, so when the Muslim army left Madinah, he stayed there for more than three days during which he was spying for the Quraish. So when the army returned, Mu'awiyah fled out of Madinah. Allâh's Messenger صلوات الله عليه وآله وسالم, on this account, ordered Zaid bin Harithah and 'Ammar bin Yasir رضي الله عنهما to pursue him and kill him. So he was killed.^[1]

Undoubtedly, the invasion of Hamra'u'l-Asad is not a separate invasion, but rather a part, or more specifically, a follow-up to Uhud.

That was the battle of Uhud with all its stages and details. It has for long been discussed by scholars and men of research. Was it a defeat or not?

Doubtlessly, the military superiority in the second phase of the battle was in favor of the polytheists who could successfully direct the steering mechanism of hostilities and inflict heavy losses in lives on the Muslims. Admittedly, part of the body of believers was clearly defeated, but this could never be considered a Makkan victory.

The Makkan army failed to occupy the camp of the Muslims. The greater bulk of the Madinese army, in spite of the chaos and confusion, did not take to escape, on the contrary they showed

[1] *Ibn Hisham* 2/60-129; *Zadul-Ma'ad* 2/91-108; *Fathul-Bari* 7/345-377; *Mukhtasar Seeratir-Rasul* pp. 242-275.

matchless and heroic resistance and managed to gather themselves again around their headquarters fighting bravely and courageously.

They, moreover, did not allow the Makkans to run after them in pursuit. Neither Muslim captives were taken nor spoils were gained by the Makkans.

The enemies of Islam were also too cowardly to conduct the third phase of war, and impress their superiority on the battlefield; on the contrary, they were in hot haste to evacuate the field even before the Muslims did.

Madinah itself, the capital of the Muslims, was only a stone's throw from the lines of the enemy, and vulnerably exposed, yet the polytheists were not bold enough to storm it to plunder its wealth or capture the Muslim women therein.

These suggestive details in fact support our argument that the event of Uhud was just an occasion on which the Makkans managed only to inflict heavy losses on the Muslims but failed to achieve their ultimate goals of destroying the Muslim army in the process of their operation.

After all, it is not unusual for conquerors to sustain such casualties and losses, but these could under no circumstances be regarded as victory for the hostile party.

The incident of Hamra'ul-Asad is interesting in this regard. It is a curious sight indeed of a victorious army in retreat for fear of disgrace and defeat, and the damaged group of Muslims in pursuit.

So this operation was not a separate battle, each party gaining some success and failure, not fleeing nor further engagement. In this sense, the operation could be regarded as an inseparable battle.

﴿وَلَا يَهُوَا فِي أَبْيَاءِ الْقَوْمِ إِن تَكُونُوا تَائِمُونَ فَإِنَّهُمْ يَأْمُونَ كَمَا تَأْمُونُكُمْ وَرَجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ﴾

In this context, Allâh says:

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e., Paradise) that for which they hope not." [4:104]

The Verse explicitly identifies the attitudes of both the parties regarding losses and hardships as identical. Both parties concluded the military operations and returned neither victorious nor defeated.

The Observations of the Noble Qur'ân on the Battle of Uhud

Some Qur'ânic Verses were revealed to shed light on the most decisive phases of the battle successively, bringing forward quite clearly the cause that led to that heavy loss, and illustrate the vulnerable areas that were still persisting in the souls of some believers over their duties in adopting a decisive attitude with respect to the noble objectives for which the Muslim Community was formed and what it was expected to accomplish.

The Noble Qur'ân also spoke about the attitude of those pretending to have Faith, and made clear the hostility and hatred that they hold against Allâh and His Messenger ﷺ. The Words of Allâh managed, as well, to erase all traces of uncertainties and objections raised by the hypocrites and their allies, the Jews – the authors of conspiracy and plots of intrigue – and which were still in active operation in the minds of some weak-hearted Muslims.

The admirable judgment and long-sought objectives that were attributable to the battle of Uhud, were also another topic for the Noble Qur'ân to dwell on at length. Sixty Verses relevant to the battle were revealed giving full account of the first phase of the battle:

﴿وَإِذْ عَدَّتَ مِنْ أَهْلِكَ شَوَّئِيْلَ الْمُؤْمِنِينَ مَقْعِدَ لِلْقَتَالِ﴾

"And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their

stations for the battle (of Uhud)." [3:121]

And to end in a comprehensive commentary on its results and moralities:

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَيْثَ مِنَ الْطَّيْبِ
وَمَا كَانَ اللَّهُ لِيُطْلِعُكُمْ عَلَىٰ الْغَيْبِ وَلَكِنَّ اللَّهَ يَعْلَمُ مِنْ رُسُلِهِ مَنْ يَشَاءُ فَإِنَّمَا
يَأْلَمُ اللَّهُ وَرَسُولُهُ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ﴾

"Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (unseen), but Allâh chooses of His Messengers whom He pleases. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward." [3:179]

Lessons and Moralities

Ibn Al-Qaiyim has made a pointed reference to the battle of Uhud and given full explanation of the Divine benefits and moralities that resulted from it.^[1] Some Muslim scholars, on the authority of Ibn Hajar, said:

"In the story of Uhud and what happened to the Muslims there, are important virtues and wise lessons, among them: The Muslims recognized the evil result of disobedience, and the danger of doing what is prohibited, as is the lesson in what happened when the Messenger ﷺ ordered the archers to maintain their position and not to vacate it.

It is also customary that the Messengers be tried and they experience some suffering. And the wisdom in this is that when they are continually victorious, some people who are not believers will join them, and the truthful will not be distinguishable from the others. But if they are continually defeated then the objective of the mission would never be met. So the wisdom in the

[1] *Zadul-Ma'ad* 2/99-108.

presence of both circumstances is the distinction between the truthful and the deceitful. For the hypocrisy of the hypocrites was hidden from the Muslims, but when this event took place, and the hypocrites openly behaved as they did, then things became very clear and the Muslims recognized that they had enemies in their own home. Then they could prepare for them and be on guard against them. And by delaying victory in some cases, the pride of the soul is restricted and diminished, for when the believers are tried, they are patient while the hypocrites grieve.

And that Allâh has prepared exalted abodes for His believing servants which they could never attain by their deeds alone, so He has given them trials and adversities that bring them to it. Martyrdom is among the highest ranks of the true friends of Allâh, and Allâh wants to destroy His enemies, so He makes causes for them by which they will deserve that end, due to their disbelief, their tyranny and transgression against His friends. By such the believers' sins are wiped out, and they are imposed upon the disbelievers."^[1]

[1] *Fathul-Bari* 7/347.

Military Platoons and Missions between the Battle of Uhud and the Battle of the Confederates

Uhud's misfortune left a bad impact on both the credibility and military reputation of the Muslims. Their dignity and power in people's eyes were impaired. Troubles and dangers spread everywhere in and out of Madinah. The Jews, hypocrites and bedouins publicly declared their enmity to the Muslims and each party was keen on degrading and eventually wiping out their whole existence.

Two months had almost passed after this battle, when Banu Asad made preparations to raid Madinah. At the same time the 'Adl and Qarah tribes conspired against the Muslims in the month of Safar, 4 A.H., and killed ten of the Prophet's Companions. Similarly Banu 'Amir plotted against them, and seventy Companions were killed in the battle of the Well of Ma'unah. During that period, Banu Nadeer kept on announcing their enmity and were involved in a plot to kill the Prophet Muhammad ﷺ in Rabi'ul-Awwal in 4 A.H. Banu Ghatafan were about to attack Madinah in Jumada Al-Awwal in 4 A.H.

Thus we see that the Muslims turned into an attractive target of several potential dangers after they lost their military credibility at the battle of Uhud. Muhammad ﷺ most wisely managed to check all those hostile currents, and even restore the lost dignity of the Muslims and gain them fresh glory and noble standing. The first initiative he took in this process was the Hamra'ul-Asad operation, whereby he could retain the Muslim military reputation. He succeeded in recovering his followers' dignity and awe-inspiring position in such a manner that astonished or even astounded both the Jews and hypocrites alike, and then he proceeded to crown his successful attempts by dispatching military tasks and missions:

The Abi Salamah Mission

The first people to take up arms against the Muslims in the aftermath of Uhud were Banu Asad bin Khuzaimah. Information was reported in Madinah that Talhah and Salamah, sons of Khuwailid had gathered some volunteers to fight Allâh's Messenger ﷺ. The Prophet ﷺ immediately dispatched a 150-man-platoon of Helpers and Emigrants headed by Abu Salamah. The Muslim leader took Bani Asad bin Khuzaimah by surprise in their homeland, neutralized their attempts, dispersed them and captured their cattle. On his return, Abu Salamah had an inflammation of a previous wound he sustained in Uhud, and it caused him to die soon after. This expedition took place on Muharram 1st, 4 A.H.^[1]

The Mobilization of 'Abdullah bin Unais ﷺ

On the fifth day of the same month Muharram, 4 A.H., it was reported that Khalid bin Sufyan Al-Hudhali was gathering some mob to raid the Muslim positions. 'Abdullah bin Unais ﷺ, at the order of the Prophet ﷺ set out to destroy the enemies.

The Muslim military leader stayed away for eighteen days during which he successfully fulfilled his task, killed the head of the rebels and brought his head back to Madinah on Saturday, seven days before the end of Muharram. The Prophet ﷺ, as a reward, gave him a staff saying: "This will function as a sign of recognition for you and me on the Day of Resurrection." On his death bed, 'Abdullah requested that it be with him in his shroud.^[2]

Ar-Raji' Mobilization

In Safar of the fourth year A.H., a delegation from the tribes of 'Adl and Qarah came to Madinah and asked the Prophet ﷺ to send a group of Companions to instruct them in religion, claiming the existence of some Muslims among them.

[1] *Zadul-Ma'ad* 2/108.

[2] *Zadul-Ma'ad* 2/109; *Ibn Hisham* 2/619, 620.

He sent six of his Companions, in another version, ten headed by Marthad bin Abi Marthad Al-Ghanawi ﷺ, or, according to Al-Bukhari, 'Asim bin Thabit ﷺ, the grandfather of 'Asim bin 'Umar bin Al-Khattab. When they reached a spot called Ar-Raji' between Rabigh and Jeddah, a hundred archers of Banu Lihyan surrounded the place and attacked them. The delegation of Muslims took shelter on some high ground, and the bedouins offered them a pledge that they would not be killed. 'Asim ﷺ refused to come down, instead he fought them until he and six of his companions were killed. Three men were left, Khubaib, Zaid bin Ad-Dathinah and another one.

Once again, the bedouins offered them a guarantee of safety and they accepted. When they descended, the bedouins treacherously bound them. The third man rebuked them for their insincerity and resisted them so they killed him. The other two men who had killed some notables of Quraish at Badr were taken and sold in Makkah.

The first was Khubaib ﷺ who was detained for some time and then it was unanimously decided to crucify him. He was taken from the Holy Sanctuary to At-Tan'im for crucifixion. He requested a respite to offer a two-Rak'ah prayer. After the final greeting, he turned to his executioners, and said: "Had I not been afraid that you would think that I was afraid of death, I would have prayed for a long time."

It was then that Khubaib ﷺ first set the tradition of praying two Rak'ah before being executed. He then said: "O Lord! Count them one by one, exterminate them to the last one."

He then recited some verses of poetry which speak eloquently of the atrocities borne by him, and testify to his Faith in Allâh at this hour of suffering:

The Confederates have gathered their tribes around me; and summoned all of them who could come.

They have gathered their women and children; I am bound firmly to a lofty trunk.

To Allâh Alone I complain of my helplessness and sufferings; and of the death, the Confederates have prepared for me.

Lord of the Throne! Give me endurance against their design; they have cut my flesh bit by bit, and I have been deprived of sustenance.

They let me choose infidelity but death is preferable; tears roll out of my eyes, though not of fear.

By Allâh! I fear not if I die a Muslim; on what side I fall for the sake of Allâh.

I will not show subservience to the enemy, if the Lord so desires; He will bless my torn limbs and broken joints.

Abu Sufyan then addressed him saying: "I ask you by Allâh, don't you wish that Muhammad were here in your place so that we might cut off his head, and that you were with your family?" Khubaib ﷺ answered, "By Allâh, I do not wish that Muhammad ﷺ now were in the place I occupy or that a thorn could hurt him, and that I were sitting with my family." The Quraish ordered 'Uqbah bin Al-Harith, whose father had been killed by Khubaib ﷺ himself, to crucify him. They also appointed someone to guard his corpse. 'Amr bin Umaiyyah Ad-Damri was able to secretly remove him for burial during the night. It was later reported that shortly before his crucifixion, he was seen eating a bunch of grapes although there was not even one date available in Makkah at that time. [In fact, it was nothing but sustenance bestowed upon him by Allâh.]

Safwan bin Umaiyyah purchased the second man, Zaid bin Ad-Dathinah ﷺ, and killed him as an act of revenge for his father's murder.

Quraish, whom 'Asim ﷺ had killed one of their notables, sent someone to get a portion of his body, but to their disappointment, his corpse was unreachable because a large swarm of hornets had been shielding him against any wrongful interference. 'Asim had already given his Lord a pledge to remain immune against any polytheist tampering with respect to his body, and also stay apart

from any contact with the enemies of Allâh. 'Umar bin Al-Khattab, when hearing this piece of news exclaimed: "Allâh verily protects His believing slave after death just as He does during his lifespan."^[1]

The Tragedy at the Well of Ma'unah

The Ma'unah Well tragedy, which was even more horrible than that of Ar-Raji', took place in the same month.

Abu Bara' – 'Amir bin Malik – nicknamed 'Spear Player', came to Allâh's Messenger ﷺ in Madinah. Allâh's Messenger ﷺ called him to embrace Islam but he neither agreed nor refused. He said: "O Messenger of Allâh, if you dispatch some of your Companions to the people of Najd to call them to Islam, I expect them to accept." "I am afraid the people of Najd will kill them." Said the Messenger ﷺ. But he replied, "I will protect them." Ibn Ishaq confirms that forty men were sent to them; but in the *Sahih*, it is reported that they were seventy, and this is what is correct. Al-Mundhir bin 'Amr, one of Bani Sa'idah, nicknamed 'Freed to die' – was on command of that group, who were the best and most learned in the Qur'ân.

On their way to Najd they used to gather firewood to buy food for the people of *Ahlus-Suffah* as charity by day and study, meditate on the meanings of the Qur'ân by night. They kept on doing that till they arrived at the Well of Ma'unah – which was a well in between Bani 'Amir, Harrah and Bani Sulaim. They stayed there and sent the message of the Prophet ﷺ with Haram bin Milhan – the brother of Umm Sulaim, to 'Amir bin At-Tufail, the enemy of Allâh. 'Amir did not pay attention to the message but rather ordered a man to spear Haram in the back. When the spear penetrated Haram's body, he saw the blood and said: "Allâhu Akbar (i.e., Allâh is the Most Great). By the Lord of Al-Ka'bâh, I have won!"

Then the enemy of Allâh, promptly, called out Bani 'Amir to fight

[1] *Ibn Hisham* 2/169-179; *Zadul-Ma'ad* 2/109; *Sahih Al-Bukhari* 2/568, 569, 585.

the rest. Bani 'Amir refused because they were under the protection of Abu Bara'. Therefore he turned to Bani Sulaim for help. The people of 'Usaiyah, Ri'l and Dhakwan, who were folks of Bani Sulaim, responded to his call. The Companions of the Prophet ﷺ, who were surrounded by idolaters, kept on fighting till they were all killed. The only survivor was Ka'b bin Zaid bin An-Najjar ؓ who was carried wounded from among the dead. It was in the battle of Al-Khandaq (the Trench) that he was killed.

'Amr bin Umaiyah Ad-Damri and Al-Mundhir bin 'Uqbah bin 'Amir ؓ, who were entrusted with the Muslims' animals far from them, saw the birds circling in the air over the battleground. Al-Mundhir ؓ rushed to share in the fight till he was killed. But 'Amr bin Umaiyah ؓ was captured. 'Amir set him free when he knew that he was from the Mudar tribe but that was after he had cut his hair. He did that to fulfill a pledge of his mother's to set a slave free.

Returning to the Prophet ﷺ, 'Amr bin Umaiyah ؓ conveyed the news of the painful disaster, which resulted in the murder of seventy of the best believers, and recalled the tragedy of Uhud but with the difference that those of Uhud were killed in a clear war but those of Ma'unah were killed in a disgraceful treachery. On his way back to Qarqarah, 'Amr bin Umaiyah ؓ rested in the shade of a tree, and there two men of Bani Kilab joined him. When they slept, 'Amr killed them both, thinking that by doing that he would avenge the death of some of his companions. Then he found out that they had been given a pledge of protection by the Prophet ﷺ. He told Allâh's Messenger ﷺ what he did. Allâh's Messenger ﷺ said to 'Amr: "You have killed two people; their blood money shall be a debt I have to discharge." He then engaged himself collecting their blood money from the Muslims and their allies, the Jews.^[1] This very act was later to cause the invasion of Bani An-Nadeer.

The Prophet ﷺ was so deeply moved by this tragedy and that of

[1] *Ibn Hisham* 2/183-188; *Zadul-Ma'ad* 2/109-110; *Sahih Al-Bukhari* 2/584-586.

Ar-Raji' that he used to invoke Allâh's wrath against those people and tribes who killed his Companions. Anas ﷺ reported that for thirty days the Prophet ﷺ supplicated Allâh against those who killed his Companions at Ma'unah Well. In every Morning prayer he would invoke Allâh's wrath against Rî'l, Dhakwan, Lihyan and 'Usaiyah. He would say, "'Usaiyah disobeyed Allâh and His Messenger.' Therefore Allâh ﷺ sent down unto His Messenger ﷺ a Qur'ânic Verse that we kept on reciting till it was abrogated later on: 'Inform our people that we have met our Lord, He is pleased with us and He has made us pleased.' So Allâh's Messenger ﷺ stopped his invocation."^[1]

The Invasion of Bani An-Nadeer

We have already spoken about the disgraceful behavior of the Jews and how they were always thirsting to shed the blood of the Muslims and undermine the cause of Islam despite all the covenants and pledges they had given to the Prophet ﷺ. Their behavior fluctuated between acceptance and negligence after the Banu Qainuqa' incident, the murder of Ka'b bin Al-Ashraf, and the rebellion coupled with the treacherous secret contacts with the Quraish and the hypocrites in order to establish an alliance against the Muslims after the battle of Uhud.^[2] Being inexperienced in war tactics, they turned to conspiracy and hatching intrigues. They first of all declared open hatred and enmity, and chose to play all sorts of tricks that might harm the Muslims, but were very careful not to initiate any sort of hostilities that might involve them in open war.

The Prophet ﷺ, on his part, exercised the highest degree of patience with them but they went too far in their provocative deeds, especially after the events of Ar-Raji' and the Well of Ma'unah events; they even made an attempt on his life.

Once the Prophet ﷺ with some of his Companions set out to see

[1] *Sahih Al-Bukhari* 2/586-588.

[2] *'Awnul-Ma'bud* 3/116-117.

Banu Nadeer and seek their help in raising the blood money he had to pay to Bani Kalb for the two men that 'Amr bin Umaiyah Ad-Damri ﷺ had killed by mistake. All of that was in accordance with the clauses of the treaty that both parties had already signed. On hearing his story, they said they would share in paying the blood money and asked him and his Companions Abu Bakr, 'Umar, 'Ali ﷺ and others to sit under a wall of their houses and wait. The Jews held a short private meeting and conspired to kill the Prophet ﷺ. The most wicked among them, 'Amr bin Jahsh, volunteered to climb up the wall and drop a large millstone on his head. One of them, Salam bin Mishkam, cautioned them against committing such a crime, predicting that Allâh would reveal their plot to him, and added that such an act would constitute a manifest violation of the pact concluded with the Muslims.

In fact, Gabriel ﷺ did come down to reveal to the Prophet ﷺ their wicked criminal intention, so he, with his Companions, hurried off back to Madinah. On their way, he told his Companions of the Divine Revelation.

Soon after, the Prophet ﷺ delegated Muhammad bin Maslamah to communicate an ultimatum to Bani Nadeer to the effect that they should evacuate Madinah within ten days, otherwise, their heads would be cut off. The chief of the hypocrites, 'Abdullah bin Ubai, urged the Jews not to pay any attention to the Prophet's words and to stay in their houses, offering to support them with two thousand of his followers, and assuring them of help to come from the Quraizah tribe and former allies Banu Ghatafan. Allâh said in this regard:

﴿إِنَّ أُخْرَجْتُمْ لَتُخْرَجُوا مَعَكُمْ وَلَا تُطْعِمُ فِيهِمْ أَهْدًا وَإِنْ قُوْتَلُتُمْ لَتَنْصُرُنَّ﴾

"If you are expelled, we (too) indeed will go out with you, and we shall never obey anyone against you, and if you are attacked (in fight), we shall indeed help you." [59:11]

The Jews regained their confidence and were determined to fight. Their chief Huyai bin Akhtab relied hopefully on what the chief of

the hypocrites said. So he sent to Allâh's Messenger ﷺ a reply saying: "We will not leave our houses. Do whatever you like to do."

Undoubtedly the situation was awkward for the Muslims. Launching a war against their opponents at this critical stage could involve terrible far reaching consequences in the light of the unfavorable conditions they were experiencing, besides the hostile environment growing in power and hatred around them, the sign of which assumed the form of killing the Muslim missions, as mentioned earlier.

The Jews of Bani Nadeer were also a power to consider, and the prospect of inflicting a military defeat on them was uncertain; consequently forcing them into an armed engagement may include unpredictable risks. On the other hand, the continual state of repeated assassinations and acts of treachery carried out against the Muslims individually and collectively brought about an unbearable headache to Muhammad's followers. Having judged all the pros and cons in this perspective, and in the light of the disgraceful attempt on the life of the Prophet ﷺ, the Muslims made the decisive decision to take up arms whatever turn the consequences could assume.

When Allâh's Messenger ﷺ received the reply of Huyai bin Akhtab he said: "Allâhu Akbar (Allâh is the Most Great)," and his Companions repeated it after him. Then he set out to fight them after appointing Ibn Umm Maktum ؓ to administer the affairs of Madinah during his absence. The standard was entrusted to 'Ali bin Abi Talib ؑ. He laid siege to their forts for six nights – in another version, fifteen.

Banu Nadeer resorted to their castles, mounted them and started shooting arrows and pelting stones at the Muslims enjoying the strategic advantage that their thick fields of palm trees provided. The Muslims were therefore ordered to cut and burn those trees. In this respect, Allâh the All-Mighty states in the Qur'ân:

﴿مَا قَطَعْتُم مِّن لِّسَانٍ أَوْ تَرَكْثُمُوهَا قَابِيَةً عَلَى أَصْوَلِهَا فِي أَذْنِ اللَّهِ﴾

"What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by leave of Allâh." [59:5]

The tribe of Quraizah remained neutral, and the hypocrite 'Abdullah bin Ubai as well as Ghatafan failed to keep their promises of support. In this regard Allâh says:

﴿كَتَلَ الشَّيْطَنُ إِذَا قَالَ لِلْإِنْسَنِ أَكُفِّرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بِرَبِّي أَوْ مِنْكَ﴾

"(Their allies deceived them) like Satan, when he says to man: 'Disbelieve in Allâh.' But when (man) disbelieves in Allâh, Satan says: 'I am free of you.'" [59:16]

The siege did not last long for Allâh the All-Mighty cast horror into the hearts of the Jews, and they willingly offered to comply with the Prophet's order to leave Madinah. The Prophet ﷺ accepted their request and allowed them to carry as much luggage as their camels could lift, with the exception of weaponry. Of course, they had no choice but to carry out the orders, so they took everything they could carry with them, even the pegs and beams of ceilings. Their caravan counted 600 loaded camels including their chiefs, Huyai bin Akhtab and Salam bin Abul-Huqaiq, who left for Khaibar whereas another party headed for Syria. Two of them embraced Islam, Yamin bin 'Amr and Abu Sa'd bin Wahb, and so they retained their personal wealth.

Allâh's Messenger ﷺ seized their weapons, land, houses, and wealth. Among the other booty he managed to capture, there were 50 suits of armor, 50 helmets, and 340 swords.

This booty was exclusively the Prophet's because no fighting was involved in capturing it. He divided the booty at his own discretion among the early Emigrants and two poor Helpers, Abu Dujanah and Sahl bin Hunayn. Anyway, Allâh's Messenger ﷺ spent a portion of this wealth on his family to sustain their living the year around. The rest was expended to provide the Muslim army with equipment for further wars in the way of Allâh.

The invasion of Bani An-Nadeer took place in Rabi'ul-Awwal, 4 A.H., i.e., in August 625 C.E. Almost all the Verses of Surat Al-

Hashr (Chapter 59 – The Gathering) describe the exile of the Jews and reveal the disgraceful manners of the hypocrites. The Verses manifest the rules relevant to the booty.

In this Chapter, Allâh the All-Mighty praises the Emigrants and Helpers. This Chapter also shows the legality of cutting down and burning the enemy's land and trees for military purposes. Such acts cannot be regarded as phenomena of corruption so long that they are in the way of Allâh.

In this very Chapter, Allâh recommends the believers to be pious and prepare themselves for the world to come and He ends it with a compliment to Himself and a clarification of His Names and Attributes.

As this Chapter concentrates on Bani An-Nadeer and their expulsion, Ibn 'Abbas رض used to describe it as '*Surat An-Nadeer*' or 'The Chapter of An-Nadeer.'^[1]

This is a summary of what is reported by Ibn Ishaq and most of the people of *Seerah* about this battle. But Abu Dawud, 'Abdur-Razzaq and others reported other circumstances surrounding the battle. That is that after the events of Badr, the disbelievers of the Quraish sent a message to the Jews saying that since they were the people with the fortresses and armor, then they had better kill Muhammad صلی اللہ علیہ وسالہ وآلہ وسالہ or else they would do this and enslave the Jewish women, etc. After this message, the Jews of Banu Nadeer gathered to conspire. They then sent a message to the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ asking him to set out with thirty of his Companions, and they in turn, would set out with thirty of their rabbis. They would all meet at a set location and they would listen to what he had to say, half from this group and half from that. If they trusted him and believed in him then all of their people would follow suit.

Then the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ set out with thirty of his Companions, and the Jews set out to meet him with thirty rabbis. But when the Jews reached a certain point some of them said, "How can we finish him off while he has thirty men with him, all of whom wish to die

[1] *Ibn Hisham* 2/190-192; *Zadul-Ma'ad* 2/71, 110; *Sahih Al-Bukhari* 2/574-575.

before he does?" So they sent a message saying, "How could we and you come to an understanding while we are a total of sixty men? Go with three of your Companions and we will send three of our learned to listen to you. If these trust you then all of us will trust you and believe in you."

The Prophet ﷺ went with three of his Companions, but before they reached them they learned that the Jews had concealed their daggers and were plotting on his life, so he returned. The next morning the Prophet ﷺ sent them a message and surrounded them. He told them that they would not be trusted without a treaty, but they refused to a treaty. So on that day he ﷺ and the Muslims fought them. The next day he left Bani Nadeer and sent a message to Bani Quraizah. He invited them to a treaty which they agreed to. So he left them and returned to Bani Nadeer the following morning and fought them until they agreed to leave, taking no weaponry with them. So they came out and brought with them whatever their camels could carry of their property, including the gates and beams of their houses. They left their houses and demolished them, carrying all that they could of the timbers. So these were the first to be banished to the lands of greater Syria.^[1]

The Second Battle of Badr

When the Muslims destroyed the power of the Arab-desert tribes and guarded themselves against their evils, they started preparations to encounter their great enemy. A year elapsed since they fought the Quraish at Uhud. So it was due time to meet them to fight again in order to determine which of the two parties was worthy of survival.

In Sha'ban 4 A.H., January 626 C.E., Allâh's Messenger ﷺ set out for Badr accompanied by one thousand and five hundred fighters and ten mounted horsemen, and with 'Ali bin Abi Talib ﷺ as standard bearer. 'Abdullah bin Rawahah ﷺ was given authority

[1] *Musannaf 'Abdur-Razzaq* 5/358-360. *Sunan Abu Dawud* 2/154.

over Madinah during the Prophet's absence. Reaching Badr, the Muslims stayed there waiting for the idolaters to come.

Abu Sufyan's forces comprised two thousand footmen and fifty horsemen. They reached Marr Az-Zahran, a few miles outside of Makkah, and camped at a water place called Majannah. Being reluctant, discouraged and extremely terrified of the consequences of the approaching fight, Abu Sufyan turned to his people and began to introduce cowardice-based poor excuses in order to discourage his men from going to war, saying: "O tribe of Quraish! Nothing will improve the condition you are in but a fruitful year – a year during which your animals feed on plants and bushes and give you milk to drink. And I see that this is a rainless year, therefore, I am returning now and I recommend you to return with me." It seems that his army was also possessed of the same fears and anxiety, for they readily obeyed him without the least hesitation.

The Muslims, who were then at Badr, stayed for eight days waiting for their enemy. They took advantage of their stay by selling goods for substantial profits. When the idolaters declined to fight, the balance of power shifted in favor of the Muslims, who thus regained their military reputation, their dignity and managed to impose their awe-inspiring presence over the whole of Arabia. In brief, they mastered and controlled the whole situation.

This invasion had many a name. It is called 'Badr the Appointment', 'Badr, the Second', 'Badr, the Latter', and 'Badr Minor'.^[1]

The Invasion of Dumatul-Jandal

With the Messenger's return from Badr, peace and security prevailed over the whole area. The Prophet ﷺ then deemed it fit and appropriate to head for the most distant areas of Arabia in order to subdue all hostile elements, and gain undisputed recognition out of friend and enemy alike.

After a six-month calmness in military activities, it was reported to

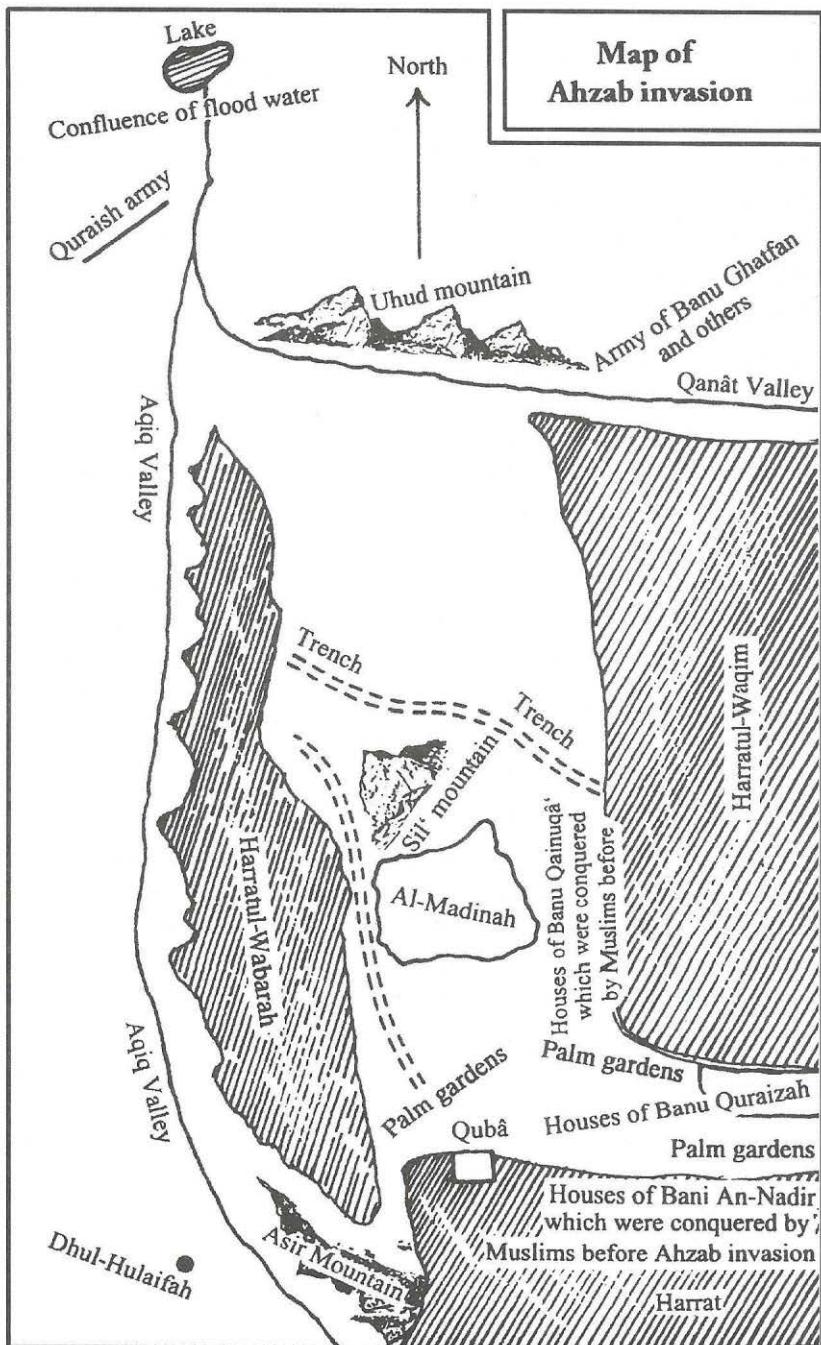
[1] *Ibn Hisham* 2/209-210; *Zadul-Ma'ad* 2/112

the Prophet ﷺ that some tribes, in the vicinity of Dumatul-Jandal, on the borders of Syria, were involved in highway robbery and plundering, and were on their way to gather troops and attack Madinah itself. He immediately appointed Siba' bin 'Arfatah Al-Ghifari ﷺ to administer the affairs of Madinah during his absence, and set out at the head of 1000 Muslims in late Rabi'ul-Awwal, 5 A.H. taking with him a man, named Madhkur, from Bani 'Udhrrah, as a guide.

On their way to Dumatul-Jandal, they used to march by night and hide by day, so that they might take the enemy by surprise. When they drew near their destination, the Muslims discovered that the highway men had moved to another place, so they captured their cattle and shepherds. The inhabitants of Dumatul-Jandal had also fled in all directions for their lives and evacuated their locality. The Prophet ﷺ stayed there for 5 days during which he dispatched expeditionary forces to hunt for the enemy personnel but they detected none. He then returned to Madinah but on the way he entered into a peace treaty with 'Uyainah bin Hisn. Dumatul-Jandal is located at a distance of about fifteen days march from Madinah and five from Damascus.

With this decisive and steady progress, and his wise plans, the Prophet ﷺ managed to spread security, control the situation and make peace prevail in the whole area. He also succeeded in shifting the course of events for the welfare of the Muslims by reducing the continual internal and external troubles. The hypocrites were silenced, a tribe of the Jews evacuated while the other continued to fake good neighborliness and seemingly faithful adherence to the covenants, the desert bedouins became submissive and finally the archenemy Quraish no longer keen on attacking the Muslims. This secure strategic attitude created optimum circumstances for the Muslims to resume their logical course in propagating Islam and communicating the Messages of the Lord to all worlds.

Map of Ahzab invasion



The Invasion of Al-Ahzab (the Confederates)

Once again, peace and security enveloped the Arabian Peninsula and this disorderly area began to experience a period of calmness after a whole year war. The Jews, however, whose treachery, intrigues and disloyalty made them taste all types of humiliation and disgrace, were not admonished. After their exile to Khaibar, they remained waiting anxiously for the results of the fights going on between the Muslims and the idolaters. Contrary to their hopes, the events of the war were in favor of the Muslims, therefore, they started a new stage of conspiracy and prepared themselves to deal a deadly blow against the Muslims, but were too cowardly to clash directly against them, so they laid a dreadful plan in order to achieve their objectives. Twenty chiefs of the Jews with some celebrities of Bani Nadeer went to Makkah to negotiate an unholy alliance with the Quraish. They began to provoke the people there to attack Allâh's Messenger ﷺ promising them full support and backing. Some among the Quraish, who had been spiritless and proved too weak to challenge the Muslims at Badr, seized this opportunity to regain their stained honor and spoiled reputation. The same delegation set out for Ghatafan, called them to do the same, and they responded positively. The Jewish delegation then started a fresh effort and toured some parts of Arabia and managed to incite the confederates of disbelief against the Prophet ﷺ, his message and the believers in Allâh.

The Quraish, Kinanah and other allies from Tihamah in the south rallied, ranked, and recruited four thousand men under the leadership of Abu Sufyan. From the east there came tribes of Banu Sulaim, Ghatafan, Bani Murrah, Fazarah and Ashja' etc. The commander of Fazarah was 'Uyainah bin Hisn, of Murrah was Harith bin 'Auf, and of Ashja' was Mis'ar bin Rakhlah. They all headed for Madinah and gathered in its vicinity at a time already agreed upon. It was a great army of ten thousand soldiers. They in fact outnumbered all the Muslims in Madinah, women, children and elders included.

To tell the truth, if they had launched a surprise attack against Madinah, they perhaps could have killed all the Muslims. However, the leadership inside the city was on the alert and the intelligence personnel managed to survey the area of the enemies, and reported their movement to the people in charge in Madinah.

Allâh's Messenger ﷺ held a council and conducted a careful discussion of a plan to defend Madinah. After a lengthy talk between military leaders and people possessed of sound advice, it was agreed, on the proposal of an honorable Companion, Salman Al-Farisi ؓ, to dig trenches as defensive lines. The Muslims, with the Prophet ﷺ at their head, encouraging, helping and remembering the reward in the Hereafter, most actively and laboriously started to build a trench around Madinah. Severe hunger bordering on starvation could not deter or discourage them from achieving their desperately sought objective. Salman ؓ said: "O Messenger of Allâh! When siege was to laid to us in Persia, we used to dig trenches to defend ourselves." It was really an unprecedented wise plan.

Allâh's Messenger ﷺ hurriedly gave orders to implement the plan. Forty yards was allocated to each group of ten to dig. Sahl bin Sa'd said: "We were in the company of Allâh's Messenger ﷺ, the men used to dig and we would evacuate the earth on our backs."

Some extraordinary Prophetic signs appeared in the process of engineering the trench. Jabir bin 'Abdullah ؓ, seeing the Prophet ﷺ starving, slaughtered a lamb, cooked some barley and requested the Prophet ﷺ and some Companions to accept his invitation. The Prophet ﷺ gathered all the thousand people engaged in digging the trench and they started to eat until they were all completely full. After that, the vessel of mutton and dough that was being baked remained as they were before, without decreasing. A certain woman brought a handful of dates and passed by the Prophet ﷺ, who took the dates, tossing them around in his cloak and invited his followers to eat. The dates began to increase in number until they dropped over the trim of his robe.

Another extraordinary event was that an obstinate rock stood out as an immune obstacle in the ditch. The Prophet ﷺ took the spade and struck, and the rock immediately turned into loose sand. In another version, Al-Bara' ؓ said: On the Day of Al-Khandaq (the trench) there stood out a rock too immune for our spades to break up. We therefore went to see Allâh's Messenger ﷺ for advice. He took the spade, and said: "In the Name of Allâh" Then he struck it saying: "Allâh is Most Great, I have been given the keys of Ash-Sham (Greater Syria). By Allâh, I can see its red palaces at the moment;" on the second strike he said: "Allâh is Most Great, I have been given Persia. By Allâh, I can now see the white palace of Madain;" and for the third time he struck the rock saying: "In the Name of Allâh," shattering the rest of the rock, and he said: "Allâh is Most Great, I have been given the keys of Yemen. By Allâh, I can see the gates of San'a while I am in my place."^[1] Ibn Ishaq reported similar to this from Salman Al-Farisi ؓ.^[2]

The northern part of Madinah was the most at risk, all the other sides being surrounded by mountains, rocks, and palm tree orchards, the Prophet ﷺ as a skillful military expert, understood that the Confederates would march in that direction, so he ordered that the trench be on that side. The Muslims went on digging the trench for several days; they worked on it during the day, and would go back home in the evening until it had assumed its full dimensions.^[3] The huge army of the idolaters; which numbered, as many as ten thousand fighters, arrived and settled in the vicinity of Madinah in places called Al-Asyal and Uhud.

﴿وَمَا رَأَى الْمُؤْمِنُونَ الْأَخْرَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادُهُمْ إِلَّا إِيمَانًا وَسَلِيمًا﴾

"And when the believers saw 'Al-Ahzab' (the Confederates), they said: This is what Allâh and His

[1] As-Sunan Al-Kubra by An-Nasa'i 8858, and Ahmad in his Musnad 4/303.

[2] Ibn Hisham 2/119.

[3] Ibn Hisham 3/330, 331

Messenger (Muhammad ﷺ) had promised us, and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their Faith and to their submissiveness (to Allâh)." [33:22]

As for the hypocrites and those weak at heart, their hearts shuddered with fear at the sight of this army:

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

"And when the hypocrites and those in whose hearts is a disease (of doubts) said: 'Allâh and His Messenger promised us nothing but delusions!'" [33:12]

Three thousand Muslims, with Muhammad ﷺ at their head, came out to encounter the idolaters, with Allâh's Promise of victory deeply established in their minds. They established themselves at the mountain of Sila' with the trench standing as a barrier between them and the disbelievers.

On attempting to attack the Muslims and break into Madinah, the idolaters were surprised to see a wide trench, a new trick unknown in Arabia before, standing as an obstinate obstruction. Consequently they decided to lay siege to Madinah and began to check around the trench trying hard to find a weak spot through which they could get into Madinah. To deter their enemies from approaching or bridging any gap in their defenses, the Muslims hurled arrows, and engaged in clashes with them. The veteran fighters of Quraish were averse to this situation waiting in vain in anticipation of what the siege might reveal. Therefore they decided that a group of fighters led by 'Amr bin 'Abd Wudd, 'Ikrimah bin Abu Jahl and Dirar bin Al-Khattab, should work its way through the trench. They, in fact, managed to do that and their horsemen captured a narrow area between the trench and the mountain of Sila'. 'Amr challenged the Muslims to a duel, and 'Ali bin Abi Talib ؓ was sent to check him. After a short but fierce engagement, 'Ali ؓ killed 'Amr and obliged the others to evacuate in a state of panic and confusion. However, some days later, the polytheists conducted fresh desperate attempts but all of them

failed due to the steadfastness and heroic confrontation of the Muslims.

In the context of the events of the battle of the Trench, Allâh's Messenger ﷺ failed to observe some prayers in their proper time. It is reported by Al-Bukhari and Muslim that Jabir رضي الله عنه narrated: "On the Day of Trench 'Umar bin Al-Khattab came, cursing the disbelievers of Quraish and said: 'O Allâh's Messenger! I have not offered the Afternoon prayer and the sun has set.' The Prophet ﷺ replied: 'By Allâh! I, too, have not offered the prayer yet.' The Prophet ﷺ then went to Buthan, performed ablution and observed the Afternoon prayer after the sun had set and then offered the Evening prayer after it."^[1] He invoked Allâh's wrath on his enemies and begged Allâh to fill their houses and graves with fire because they distracted him from observing the Afternoon prayer. It was narrated by Ahmed and Shafi'i that the events of that battle detained him from the Noon, Afternoon, Evening and Night prayers, but he observed them combined. The different narrations point to the fact that the situation lasted for a few days.^[2]

It is clear that because of the trench standing between the two parties, no direct engagement took place, but rather there were military activities confined to arrow hurling, consequently the fight claimed the lives of a small number of fighters, six Muslims and ten polytheists, one or two killed by sword.

During the process of fighting, Sa'd bin Mu'adh رضي الله عنه was shot by an arrow that pierced his artery. Perceiving his end approaching, he invoked Allâh saying: "O Allâh, You know nothing is closer to my heart than striving in Your way against those people (disbelievers) who belied Your Messenger and exiled him. O Allâh, I deeply believe that You have decreed that we should fight them, so if there is still more fighting to go with them, let me stay alive in order to strive more against them. If it has ceased, I beg You to

[1] Sahih Al-Bukhari 2/590.

[2] Sharh Muslim by An-Nawawi 1/227.

bleed it again so that I may die in it."^[1] He concluded his supplication begging Allâh not to let him die until he had had full revenge on Banu Quraizah.

In the midst of these difficult circumstances, plotting and stratagem were in much action against the Muslims. The chief criminal of Bani Nadeer, Huyai, headed for the locality of Banu Quraizah to incite their chief Ka'b bin Asad Al-Qurazi, who had drawn a pact with Allâh's Messenger ﷺ to run to his aid in times of war.

Ka'b, in the beginning resisted all Huyai's temptation, but Huyai was clever enough to manipulate him, speaking of Quraish and their notables in Al-Asyal, as well as Ghatafan and their chieftains entrenched in Uhud, all in one mind, determined to exterminate Muhammad ﷺ and his followers. He, moreover, promised to stay in Ka'b's fort exposing himself to any potential danger in case the Quraish and Ghatafan recanted. The wicked man continued in this manner until he later managed to win Ka'b to his side and persuade him to break his covenant with the Muslims.^[2] Banu Quraizah then started to launch war operations against the Muslims especially the secluded parts that housed the women and children of the Muslims.

According to Ibn Ishaq, Safiyah ؓ, daughter of 'Abdul-Muttalib happened to be in a fort with Hassan bin Thabit as well as some women and children. Safiyah ؓ said: A Jew was spotted moving suspiciously around our site, which was vulnerable to any enemy attacks because there were no men to defend it due to the fighting with Banu Quraizah making a barrier between us and Allâh's Messenger. And there was no one between us and them to defend us while Allâh's Messenger and the Muslims were engaging their enemies, and they were not able to leave them at all. I said, 'O Hassan! This Jew is moving around the area as you see. By Allâh! We are in danger of the Jew seeing us unprotected from behind,

[1] *Sahih Al-Bukhari* 3/591.

[2] *Ibn Hisham* 3/337.

and Allâh's Messenger ﷺ and his Companions are too busy for us, so get down there and kill him.' He said, 'By Allâh! You know that I am not suitable for it.' So, I got ready and took a tent-post then descended from the fort to him, beating him with the post until I killed him. Then I returned to the fort. I said, 'O Hassan, get down there and take his armor, for I was only prevented from doing so because he is a man.' He replied, 'I do not need any armor.'^[1]

This event had a far reaching effect and discouraged the Jews from conducting further attacks thinking that those sites were fortified and protected by Muslim fighters. They, however, went on providing the idolaters with supplies in token of their support against the Muslims.

On hearing this bad news, the Messenger ﷺ dispatched four Muslim prominent leaders Sa'd bin Mu'adh, Sa'd bin 'Ubadah, 'Abdullah bin Rawahah and Khawat bin Jubair ﷺ for investigation but warned them against spreading panic among the Muslims and he advised that they should declare in public that the rumors are groundless if they happen to be so. Unfortunately the four men discovered that the news was true and that the Jews announced openly that no pact of alliance existed any longer with Muhammad ﷺ. Allâh's Messenger ﷺ was briefed on this situation, and the Muslims understood their critical position with the horrible danger implied therein. Their back was open to the attacks of Banu Quraizah, and a huge army at the front with no way to go back, while their women and children unprotected standing in between. In this regard, Allâh says:

﴿وَإِذْ زَاغَتِ الْأَبْصَرُ وَلَبَّغَتِ الْقُلُوبُ الْحَكَاجَرَ وَنَظَرُونَ بِاللَّهِ الظُّنُونَا ○
هُنَالِكَ أَبْتَلَى الْمُؤْمِنُونَ وَزَلَّلُوا زِلَّالًا شَدِيدًا﴾

"And when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allâh. There, the believers were tried and shaken with a mighty shaking."

[33:10, 11]

[1] *Ibn Hisham* 2/228, and *Ibn Hajar* mentioned that Ahmad reported it with a strong chain of narration from 'Abdullah bin Az-Zubair in *Fathul-Bari* 6/285.

Now that the Muslims were shut in within the Trench on the defensive, the hypocrites taunted them with having indulged in false hopes of defeating Kisra, emperor of Persia, and Caesar, emperor of the Romans. They began to sow the seeds of defeatism, and pretended to withdraw for the defense of their homes, though these were in no way exposed to danger. Here, Allâh says:

﴿وَلَذِّ يَقُولُ الْمُنَفِّقُونَ وَاللَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدْنَا اللَّهُ وَرَسُولُهُ إِلَّا عُرُورًا ○ وَلَذِّ قَاتَ طَلَابِغَةً مِنْهُمْ يَتَاهُلَ يَثِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَعْذِذُ فَرِيقٌ مِنْهُمْ الَّتِي يَقُولُونَ إِنَّ بَيْوتَنَا عُرْوَةٌ وَمَا هِيَ بِعُورَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا﴾

"And when the hypocrites and those in whose hearts is a disease (of doubts) said: 'Allâh and His Messenger (ﷺ) promised us nothing but delusions!' And when a party of them said: 'O people of Yathrib (Al-Madinah), there is no stand (possible) for you (against the enemy attack!) therefore go back!' And a band of them asked 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." [33:12, 13]

Allâh's Messenger ﷺ wrapped himself in his robe and began to meditate on the treachery of Banu Quraizah. The spirit of hopefulness prevailed over him and he rose to his feet saying:

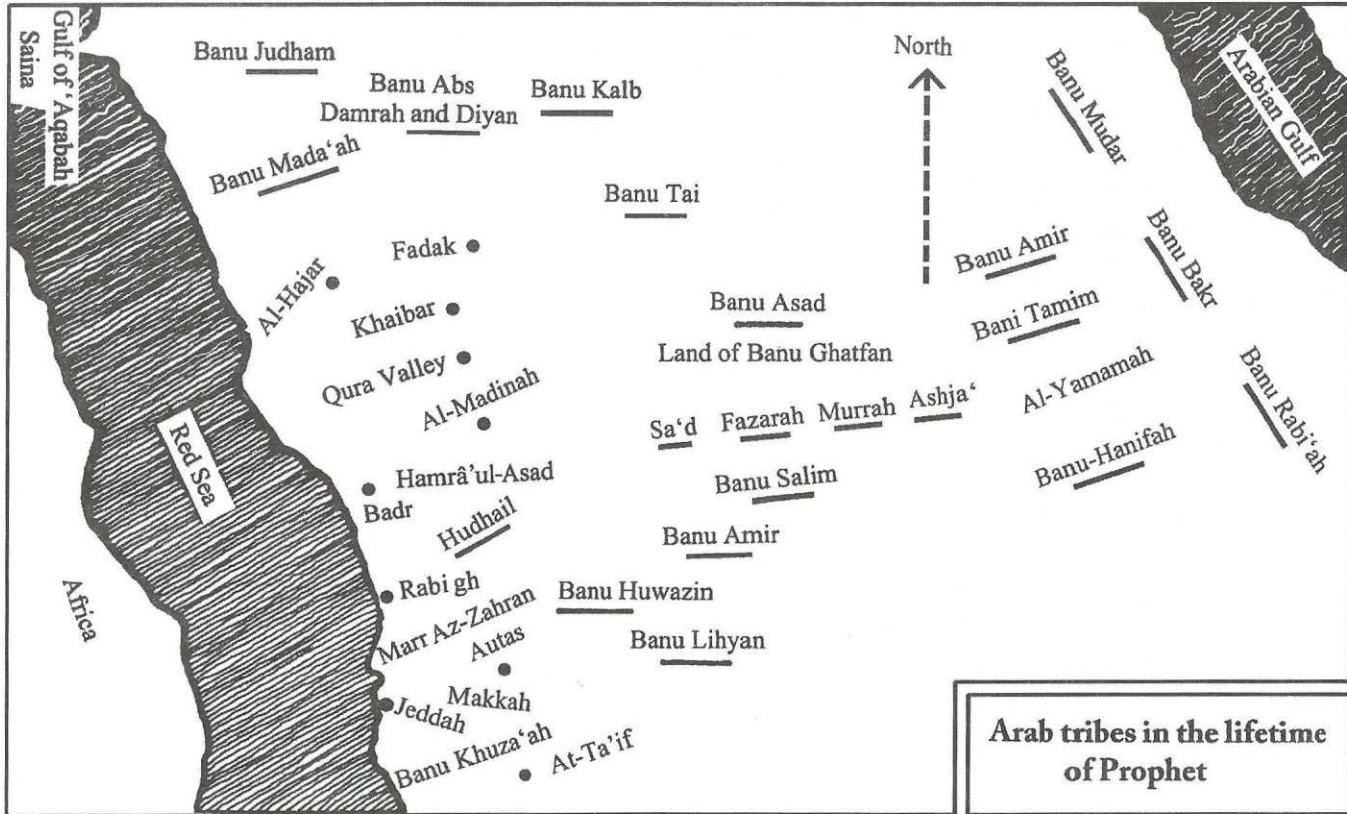
"Allâh is Most Great. Listen O Muslims, to Allâh's good tidings of victory and support."

He then started to lay decisive plans aiming at protecting the women and children, and sent some fighters back to Madinah to guard them against any surprise assault by the enemy. The second step was to take action that could lead to undermining the ranks of the disbelieving Confederates. There, he had in mind to conclude a sort of reconciliation with the chiefs of Ghatafan on the basis of donating them a third of Madinah's fruit crops. He sought the advice of his chief Companions, namely, Sa'd bin Mu'adh and Sa'd bin 'Ubâdah ﷺ, whose reply went as follows:

"O Messenger of Allâh! If it is Allâh's Order, then we have to obey, but if it is a new course you want to follow just to provide security for us then we don't need it. We experienced those people in polytheism and idolatry and we can safely say that they don't need the fruit of our orchards; they rather need to exterminate us completely. Now that Allâh has honored us with Islam, I believe the best option in this situation is to put them to the sword." Thereupon the Prophet ﷺ corrected their view saying:

"It is only something being done for you, after I saw that the Arabs are shooting you with an arrow from a unified bow."

Allâh, the Glorious and Exalted, praise is to him, created something that led to the conflict between the enemies of Islam and later on to their full defeat. A man from the tribe of Ghatafan called Nu'aim bin Mas'ud came to Allâh's Messenger ﷺ and declared that he had embraced Islam secretly and asked the Prophet ﷺ to order him do anything that might benefit the Muslims. The Prophet ﷺ asked him to do anything that could help the Muslims in the present distress and use any stratagem available. The man shuttled between the Jews, the Quraish and the tribe of Ghatafan, and managed to incite each party to let the other down. He went to see the chiefs of Banu Quraizah and whispered in their ears not to trust the Quraish nor fight along with them unless the latter promised to give them some captives. He tried to lend support to his counsel by claiming that the Quraish would turn away from them if they perceived that victory over Muhammad ﷺ was not possible, and the Muslims then target them for revenge. Nu'aim ﷺ then headed for the camp of Quraish and said something else for similar results. He claimed that he felt the Jews regretted breaching their covenant with Muhammad ﷺ and his followers. He told them that the Jews maintained regular correspondence with the Muslims to the effect that Quraishite hostages be sent to the camp of the Muslims with full Jewish allegiance paid to them as already agreed upon. Nu'aim ﷺ then encouraged the Quraish not to send hostages to the Jews. As a third task, he did the same with the people of Ghatafan.



On Saturday night, Shawwal 5 A.H., both the Quraish and the Ghatafan dispatched messages to the Jews pressing them to go into war against Muhammad ﷺ.

The Jews sent back messages that they would not fight on Saturday. They added that they needed hostages from them to guarantee their steadiness.

On receiving the replies, the Quraish and the Ghatafan came to believe Nu'aim's warning. Therefore, they sent a message to the Jews again inviting them to war and asking them to exclude that condition of hostages.

Nu'aim's scheme proved successful, and a state of distrust and suspicion among the disbelieving allies prevailed and reduced their morale to a considerable degree.

Meanwhile, the Muslims were preoccupied supplicating their Lord to protect their homes and provide security for their families.

Allâh's Messenger ﷺ on his part invoked Allâh's wrath on the Confederates supplicating:

«اللَّهُمَّ مُتَرِّلُ الْكِتَابِ سَرِيعُ الْحِسَابِ اهْزِمْ الْأَخْرَابَ»

"O Allâh! You are quick in account, You are the sender of the Book, we beg You to defeat the Confederates."^[1]

Allâh the Glorious and Exalted responded to the call of the Muslims. Coupled with the difference and disagreement that found their way into the hearts of the disbelievers, forces of nature – wind, rain and cold wearied them, tents were blown down, cooking vessels and other equipment overthrown.

That very cold night Allâh's Messenger ﷺ dispatched Hudhaifah bin Al-Yaman ﷺ to hunt around for news about the enemy.

He found out that they were preparing to leave frustrated for their inability to achieve their target. Allâh fulfilled His Promise, spared the Muslims fighting a frightening army, supported His servant (Muhammad ﷺ) and inflicted a heavy blow on the Confederates.

[1] *Sahih Al-Bukhari* 1/411, 2/590.

The battle of the Trench took place in the fifth year Al-Hijra. The siege of Madinah started in Shawwal and ended in Dhul-Qa'dah, i.e., it lasted for over a month. It was in fact a battle of nerves rather than of losses. No bitter fighting was recorded; nevertheless, it was one of the most decisive battles in the early history of Islam and proved beyond a shadow of doubt that no forces, however huge, could ever exterminate the budding Islamic power growing steadily in Madinah.

When Allâh obliged the Confederates to evacuate, His Messenger ﷺ was in a position to confidently declare:

«الآن نَعْزُوهُمْ وَلَا يَعْزُونَا نَحْنُ نَسِيرُ إِلَيْهِمْ»

"From now we engage them, they do not engage us. We will mobilize to them."^[1]

[1] *Sahih Al-Bukhari* 2/590.

Invading Banu Quraizah

On the very day Allâh's Messenger ﷺ came back to Madinah after the battle, while he was washing in Umm Salamah's house, Gabriel ﷺ visited him asking that he should unsheathe his sword and head for the locality of the treacherous Banu Quraizah and fight them. Gabriel ﷺ told that he with a procession of angels would go ahead to shake their forts and cast fear in their hearts.

Allâh's Messenger ﷺ immediately summoned the prayer caller and ordered him to announce that every listener should offer the Afternoon prayer at Banu Quraizah. He appointed Ibn Umm Maktum ﷺ to administer Madinah, and entrusted the banner of war to 'Ali bin Abi Talib ﷺ who marched towards the appointed target and came close enough to hear the Jews abusing Allâh's Messenger ﷺ. The Prophet ﷺ set out at the head of three thousand infantry men and thirty horsemen of Ansar (Helpers) and Muhajireen (Emigrants). On their way to encounter the enemy, the Afternoon prayer was due. Some Muslims refused to observe it until they defeated the enemy, while others performed it. The Prophet ﷺ objected to neither. When they reached the locality of Banu Quraizah, they laid siege to their forts. Seeing this terrible situation they were in, the chief of the Jews Ka'b bin Asad offered them three alternatives: to embrace Islam, and consequently their life, wealth, women and children would be in full security, and reminded them that such behavior would not be in opposition to what they had read in their Books about the authenticity of Muhammad's Prophethood; to kill their children and women and then challenge the Prophet ﷺ and his followers to the sword to either kill the Muslims or be killed; or as a third possibility, to take Muhammad ﷺ and his people by surprise on Saturday – a day they understood they were to participate in no fighting.

None of those alternatives appealed to them, so their chief, angrily and indignantly, turned to them saying: "You people have never been decisive in decision-making since you were born." The

dark future already visible, they made contacts with some Muslims, who had maintained good relations with them, in order to learn about their fate in light of the current circumstances. They requested that Abu Lubabah ﷺ be dispatched to them for advice. On his arrival, the men began requesting favor, women and children crying desperately. In answer to their demand for advice he pointed to his throat saying it was homicide awaiting them. He then immediately realized that he had betrayed the Prophet's trust, so he headed directly for the mosque in Madinah and tied himself to a wooden tall pole swearing that no one would untie him except Allâh's Messenger ﷺ, and added that he would never enter the locality of Banu Quraizah in recompense for the deadly mistake he made. When the Messenger ﷺ was informed of this incident, he said:

"I would have begged Allâh to forgive him if he had asked me, but since he tied himself out of his own free will, then it is Allâh Who would turn to him in forgiveness."

The Jews of Banu Quraizah could have tolerated the siege much longer because food and water were plentifully available and their strongholds were greatly fortified, whereas the Muslims were in the wild bare land suffering a lot from cold and hunger, let alone extreme fatigue from the endless warfare operations that began before the battle of Confederates. Nevertheless, this was a battle of nerves, for Allâh had cast fear in the Jews' hearts, and their morale had almost collapsed especially when two Muslim heroes, 'Ali bin Abi Talib and Az-Zubair bin 'Awwam ؓ proceeded with 'Ali swearing that he would never stop until he had either stormed their fort or been martyred like Hamzah ؓ.

In the light of this reluctance, they had nothing except to comply with the Messenger's judgment. Allâh's Messenger ﷺ ordered that the hands of the men should be bound, and this was done under the supervision of Muhammad bin Salamah Al-Ansari ؓ, while the women and children were isolated in confinement. Thereupon Al-Aws tribe interceded begging the Prophet ﷺ to be lenient towards them. He suggested that Sa'd bin Mu'adh ؓ, a

former ally, be deputed to give verdict about them, and they agreed.

Sa'd ﷺ meanwhile stayed behind in Madinah due to a serious wound he sustained in the battle of Confederates. He was summoned and brought on a donkey. On his way to the Prophet ﷺ, the Jews pressed him to be lenient in his judgment on account of former friendship. Sa'd ﷺ remained silent but when they persisted he uttered: "It is time for Sa'd not to be afraid of the blame of the blamers." On hearing this decisive attitude, some of them returned to Madinah and spread the news of the fate of the prisoners.

On arrival, he alighted with the help of some men. He was informed that the Jews had agreed to accept his verdict about them. He immediately wondered if his judgment would pass on all the people present, the Prophet ﷺ included, turning his face away in honor of him. The reply was positive.

He decided that all the able-bodied male persons belonging to the tribe should be killed, women and children taken as prisoners and their wealth divided among the Muslim fighters. The Prophet ﷺ accepted his judgment saying that Sa'd had adjudged by the Command of Allâh. In fact, the Jews deserved that severe punitive action for the ugly treachery they had harbored against Islam, and the large arsenal they amassed which consisted of one thousand and five hundred swords, two thousand spears, three hundred coats of armor and five hundred shields, all of which went into the hands of the Muslims. Trenches were dug in the bazaar of Madinah and a number of Jews between six and seven hundred were beheaded therein. Hot beds of intrigue and treachery were thus exterminated once and for all.

Huyai, a chief criminal of war, a devil of Bani Nadeer and Safiyah's father, had joined the ranks of Banu Quraizah when the Quraish and Ghatafan defected, was admitted into the audience of the Prophet ﷺ with his hands tied to his neck with a rope. In bold rebellious tone, he declared full enmity to the Prophet ﷺ but admitted that Allâh's Will was to be fulfilled and added that he

was submissive to his destiny. He was ordered to sit down, and was beheaded on the spot.

Only one woman of the Jews was killed because she had killed a Muslim warrior by throwing a grinding stone upon him. A few elements of the enemy embraced Islam and their lives, wealth and children were spared. As for the spoils of the war, the Prophet ﷺ divided them, after putting a fifth aside, in accordance with Allāh's Orders. Three shares went to the horseman and one to the infantry fighter. Women captives were sent to Najd to be bartered with horses and weaponry. For himself, the Prophet ﷺ selected Rehanah bint Zaid bin 'Amr bin Khanafah bin Sham'un bin Zaid, manumitted and married her in the sixth year of Al-Hijra. She died shortly after the Farewell pilgrimage and was buried in Al-Baqi'.^[1]

After the war with Banu Quraizah had been settled and they had been defeated, Sa'd bin Mu'adh's wish was gratified and he gave his last breath. In response to his supplication, 'Aishah ؓ narrated that Sa'd's wounds began to bleed from the front part of his neck while he was in his tent which the Prophet ﷺ had pitched for him in the mosque so that he would be in close proximity in order to inquire about and watch his well-being. The people were not scared except when the blood flowed towards them, and in the Mosque along with Sa'd's tent, there was the tent of Banu Ghifar. They said: "O people of the tent, what is it that is coming to us from you?" Lo! it was Sa'd's wound that was bleeding and he died thereon.^[2]

Al-Bukhari and Muslim recorded from Jabir ؓ that Allāh's Messenger ﷺ said:

«اَهْتَرَ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدٍ بْنِ مُعَاذٍ»

"The Throne of the Compassionate shook for the death of Sa'd bin Mu'adh."^[3]

[1] *Ibn Hisham* 2/245; *Talqih Fuhum Ahlil-Athar* p. 12.

[2] *Sahih Al-Bukhari* 2/591.

[3] *Sahih Al-Bukhari* 1/536; *Sahih Muslim* 2/294; *Jami' At-Tirmidhi* 2/225.

At-Tirmidhi graded a narration authentic from Anas ﷺ in which he said: "When the shrouded body of Sa'd bin Mu'adh was carried..." At-Tirmidhi said: The hypocrites alleged it was too light. Allâh's Messenger ﷺ replied:

«إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ»

"The angels are carrying him."^[1]

In the process of the seize of Banu Quraizah, one man of the Muslims, Khallad bin Suwaïd was killed when a women of the Jews dropped a grinding stone on him, and another, Abu Sinan bin Mihsan, the brother of 'Ukashah, died.

Abu Lubabah ﷺ stayed tied for six nights. His wife used to untie him at prayer times and then he would tie himself again to the pole. One early morning, Allâh the All-Forgiving revealed to Allâh's Messenger ﷺ that Allâh had turned to Abu Lubabah ﷺ with forgiveness. The Muslims rushed to release him but he insisted that Allâh's Messenger ﷺ himself do it. And this was done shortly before the Morning prayer.

This battle took place in the month of Dhul-Qa'dah in the fifth year of Al-Hijra,^[2] and the siege of Banu Quraizah's forts lasted for 25 days.

Surat Al-Ahzab (The Confederates) was revealed concerning the basic issues relating to the believers and hypocrites during the battle of the Confederates, and the consequences of the Jews' treachery and their breach of covenants.

[1] *Jami' At-Tirmidhi* 2/225.

[2] *Ibn Hisham* 2/237, 238; *Sahih Al-Bukhari* 2/590, 591; *Zadul-Ma'ad* 2/72-74.

Military Activities continued

The Killing of Salam bin Abul-Huqaiq

Salam bin Abul-Huqaiq (Abu Rafi') was a terrible Jewish criminal, who had gathered the troops of the Confederates and provided them with a lot of wealth and supplies, on the one hand,^[1] and used to harm the Prophet ﷺ, on the other. When the Muslims settled their affair with Banu Quraizah, Al-Khzraj tribe asked for the Prophet's permission to kill that criminal in order to merit a virtue equal to that of Al-Aws who had killed another criminal of the Jews, Ka'b bin Al-Ashraf. The Prophet ﷺ gave them his permission provided that no women or children be killed.

A group of five people with 'Abdullah bin 'Ateek at their head, headed for Khaibar where 'Abu Rafi''s fort was situated. When those men approached after the sun had set and the people had brought back their livestock to their homes, 'Abdullah said to his companions, "Sit down at your places. I am going, and I will try to trick the gate-keeper so that I may enter."

So, 'Abdullah proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper addressed him saying, "O servant of Allâh! Enter if you wish, for I want to close the gate."

'Abdullah added in his story: So, I went in and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate.

Some people were staying late at night with Abu Rafi' for a pleasant night chat in one of his rooms. When his companions of nightly entertainment left, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, "Should

[1] *Fathul-Bari* 7/343.

these people discover my presence, they will not be able to catch me till I have killed him." So, I reached him and found him sleeping in a dark place amidst his family, I could not recognize his location in the house. So, I shouted, "Abu Rafi'!" Abu Rafi' said, "Who is it?" I proceeded towards the source of the voice and hit him with the sword, but because of my confusion, I could not kill him.

He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, "What is this voice Abu Rafi'?" He said, "Woe to your mother! A man in my house has struck me with a sword!"

I again hit him hard but I did not kill him. Then I drove the point of the sword into his belly till it hit his back, and I realized that I had killed him. I then opened the doors one by one until I reached the stairs, and thinking that I had reached the ground, I stepped out and fell down, breaking my leg on a moonlit night.

I tied my leg with a turban and proceeded on until I sat at the gate, and said, "I will not leave tonight until I know that I have killed him." So, (in the early morning) when the cock crowed, the announcer of the casualty stood on the wall saying: "I announce the death of Abu Rafi', the merchant of Hijaz." Then I went to my companions and said, "Let us save ourselves, for Allâh has killed Abu Rafi'."

So, I went to the Prophet ﷺ and described the whole story to him. He said, "Stretch out your leg." I stretched it out and he rubbed it, and it became alright as if I never had any ailment whatsoever."^[1]

This is the report of Al-Bukhari. According to Ibn Ishaq, all five of the group participated in killing that enemy of Islam.^[2] This incident took place in Dhul-Qa'dah or Dhul-Hijjah in the fifth year after *Hijrah*.^[3]

[1] *Sahih Al-Bukhari* 2/577.

[2] *Ibn Hisham* 2/247, 275.

[3] *Rahmatul-lil-Alamin* 2/223.

Shortly after the conclusion of the battle with the Confederates and Quraizah, the Prophet ﷺ began to dispatch disciplinary expeditions to force the aggressive tribes and rebellious Arabs to come to peaceful terms with the rising state of Islam.

Mission of Muhammad bin Maslamah

A platoon of thirty believers under the leadership of Muhammad bin Maslamah ﷺ was dispatched on a military mission in Muharram, the sixth year of Al-Hijra, following the two previous battles.

It headed for the area of Bani Bakr bin Kilab about seven nights journey from Madinah into the Najd. The Muslims attacked them and dispersed them in all directions.

Plenty of spoils fell to the lot of the Muslims who returned home with a terrible disbeliever, Thumamah bin Uthal Al-Hanafi, chief of Bani Hanifah, who had gone out by order of Musailimah the Liar,^[1] to assassinate the Prophet ﷺ.

The Prophet's Companions tied him to a pole of the Prophetic Mosque. To a question posed by the Prophet ﷺ, "What have you got, O Thumamah?" Thumamah used to say: "I have got a good thought, O Muhammad! If you were to kill someone, then you would have to choose one who has already killed someone; if you were to be gracious, then let it be to a grateful man; and if you were to ask for money, you would have to ask for it from a generous man." He repeated that three times on three different occasions.

The third time, the Prophet ﷺ ordered that he should be released.

He soon went nearby, washed and then came back to profess the new faith addressing the Prophet ﷺ: "There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allāh, there was no religion most disliked by me than yours, but now it is the most

[1] *As-Seeratul-Halabiyyah* 2/297.

beloved religion to me. Now I want to perform 'Umrah (lesser pilgrimage)."

The Prophet ﷺ gave him good tidings and asked him to do that.

On his arrival in Makkah, the Quraishites accused him of apostasy. He denied it and affirmed that he had embraced Islam, and then swore that they would never get a grain from Yamamah, a suburban area around Makkah, unless the Prophet ﷺ would allow it. In fact, he refused to send food supplies to Makkah until the Prophet ﷺ interceded at the Makkans' earnest plea.^[1]

Bani Lihyan Invasion

Bani Lihyan had acted treacherously towards ten of the Prophet's Companions at Ar-Raji' and had them hanged.

Their location being situated deep in the heart of Hijaz on the borders of Makkah, and due to deep-seated blood revenge between the Muslims on the one hand, and Quraish and the Arabians on the other, the Prophet ﷺ considered it unwise to penetrate deep and come close to the greatest enemy, Quraish.

However, when the power of the allied Confederates collapsed and they began to slacken and resign to the current unfavorable balance of power, Allâh's Messenger ﷺ seized this rare opportunity and decided that it was time to take revenge on Bani Lihyan. He set out in Rabi'u'l-Awwal or Jumada Al-Ula in the sixth year of Al-Hijra, at the head of two hundred Muslim fighters and pretended to be heading for Syria, then soon changed route towards Batn Gharran, the scene of his Companions' tragedy, and invoked Allâh's mercy on them.

News of his march reached Bani Lihyan, who immediately fled to the mountain tops nearby and thus remained out of his reach.

On his way back, the Prophet ﷺ dispatched a group of ten horsemen to a place called Kura'u'l-Ghamim, so that the Quraish would hear of that which would confirm his growing military

[1] *Zadul-Ma'ad* 2/119; *Sahîh Al-Bukhârî* no. 4372, *Fathul-Bârî* 7/688.

power. All of these clashes took fourteen days, after which he left to return home.

Expeditions and Delegations continued

1. A platoon led by 'Ukashah bin Al-Mihsan ﷺ was dispatched in the sixth year of Al-Hijrah, to a place called Al-Ghamr inhabited by Bani Asad. The enemy immediately fled leaving behind them two hundred camels which were taken to Madinah.
2. A platoon led by Muhammad bin Maslamah ﷺ set out towards the habitation of Bani Tha'labah in Dhul-Qassah. But a hundred enemy soldiers ambushed and killed all of them when they were sleeping, except Muhammad bin Maslamah ﷺ who managed to escape badly wounded.
3. In retaliation against Bani Tha'labah, Abu 'Ubaidah bin Al-Jarrah ﷺ, at the head of forty men, was dispatched to Dhul-Qassah. They walked that night and took the enemy by surprise in the morning. Again, they fled to the mountains except one who was injured, and later embraced Islam. They gained a lot of booty in that particular incident.
4. A platoon, under the leadership of Zaid bin Harithah ﷺ, was sent to Al-Jamum, area of Bani Sulaim in Marr Az-Zahran, in the same year. A woman from Bani Muzainah showed them the way to the enemy's camp.

There the Muslims took some captives and gained a lot of booty. Later on, Allâh's Messenger ﷺ granted the woman her freedom and married her to one of his followers.

5. Zaid bin Harithah ﷺ, in Jumada Al-Ula, sixth year of Al-Hijra, at the head of a hundred and seventy horsemen, set out to a place called Al-'Eis, intercepted a caravan of Quraish led by Abul-'As, the Prophet's son-in-law and looted their camels. Abul-'As escaped and took refuge in Zainab's (his wife and the Prophet's daughter) house. He begged her to ask the Prophet ﷺ for the refund of his wealth. The Prophet ﷺ recommended, but without compulsion, that the people do that. They immediately gave the man back all his

wealth. He went back to Makkah, gave over the trusts to those entitled to them, embraced Islam and emigrated to Madinah where the Prophet ﷺ reunited him with his wife, Zainab, after three and a half years of their first marriage contract.^[1]

The Verse relating to prohibition of marriage between women Muslims and disbelievers had not been revealed then.

6. In Jumada Ath-Thaniyah, the same year, Zaid ﷺ at the head of fifteen men raided Bani Tha'labah at the place Taraf or Taraq and captured twenty of their camels but the people had fled.

7. In Rajab of the same year, Zaid ﷺ, at the head of twelve men, set out to a place called Wadi Al-Qura on a survey mission to explore the movements of the enemy. The people there attacked the Muslims, killed nine of them, while the rest including Zaid bin Harithah ﷺ managed to escape.^[2]

8. The invasion of *Al-Khabat* took place in the eighth year of Al-Hijra, i.e., before Al-Hudaibiyah Treaty. Abu 'Ubaidah bin Al-Jarrah ﷺ led three hundred horsemen to observe a caravan belonging to Quraish.

Because of the lack of food supplies, they began to starve so much that they had to eat *Khabat* (leaves of trees), hence the appellation "The Army of *Al-Khabat*". One of the men slaughtered nine camels on three occasions, three each time at different stages of the mission. Abu 'Ubaidah ﷺ, the leader of the campaign prohibited him from doing so. The sea presented them with a whale rich in fat and they subsisted on it for half a month.

When they came back home, they narrated the story to the Prophet ﷺ, who commented that it was provision granted by Allâh, and asked them to share him some of its meat.^[3]

Chronologically this occurred before the Treaty of Al-Hudaibiyah, after which the Muslims stopped intercepting Quraishi caravans.

[1] See *Sunan Abu Dawud* accompanied by its commentary '*Awnul-Ma'bud*', in the chapter on when a man's wife is returned to him if he accepted Islam after her.

[2] *Rahmatul-lil-'Alamin* 2/226; *Zadul-Ma'ad* 2/120-122.

[3] *Sahih Al-Bukhari* 2/625, 626; *Sahih Muslim* 2/145, 146.

Invasion of Bani Al-Mustaliq

(Muraisi‘)

(Sha'ban, 6 Al-Hijra)

Though militarily it did not assume its full dimension, this *Ghazwah* had certain implications that brought about a state of unrest within the Islamic State, and resulted in disgrace for the hypocrites. Moreover, it led to consolidating legislation that attached an impression of nobility, dignity and purity of souls to the Islamic community.

News reached the Prophet ﷺ on the 2nd of Sha'ban to the effect that the chief of Bani Al-Mustaliq, Al-Harith bin Dirar had mobilized his men, along with some Arabs, to attack Madinah. Buraidah bin Al-Haseeb Al-Aslami ﷺ was immediately dispatched to verify the reports. He had some words with Abi Dirar, who confirmed his intention of war. He later sent a spy to explore the positions of the Muslims but he was captured and killed. The Prophet ﷺ summoned his men and ordered them to prepare for war. Before leaving, Zaid bin Harithah ﷺ was put in charge of the affairs of Madinah. On hearing the advent of the Muslims, the disbelievers became frightened and the Arabs accompanying them defected and ran for their lives. Abu Bakr ﷺ was entrusted with the banner of the Emigrants, and that of the Helpers went to Sa'd bin 'Ubadah ﷺ.

The two armies were stationed at a well called Muraisi'. Exchange of arrow fire continued for an hour, and then the Muslims rushed and engaged the enemy in a battle that ended in a complete victory for the Muslims. Some men were killed, women and children of the disbelievers taken as captives, and a wealth of booty fell to the lot of the Muslims. Only one Muslim was killed by mistake by a Helper.

Among the captives was Juwairiyah, daughter of Al-Harith, chief of the disbelievers. The Prophet ﷺ married her, due to which the Muslims freed a hundred of the other enemy prisoners who embraced Islam, and were then called the Prophet's in-laws.^[1]

[1] *Zadul-Ma'ad* 2/112, 113; *Ibn Hisham* 2/289, 290, 294, 295.

The Treacherous Role of the Hypocrites prior to the Invasion of Bani Al-Mustaliq

'Abdullah bin Ubai, a terrible hypocrite was full of enmity against Islam and the Muslims because he believed that the Prophet ﷺ had taken his leadership over Al-Aws and Al-Khzraj, two clans already agreed on the Prophethood of Muhammad ﷺ and his masterhood over them.

'Abdullah's enmity appeared before he entered Islam. Following the battle of Badr, he made pretensions of being a Muslim, but deep at heart, he remained that terrible enemy of Allâh, His Messenger ﷺ, and all the believers, in general. His sole target had always been to sow the seeds of dissension in the Muslim community, and undermine the cause of the new heavenly religion it has. His treacherous behavior could be witnessed everywhere but was strikingly evident in his wicked attempts at creating a state of confusion and disorder amongst the Muslims at the battle of Uhud. His hypocrisy and deceit assumed serious and ugly dimensions when he used to stand up among the Muslims shortly before the Prophet's Friday speech, and mockingly say to them: "This is the Messenger of Allâh, who has honored you with Allâh, so you have got to support, obey and listen to him," and then he would sit down.

He did the same following the battle of Uhud on Friday. He was so rude and arrogant that his words expressed clearly the deeply-rooted enmity, so some of the Muslims took him by his cloak and silenced him. He immediately left, uttering rude and mocking words. A Helper met him at the Mosque gate and ordered him to return and beg the Messenger for Allâh's forgiveness, but he replied that he did not want his forgiveness.^[1] He, previously held secret contacts with Bani Nadeer, encouraging them to make an alliance with him and promising support for them; all of this in his ceaseless efforts in a long process of conspiracy and intrigue hatched against the Muslims. Allâh's Words as regards his

[1] *Ibn Hisham* 2/105.

treacherous acts and attempts during the Trench Battle came to testify quite clearly his hypocrisy:

﴿وَلَا يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا
غَرْبَرًا﴾

"And when the hypocrites and those in whose hearts is a disease (of doubts) said: 'Allâh and His Messenger ﷺ promised us nothing but delusions!'" [33:12]

Up to His Saying:

﴿يَحْسِنُونَ الْأَخْزَابَ لَمْ يَذْهَبُوا وَلَنْ يَأْتِ الْأَخْزَابُ يَوْمًا لَئَنَّهُمْ بَادُونَ فِي
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَبَاهِكُمْ وَلَئِنْ كَانُوا فِيكُمْ مَا قَنَطُوا إِلَّا قَيْلَلًا﴾

"They think that Al-Ahzab (the Confederates) have not yet withdrawn, and if Al-Ahzab (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." [33:20]

All enemies of Islam from the Jews, hypocrites and polytheists did acknowledge that Islam had the upper hand not because of material superiority, multitudes of troops or equipment; but it was rather due to the noble values, refined ethics and high attributes of the Muslim community and whoever was attached to it. The enemies of Islam were already aware of that flood of light derived wholly from the person of the Prophet ﷺ, who always stood as an excellent example for men to imitate and follow.

The enemies of Islam, after going through the course of fruitless warfare against the new religion for five years, came to realize fully that eliminating Islam would not be possible on a battlefield, so they adopted other tactics. They, being reputed gossipmongers, decided to launch a widespread propaganda campaign aiming at slandering the person of the Prophet ﷺ in a most sensitive area of Arabian life, namely ethics and traditions. Following the battle of the Confederates, the Prophet ﷺ married Zainab bint Jahsh ﷺ after her marriage with Zaid bin Harithah ﷺ, his adopted son, had

broken up. They seized this opportunity and began to circulate idle talk against the Prophet ﷺ in Arabia depending on a tradition among the desert Arabs that prohibits contracting a marriage with an adopted son's divorcee. They alleged that his marriage would be considered a terrible sin. They also based their nasty propaganda on the fact that Zainab ؓ was his fifth wife whereas the number was strictly limited to a maximum of four in the Noble Qur'an, hence the validity of this marriage was in doubt, according to them.

These rumors had a negative impact on the morale of some weak-hearted Muslims until the decisive Verses were revealed acquitting the Prophet ﷺ and invalidating all those ill designs and hateful schemes:

﴿يَأَيُّهَا النَّبِيُّ أَتَقْ لَهُ وَلَا تُطِعْ الْكُفَّارَ وَالْمُنْتَقِبِينَ إِنَّ اللَّهَ كَانَ عَلَيْهَا حَسِيبًا﴾

"O Prophet (Muhammad ﷺ)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allâh is Ever All-Knower, All-Wise." [33:1]

The Wicked Role of Hypocrites during the Invasion of Bani Al-Mustaliq

During this *Ghazwah*, the hypocrites almost managed to create chaos among the Muslims themselves, coupled with serious and ugly slander against the Prophet ﷺ. Allâh said about them:

﴿لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا يَضُعُوا خَلَكُمْ يَبْعَونَكُمُ الْفِتْنَةَ﴾

"Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you..." [9:47]

The following are the details of the events:

1. The Hypocrites said, "If we return to Madinah then the more honorable will expel therefrom the meaner."

After the battle was finished, Allâh's Messenger ﷺ was staying at Al-Muraisi', and the people were getting water from a well. There was a man named Jahjah Al-Ghfari helping 'Umar bin Al-Khattab ﷺ. He and Sinan bin Wabr Al-Juhani were crowding each other for the water and began to quarrel. So Al-Juhani yelled, "O Helpers!" Jahjah yelled, "O Emigrants!" So Allâh's Messenger ﷺ said:

"Do you use the slogans of pre-Islamic ignorance while I am yet among you? Leave it, for indeed it is detestable."

This was conveyed to 'Abdullah bin Ubai Ibn Salul while he was with some of his people and he became angry. Among the people was Zaid bin Arqam ﷺ while a boy, and he narrated that 'Abdullah bin 'Ubai said, "Have they done that? We are the greater number in our city...if we return to Madinah then the more honorable will expel therefrom the meaner." Then he turned to those present and said, "This is your own doing! You put them up in your city, divided your wealth with them and by Allâh! if you were to withhold your hand from them then they would go to a land other than yours."

Zaid bin Arqam ﷺ told his uncle about that, who in turn told Allâh's Messenger ﷺ while 'Umar ﷺ was present. 'Umar ﷺ said, "Order 'Abbad bin Bishr to kill him." So he ﷺ said:

"Why O 'Umar! The people will say that Muhammad kills his followers?"

So he ordered them to move out. But that was at an hour when people normally would not move. So they began moving out. Usaid bin Hudair ﷺ caught up with him and said, "You move at such a bad time?" He ﷺ replied "Has what your companion said not reached you?" He was referring to 'Abdullah bin Ubai. So he said, "What did he say?" He replied, "He claims that if he returns to Madinah then the more honorable will expel the meaner from it." So he said, "But you can expel him from it if you wish O Messenger of Allâh! He is, by Allâh, the humiliated while you are the mighty one." Then he said that he would gain the upper hand

once the people saw the real side of 'Abdullah bin Ubai. Then he marched with the people that day until the evening and that night until the morning and the sun appeared. Then they halted and slept which distracted them from what had happened. As for Ibn Ubai, when he was informed that Zaid bin Arqam ﷺ had conveyed to Allâh's Messenger ﷺ, what he said, he went to the Prophet ﷺ and swore by Allâh that he had not said what he had, and that he had not spoken about it at all. Some who were there among the Helpers suggested that maybe the boy was mistaken in what he narrated and he had actually not remembered what the man said. So he agreed. Zaid ﷺ said: "I became more upset than ever I had been. [Later] I just sat in my house." Then Allâh revealed:

﴿إِذَا جَاءَكُمْ الْمُنْتَفِقُونَ﴾

"When the hypocrites come to you..." (63:1)

up to His Saying:

﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا﴾

"...they are the ones who say: 'Spend not on those who are with Allâh's Messenger, until they desert him...'"

and:

﴿يُخْرِجُنَّ الْأَعْزَمِينَ أَذَلَّ﴾

"Indeed the more honorable will expel therefrom the meaner." [63:8]

So Allâh's Messenger ﷺ sent for me, recited it to me, and said:

"Allâh has confirmed your statement."^[1]

Meanwhile the son of this hypocrite, 'Abdullah bin 'Abdullah bin Ubai, was a righteous man among the Companions. He was innocent of his father's behavior. So he waited at the gates of Madinah with his sword unsheathed. When Ibn Ubai came he told him, "By Allâh! You may not enter here until the Messenger of

[1] See *Sahih Al-Bukhari* 1/499, 2/727, 728, 729; *Ibn Hisham* 2/290-293.

Allâh gives you permission, for he is the mighty one and you are the humiliated one." When the Prophet ﷺ came, he permitted him so he moved out of the way. 'Abdullah bin 'Abdullah had told him, "O Messenger of Allâh! Order me if you want to kill him, by Allâh, I will bring you his head."^[1]

The Slander Incident

This extremely painful incident took place on the Prophet's return from the expedition against Bani Mustaliq. The Muslim army had to halt for a night at a place, a short distance from Madinah. In this expedition, the Prophet ﷺ was accompanied by his noble wife, 'Aishah ؓ. As it so happened, 'Aishah ؓ went out some distance from the camp to attend to the call of nature. When she returned, she discovered that she had dropped her necklace somewhere. The necklace itself was of no great value, but as it had been loaned to her, 'Aishah ؓ went out again to search for it. On her return, to her great grief and sorrow, the army had already marched away with the camel she was riding, her attendants thinking that she was in the howdah (litter) as she was then thin, very young and light in weight. In her helplessness, she sat down and cried till sleep overpowered her. Safwan bin Mu'attal ؓ, an Emigrant, who was coming in the rear recognized her as he had seen her before the Verse enjoining the veil was revealed, and brought her on his camel to Madinah, himself walking behind the animal. The hypocrites of Madinah, led by 'Abdullah bin 'Ubai Ibn Salul, sought to make an incident out of this and spread a wicked scandal against 'Aishah ؓ and unfortunately some of the Muslims also became involved in it.

On arrival in Madinah, the Prophet ﷺ held counsel with his Companions, who pronounced different opinions ranging from divorce to retention. The incident almost roused a fight between two rival factions, Al-Aws and Al-Khzraj, but the Prophet's intervention silenced both parties on the spot. 'Aishah ؓ, unaware of the rumors being circulated, fell ill and was confined

[1] See *Mukhtasar As-Seerah* by Sheikh 'Abdullah An-Najdi.

to bed for a month. On recovering, she heard of the slander and took permission to go and see her parents seeking authentic news. She then burst into tears and stayed for two days and one sleepless night ceaselessly weeping to such an extent that she felt her liver was about to rip open.

The Prophet ﷺ visited her in that situation, and after testifying to the Oneness of Allâh, he told her, "If you are innocent, Allâh will acquit you, otherwise, you have to beg for His forgiveness and pardon." She stopped weeping and asked her parents to speak for her, but they had nothing to say, so she herself took the initiative and said "Should I tell you I am innocent, and Allâh knows that I am surely innocent, you will not believe me; and if I were to admit something of which, Allâh knows, I am innocent, you will believe me; so there is nothing for me and you except the words of the father of Prophet Yusuf (Joseph):

﴿فَصَبِّرْ جَيْلٌ وَاللَّهُ الْمُسْتَعَنُ عَلَىٰ مَا تَصْنَعُونَ﴾

'So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that which you assert.'"
[12:18]

She then turned away and lay down for some rest. At that decisive moment the Revelation came acquitting 'Aishah ؓ of all the slanderous talk fabricated in this concern. 'Aishah ؓ, of course, was wholeheartedly joyful and praised Allâh thankfully. Allâh's Words in this regard went as follows:

﴿إِنَّ الَّذِينَ جَاءُوكُمْ يَأْتُوكُمْ عَصَبَةً وَمُنْكَرٌ﴾

"Verily! Those who brought forth the slander (against 'Aishah ؓ – the wife of the Prophet ﷺ) are a group among you." [24:11]

The principal elements involved in the slander affair, Mistah bin Athathah, Hassan bin Thabit and Hamnah bint Jahsh, were flogged with eighty stripes.

As for the man who took the principal part, 'Abdullah bin Ubai, he was not flogged, either because the physical punishment in this

world substitutes the chastisement in store for him in the Hereafter – and he did not deserve this merit; or for the same public interest for which he was not killed previously. He, moreover, became the object of criticism and humiliation after his real intentions had been exposed to all the public.^[1]

Almost a month later, Allâh's Messenger ﷺ and 'Umar bin Al-Khattab رضي الله عنهما were engaged in the following talk: "Don't you see 'Umar if I had him (Abdullah bin Ubai) killed, a large number of nobles would have furiously hastened to fight for him. Now, on the contrary, if I ask them to kill him, they will do so out of their own free will."

'Umar رضي الله عنهما replied: "I swear by Allâh that the Prophet's judgment is much more sound than mine."^[2]

[1] *Sahih Al-Bukhari* 1/364, 2/696-698; *Zadul-Ma'ad* 2/113-115; *Ibn Hisham* 2/297-307.

[2] *Ibn Hisham* 2/293.

Delegations and Expeditions following the Invasion of Bani Al- Mustaliq

1. A military expedition led by 'Abdur-Rahman bin 'Auf ﷺ was dispatched to the lands of Bani Kalb in Dumatul-Jandal in Sha'ban, sixth year of Al-Hijra. Before setting out, the Prophet ﷺ summoned 'Abdur-Rahman ﷺ, and placed with his hand a turban on his head invoking Allâh's blessings and giving him order to act excellently during the war. He told him to marry the king's daughter if they obeyed him. 'Abdur-Rahman ﷺ stayed among those people for three days, invited them to Islam and they responded positively. He then did marry the king's daughter Tamadur bint Al-Asbagh, and it is she who is Umm Abu Salamah, the mother of 'Abdur-Rahman's son Abu Salamah.
2. In the same month and year, 'Ali bin Abi Talib ﷺ was dispatched at the head of a platoon to the habitation of Bani Sa'd bin Bakr in a place called Fadak. The Prophet ﷺ had learned that they were supporting the Jews by providing force. The Muslim fighters used to march in the day and conceal their camp at night. On their way, they captured a messenger of the enemy who admitted being sent to Khaibar, to offer its people support in return for their dates. He also informed them about their encampment. 'Ali ﷺ and his companions raided there, captured five hundred camels and two thousand goats, but Banu Sa'd, with their chieftain Wabr bin 'Aleem had fled away.
3. An expedition led by Abu Bakr As-Siddiq ﷺ or Zaid bin Harithah ﷺ was dispatched to Wadi Al-Qura in Ramadan, sixth year of Al-Hijra, after the Fazarah tribe had made an attempt at the Prophet's life. Salamah bin Al-Akwa' ﷺ said, "I went with him until we prayed the Morning prayer after which he ordered us to begin the attack. At the enemy's watering place we began, and Abu Bakr was fighting while I saw a group containing women and children. I was afraid that they would escape to the mountain so I shot with my arrow between them and the mountain. When they

saw the arrow they stopped. There was a woman among them named Umm Qirfah wearing a leather garment. Her daughter was one of the prettiest Arab girls. So, I drove them to Abu Bakr, and Abu Bakr gave me her daughter. So, I had not yet disrobed her when Allâh's Messenger ﷺ asked about the daughter of Umm Qirfah, so she was sent to Makkah and exchanged for some Muslim captives there.^[1] Umm Qirfah was behind the attempts on the Prophet's life, but her plan fell back on her, and the thirty horsemen were all killed.

4. The expedition of Kurz bin Jabir Al-Fihri ﷺ at 'Urainah occurred in Shawwal of the year 6. This was because a group from the 'Ukl and 'Urainah tribes declared their Islam, and stayed in Madinah but found its climate disagreeable. So, they were asked to erect their tents in the pastures nearby. They did so and were all right. They then fell on the Prophet's shepherd and killed him, turned apostates from Islam and drove off the camels. The Prophet ﷺ sent a group of twenty Muslims led by Kurz bin Jabir Al-Fihri ﷺ on their track. They were brought and handed over to him. He had their hands and feet cut off, their eyes forced out in recompense for their behavior, and then they were thrown on the stony ground until they died.^[2]

Biographers also reported that 'Amr bin Umaiyah Ad-Damri ﷺ and Salamah bin Abi Salamah ﷺ were sent on a task to kill Abu Sufyan, the chief of Quraish, who had already sent a bedouin to kill the Prophet ﷺ. The two-man mission failed except for three polytheists killed on the way. It is noteworthy that all the foregone invasions did not imply real bitter fighting, they were rather clashes or punitive military movements carried out to deter some enemies still not surrendered. Deep consideration on the development of war circumstances reveal the continuous collapse of the morale among the enemies of Islam, who had come to understand that they were no longer in a position to stop the Islamic call or weaken its active drive. This state of affairs reached

[1] *Sahih Muslim* 2/89. And it is also said that this occurred during the year 7.

[2] *Zadul-Ma'ad* 2/122.

its climax with the Treaty of Al-Hudaibiyah when the two confronting parties, believers and disbelievers, entered into a truce agreement that pointed markedly to the ever-growing power of Islam, and unequivocally recorded the continuation of this heavenly religion in Arabia.

Al-Hudaibiyyah Treaty

(Dhul-Qa'dah 6 A.H.)

The Circumstances of the 'Umrah of Al-Hudaibiyyah

When Arabia began to witness the large impressive sweep in favor of the Muslims, the forerunners of the great conquest and success of the Islamic Call started gradually to become visible on the demographic horizon.

It was about the sixth year of Al-Hijra in Madinah when the Prophet ﷺ had a dream that he had entered the sacred sanctuary in Makkah in security with his followers, and was performing the ceremonies of 'Umrah (lesser pilgrimage). Their heads were being shaved and hair cut off. As soon as he informed some of his Companions about the dream, they became very happy.

The Muslims mobilize

The Prophet ﷺ had his clothes washed, mounted his camel named Al-Qaswa', left Ibn Umm Maktum ﷺ, or according to some, Numailah Al-Laithi ﷺ, in charge of Madinah, and marched out towards Makkah on a Monday at the beginning of Dhul-Qa'dah, at the head of fourteen or fifteen hundred Muslims including his wife Umm Salamah ﷺ. He was also accompanied by some of the desert bedouins in the area, although many of them stayed behind. They carried no weapons with them except the sheathed swords of travellers since they had no intention of fighting.

Heading for Makkah

As they approached Makkah, and reached a place called Dhul-Hulaifah, he ordered that the sacrificial animals be garlanded, and all believers entered into the state of *Al-Ihram*, with the pilgrim's dress making them safe against any attacks. He dispatched a surveyor to hunt around for news of the enemy. The man came

back to tell the Prophet ﷺ that a large number of people from a variety of tribes,^[1] were gathered with Ka'b bin Lu'ai to oppose him, and that the road to Makkah was completely blocked.

The Prophet ﷺ consulted with his Companions, who were of the opinion that they would fight none unless they were stopped from performing their pilgrimage.

The Quraish attempt to block the Muslims from reaching the Ka'bah

The Quraishites, on their part, held a meeting during which they considered the whole situation and decided to resist the Prophet's mission at all costs. Two hundred horsemen led by Khalid bin Al-Walid were dispatched to take the Muslims by surprise during *Zuhr* (the Noon) prayer. However, the rules of *Fajr* prayer were revealed meanwhile and thus Khalid and his men missed the chance. The Muslims avoided marching on that way and decided to follow a rugged rocky one. Here, Khalid ran back to Quraish to brief them on the latest situation.

Changing the Direction

When the Muslims reached a spot called Thaniyatul-Murar, the Prophet's camel stumbled and knelt down and was too stubborn to move. Muhammad ﷺ swore he would willingly agree to any plan the enemy proposed that would revere Allâh's sanctuary. He then reprovingly spurred his camel and it leapt up. They resumed their march and came to pitch their tents at the furthest part of Al-Hudaibiyah beside a well with little water. The Muslims reported thirst to the Prophet ﷺ, who took an arrow out of his quiver, and placed it in the ditch. Water immediately gushed forth, and his followers drank to their fill.

[1] They were Banu Al-Harith bin 'Abd Manat bin Kinanah, Banu Al-Mustaliq, Banu Al-Hayya bin Sa'd bin 'Amr, and Banu Al-Hawn bin Khuzaimah. They were allies of the Quraish who lived near the mountain Hubsh south of Makkah.

Budail mediates between Allâh's Messenger ﷺ and the Quraish

After the Prophet ﷺ was at ease, Budail bin Warqa' Al-Khuza'i came with some people of the Khuza'ah tribe, to advise the Prophet ﷺ. They asked him what he had come for. The Prophet ﷺ replied that it was not for war that he had come forth: "I have no other design," he said, "but to perform 'Umrah (the lesser pilgrimage) in the Sacred Sanctuary. Should Qurash embrace the new religion, as some people have done, they are most welcome, but if they stand in my way or stop the Muslims from pilgrimage, I will surely fight them to the last man, and Allâh's Order must be fulfilled." Budail carried the message to the Qurash, who were hesitant to accept the unwanted news. They then dispatched Mikraz bin Hafs to meet the Prophet ﷺ. On seeing him, the Prophet ﷺ said that he was a treacherous man. He was given the same message to communicate to his people.

The messengers of Qurash

He was followed by another messenger known as Al-Hulais bin 'Alqamah. He was very much impressed by the spirit of devotion that the Muslims had for the Sacred Ka'bah. He went back to his men and warned them against stopping Muhammad ﷺ and his Companions from revering Allâh's house at the risk of breaking his alliance with them. Hulais was succeeded by 'Urwah bin Mas'ud Ath-Thaqafi to negotiate with Muhammad ﷺ. In the course of discussion, he said to the Prophet ﷺ: "Muhammad! Have you gathered around yourself mixed people and then brought them against your kith and kin in order to destroy them. By Allâh, I think I see you deserted by these people tomorrow." At this point Abu Bakr ؓ stood up and expressed his resentment. While he was speaking to the Prophet ﷺ, he grabbed the Prophet's beard. Al-Mughirah bin Shu'bâh ؓ was standing besides the Prophet ﷺ, he was wearing a helmet, with a sword at his side, he hit his hand by the scabbard of his sword and warned him not to touch the Prophet's beard. Here, the

messenger of the Quraish remarked in annoyance and referred to the latter's treacherous act of killing his companions and looting them before he embraced Islam.

Meanwhile, 'Urwah, during his stay in the Muslim camp, had been closely watching the immeasurable love and great respect that the followers of Muhammad ﷺ showed him. He returned and conveyed to the Quraish his impression that those people could not leave the Prophet ﷺ under any circumstances. He expressed his feelings in the following words: "I have been to Chosroes, Caesar and Negus in their kingdoms, but never have I seen a king among a people like Muhammad among his Companions. If he performs his ablution, they would not let the water thereof fall on the ground; if he expectorates, they would have the mucus to rub their faces with; if he speaks, they would lower their voices. They will not abandon him for anything in any case. He, now offers you a reasonable plan, so do what you please."

Allâh prevented Them from Treachery

Seeing a great tendency towards reconciliation among their chiefs, some younger, irresponsible, and hot tempered Quraish devised a wicked plan that could hold back the peace treaty. They decided to creep into the camp of the Muslims and produce intentional clash that might trigger the fuse of war. Seventy or eighty of them left at night for the Muslim camp and descended from the mountain Tan'im. Muhammad bin Maslamah ؓ, chief of the Muslim guards was able to have them all captured, but in view of the far-reaching imminent results about to be achieved, the Prophet ﷺ set them free. In this context Allâh says:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيكُمْ عَنْهُمْ يَطْمِنُ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

"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." [48:24]

'Uthman bin 'Affan ﷺ is sent as a Messenger to the Quraish

Time passed. Negotiations went on but with no results. Then the Prophet ﷺ desired 'Umar ﷺ to see the nobles of Quraish on his behalf. 'Umar ﷺ excused himself on account of the personal enmity of Quraish; moreover, he had no influential relatives in the city who could shield him from danger; and he advised sending 'Uthman bin 'Affan ﷺ, who belonged to one of the most powerful families in Makkah. 'Uthman ﷺ went to Abu Sufyan and other chiefs and told them that the Muslims had come only to visit and pay their homage to the Sacred House, to do worship there, and that they had no intention to fight. He was also asked to call them to Islam, and give glad tidings to the believers in Makkah, women and men, that the conquest was approaching and Islam was surely to prevail because Allâh would verily establish His religion in Makkah. 'Uthman ﷺ also assured them that after the performance of ceremonies they would soon depart peacefully, but the Quraishites were inflexible and did not prepare to grant them the permission to visit Al-Ka'bah. They, however, offered 'Uthman ﷺ the permission to perform 'Umrah, if he so desired himself, but 'Uthman ﷺ declined the offer saying: "How is it possible that I avail myself of this opportunity, while the Prophet ﷺ is denied of it?" The Muslims anxiously waited for the arrival of 'Uthman ﷺ with mixed feelings of fear and anxiety. But his arrival was considerably delayed and foul play was suspected on the part of the Quraish.

The Rumor of 'Uthman's Death and the Pledge of Ridwan

The Muslims were very worried and took a solemn pledge at the hand of the Prophet ﷺ that they would not flee, and a group of them pledged to the death. The first to take the pledge were Abu Sinan Al-Asadi ﷺ and Salamah bin Al-Akwa' ﷺ, who gave a solemn promise to die in the cause of Truth three times, in the beginning, in the middle and in the last of the process. The Prophet ﷺ even held out his own hand and said: "This is for

'Uthman.' After the pledge had been complete, 'Uthman ﷺ arrived and gave the pledge himself. Every person present pledged except for one man who was of the hypocrites, named Jad bin Qais. Allâh's Messenger ﷺ took this pledge under a tree while 'Umar ﷺ was holding his hand, and Ma'qil bin Yasar ﷺ was holding a branch out of the Prophet's way.

This was the Bai'at-ur-Ridwan mentioned by Allâh:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَأْتُونَكُمْ تَحْتَ الشَّجَرَةِ﴾

"Indeed, Allâh was pleased with the believers when they gave their Bai'ah (pledge) to you (O Muhammad ﷺ) under the tree." [48:18]

The Treaty and its Clauses

When Quraish saw the firm determination of the Muslims to shed the last drop of blood for the defense of their Faith, they came to their senses and realized that Muhammad's followers could not be frightened by these tactics.

After some further interchange of messages, they agreed to conclude a treaty of reconciliation and peace with the Muslims. The clauses of the said treaty go as follows:

1. The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days. They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.
2. War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other.
3. Whosoever wishes to join Muhammad ﷺ, or enter into treaty with him, should have the liberty to do so; and likewise whosoever wishes to join Quraish, or enter into treaty with them, should be allowed to do so.
4. If anyone from Quraish goes over to Muhammad ﷺ without his guardian's permission, meaning a fugitive, he should be sent

back to the Quraish; but should any of Muhammad's followers return to the Quraish, he shall not be sent back.

Some dispute arose when finalizing the treaty. When the agreement was to be committed to writing, 'Ali bin Abi Talib ﷺ, who acted as a scribe, began with the words: *Bismillâh ir-Rahman ir-Raheem*, i.e., "In the Name of Allâh, the Most Gracious, the Most Merciful," but the Makkan Suhail bin 'Amr declared that he knew nothing about *Ar-Rahman* and insisted upon the customary formula *Bi-ismika Allâhumma*, i.e., "In Your Name, O Allâh!" The Muslims grumbled with uneasiness but the Prophet ﷺ agreed. He then went on to dictate: "This is what Muhammad, the Messenger of Allâh, has agreed to with Suhail bin 'Amr." Upon this Suhail again protested: "Had we acknowledged you as Allâh's Messenger, we would not have prevented you from the Sacred House, nor fought against you. Write your own name and the name of your father." The Muslims grumbled as before and refused to consent to the change. The Prophet ﷺ, however, in the larger interest of Islam, erased the words himself, and dictated instead: "Muhammad, the son of 'Abdullah." Soon after this treaty, the Khuza'ah clan, a former ally of Banu Hashim, joined the ranks of Muhammad ﷺ.

The Return of Abu Jandal ﷺ

It was during this time while the treaty was being written that Abu Jandal ﷺ, Suhail's son, appeared on the scene. He was brutally chained and was staggering with hardship and exhaustion. The Prophet ﷺ and his Companions were moved to pity and tried to secure his release but Suhail was unyielding and said: "To signify that you are faithful to your contract, an opportunity has just arrived." The Prophet ﷺ said: "But the treaty is not signed when your son entered the camp." Upon this, he burst forth and said, "But the terms of the treaty were agreed upon." It was indeed an anxious moment.

On the one hand, Abu Jandal ﷺ was lamenting at the top of his voice, "Am I to be returned to the polytheists that they might

entice me from my religion, O Muslims!" But on the other hand, the faithful engagement was also considered to be necessary, above all other considerations. The Prophet's heart was filled with sympathy, but he wanted to honor his word at all costs. He consoled Abu Jandal ﷺ and said, "Be patient, resign yourself to the Will of Allâh. Allâh is going to provide for you and your helpless companions relief and means of escape. We have concluded a treaty of peace with them and we have taken the pledge in the Name of Allâh. We are, therefore, under no circumstances prepared to break it." 'Umar bin Al-Khattab ؓ could not help giving vent to the deep-seated anguish of his heart. He rose to his feet uttering words implying deep hatred and extreme anger, and provided chance to Abu Jandal ﷺ to grab his sword and kill Suhail, but the son spared his father. However, in silent resignation, Abu Jandal ﷺ was taken away with his chains.

When the peace treaty had been concluded, the Prophet ﷺ ordered his Companions to slaughter their sacrificial animals, but they were too depressed to do that. The Prophet ﷺ gave instructions in this regard three times but with negative response. He told his wife Umm Salamah ؓ about this attitude of his Companions. She advised that he himself take the initiative, slaughter his animal and have his head shaved. Seeing that, the Muslims, with hearts full of grief, started to slaughter their animals and shave their heads. The Prophet ﷺ prayed three times for those who shaved their heads and once for those who cut their hair. A camel was sacrificed on behalf of seven men and a cow on behalf of the same number of people. The Prophet ﷺ sacrificed a camel which once belonged to Abu Jahl and which the Muslims had seized as booty at Badr, thus enraging the polytheists.

During Al-Hudaibiyah campaign, the Prophet ﷺ permitted Ka'b bin 'Ujrah ؓ, who was in a state of *Ihram* (the sacred state of pilgrimage) for '*Umrah* (lesser pilgrimage) to shave his head due to illness, on the condition that he will pay compensation by sacrificing a sheep or fasting for three days or feeding six needy persons. Concerning this, the following Verse was revealed:

﴿فَإِنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بُهْرَةً أَدْجَى مِنْ رَأْسِهِ فَفَدِيَّةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٌ أَوْ سُبُّلٌ﴾

"And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either fasting (three days) or giving *Sadaqah* (feeding six poor persons) or offering sacrifice (one sheep)." [2:196]

Refusing the Return of Emigrant Women

Meanwhile some believing women emigrated to Madinah and asked the Prophet ﷺ for refuge which they were granted. When their families demanded their return, he would not hand them back because the following Verse was revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تُرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ جُلُّ لَهُمْ وَلَا هُنَّ بَخْلُونَ لَهُنَّ وَإِنَّهُمْ مَا آنَفُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنكِحُوهُنَّ إِذَا أَتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلَا تُنْسِكُوْا بِعِصْمِ الْكُفَّارِ﴾

"O you who believe! When believing women come to you as emigrants, examine them. Allâh knows best as to their Faith, then if you know them for 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 (bridal money)] 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..." [60:10]

The reason why the believing women were not handed back was either because they were not originally included in the terms of the treaty, which mentioned only men, or because the Qur'ân abrogated any terms dealing with women in the Verse:

﴿يَا أَيُّهَا الَّذِينَ إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ يُبَارِعُنَّكُمْ عَلَى أَنْ لَا يُشْرِكُنَّ بِاللَّهِ شَيْئًا﴾

"O Prophet! When believing women come to you to give you

the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh..." [60:12]

This is the Verse which forbade Muslim women from marrying disbelieving men. Likewise, Muslim men were commanded to terminate their marriages to disbelieving women.

In compliance with this injunction, 'Umar bin Al-Khattab ﷺ divorced two wives he had married before he embraced Islam; Mu'awiyah married the first woman, and Safwan bin Umaiyah married the second.

Impact of the Treaty of Al-Hudaibiyah

A series of events confirmed the profound wisdom and splendid results of the peace treaty which Allâh called "a manifest victory".

How could it be otherwise when the Quraish recognized the Muslims' legitimate existence on the scene of political life in Arabia, and began to deal with the believers on equal terms?

The Quraish in the light of the articles of the treaty, had indirectly given up their claim to religious leadership, and admitted that they were no longer interested in people other than the Quraish, and washed their hands of any sort of intervention in the religious future of the Arabian Peninsula.

The Muslims did not have in mind to seize people's property or kill them through bloody wars, nor did they ever think of using any compulsive approaches in their efforts to propagate Islam, on the contrary, their sole target was to provide an atmosphere of freedom in ideology or religion:

﴿فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكُفِر﴾

"Then whosoever wills, let him believe, and whosoever wills, let him disbelieve." [18:29]

The Muslims, on the other hand, had the opportunity to spread Islam over areas not then explored.

When there was peace agreement, war was abolished, and men met and consulted together, none talked about Islam intelligently

without entering it; within two years following the conclusion of the treaty, twice as many people entered Islam than ever before. This is supported by the fact that the Prophet ﷺ went out to Al-Hudaibiyah with only 1,400 men, but when he set out to liberate Makkah, two years later, he had 10,000 men with him.

The article of the treaty about ceasing the hostilities for ten years, points directly to the utter failure of political pride exercised by the Quraish and its allies, and functions as evidence of the collapse and powerlessness of the war instigator.

The Quraish had been obliged to give up those advantages in return for one that seemed in its favor, but did not actually bear any harm against the Muslims, i.e., the article that speaks of handing over to the Quraish those believing men who seek refuge with the Muslims without their guardians' consent. At first glance, it was a most distressing clause and was considered objectionable in the Muslim camp.

However, in the course of events, it proved to be a great blessing. For it was obvious that those who had been Muslims would never flee from Allâh and His Messenger ﷺ, and none would flee except for an obvious apostate, for whom the Muslims had no need as indicated by the saying of the Prophet ﷺ:

"Whoever leaves us for them, he has been removed by Allâh."^[1]

As for those in Makkah who embraced Islam, although the route to Madinah was temporarily closed for them, Allâh's earth is wide. Was there not an abode for the believers in Abyssinia at a time when there were no believers in Madinah? This was indicated by the saying of the Prophet ﷺ:

"And whoever comes to us from them, indeed Allâh will make an opening and a way out for him."^[2]

[1] *Sahih Muslim* in the chapter on the Treaty of Al-Hudaibiyah 2/105.

[2] *ibid.*

The Muslims' Grief and 'Umar's Expression of that

These are the realities of the clauses of the truce treaty and as it seems they all function in favor of the growing Islamic state. However, two points in the treaty made it distasteful to some Muslims, namely they were not given access to the Holy Sanctuary that year, and the seemingly degrading attitude as regards reconciliation with the pagans of Quraish. 'Umar ﷺ, unable to hold himself for the distress was taking full grasp of his heart, went to the Prophet ﷺ and said: "Aren't you the true Messenger of Allâh?" The Prophet ﷺ replied calmly, "Why not?" 'Umar ﷺ again spoke and asked, "Aren't we on the path of righteousness and our enemies in the wrong?" Without showing any resentment, the Prophet ﷺ replied that it was so. On getting this reply he further urged, "Then we should not suffer any humiliation in the matter of Faith." The Prophet ﷺ was firm and with perfect confidence said, "I am the true Messenger of Allâh, I never disobey Him, He shall help me." "Did you not tell us," rejoined 'Umar ﷺ, "that we shall perform pilgrimage?" "But I have never told you," replied the Prophet ﷺ, "that we shall do so this very year." 'Umar ﷺ was silenced. But his mind was disturbed. He went to Abu Bakr ؓ and expressed his feelings before him. Abu Bakr ؓ who had never been in doubt as regards the Prophet's truthfulness and sincerity, confirmed what the Prophet ﷺ had told him. In due course, the Chapter of Victory (48th) was revealed saying:

﴿إِنَّا فَتَحْنَا لَكَ فَتَحًا مُّبِينًا﴾

"Verily, We have given you (O Muhammad ﷺ) a manifest victory." [48:1]

Allâh's Messenger ﷺ summoned 'Umar ﷺ and conveyed to him the happy tidings. 'Umar ﷺ was overjoyed, and greatly regretted his former attitude. He used to spend in charity, observe fasting and prayer and free as many slaves as possible in expiation for that thoughtless attitude he had assumed.^[1]

[1] For the details of the incidents surrounding Al-Hudaibiyah, see *Fathul-Bari* 7/439-458; *Sahih Al-Bukhari* 1/378-381.

The Problem of Weak Muslims solved

After the Prophet ﷺ had reached Madinah, Abu Baseer ﷺ, who had escaped from the Quraish, came to him as a Muslim. The Quraish sent two men demanding his return, so the Prophet ﷺ handed him over to them.

On the way to Makkah, Abu Baseer ﷺ managed to kill one of them, and the other one fled to Madinah with Abu Baseer ﷺ in pursuit. When he reached the Prophet ﷺ, he said, "Your obligation is over and Allâh has freed you from it. You duly handed me over to the men, and Allâh has rescued me from them." The Prophet ﷺ said, "Woe to his mother, he would have kindled a war if there had been others with him."

When he heard that, he knew that he would be handed back to them, so he fled from Madinah and went as far as Saiful-Bahr.

The other Muslims who were oppressed in Makkah began to escape to Abu Baseer ﷺ. He was joined by Abu Jandal ﷺ and others until a fair-sized colony was formed and soon sought revenge on the Quraish and started to intercept their caravans.

The pagans of Makkah finding themselves unable to control those exiled colonists, begged the Prophet ﷺ to do away with the clause which governed the return of these persons. They begged him by Allâh, and by their ties of kinship to send for the group, saying that whoever joined the Muslims in Madinah would be safe from them. So the Prophet ﷺ sent for the group and they responded, as expected, positively.

The early part of the year 7 A.H. witnessed the Islamization of three prominent men of Makkah, 'Amr bin Al-'As, Khalid bin Al-Walid and 'Uthman bin Talhah. On their arrival and entrance into the fold of Islam, the Prophet ﷺ said, "The Quraish have given us their own blood."

The Second Stage

A New Phase of Islamic Action

Al-Hudaibiyah Truce marked a new phase in the process of Islamic action and life of the Muslims. The Quraish, a bitter enemy of Islam, now withdraws from the war arena and embraces a peaceful settlement with the Muslims, thus the third support of a tripartite enemy (the Quraish, Ghatafan and the Jews) is broken, and being the holder of the banner of paganism in Arabia, the other pagans' aggressive feelings towards Islam considerably subsided.

The Ghatafan tribe no longer constituted any remarkable threat, and their provocative deeds were mainly Jewish-instigated actions. The Jews, after being exiled from Madinah, resorted to Khaibar to change it into a hot bed of plots against the Prophet ﷺ. There, they would hatch their plots, ignite the fire of conflict and allure the Arabs living in the vicinity of Madinah to join them with the aim of exterminating the new Islamic state, or at least inflict heavy losses on the Muslims. The Prophet ﷺ, not neglectful of their devilish schemes, placed a decisive war with them as a first priority on his agenda shortly after the above-mentioned treaty. The treaty of Hudaibiyah allowed the Muslims to intensify their Islamic career and double up their ceaseless efforts in propagating their *Da'wah* (Call), and consequently give this sort of action preference over the military activities. Hence, we consider it important to divide this post-treaty stage into two sections:

1. Ceaseless peaceful efforts in propagating the Islamic *Da'wah* (Call) and initiating a sort of correspondence with kings and princes of the neighboring political figures.
2. Military activities.

The Prophet's Plans to spread the Message of Islam beyond Arabia

Late in the sixth year A.H., on his return from Hudaibiyah, the Prophet ﷺ decided to send messages to the kings beyond Arabia calling them to Islam. In order to authenticate the credentials of his messengers, a silver seal was made in which were engraved the words: "Muhammad the Messenger of Allâh" in the following formation:^[1]

الله
رسول
محمد

Messengers were chosen on the basis of their experience and knowledge, and sent on their responsibilities in Muharram in the year 7 A.H., a few days before heading for Khaibar.^[2]

1. Letter to Abyssinia (Ethiopia)

Negus, king of Abyssinia (Ethiopia), whose name was Ashamah bin Al-Abjar, received the Prophet's message, dispatched by Amr bin Umayyah Ad-Damri ﷺ, which At-Tabari referred to, either late in the sixth year or early in the seventh year A.H. Deep scrutiny into the letter shows that it was not the one sent after the Hudaibiyah event. Wording of the letter rather indicates that it was sent to that king when Ja'far and his companions emigrated to Abyssinia (Ethiopia) during the Makkah period. One of its sentences read: "I have dispatched my cousin, Ja'far with a group of Muslims, to you. Do be generous towards them and do not oppress them."

Al-Baihaqi, on the authority of Ibn Ishaq, gave the following narration of the Prophet's letter sent to Negus:

"This letter is sent from Muhammad, the Prophet to Negus Al-Ashamah, the king of Abyssinia (Ethiopia).

[1] *Sahih Al-Bukhari* 2/872-873.

[2] *Rahmatul-lil-'Alamin* 1/171.

Peace be upon him who follows true guidance and believes in Allâh and His Messenger. I bear witness that there is no God but Allâh Alone with no associate, He has taken neither a wife nor a son, and that Muhammad is His servant and Messenger. I invite you to enter Islam; if you embrace Islam, you will find safety:

﴿قُلْ يَأْهَلُ الْكِتَابَ تَعَاوَنُوا إِنَّ كَلْمَةَ سُرُّكُمْ بِيَنَّنَا وَبِيَنَّكُمْ أَلَا تَعْبُدُ إِلَّا اللَّهُ
وَلَا تُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُكُمْ بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلُّو
فَقُولُوا اشْهُدُوا إِنَّا مُسْلِمُونَ﴾

"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 Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: 'Bear witness that we are Muslims.' " [3:64]

Should you reject this invitation, then you will be held responsible for all the evils of the Christians of your people."

Dr. Hameedullah (Paris), a reliable verifier, has presented a version of the above letter disclosed only a short time ago and identical to Ibn Al-Qaiyim's narration. Dr. Hameedullah exerted painstaking effort and used all means of modern technology to verify the text of the letter, which reads as follows:

"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, the Messenger of Allâh, to Negus, king of Abyssinia (Ethiopia).

Peace be upon him who follows true guidance. To proceed; I praise Allâh, there is no God but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allâh and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. So, she conceived him from Allâh's spirit and breathing as He created Adam by His Hand. I call you to Allâh Alone with no associate and to His obedience and to follow me, and to believe in that which

came to me, for I am the Messenger of Allâh. I invite you and your men to Allâh, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice. Peace be upon him who follows true guidance.”^[1]

The text of this letter is doubtlessly authentic, but to maintain that it was written after the Hudaibiyah event is still a question lacking definite evidence.

The version Al-Baihaqi reported from Ibn Ishaq resembles the letters to the kings and princes of the Christians after Hudaibiyah since in it is mentioned:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَامِعَ بَيْنَنَا وَبَيْنَهُمْ أَلَا تَعْبُدُ إِلَّا اللَّهُ وَلَا تُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلُّوْا فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

"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 Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: 'Bear witness that we are Muslims.' " [3:64]

Just as mentioned in the others. It also clearly mentions the name Ashamah. As for the text Dr. Hameedullah mentioned, may Allâh have mercy upon him, it appears to me to be a letter that was written after the death of Ashamah, addressed to his successor, and perhaps this is why his name is not mentioned. This is my observation with no decisive proof other than the contents of the texts, but what is odd is that the Dr. Hameedullah seems certain that the text mentioned by Al-Baihaqi from Ibn 'Abbas ﷺ is the one written after the death of Ashamah, addressed to his successor, when the name of Ashamah is clearly mentioned in it. And the truth of this is known only to Allâh.

[1] Zadul-Ma'ad 3/60.

When 'Amr bin Umayyah Ad-Damri ﷺ delivered the letter to Negus, the latter took the parchment and placed it on his eye, descended to the floor, confessed his faith in Islam and wrote the following reply to the Prophet ﷺ:

"In the Name of Allâh, the Most Gracious, the Most Merciful. From Negus Ashamah to Muhammad, the Messenger of Allâh. Peace be upon you, O Prophet of Allâh! And mercy and blessing from Allâh beside Whom there is no God. I have received your letter in which you have mentioned about Jesus, and by the Lord of heaven and earth, Jesus is not more than what you say. We fully acknowledge that with which you have been sent to us and we have entertained your cousin and his companions. I bear witness that you are the Messenger of Allâh, true and confirming (those who have gone before you). I pledge to you through your cousin and surrender myself through him to the Lord of the worlds."^[1]

The Prophet ﷺ asked Negus to send Ja'far ﷺ and his companions – the emigrants to Abyssinia (Ethiopia), back home. They came back to see the Prophet ﷺ in Khaibar. Negus later died in Rajab 9 A.H., shortly after the Invasion of Tabuk. The Prophet ﷺ announced his death and observed prayer in absentia for him. Another king succeeded Negus to the throne and another letter was sent to him by the Prophet ﷺ but whether or not he embraced Islam is still a question not answered.^[2]

2. Letter to the King of Egypt, called Muqawqis

The Prophet ﷺ wrote to Juraij bin Matta,^[3] called Muqawqis, the King of Egypt and Alexandria stating:

"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, servant of Allâh and His Messenger, to Muqawqis, the leader of the Copts.

[1] *Zadul-Ma'ad* 3/61.

[2] *Sahih Muslim* 2/99.

[3] *Rahmatul-lil-'Alamin* 1/178; Dr. Hameedullah said that his name was Binyamin.

Peace be upon him who follows true guidance. Thereafter, I invite you to accept Islam. Therefore, if you want security, accept Islam. If you accept Islam, Allâh the Sublime shall reward you doubly. But if you refuse to do so, you will bear the burden of the transgression of all the Copts.

﴿قُلْ يَأَهْلَ الْكِتَابَ تَعَاوَلُوا إِنَّ كَلِمَةَ سَوَامِعَ بَيْنَنَا وَبَيْنَكُمْ أَلَا نَعْبُدُ إِلَّا اللَّهُ وَلَا شَرِيكَ لَهُ شَيْئًا وَلَا يَتَخَذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تُولُّوْنَا فَقُولُوا أَشْهَدُوا إِنَّا مُسْلِمُونَ﴾

"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 Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: 'Bear witness that we are Muslims.' " [3:64]

Hatib bin Abi Balta'ah ﷺ, who was chosen to communicate the message, requested a meeting with Muqawqis before conveying the contents of the letter. He addressed Egypt's ruler saying: "There used to be someone before you who had acquired the status of the supreme lord, so Allâh punished him and made an example of him in the Hereafter and in this life; therefore, take warning and never set a bad example to others."

Muqawqis answered: "We are in no position to give up our religion except for a better one."

Hatib ﷺ resumed: "We invite you to embrace Islam, which will suffice you all what you may lose. Our Prophet has called people to profess this Faith, the Quraish and the Jews stood against him as bitter enemies, whereas Christians stood closest to his Call. Upon my life, Moses' news about Jesus is identical to the latter's good tidings about the advent of Muhammad; likewise, this invitation of ours to you to embrace Islam is similar to your invitation to the People of Torah to accept the New Testament. Once a Prophet rises in a nation, he is eligible for positive response; hence you are subject to the same Divine Law. Bear in mind that we have not come to advice against you from the

religion of Jesus but rather requesting you to adhere to its principles."

Muqawqis meditated over the contents of the letter deeply and said: "I have come to the conviction that this Prophet proposes nothing repulsive; he is neither a straying magician nor a lying soothsayer. He bears the true manifest seeds of Prophethood, and so I will consider the affair deeply." He took the parchment and ordered that it be kept in an ivory casket. He called a scribe to write the following reply in Arabic:

"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muqawqis to Muhammad bin 'Abdullah.

Peace be upon you. I have read your letter and understood its contents, and what you are calling for. I already know that the coming of a Prophet is still due, but I used to believe he would be born in Syria. I am sending you as presents two maids, who come from noble Coptic families; clothing and a steed for riding on. Peace be upon you."

It is noteworthy that Muqawqis did not avail himself of this priceless opportunity and he did not embrace Islam. The presents were accepted; Mariyah, the first maid, stayed with the Prophet ﷺ, and gave birth to his son Ibrahim; the other, Sirin, was given to Hassan bin Thabit Al-Ansari ؓ. The steed's name was Duldul and it lived until the time of Mu'awiyah ؓ.^[1]

3. Letter to Chosroes, Emperor of Persia

"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, the Messenger of Allâh, to Chosroes, king of Persia.

Peace be upon him who follows true guidance, believes in Allâh and His Messenger and testifies that there is no God but Allâh Alone with no associate, and that Muhammad is His servant and Messenger. I invite you to accept the religion of Allâh. I am the

[1] *Zadul-Ma'ad* 3/61.

Messenger of Allâh sent to all people in order that I may instill fear of Allâh in every living person, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion so that you may live in security, otherwise, you will be responsible for all the sins of the Magians."

'Abdullah bin Hudhafah As-Sahmi ﷺ was chosen to carry the letter. He carried it to the governor of Bahrain, but we do not know as yet if the latter dispatched it to Chosroes by one of his men or chose 'Abdullah himself.

The proud king was filled into anger by the style of the letter as the name of the Prophet ﷺ had been put above his own name. He tore the letter into shreds and forthwith dictated a command to his governor in Yemen to send a couple of troopers to arrest the Prophet ﷺ and bring him to his presence. The governor, Badhan by name, immediately sent two men to Madinah for the purpose. As soon as the men reached Madinah, the Prophet ﷺ was informed by a Divine Revelation that Pervez, the emperor of Persia, had been murdered by his son. The Prophet ﷺ disclosed to them the news and they were stunned. He added asking them to tell their new king that Islam would prevail everywhere and exceed the kingdom of Chosroes himself. They hurried back to Badhan and communicated to him what they heard. Meanwhile, Sherweh, the new king sent a letter to Badhan confirming the news and ordering him to stop any procedures as regards the Prophet ﷺ till further notice. Badhan, together with the Persians in Yemen, went into the folds of Islam, and gladly signified his adhesion to the Prophet.^[1]

4. The Envoy to Caesar, King of Rome

Al-Bukhari gave a long narration of the contents of the letter sent by the Prophet ﷺ to Heraclius, emperor of the Byzantines:

"In the Name of Allâh, the Most Gracious, the Most Merciful.
From Muhammad, the servant of Allâh and His Messenger to

[1] *Fathul-Bari* 8/127, 128.

Heraclius, the king of the Byzantines.

Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security. If you come within the fold of Islam, Allâh will give you double reward, but in case you turn your back upon it, then the burden of the sins of all your people shall fall on your shoulders.

﴿يَأَهْلَ الْكِتَبِ تَعَالَوْا إِلَى كَلْمَةٍ سَوَامِ بَيْنَنَا وَبِيَنْكُمْ أَلَا نَفْسُدُ إِلَّا اللَّهُ
وَلَا شُرِكَ لِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مَّنْ دُونَ اللَّهِ فَإِنَّ رَوْلَهُ
فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

"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 Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.' Then, if they turn away, say: 'Bear witness that we are Muslims.' " [3:64]^[1]

Dihyah bin Khalifah Al-Kalbi ﷺ was ordered to hand over the letter to the governor of Busra, who would in turn, send it to Caesar.

Incidentally, Abu Sufyan bin Harb, who by that time had not embraced Islam, was summoned to the court and Heraclius asked him many questions about Muhammad ﷺ and the religion which he preached. The testimony which this open enemy of the Prophet ﷺ gave regarding the personal excellence of the Prophet's character and the good that Islam was doing the human race, left Heraclius wonder-struck.

Al-Bukhari, on the authority of Ibn 'Abbas ﷺ, narrated that Heraclius sent for Abu Sufyan and his companions, who happened to be trading in Ash-Sham (Syria, Palestine, Lebanon and Jordan), he came to Iliya' (Baitul-Maqdis). That was during the truce that had been concluded between the polytheists of Quraish and Allâh's Messenger ﷺ. Heraclius, seated among his chiefs of staff,

[1] *Sahih Al-Bukhari* 1/4, 5.

asked, "Who amongst you is the nearest relative to the man who claims to be a Prophet?" Abu Sufyan said: "I replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him), 'Tell them (i.e., Abu Sufyan's companions) that I am going to ask him (i.e., Abu Sufyan) regarding that men who claims to be a Prophet. So if he tells a lie, they should contradict him (instantly).' By Allâh had I not been afraid that my companions would consider me a liar, I would have told lies," Abu Sufyan later said.

Abu Sufyan's testimony went as follows: "Muhammad descends from a noble family. No one of his family happened to assume kingship. His followers are those considered weak, with numbers ever growing. He neither tells lies nor betrays others, we fight him and he fights us but with alternate victory. He bids people to worship Allâh Alone with no associate, and abandon our fathers' beliefs. He orders us to observe prayer, honesty, and abstinence; and to maintain strong family ties." "Heraclius, on hearing this testimony, turned to his translator ordering him to communicate to us his impression which revealed full confidence in the truthfulness of Muhammad's Prophethood: 'I fully realize that Prophets come from noble families; he does not have any previous example of Prophethood. Since none of his ancestors was a king, we cannot then claim that he is a man trying to reclaim his father's kingdom. So long as he does not tell lies regarding people, he is for the more reason, immune to telling lies as regards Allâh. Concerning his followers being those considered weak with numbers ever growing, that is the case with Faith until it is complete. I have understood that no instance of apostasy has as yet appeared among his followers, and this points to the bliss of Faith that finds its place in the human heart. Betrayal, as I see, is alien to him because real Prophets hold themselves from betrayal. You said he orders worship of Allâh with no associates, observance of prayer, honesty and abstinence, and prohibition of paganism, if this is true, he will soon rule the place beneath my feet. I have already known that a Prophet must arise but it has

never occurred to me that he will be an Arab from among you. If I was sure, I would be faithful to him; I might hope to meet him, and if I were with him, I would wash his feet.' Heraclius then requested that the Prophet's letter be read. The observations of the emperor and finally the definite and clear-cut exposition of the Islamic message could not but create a tense atmosphere amongst the clergy present at the court. They were ordered to leave."

Abu Sufyan said, "While coming out, I said to my companions, 'The matter of Ibn Abi Kabshah (i.e., Muhammad ﷺ) has become so prominent that even the king of Banu Al-Asfar (i.e., the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger ﷺ would be victorious, till Allâh made me embrace Islam." The king did not embrace Islam – for it was differently ordained. However, the Muslim envoy was returned to Madinah with the felicitations of the emperor.

On his way back to Madinah, Dihyah Al-Kalbi ﷺ was intercepted by people from the Judham tribe in Husma, who looted the presents sent to the Prophet ﷺ. Zaid bin Harithah ﷺ at the head of five hundred men was dispatched to that spot, he inflicted heavy losses on those people and captured 1000 camels, 5000 of their cattle and a hundred women and boys. One of the chiefs of Judham who had embraced Islam, filed a complaint with the Prophet ﷺ, who gave a positive response to the former's protest, and ordered that all the spoils and captives be returned.

Most of the authors about the battles of the Prophet ﷺ say that this event occurred before Al-Hudaibiyah, but it is an obvious mistake since he sent the letter to Heraclius after Al-Hudaibiyah. This is why Ibn Al-Qaiyim said, "It was after Al-Hudaibiyah without a doubt."^[1]

5. Letter to Mundhir bin Sawa, Governor of Bahrain

The Prophet ﷺ dispatched Al-'Ala' bin Al-Hadrami ﷺ to the

[1] *Zadul-Ma'ad* 2/122

governor of Bahrain, carrying a letter inviting him to embrace Islam.

In reply, Al-Mundhir bin Sawa wrote the following letter:

"Allâh's Messenger! I read your letter, which you wrote to the people of Bahrain extending to them an invitation to Islam. Islam appealed to some of them and they entered the fold of Islam, while others did not find it appealing. In my country, there live Magians and Jews, and therefore you may inform me of the treatment to be extended to them."

The Prophet ﷺ wrote the following letter in reply to his:

"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, Messenger of Allâh, to Mundhir bin Sawa.

Peace be on you! I praise Allâh with no associate, and I bear witness that Muhammad is His servant and Messenger.

Thereafter, I remind you of Allâh the Mighty and the Glorious. Whoever accepts admonition, does it for his own good. Whoever follows my messengers and acts in accordance with their guidance, he in fact accepts my advice.

My messengers have highly praised your behavior. You shall continue in your present office. Give the new Muslims full chance to preach their religion. I accept your recommendation regarding the people of Bahrain, and I pardon the offences of the offenders; therefore, you may also forgive them.

Of the people of Bahrain whoever wants to go on in their Jewish or Magian faith, should be made to pay *Jizyah* (head tax).^[1]

6. Letter to Haudhah bin 'Ali, Governor of Yamamah

"In the Name of Allâh, the Most Gracious, the Most Merciful.

From Muhammad, Messenger of Allâh to Haudhah bin 'Ali.

Peace be upon him who follows true guidance. Be informed that my religion shall prevail everywhere. You should accept Islam, and

[1] *Zadul-Ma'ad* 3/61, 62.

whatever is under your command shall remain yours."

The envoy chosen was Sulait bin 'Amr Al-'Amiri ﷺ, who after communicating his message, carried back the following reply to the Prophet ﷺ:

"The Faith, to which you invite me, is very good. I am a famous orator and poet, the Arabs highly respect me and I hold a position among them. If you include me in your government, I am prepared to follow you."

The governor then bestowed a reward on Sulait ﷺ and presented him with clothes made of Hajar fabric. Of course, he put all those presents before the Prophet ﷺ.

The Prophet ﷺ did not accept Haudhah's demand. He usually turned down such authoritative tone, and would say that the whole matter was in the Hand of Allâh, Who gave His land to whoever He desired. Gabriel ﷺ later came with the Revelation that Haudhah had died. The Prophet ﷺ, in the context of his comment on this news, said:

"As for Yamamah, from it will come a liar claiming prophethood after me, but he shall be killed."

When someone asked who would kill him, he replied:

"You and your companions."

And it occurred as he said.^[1]

7. Letter to Al-Harith bin Abi Shimr Al-Ghassani, King of Damascus

"In the Name of Allâh, the Most Gracious, the Most Merciful.
From Muhammad, Messenger of Allâh to Al-Harith bin Abi Shimr.
Peace be upon him who follows true guidance, believes in it and trusts it. I invite you to believe in Allâh Alone with no associate, then your kingdom will remain yours."

Shuja' bin Wahb ﷺ had the honor of taking the letter to Harith,

[1] *Zadul-Ma'ad* 3/63.

who upon hearing the letter read in his audience, was madly infuriated and uttered: "Who dares to dispose me of my country, I'll fight him (the Prophet ﷺ)," and arrogantly rejected the Prophet's invitation to the fold of Islam.^[1]

8. Letter to the King of Oman, Jaifer, and his Brother 'Abd bin Al-Julandai

"In the Name of Allâh, the Most Gracious, the Most Merciful. From Muhammad bin 'Abdullah to Jaifer and 'Abd, the sons of Al-Julandai.

Peace be upon him who follows true guidance; thereafter I invite both of you to the Call of Islam. Embrace Islam. Allâh has sent me as a Prophet to all His creatures in order that I may instill fear of Allâh in the hearts of His disobedient creatures so that there may be left no excuse for those who deny Allâh. If you two accept Islam, you will remain in command of your country; but if you refuse my Call, you must remember that all your possessions are perishable. My cavalry would take possession of your land, and my Prophethood will assume superiority over your kingship."

'Amr bin Al-'As ﷺ, who was chosen to carry the letter, narrated the following story that happened before he was admitted into the audience of Jaifer: "When I arrived in Oman I contacted 'Abd, who was known to be more mild-tempered than his brother, the following dialogue took place between him and me:

'Amr: I am the messenger of Allâh's Prophet ﷺ coming to see both, you and your brother.

'Abd: You have to see my brother and read to him the letter you are carrying. He is my senior in both age and kingship. Incidentally, what is the purpose of your mission?

'Amr: We invite to believe in Allâh Alone with no associate, to discard any other deities and testify to the Messengership of Muhammad ﷺ.

[1] *Zadul-Ma'ad* 3/62; *Muhadarat Tarikh Al-Umam Al-Islamiyah* by Al-Khudari 1/146.

'Abd: O 'Amr! You come from a noble family, but first of all, tell me what was your father's attitude concerning this Faith? You know, we used to follow his steps.

'Amr: Death overtook him before believing in Muhammad's mission; I wish now he had embraced Islam and had faith in it before his death. I myself had adopted the same attitude until Allâh guided me towards Islam.

'Abd: When did you embrace Islam?

'Amr: When I was in the court of the Negus, who also entered Islam.

'Abd: What was the reaction of his people?

'Amr: They approved of him and followed his steps.

'Abd: The bishops and monks also?

'Amr: They did the same.

'Abd: Beware 'Amr of lying, for this soon disgraces a person than any other thing.

'Amr: I never tell lies; moreover, our religion never allows it.

'Abd: Has Heraclius been informed that the Negus accepted Islam?

'Amr: Yes, of course.

'Abd: How did you happen to know that?

'Amr: The Negus used to pay land tax to Heraclius, but when the former embraced Islam, he swore he would discontinue that tax. When this news reached Heraclius, his brother Al-Yannaq advised him to take action against Negus but he refused and added that he himself would do the same if he were not greedy of his kingship.

'Abd: What does your Prophet order you to do?

'Amr: He orders us to obey Allâh the All-Mighty and the All-Glorious, to be pious and maintain good ties with family kin; he forbids aggression, adultery, disobedience, wine, idolatry and devotion to the cross.

'Abd: Fair words and fair beliefs are those you are calling for. I wish my brother would follow me to believe in Muhammad and

profess his religion, but my brother is too greedy of his kingship to become a subordinate.

'Amr: Should your brother surrender himself to Islam, the Prophet ﷺ would give him authority over his people and take alms tax from the wealthy people to be given to the needy.

'Abd: That is fair behavior. But what is this alms tax you have mentioned?

'Amr: It is a Divine commandment that alms tax be taken from the well-to-do people who have surplus wealth and be distributed to the poor.

'Abd: I doubt if this can work among our people."

'Amr stayed for some days to be admitted into Jaifer's court until he was finally granted this permit. He said: "He asked me to hand him the letter to read it. After that he asked me how the Quraish had reacted and I answered: 'They had followed him, some out of their own freewill and others overpowered by military fighting. Now, people have chosen Islam in preference to other creeds, and have realized through their mental insight that they had been straying in darkness. None, except you, is now out of the domain of Islam, so I advise you to embrace Islam so that you can provide security to yourself and your country.' Here, he asked me to call on him the following day.

The following day he showed some unwillingness in receiving me but his brother, 'Abd, interceded and I was given the chance to see him again, but this time he addressed me in a threatening arrogant tone. However, after a private talk with his brother and reconsidering the whole situation, both brothers embraced Islam and proved to be true to Islam that had begun to make its way into this new area.

The context of this story reveals that this letter was sent at a much later date than the others, most likely after the conquest of Makkah.^[1]

[1] *Zadul-Ma'ad* 3/6, 63.

Through these letters, the Prophet ﷺ managed to communicate his Message to most of the kings at that time; some believed, while others remained obstinate and persisted in their disbelief. However, the idea of embracing Islam, and the advent of a new Prophet preoccupied all of them.

Post-Hudaibiyah Hostilities

The Invasion of Ghabah or Dhi Qarad

It was in fact not a battle but rather a clash carried out against a platoon of Bani Fazarah. It occurred at Dhi Qarad, a reservoir of water a day's journey from Madinah. Al-Bukhari named a chapter about it in which he indicated that it occurred three days before the battle of Khaibar. Muslim reported a chain of narration from Salamah bin Al-Akwa' (saying the same. The majority of the writers on the battles of the Prophet ﷺ list it before Al-Hudaibiyah, but what is most correct is what Al-Bukhari and Muslim mentioned.^[1]

It has been narrated on the authority of Salamah bin Al-Akwa' (, the hero of this battle: "Allâh's Messenger ﷺ sent one of his slaves Rabah (with his camels to a nearby pasture. I, taking Talhah's horse, went there for the same purpose. When the day dawned, 'Abdur-Rahman Al-Fazari made a raid, drove away all the camels, and killed the man who looked after them. I told Rabah to ride the horse, take it to Talhah and inform Allâh's Messenger ﷺ that the polytheists had made away with his camels. Then I stood upon a hillock and turning my face to Madinah, shouted thrice: 'Come to our help!' After that I set out in pursuit of the raiders, shooting at them with arrows and chanting (self-eulogistic) verse:

I am the son of Al-Akwa'

Today is the day of defeat for the mean.

By Allâh, I continued shooting at them and killing their animals. Whenever a horseman turned upon me, I would come to a tree (hiding myself) sitting at its base, shoot at him and killing his horse. At last they entered a narrow mountain gap. I ascended that mountain and held them checked throwing stones at them. I continued to chase them in this way until I got all the camels

[1] See *Sahih Al-Bukhari* 2/603, *Sahih Muslim* 2/113, *Fathul-Bari* 7/460, and *Zadul-Ma'ad* 2/120.

released, none remaining with them. They fled in all directions and I following shooting at them continually until they dropped more than thirty mantles and thirty lances, lightening their burden. On everything they dropped, I put a mark with some stones so that Allâh's Messenger ﷺ and his Companions might recognize them (that it was booty left by the enemy). They went on until they came to a narrow valley. They sat down to eat something, and I sat on the top of a tapering rock. Four of them ascended the mountain coming towards me. When they were near enough to hear me, I shouted: 'Do you recognize me?' They said: 'No. Who are you?' I said: 'I am Salamah, son of Al-Akwa'. I can get anyone of you I like, but none of you can get me.' So they returned.

I did not move from my place until I saw the horsemen of Allâh's Messenger ﷺ, who came riding through the trees. The foremost among them was Akhram, behind him was Abu Qatadah Al-Ansari followed by Al-Miqdad bin Al-Aswad. Akhram and 'Abdur-Rahman Al-Fazari met in combat. Akhram killed 'Abdur-Rahman's horse but the latter managed to strike him with his lance and kill him. 'Abdur-Rahman turned around riding Akhram's horse. Abu Qatadah, seeing this, got engaged in fierce combat with 'Abdur-Rahman, struck him with his lance and it was fatal. The polytheists consequently fled away and I was in their pursuit until before sunset they reached a valley with a spring of water called Dhi Qarad. They rested there to have a drink. I however, running in hot pursuit, turned them out of the valley before they could drink a drop of water.

Later on, the Prophet ﷺ, along with his Companions, overtook me. I said: 'O Messenger of Allâh, let me select from our people one hundred men and I will follow the plunderers and finish them.' In reply, the Prophet ﷺ said: 'Ibn Al-Akwa', you have taken enough and so now you have to show nobility; they have reached the locality of Ghatafan where they are having feast.' He added: 'Our best horseman today is Abu Qatadah, and our best footman today is Salamah.' He allotted me two shares of the booty – the share meant for the horseman and the other meant for the

footman. Intending to return to Madinah, as an honor, he made me mount behind him on his she-camel called Al-'Adba'.^[1]

Ibn Umm Maktum ﷺ was given the administration of Madinah, and Miqdad bin 'Amr ﷺ the standard by the Prophet ﷺ during this invasion.

[1] See the previous references and *Zadul-Ma'ad* 3/62.

The Conquest of Khaibar

(In Muharram, 7 A.H.)

Khaibar was a spacious strongly fortified territory, studded with castles and farms, lying at a distance of 60-80 miles north of Madinah, now a village known for its unhealthy climate.

The Reasons for the Battle

After the Hudaibiyyah Treaty, the major party of the anti-Islam tripartite coalition, the Quraish, was neutralized. Therefore, the Prophet ﷺ considered it an appropriate time to settle his affairs with the other two wings – the Jews and the Najd tribes – in order that peace and security could prevail and the Muslims may devote their time and effort in propagating the Message of Allâh and calling people to embrace it. Khaibar itself had always remained a hotbed of intrigue and conspiracy, and the Jews had always used it as a source of military provocation and an instigation center, so it was given top priority on the Prophet's agenda of the affairs requiring urgency. The Jews of Khaibar, united by an ancient alliance with the Confederates, provoked Bani Quraizah to practice treachery, maintained contacts with Ghatafan and the Arabians and they even devised an attempt on the Prophet's life. In fact, the continual afflictions that the Muslims sustained were primarily attributable to the Jews. Envoys were repeatedly sent to them for peaceful settlement, but all in vain. Consequently the Prophet ﷺ came to the conclusion that a military campaign was a must in order to solve this problem.

Headed to Khaibar

Ibn Ishaq said: "When Allâh's Messenger ﷺ came back from Al-Hudaibiyyah, he resided in Madinah during the month of Dhul-Hijjah and part of Muharram. Then he left at the end of Muharram for Khaibar."

Interpreters of the Noble Qur'ân suggest that capturing Khaibar had been a Divine promise implied in Allâh's Words:

﴿وَعَدْكُمُ اللَّهُ مَعَانِيدَ كَثِيرَةً تَأْخُذُوهَا فَعَجَلَ لَكُمْ هَذِهِ﴾

"Allâh has promised you abundant spoils that you will capture, and He has hastened for you this." [48:20]

i.e., the Hudaibiyah Peace Treaty and the surrender of Khaibar.

The hypocrites and people weak of heart had hung back from joining the true Muslims in the Hudaibiyah campaigns, so now Allâh the All-Mighty revealed the following words to His Prophet ﷺ:

﴿سَيَقُولُ الْمُخَلَّفُونَ إِذَا أُنْظَلَقْتُمْ إِلَى مَغَانِيمَ لِتَأْخُذُوهَا ذَرُونَا نَنْعَمُكُمْ
بُرِيدُونَ أَنْ يُسَيَّلُوا كَلَمَنَ اللَّهِ قُلْ لَنْ تَبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلٍ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا﴾

"Those who lagged behind will say, when you set forth to take the spoils: 'Allow us to follow you.' They want to change Allâh's Words. Say: 'You shall not follow us; thus Allâh has said beforehand.' Then they will say: 'Nay, you envy us.' Nay, but they understand not except a little." [48:15]

The Number of Soldiers in the Army

For this reason, the Prophet ﷺ invited only those who were willing to fight in the cause of Allâh to accompany him in his march against Khaibar. 1400 men only, who had sworn allegiance in response to his call.

Meanwhile, Siba' bin 'Arfatah Al-Ghfari ﷺ was chosen to run the affairs of Madinah. Another incident of high significance is the acceptance of Islam by Abu Hurairah ﷺ, a venerable Muslim scholar and an authentic narrator of the Prophetic traditions, that occurred during this time.

The Hypocrites alert the Jews

The hypocrites of Arabia took notice of the fresh Islamic intentions so they began to alert the Jews to the imminent military activities. Their chief, 'Abdullah bin Ubai sent a message

to the Jews of Khaibar warning them against the dangers approaching, and encouraging them to resist the Muslims as they outnumbered the latter and were better equipped. On hearing the news the Jews dispatched Kinanah bin Abul-Huqaiq and Haudhah bin Qais to their former allies, the tribe of Ghatafan requesting military assistance, promising to grant them half the yield of the fruit that their farms could yield if they managed to beat the Muslims.

The Road to Khaibar

The Prophet ﷺ marched by way of 'Isr Mountain and then went forward with the army till he halted in a valley called Ar-Raji', encamping a day and a night's journey before the Ghatafan so as to prevent the latter from strengthening the Jews. The guides accompanying him led him to an intersection from which branched out many ways, all leading to his destination. He abstained from following the first three roads on grounds of their ominous names and chose the fourth for its favorable indication.

It is noteworthy that some interesting incidents featured the Muslims' march towards Khaibar; of which we mention the following:

1. It has been narrated on the authority of Salamah bin Al-Akwa' ﷺ, who said: We marched upon Khaibar with Allâh's Messenger ﷺ. We journeyed during the night. One of the men said to my brother 'Amir: "Won't you recite to us some of your verses, 'Amir?" So, he began to chant his verses to urge the camels, reciting:

O Allâh, if You had not guided us, we would have neither been guided rightly nor practiced charity, nor offered prayers.

We wish to lay down our lives for You; so forgive You our lapses, and keep us firm when we encounter (our enemies).

Bestow upon us peace and tranquility, behold, when with a cry they called upon us to help.

Allâh's Messenger ﷺ said: "Who is this driver (of the camels)?"

They said: "It is 'Amir.'" He said: "Allâh will show mercy to him." A man said: "Martyrdom is reserved for him; O Messenger of Allâh, would that you had allowed us to benefit ourselves from his life."^[1]

The Prophet's Companions had already known that he would never invoke Allâh's mercy upon a close Companion but to single him out for martyrdom.^[2]

2. In a spot called As-Sahba', not far from Khaibar, the Prophet ﷺ observed the Afternoon prayer, and then he called his Companions to have whatever food provisions they had. What they brought was too little to satisfy them all. The Prophet ﷺ took it by his hand and it immediately grew in quantity, so they all ate to their fill.

Shortly afterward, he and the others, rinsed their mouths and performed the Evening prayer without performing ablution;^[3] he did the same for the Night prayer.^[4]

As they reached above Khaibar and looked down upon it he said, "Halt." The army halted and he ﷺ said:

"O Allâh! Lord of the seven heavens and what they cover, Lord of the seven earths and what include, Lord of the devils and what they mislead: Indeed we ask You for the good of this town, the good of its people, the good that is in it, and we seek refuge with You from the evil of this town, the evil of its people and the evil that is in it. Proceed in the Name of Allâh."^[5]

The Muslim Army surrounds Khaibar

The Muslims camped and slept that night near Khaibar without the Jews realizing their presence. In the morning after the prayer

[1] *Sahih Al-Bukhari* 2/603; *Sahih Muslim* 2/115.

[2] *Sahih Muslim* 2/115.

[3] *Sahih Al-Bukhari* 2/603.

[4] *Maghazi Al-Waqidi* p. 112.

[5] *Ibn Hisham* 2/329.

they mounted and proceeded. The Muslims encountered the Jews when they had come out about their jobs with their axes, spades and strings driving their cattle along. They began to shout in surprise: "Muhammad has come along with his force!" Allâh's Messenger ﷺ said:

"Allâh is Great, Khaibar is ruined, Allâh is Great, Khaibar is ruined. Behold! When we descend amidst the people, it will dawn a bad day for those who have been warned (but have not taken heed)."^[1]

The Fortresses of Khaibar

Khaibar was divided into two sections, the first containing five fortresses or castles:

1. The fortress of Na'im.
2. The fortress of As-Sâ'b bin Mu'ath.
3. The fortress of Az-Zubair.
4. The fortress of Ubai.
5. The fortress of An-Nizar.

The first three were in the area known as An-Natah, the remainder were in a section called Ash-Shaq. The second section of the city was called Al-Katibah and it had three fortresses:

1. Al-Qamus, which was the fortress of the family of Abul-Huqaiq from the tribe of Abu An-Nadeer.
2. The fortress of Al-Watih.
3. The fortress of As-Sulalim.

There were also other fortresses in Khaibar besides these eight, but they did not reach the size or fortification of these. The fighting occurred only in the first section of the city; in the second section, the three fortresses secured themselves and held their fighters without coming out to face the Muslims.

[1] *Sahih Al-Bukhari* 2/603, 604.

The Muslim Camp

For encampment, the Prophet ﷺ had chosen a certain plot of land he deemed suitable to serve as the headquarters of his army. However, a veteran fighter of his called Hubab bin Al-Mundhir رضي الله عنه suggested that they should relocate under the requirements of war and for the sake of providing maximum movement facilities.

Preparing to Fight and the Good News of Victory

When the night entered or thereafter, the Prophet ﷺ said:

"Tomorrow I will give the banner to a man who loves Allâh and His Messenger and Allâh and His Messenger love him."

In the morning, all of the people gathered around him hoping that they were the one, the Prophet ﷺ mentioned during the night. The Prophet ﷺ called for 'Ali bin Abi Talib رضي الله عنه who had a problem with his eyes, so he supplicated for him and the problem left. He then handed the banner to him. 'Ali رضي الله عنه, on his part, pledged he would fight the enemies until they embraced Islam. The Prophet ﷺ answered him saying: "Proceed upon your way until you enter their midst, then invite them to accept Islam and brief them on their duties towards Allâh. I swear by Allâh that if only one should be guided by you, that would surely outweigh the best camels."^[1]

The actual Operation begins

The Prophet ﷺ began the campaign by reducing the minor strongholds one after the other. The first fort he was to attack was Na'im, the first defense line with a strong strategic position. Marhab, the leader of the fort, invited 'Amir bin Al-Akwa' رضي الله عنه to meet him in combat and the latter responded; when 'Amir رضي الله عنه struck the Jew, his sword recoiled and wounded his own knee, and he died of that wound. The Prophet ﷺ later said: "For him ('Amir) there is a double reward in the Hereafter." He indicated

[1] Sahih Al-Bukhari 2/505, 606.

this by putting two of his fingers together. 'Ali bin Abi Talib ﷺ then undertook to meet Marhab in combat, and managed to kill him. Yasir, Marhab's brother, then turned up challenging the Muslims to a fight. Az-Zubair ﷺ was equal to it and killed him on the spot. Real fighting then broke out and lasted for a few days. The Jews showed courage and proved to be too difficult even to the repeated rushes of the experienced soldiers of Islam. However, they later realized the uselessness of resistance and began to abandon their positions in An-Na'im and move into the fortress of As-Sa'b.

Al-Hubab bin Al-Mundhir Al-Ansari ﷺ led the attack on the fortress of As-Sa'b, and they laid siege to it for three days after which the Muslims stormed it with a lot of booty, provisions and food to fall to their lot therein. This victory came in the wake of the Prophet's invocation to Allâh to help Banu Aslam in their untiring and daring attempts to capture that fort.

During the process of the war operations, extreme hunger struck the Muslims. They lit fires, slaughtered domestic donkeys and began to cook them. The Prophet ﷺ inquired about the fires and cooking, and ordered that they should throw away the meat and wash the cooking pots, forbidding the practice of eating such meat.

The Jews, meanwhile, evacuated An-Natah and secured themselves in Az-Zubair Fort, a strong defensive position inaccessible to both cavalry and infantry. The Muslims besieged it for three days, but in vain. A Jew spy told the Prophet ﷺ about a water source under the surface of the earth that provided them with water, and advised that it be cut off in order to weaken their resistance. The Prophet ﷺ did that, so the Jews came out to engage with the Muslims in fierce fighting during which some Muslims and ten Jews were killed, but the fort was eventually conquered.

Shortly after this battle, the Jews moved to Ubai Fort and fortified themselves inside. The same events recurred; the Muslims besieged the new site for three days and then the great Muslim hero Abu Dujanah Simak bin Kharshah Al-Ansari ﷺ – of the red

head band – led the Muslim army and broke into the fortress, conducted fierce military operations within and forced the remaining Jews to flee for their lives into another fort, An-Nizar.

An-Nizar was the most powerful fort, and the Jews came to the established conviction that it was too immune to be stormed, so they considered it a safe place for their children and women. The Muslims, however, were not depressed but dragged on the siege, but because it was standing at an elevated position, the fort was secure. The Jews inside were too cowardly to meet the Muslims in open fight but rather hurled a shower of arrows and stones on the attackers. Considering this situation, the Prophet ﷺ ordered that catapults be used and these proved effective and caused cracks in the walls providing an easy access into the heart of the fort, where the Jews were put to chaos, they fled in all directions leaving behind their women and children.

With these series of military victories, the first division of Khaibar was totally reduced, and the Jews in the other minor fortresses evacuated them and fled to the second division.

The Second Part of Khaibar conquered

When the Prophet ﷺ, along with his army, moved to this part of Khaibar, Al-Katibah, he laid heavy siege to it for fourteen days with the Jews fortifying themselves inside their forts. When he was about to use the catapults, the Jews realized that they would perish, therefore, they asked for a negotiable peace treaty.

There is one controversial point in this context. Was this part of Khaibar (with its three forts) conquered by force? Ibn Ishaq clearly stated that Al-Qamus Fort was conquered by force. Al-Waqidi, on the other hand, maintained that the three forts were taken through peace negotiations; and force, if any, was resorted to only to hand the fort over to the Muslims; the two other forts surrendered without fighting.^[1]

[1] *Ibn Hisham* 2/331, 336, 337.

Negotiations

Ibn Abul-Huqaiq was dispatched to Allâh's Messenger ﷺ to negotiate the surrender treaty. The Prophet ﷺ agreed to spare their lives on condition they evacuate Khaibar and the adjacent land, leaving whatever gold and silver they had in their possession. However, he specified that he would give up any commitment if they concealed anything. Shortly afterwards, the forts were handed over to the Muslims and all Khaibar was reduced and brought under the influence of Islam.

In spite of this treaty, Abul-Huqaiq's two sons concealed a leather bag full of jewels, and money belonging to Huyai bin Al-Akhtab, who carried it with him when Banu Nadeer had been exiled from Madinah. Kinanah bin Ar-Rabi', who had hidden the bag somewhere, was persistent in his denial and so he was killed when the bag was discovered and his dishonesty was proven. Abul-Huqaiq's two sons were killed in recompense for breaching the covenant, and Safiyah, Huyai's daughter was taken as a captive.

Distribution of Spoils

In accordance with the agreement already concluded, the Jews were to evacuate Khaibar, but they were anxious to keep on cultivating the rich soil and fine orchard for which Khaibar was famous. They, therefore, approached the Prophet ﷺ with the request that they be allowed to cultivate their lands and they would give half of the produce to the Muslims. Muhammad ﷺ was kind enough to accept their request.

The Messenger ﷺ divided the land of Khaibar into two: one half to provide the food to be stored in case of any accidental calamity that might befall the Muslims, and for entertaining the foreign delegates who started to frequent Madinah a lot; the other half would go to the Muslims who had witnessed the Hudaibiyah event whether present at this battle or not. The total number of shares came to 36, of which 18 were given to the people above-mentioned. The army consisted of 1400 men of whom were 200 horsemen. A horseman was allotted 3 shares and the footman

one.^[1]

The spoils taken at Khaibar were so great that Ibn 'Umar ﷺ said: "We never ate our fill until we conquered Khaibar." 'Aishah ؓ is narrated to have said: "Now we can eat our fill of dates."^[2] On their return to Madinah, the Emigrants were able to return to the Helpers of Madinah all the gifts they had received. All of this affluence came after the conquest of Khaibar and the economic benefits that the Muslims began to reap.^[3]

The conquest of Khaibar coincided with the arrival of the Prophet's cousin Ja'far bin Abi Talib ؓ and his companions along with Abi Musa Al-Ash'ari ؓ and some Muslims from Abyssinia (Ethiopia).

Abu Musa Al-Ash'ari ؓ narrated that he and over fifty companions, while in Yemen, took a ship which landed them in Abyssinia (Ethiopia) and they happened to meet there Ja'far ؓ and his companions.

He said, "We stayed together until the Prophet ﷺ sent a messenger asking us to come back. When we returned, we found out that he had already conquered Khaibar, yet he gave us our due shares of the spoils."

The advent of those men came at the request made by Allâh's Messenger ﷺ to the Negus, king of Abyssinia (Ethiopia), through 'Amr bin Umayyah Ad-Damri ؓ.

Negus sent them back, 16 men altogether with their wives and children on two boats. The rest of emigrants arrived in Madinah earlier.^[4]

The Marriage to Safiyah

In the same context, Safiyah, whose husband Kinanah bin Abul-

[1] *Zadul-Ma'ad* 2/137, 138.

[2] *Sahih Al-Bukhari* 2/609.

[3] *Zadul-Ma'ad* 2/148; *Sahih Muslim* 2/96.

[4] *Muhadarat Tarikh Al-Umam Al-Islamiyah* 1/128.

Huqaiq was killed for treachery, was taken as a captive and brought along with other prisoners of war. After the permission of the Prophet ﷺ was sought, Dihyah Al-Kalbi رضي الله عنه chose one of them and she happened to be Safiyah. The other Muslims, however, advised that Safiyah, being the daughter of the chief of Bani Quraizah and Bani Nadeer, should be married to the Prophet ﷺ, who agreed to their opinion, invited her to Islam, freed and took her as wife on her embracing Islam. The wedding feast consisted of dates, fat and barley, and was held on his way back to Madinah at a spot called Sadd As-Sahba'.^[1]

The Poisoned Sheep

After the conquest of Khaibar, a Jewish woman called Zainab bint Al-Harith offered the Prophet ﷺ a roasted sheep she had poisoned. He took a mouthful, but it was not to his liking so he spat it out. After investigation, the woman confessed that she had stuffed the food with poison, providing an excuse that if the eater were a king, she would then rid herself of him, but should he be a Prophet, then he would be bound to learn about it. The Prophet ﷺ, however, ignored her treacherous attempt, but later ordered that she be killed when Bishr bin Al-Bara' رضي الله عنه died of that poison.^[2]

The number of Muslims who were martyred was controversial, but it ranged between 16 and 18, while the number of Jews killed came to 93.

Fadak

The rest of Khaibar also fell to the Muslims. Allâh cast fear into the hearts of the people of Fadak, a village standing to the north of Khaibar, and they hastened to ask for peace, and be allowed to leave in safety, and give up their wealth in return for that. The

[1] *Sahih Al-Bukhari* 1/54

[2] *Zadul-Ma'ad* 2/139, 140; *Fathul-Bari* 7/497 and the basis of the story is reported in *Sahih Al-Bukhari* 1/449, 2/610, 860; and *Ibn Hisham* 2/337, 338.

Prophet ﷺ entered into an agreement with them similar to the previous one with the people of Khaibar. Fadak was exclusively the Prophet's because neither Muslim cavalry nor camelry were involved in fight thereby.

Wadi Al-Qura

No sooner than the Prophet ﷺ had discharged the affair of Khaibar, he started a fresh move towards Wadi Al-Qura, another Jewish colony in Arabia. He mobilized his forces and divided them into three regiments with four banners entrusted to Sa'd bin 'Ubadah, Al-Hubab bin Al-Mundhir, 'Abbad bin Bishr and Sahl bin Hunaif ﷺ. Prior to fighting, he invited the Jews to embrace Islam but all his words fell on deaf ears. Eleven of the Jews were killed one after another and with each one newly killed, a fresh call was extended inviting those people to profess the new faith. Fighting went on ceaselessly for approximately two days and resulted in full surrender of the Jews. Their land was conquered, and a lot of booty fell in the hands of the Muslims.

The Prophet ﷺ stayed in Wadi Al-Qura for four days, distributed the booty among the Muslim fighters and reached an agreement with the Jews similar to that of Khaibar.^[1]

Taima'

The Jews of Taima', hearing beforehand about the successive victories of the Muslim army and the defeats that their brethren, the Jews, had sustained, showed no resistance when the Prophet ﷺ reached their location.

On the contrary, they took the initiative and offered to sign a reconciliation treaty to the effect that they receive protection but pay tribute in return.

Having achieved his objective and subduing the Jews completely, the Prophet ﷺ made his way back home and arrived in Madinah in late Safar or early Rabi'ul-Awwal 7 A.H.

[1] *Zadul-Ma'ad* 2/146, 147.

It is noteworthy that the Prophet ﷺ, being the best among war experts, realized quite readily that evacuating Madinah after the lapse of the prohibited months (Muharram, Dhul-Qa'dah and Dhul-Hijjah) would not be wise at all with the presence of the desert bedouins wandering in its surrounding areas.

Such a careless attitude, the Prophet ﷺ believed, would tempt the undisciplined bedouins to practice their favorite hobby of plundering, looting and all acts of piracy.

This caution always in mind, the Prophet ﷺ dispatched Aban bin Sa'id رضي الله عنه at the head of a platoon to discourage those bedouins and prevent any attempt at raiding the headquarters of the growing Islamic state during his absence in Khaibar.

Aban رضي الله عنه achieved his task successfully and joined the Prophet ﷺ in Khaibar after it had been conquered.

This most probably occurred in Safar 7 A.H., as it was mentioned by Al-Bukhari.^[1]

[1] *Sahih Al-Bukhari* 2/608, 609.

Other Invasions

Dhat-ur-Riqa' Invasion (7 A.H.)

Having controlled two powerful sides of the Confederates alliance, the Prophet ﷺ started preparations to discipline the third party, i.e., the desert bedouins, who took Najd for habitation, and continued in their usual practices of looting and plundering. Unlike the Jews of Khaibar and people of Makkah, they had a liking for living in the wilderness dispersed in scattered spots, hence the difficulty of bringing them under control, and the uselessness of carrying out preventive campaigns against them. However, the Prophet ﷺ was determined to put an end to this unacceptable situation and called the Muslims around him to get ready to launch a decisive campaign against those harassing rebels.

Meanwhile it was reported to him that Banu Muharib and Banu Tha'lalah of the Ghatafan tribe were gathering an army in order to encounter the Muslims. The Prophet ﷺ proceeded towards Najd at the head of 400 or 700 men, after he had appointed Abu Dharr ؓ – in another version, 'Uthman bin 'Affan ؓ – to administer the affairs of Madinah during his absence. The Muslim fighters penetrated deep into their land until they reached a spot called Nakhlah where they came across some bedouins of Ghatafan, but no fighting took place because the latter had agreed to go into reconciliation with the Muslims. The Prophet ﷺ led his followers that day in the Fear prayer.^[1]

Al-Bukhari, on the authority of Abu Musa Al-Ash'ari ؓ, narrated that they set out on an expedition with Allâh's Messenger ﷺ: "We were six in number and had (with us) only one camel which we rode turn by turn. Our feet were injured. My feet were so badly injured that my nails came off. We, therefore, bandaged our feet with rags, so this invasion was called *Dhat-ur-Riqa'* (i.e., the

[1] *Sahih Al-Bukhari* 1/407, 408, 2/593.

expedition of rags)."^[1]

Jabir ﷺ narrated: In the course of the *Dhat-ur-Riqā'* Invasion, we came to a leafy tree where the Prophet ﷺ sat shading himself from the burning sun. The others dispersed here and there seeking shelter from heat. The Prophet ﷺ had a short sleep after hanging his sword on the tree. A bedouin, meanwhile came, seized the sword and unsheathed it. The Prophet ﷺ woke up to find his sword drawn in the man's hand. The bedouin asked the Prophet ﷺ (unarmed then): "Who would hold me back from killing you now?" The Prophet ﷺ then answered: "It is Allāh."

In another version, it was reported that the Prophet ﷺ took the sword when it had fallen down and asked him: "Who would hold me back from killing you now?" The man said: "You (the Prophet ﷺ) are the best one to hold a sword." The Prophet ﷺ asked the man if he would testify to the Oneness of Allāh and the Messengership of Muhammad. The bedouin answered that he would never engage in a fight against him, nor would he ally people fighting the Muslims.

The Prophet ﷺ set the man free and let him go to his people to say to them that he had seen the best one among all people.^[2]

A woman from the polytheists was taken prisoner in the context of this battle. Her husband, on hearing the news, swore he would never stop until he had shed the blood of a Muslim. Secretly at night, he approached the camp of the Muslims when he saw two guards stationed there to alert the Muslims against any emergency. He shot the first one with an arrow, 'Abbad bin Bishr ﷺ was observing the prayer, he did not stop prayer and simply pulled it out. Then he was shot by two other arrows but he did not interrupt his prayer. After he had done the closing salutations, he awakened his companion 'Ammar bin Yasir ﷺ, who protested that he should have alerted him, to which the latter replied that he was half way through a Chapter and did not

[1] *Sahih Al-Bukhari* 2/592, *Sahih Muslim* 2/118.

[2] The previous reference and *Mukhtasar Seeratir-Rasul* p. 264, *Fathul-Bari* 7/416.

like to interrupt it.^[1]

The victory at the Invasion of *Dhat-ul-Riq'a* had a tremendous impact on all the bedouins. It cast fear into their hearts and made them too powerless to annoy the Muslim society in Madinah. They began to adjust in the prevailing situation and prepared themselves to accept the new geo-political conditions working in favor of the new religion. Some of them even embraced Islam and took an active part in the conquest of Makkah and the battle of Hunain, and received their due shares of the war booty.

The Prophet ﷺ returned from this battle in Shawwal of the year 7 A.H. From that time onward, the anti-Islam tripartite coalition had been controlled, and peace and security prevailed. The Muslims, then started to put right any political imbalance and fill in the small gaps that still created unrest here and there in the face of the great drive of Islamization that enveloped the whole area. We could in this context mention some of these incidental clashes which pointed markedly to the ever-growing power of the Muslim society:

1. A platoon headed by Ghalib bin 'Abdullah Al-Laithi ﷺ in Safar or in Rabi'ul-Awwal 7 A.H., was dispatched to check the provocative behavior of Bani Al-Mulawwih. The Muslims managed to kill a large number of the enemy soldiers and captured a great deal of booty. A large army of polytheists pursued them but floods hindered the pursuit, and the Muslims managed to withdraw in safety.
2. The incident of Husma occurred in Jumadi Ath-Thani of the year 7 A.H.
3. 'Umar bin Al-Khattab ﷺ, at the head of a 30-soldier group, set out to a spot called Turbah in Sha'ban 7 A.H. to discipline the people of Hawazin. He no sooner arrived at their habitation that they fled for their lives.
4. Thirty men with Bashir bin Sa'd Al-Ansari ﷺ headed for Bani

[1] *Zadul-Ma'ad* 2/112, *Ibn Hisham* 2/203-209.

Murrah in Sha'ban 7 A.H., in Fadak area. He killed a large number of the enemy and seized a lot of their camels and cattle.

On his way back, the enemy gathered up forces and overtook the Muslims at night. They showered Bashir and his men with arrows, and killed all the Muslims except Bashir, who took refuge in Fadak and stayed with the Jews there until his wounds healed.

5. Ghalib bin 'Abdullah Al-Laithi ﷺ at the head of a platoon of 130 men, launched an attack against Bani 'Uwal and Bani 'Abd bin Tha'labah in Ramadan 7 A.H. They killed some of the enemy's men and captured their cattle and camels.

'Usamah bin Zaid ﷺ killed Mirdas bin Nahik, a polytheist, but after he had pronounced the testimony of Allâh's Oneness to which incident the Prophet ﷺ commented addressing his Companions: "Would you rip open his heart to detect whether he is truthful or a liar?"

6. A thirty-horseman group headed by 'Abdullah bin Rawahah ﷺ marched towards Khaibar on reports that Asir (or Bashir bin Rizam) was raising the ranks of Bani Ghatafan to attack the Muslims.

They managed to persuade that Jew to follow them to Madinah encouraging him that the Prophet ﷺ would institute him as a ruler of Khaibar.

On their way back there took place a sort of misunderstanding that gave rise to fierce fighting between the two parties resulting in the death of Asir and the thirty men with him.

7. In Shawwal 7 A.H., Bashir bin Sa'd Al-Ansari ﷺ marched towards Yemen and Jabar at the head of 300 Muslim fighters to control a large mob of polytheists who gathered to raid the outskirts of Madinah.

Bashir and his men used to march at night and hide during the day until they reached their destination. Having heard about the advent of the Muslims, the polytheists fled away leaving behind a large cash of booty and two men who later embraced Islam in Madinah.

8. In the year 7 A.H., shortly before the Compensatory 'Umrah, a man called Jusham bin Mu'awiyah came to a spot called Ghabah where he wanted to gather the people of Qais and entice them into fighting the Muslims.

The Prophet ﷺ, on hearing these reports, dispatched Abu Hadrad رضي الله عنه with two men to see to the situation. Abu Hadrad, through a clever strategy, managed to defeat the enemy and capture a lot of their cattle.^[1]

[1] *Zadul-Ma'ad* 2/149, 150; *Rahmatul-lil-'Alameen* 2/229, 230; *Mukhtasar Seeratir-Rasul* p. 322-324.

The Compensatory 'Umrah

(Lesser Pilgrimage)

When Dhul-Qa'dah month approached towards the close of the seventh year A.H., the Prophet ﷺ ordered his people, and the men who witnessed Al-Hudaibiyah Truce Treaty in particular, to make preparations to perform 'Umrah (lesser pilgrimage). The Prophet ﷺ left 'Uwaif bin Al-Adbat Ad-Dailami ﷺ, or Abu Ruhm Al-Ghfari ﷺ in charge of Madinah, and proceeded with 2000 men besides some women and children,^[1] and 60 camels for sacrifice, to visit the Holy Sanctuary in Makkah. The Muslims took their weapons with them fearing the treachery of the Quraishites, but left them with a party of two hundred men at a place some eight miles from Makkah. They entered the city with the swords in their scabbards,^[2] with the Prophet ﷺ at their head on his she-camel, Al-Qaswa', while the surrounding Companions attentively focusing their look on him, all saying: "Here I am! at Your service O Allâh!" The Quraishites had left the place and retired to their tents on the adjoining hills. The Muslims performed the usual circumambulation vigorously and smartly; and on recommendation by the Prophet ﷺ they did their best to appear strong and firm in their circumambulation as the polytheists had spread rumors that they were weak because the fever of Yathrib (Madinah) had drained their strength. They were ordered to run in the first three rounds and then walk in the remaining ones.^[3] The Makkans meanwhile aligned on the top of Mount Qu'aiqi'an watching the Muslims, tongue-tied at witnessing their strength and devotion. When they entered the Holy Sanctuary, 'Abdullah bin Rawahah ﷺ walked before the Prophet ﷺ reciting:

"Get out of his way, you disbelievers, make way, we will fight you about its revelation, with strokes that will remove heads from

[1] *Fathul-Bari* 7/700.

[2] *Zadul-Ma'ad* 2/151, *Fathul-Bari* 7/700.

[3] *Sahih Al-Bukhari* 1/218, 2/610, 611; *Sahih Muslim* 1/412.

shoulders and make friend unmindful of friend."

After ritual walking and running between the two hills of Makkah, Safa and Marwah, the Prophet ﷺ with the Muslims halted at the latter spot to slaughter the sacrificial animals and shave their heads.

The main body of the pilgrims had now performed the basic rites of the 'Umrah, but there remained those who were entrusted the charge of the weapons. The Prophet ﷺ had these relieved, and they went through the same devotions as the others did.

On the morning of the fourth day, the notables of Quraish asked 'Ali bin Abi Talib رضي الله عنه to tell the Prophet ﷺ to leave Makkah along with his Companions. He, of course, could not consider the violation of the terms of Al-Hudaibiyah Treaty, therefore he ordered his men to depart for a village called Sarif where he stayed for some time.

It was during this visit of the Prophet ﷺ to Makkah for pilgrimage that his uncle 'Abbas رضي الله عنه offered the hand of his sister-in-law, Maimunah رضي الله عنها – the daughter of Harith, to him. The Prophet ﷺ was kind enough to accept this offer since it was an effective step towards cementing the ties of relationship between the Prophet ﷺ and the influential men of Makkah. The wedding took place in Sarif.^[1]

Narrators attached different designations to this 'Umrah. Some called it the compensatory 'Umrah, performed instead of that incomplete during the incidents of Al-Hudaibiyah; and the other one, given preference by jurists, is the 'Umrah consequent to certain terms of a treaty already agreed upon.

On the whole, compensatory, judicial consent, retribution and reconciliation are all terms applicable to that visit.

Some military operations, directed against still unyielding bedouins, took place at the conclusion of the lesser pilgrimage, of which we could mention:

[1] Zadul-Ma'ad 2/152.

1. A platoon of 50 men led by Ibn Abul-'Awja' ﷺ was dispatched by the Prophet ﷺ to the habitations of Bani Sulaim inviting them to embrace Islam, but all the words fell on deaf ears. Fierce fighting took place between both parties during which the Muslim leader was wounded, and two of the enemy were captured.
2. Ghalib bin 'Abdullah ﷺ at the head of 200 men was dispatched to Fadak where they killed some rebels and a lot of booty fell to their lot.
3. Banu Quda'ah had gathered a large number of men to raid the Muslim positions. On hearing the news, the Prophet ﷺ dispatched Ka'b bin 'Umair Al-Ansari ﷺ at the head of 15 men to deal with this situation. They encountered the army, and called them to enter into the fold of Islam but the rebels gave a negative response and showered the Muslims with arrows killing all of them except one who was carried back home later seriously wounded.^[1]
4. There was also an insignificant clash that occurred in Rabi'ul-Awwal 8 A.H. Shuja' bin Wahb Al-Asadi ﷺ, along with 25 men, marched towards Bani Hawazin tribe where they encountered no resistance but managed to gain some booty.^[2]

[1] *Rahmatul-lil-'Alamin* 2/231.

[2] *Talqih Fuhum Ahlil-Athar* p.33; *Rahmatul-lil-'Alamin* 2/231.

The Battle of Mu'tah

It was the most significant and the fierce battle during the lifetime of Allāh's Messenger ﷺ, a beginning and a start to the great conquests of the land of the Christians. It took place in Jumada Al-Ula 8 A.H./September 629 C.E. Mu'tah is a village on the borders of Greater Syria, it is at relatively short distance from Baitul-Maqdis. The Prophet ﷺ had sent Al-Harith bin 'Umair Al-Azdi ﷺ on a mission to carry a letter to the ruler of Busra. On his way, he was intercepted by Shurahbil bin 'Amr Al-Ghassani, the governor of Al-Balqa' and a close ally to Caesar, the Byzantine Emperor. Al-Harith ﷺ was tied and beheaded by Al-Ghassani.

Killing envoys and messengers used to be regarded as the most awful crime, and amounted to a declaration of war. The Prophet ﷺ was shocked on hearing the news and ordered that a large army of 3000 men be mobilized and dispatched to the north to discipline the transgressors.^[1] It was the largest Muslim army never mobilized on this scale except in the course of the Confederates Battle.

Zaid bin Harithah ﷺ was appointed to lead the army. Ja'far bin Abi Talib ﷺ would replace him if he was killed, and 'Abdullah bin Rawahah ﷺ would succeed Ja'far in case the latter fell.^[2] A white banner was raised and handed over to Zaid ﷺ.^[3]

The Prophet ﷺ recommended that they reach the scene of Al-Harith's murder and invite the people to profess Islam. Should the latter respond positively, then no war would follow, otherwise fighting them would be the only alternative left.

He ordered them:

«أَغْزُوا يَسْمُ اللهُ فِي سَبِيلِ اللهِ مَنْ كَفَرَ بِاللهِ، لَا تَغْدُرُوا، وَلَا تُعَيِّرُوا،
وَلَا تَقْتُلُوا وَلِيًداً وَلَا اُمْرَأَةً، وَلَا كَبِيرًا فَاتِيَا، وَلَا مُنْعِزًا لِبِصُونَمَةٍ،

[1] *Zadul-Ma'ad* 2/155, *Fathul-Bari* 7/511.

[2] *Sahih Al-Bukhari* 2/611.

[3] *Mukhtasar Seeratir-Rasul* p.327.

وَلَا تَقْطُعُوا نَخْلًا وَلَا شَجَرَةً، وَلَا تُهَدِّمُوا بَيْتَهُمْ

"Fight the disbelievers in the Name of Allâh, neither plunder nor conceal booty, kill no children or woman, nor an ageing man or a hermit be killed; moreover neither trees should be cut down nor homes demolished."^[1]

The Army prepares and 'Abdullah cries

At the conclusion of the military preparations, the people of Madinah gathered and bade the army farewell. 'Abdullah bin Rawahah ﷺ began to weep at that moment, and when asked why he was weeping, he swore that it was not love for this world nor under a motive of passion with the glamour of life but rather the Words of Allâh speaking of Fire that he heard the Prophet ﷺ reciting:

﴿وَإِنْ مِنْكُمْ إِلَّا وَارْدُهَا كَانَ عَلَىٰ رَبِّكَ حَتَّىٰ مَقْضِيَّهَا﴾

"There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished."

[19:71]

The Prophet ﷺ and the people then accompanied the army until they reached the valley of Thaniyah where they stopped and he ﷺ supplicated for them.^[2]

The Army marches and holds a Council at Ma'an

The army then marched northward to Ma'an, a town bordering on Greater Syria. There news came that Heraclius had mobilized a hundred thousand troops together with another hundred thousand men of Lakhm, Judham, Balqain, Bahra' and Bali – Arabian tribes allied to the Byzantines. The Muslims, on their part had never thought of encountering such a huge army. They were at a loss about what course to follow, and spent two nights debating these unfavorable conditions. Some suggested that they

[1] Mukhtasar Seeratir-Rasul p. 327.

[2] Ibn Hisham 2/373, 374, Zadul-Ma'ad 2/156.

should write a letter to the Prophet ﷺ seeking his advice. 'Abdullah bin Rawahah رواهه was opposed to them being unwilling and addressed the Muslims saying: "I swear by Allâh that the very object which you are trying to avoid is the one you have set out seeking, martyrdom. In our fight we don't count on number of soldiers or equipment but rather on the Faith that Allâh has honored us with. Hasten to win either of the two, victory or martyrdom."

The Army heads for the Enemy

In the light of these words, they moved to engage with the enemy in Masharif, a town of Al-Balqa', and then changed direction towards Mu'tah where they encamped. The right flank was led by Qutbah bin Qatadah Al-'Udhari رواهه, and the left by 'Ubâdah bin Malik Al-Ansari رواهه. Bitter fighting started between the two parties, three thousand Muslims against an enemy fiftyfold as large.

Zaid bin Harithah رواهه, the closest to the Messenger's heart, assumed leadership and began to fight with his full strength and in matchless spirit of bravery until he fell, fatally stabbed. Ja'far bin Abi Talib رواهه then took the banner and did a miraculous job. In the thick of the battle, he dismounted, shot his horse and resumed fighting until his right hand was cut off.

He seized the banner with his left hand until this too was gone. He then clasped the banner with both arms until a Byzantine soldier struck and cut him into two parts. He was after the death called "the flying Ja'far" or "Ja'far with two wings" because Allâh has awarded him two wings to fly wherever he desired there in the eternal Garden. Al-Bukhari reported fifty wounds in his body, none of them in the back.^[1]

'Abdullah bin Rawahah رواهه then proceeded to hold up the banner and fight bravely on his horseback while reciting enthusiastic verses until he too was killed. Thereupon a man, from Bani 'Ajlan, called Thabit bin Al-Arqam رواهه took the banner and called upon the

[1] *Sahih Al-Bukhari* 2/611.

Muslims to choose a leader. The honor was unanimously granted to Khalid bin Al-Walid ﷺ, a skilled brave fighter and an outstanding strategist. It was reported by Al-Bukhari that he used nine swords that broke while he was relentlessly and courageously fighting the enemies of Islam. He, however, realizing the grave situation the Muslims were in, began to follow a different course of encounter, revealing the super strategy-maker, that Khalid ﷺ was rightly called.

He reshuffled the right and left flanks of the Muslim army and introduced forward a division from the rear in order to cast fear into the hearts of the Byzantine by misleading them that fresh forces had arrived. The Muslims engaged with the enemies in random clashes but gradually and judiciously retreating in a fully organized and well-planned withdrawal.

The Byzantines, seeing this new strategy, believed that they were being entrapped and drawn in the heart of the desert. They stopped the pursuit, and consequently the Muslims managed to retreat back to Madinah with the slightest losses.^[1]

The Muslims sustained twelve martyrs, whereas the number of casualties among the Byzantines was unknown although the details of the battle point clearly to a large number. Even though the battle did not satisfy the Muslims' objective, namely avenging Al-Harith's murder, it resulted in a far-ranging impact and attached to the Muslims a great reputation in the battlefields. The Byzantine Empire, at that time, was a power to be reckoned with, and merely thinking of going against it used to mean self-destruction, let alone a three-thousand-soldier army going into battle against 200,000 soldiers far better equipped and lavishly furnished with all the luxurious conveniences.

The battle was a real miracle proving that the Muslims were something exceptional not then known. Moreover, it gave evidence that Allāh backed them and their Prophet, Muhammad ﷺ, was really Allāh's Messenger. In the light of

[1] *Fathul-Bari* 7/513, 514; *Zadul-Ma'ad* 2/156.

these new strategic changes, the archenemies among the desert bedouins began to reconcile themselves with the new uprising faith and several disobedient tribes like Banu Sulaim, Ashja', Ghatafan, Dhubyani, Fazarah and others came to profess Islam out of their own free will.

The Mu'tah Battle, after all, constituted the forerunner of the blood encounter to subsequently take place with the Byzantines. It pointed markedly to a new era of the Islamic conquest of the Byzantine empire and other remote countries, to follow at a later stage.

Dhatus-Salasil Mission

Dhatus-Salasil is a spot situated ten days' walk north of Madinah. The Muslims are said to have encamped in a place with a well of water called Salsal, hence the terminology *Dhatus-Salasil*. In view of the alliance between the Arabian tribes on the borders of Syria and the Byzantines, the Prophet ﷺ deemed it of top urgency to carry out a wisely-planned scheme that might bring about a state of relationship with those bedouins, and would at the same time separate them from the Byzantines. For the implementation of this plan, he chose 'Amr bin Al-'As ﷺ, whose paternal grandmother came from Bali, a tribe dwelling in that area. This motive in mind, combined with provocative military movements by Bani Quda'ah, brought about this preventive strike which started in Jumada Ath-Thaniyah, 8 A.H.

'Amr bin Al-'As ﷺ was awarded a white flag with a black banner to go with it. He set out at the head of 300 Emigrants and Helpers assisted by a cavalry of 30 men, and was recommended to seek help from the tribes of Bali, 'Udhrah and Balqain. He marched at night and camped in a concealed location during the day.

On approaching the enemy lines and realizing the large build up of men, he sent for more forces from Madinah, and these arrived on the spot headed by Abu 'Ubaidah bin Al-Jarrah ﷺ leading further 200 men as well as other platoons including Abu Bakr and 'Umar bin Al-Khattab ﷺ.

All of them were given strict orders to cooperate, work in harmony and never leave any area for disagreement.

At noon, Abu 'Ubaidah ﷺ wanted to lead the Muslims in prayer, but 'Amr ؓ objected on grounds that the former came only to assist, and leadership in prayer was given to him.

The Muslim army reached the location of Quda'ah and penetrated deep in their land, destroyed the enemies and obliged the others to flee for their lives in different directions.

At the conclusion of the military operations, a courier was dispatched to Allâh's Messenger ﷺ to brief him on the developments of events and the ultimate victory achieved.

The Khadrah Mission

In the month of Sha'ban 8 A.H., news reached the Prophet ﷺ of the gathering of troops of Bani Ghatafan, still outside the domain of Islam. He urgently summoned Abu Qatadah ؓ and sent him at the head of fifteen men to discipline those outlaws.

It took fifteen days to teach them an unforgettable lesson. Some were killed, others captured and all their property seized.^[1]

[1] *Talqîh Fuhûm Ahlîl-Âthâr* p. 33.

The Conquest of Makkah

Ibn Al-Qaiyim described the conquest of Makkah as the greatest one by which Allâh honored His religion, Messenger, soldiers and believing party. He thereby released from the disbelievers and polytheists, the Sacred House, whose guidance all people seek. It was the greatest auspicious event in heaven and on earth. It was the most significant sign of the start of a new era that was to witness the great march of Islamization and the entry of people into the fold of Islam in huge numbers. It provided an ever shining face and a most glowing source of inspiration to the whole earth.^[1]

Pre-Conquest Events

According to the terms of the treaty of Hudaibiyah, the Arab tribes were given the option to join either of the parties, the Muslims or Quraish, with which they desired to enter into treaty alliance. Should any of these tribes suffer aggression, then the party to which it was allied would have the right to retaliate. As a consequence, Banu Bakr joined Quraish, and Khuza'ah joined the Prophet ﷺ. They thus lived in peace for sometime but hidden motives stretching back to pre-Islamic period ignited by never ending fire of revenge triggered fresh hostilities. Banu Bakr, without caring a bit for the provisions of the treaty, attacked Banu Khuza'ah in a place called Al-Wateer in Sha'ban, 8 A.H. The Quraish helped Banu Bakr with men and arms taking advantage of the dark night. Pressed by their enemies, the tribesmen of Khuza'ah sought the Holy Sanctuary, but here too, their lives were not spared, and, contrary to all accepted traditions, Nawfal, the chief of Banu Bakr, chasing them in the sanctified area – where no blood should be shed – killed his enemies.

When the aggrieved party sought justice from their Muslim allies, the Prophet ﷺ, as their leader, demanded an immediate remedy

[1] *Zadul-Ma'ad* 2/160.

for not only violating the treaty but also slaying men allied to him in the sanctified area. Three demands were made, the acceptance of any one of them was essential:

1. To pay blood money for the victims of Khuza'ah,
2. To terminate their alliance with Banu Bakr, or
3. To consider the truce to have been nullified.

This behavior on the part of the Quraish was clearly a breach of the treaty of Al-Hudaibiyyah and was obviously an act of hostility against the allies of the Muslims, i.e., Banu Khuza'ah. The Quraish immediately realized the grave situation and feared the horrible consequences appearing on the horizon. They immediately called for an emergency meeting and decided to delegate their chief Abu Sufyan to Madinah for a renewal of the truce. He directly headed for the house of his daughter Umm Habibah ﷺ (the Prophet's wife). But as he went to sit on the Messenger's bed, she folded it up. "My daughter," said he, "I hardly knew if you think the bed is too good for me or that I am too good for the bed." She replied, "It is the bed of Allâh's Messenger, and you are an unclean polytheist."

Being disgusted at the rude reply of his daughter, Abu Sufyan stepped out of her room and went to see the Prophet ﷺ, but the latter was well aware of his tricks and did not hold him any assurance. He then approached Abu Bakr ؓ, but the latter too declined to interfere. He contacted 'Umar ؓ to intercede but this great Companion made a point-blank refusal. At last he saw 'Ali bin Abi Talib ؓ and began begging him in the most humble words, cunningly pointing to the prospects of mastery over all the Arabs if he were to intercede for the renewal of the treaty. 'Ali ؓ also refused.

Abu Sufyan turned his steps back to Makkah in a state of bitter disappointment and utter horror. There he submitted a report of his meeting with his daughter, Abu Bakr, 'Umar and 'Ali's reaction and the meaningful silence of the Prophet ﷺ. The Makkans were disappointed, but did not expect the forthcoming danger.

Preparations for the Attack, and the Imposition of News Blackout

On the authority of At-Tabari, Allâh's Messenger ﷺ asked his spouse 'Aishah ؓ, three days prior to receiving news relating to breaching of covenant, to make preparations peculiar to marching out for war. Abu Bakr ؓ, meanwhile, came in and asked 'Aishah ؓ what the matter was, showing surprise at the preparations being made as it was not, as he said, the usual time for war. She replied that she had no idea. On the morning of the third day, 'Amr bin Salim Al-Khuza'i arrived in the company of forty horsemen to brief the Prophet ﷺ on the affliction of his people and seeking the Muslims' help for retaliation. The people of Madinah then learned that the Quraish had breached the covenant. Budail followed 'Amr, and then Abu Sufyan, and the news was unequivocally confirmed.

With the view of securing a complete news blackout concerning his military intentions, the Prophet ﷺ dispatched an eight-man mission under the leadership of Abu Qatadah bin Rab'i ؓ in the direction of Edam, a short distance from Madinah, in Ramadan 8 A.H., in order to divert the attention of people and screen off the main target with which he was preoccupied.

There was so much fear and terror everywhere that Hatib ؓ, one of the most trusted followers of the Prophet ﷺ secretly dispatched a female messenger with a letter to Makkah containing intimation of the intended attack. The Prophet ﷺ received revelation informing him of Hatib's action and sent 'Ali, Al-Miqdad, Az-Zubair and Abu Marthad ؓ with instructions to go after her. They overtook the messenger, and after a long search discovered the letter carefully hidden in her locks. The Prophet ﷺ summoned Hatib and asked him what had induced him to this act.

He replied, "O Messenger of Allâh! I have no affinity of blood with Quraish; there is only a kind of friendly relationship between them and myself. My family is at Makkah and there is no one to look after it or to offer protection to it. My position stands in

striking contrast to that of the refugees whose families are secure due to their blood ties with Quraish. I felt that since I am not related to them, I should, for the safety of my children, earn their gratitude by doing some good to them. I swear by Allâh that I have not done this act as an apostate, forsaking Islam. I was prompted only by the considerations I have just explained."

'Umar ﷺ wanted to cut his head off as a hypocrite, but the Prophet ﷺ accepted his excuse and granted him pardon, then addressed 'Umar ﷺ saying:

"He is one of those who fought in the battle of Badr. What do you know 'Umar? Perhaps Allâh has looked at the people of Badr and said: 'Do as you please, for I have forgiven you'."

'Umar ﷺ released him and said, "Allâh and His Messenger know better."^[1]

The Muslim Army proceeds to Makkah

After making full preparation, the Prophet ﷺ proceeded to Makkah at the head of ten thousand soldiers on the 10th of Ramadan, 8 A.H. He appointed Abu Ruhm Al-Ghfari ﷺ to dispose the affairs of Madinah during his absence. When they reached Al-Juhfah, Al-'Abbas bin 'Abdul-Muttalib ﷺ and his family came to join the Prophet ﷺ. At Al-Abwa', the Muslims came across Abu Sufyan bin Al-Harith and 'Abdullah bin Umaiyyah, the Prophet's cousins², but, on account of the harm they had inflicted, and their satiric language against the believers, they were not welcomed. 'Ali ﷺ addressed Abu Sufyan to go and request the Prophet ﷺ for pardon and confess his ill-behavior in a manner similar to that of the brothers of Yusuf (the Prophet Joseph) ﷺ:

﴿قَالُوا تَالَّهِ لَقَدْ مَأْرُوكَ اللَّهُ عَيَّنَ كُلَّا لَخَطِيئَةٍ﴾

"They said: 'By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners.'" [12:91]

[1] Sahih Al-Bukhari 1/422, 2/612.

Abu Sufyan followed 'Ali's advice, to which the Prophet ﷺ quoted Allâh's Words:

﴿قَالَ لَا تَرْيِبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَنْحَمُ الرَّحْمَةِ﴾

"He said: 'No reproach on you this day, may Allâh forgive you, and He is the Most Merciful of those who show mercy!'" [12:92]

Abu Sufyan recited some verses paying a generous tribute to the Prophet ﷺ and professing Islam as his only religion.^[1]

Allâh's Messenger ﷺ was fasting when he began the journey, and the people were also fasting. When they reached Al-Kadeed a location with water between 'Usfan and Qudaid, he broke his fast and the people did so too.^[2] They began moving again until they reached the valley of Fatimah in Marr Az-Zahran where they camped for the night. The Prophet ﷺ ordered the people to light their camp fires which amounted to ten thousand fires. 'Umar ﷺ was put in charge of the watch.

Abu Sufyan before the Prophet ﷺ

In the meantime, Abu Sufyan along with Hakim bin Hizam and Budail bin Warqa', two terrible polytheists, went out to survey. Before they got near the camp, they met 'Abbas ﷺ, the Prophet's uncle. He informed Abu Sufyan of the situation and advised him to accept Islam and persuade his people to surrender before Muhammad ﷺ; otherwise, his head would be struck off.

Under the prevailing compelling circumstances, Abu Sufyan went in the company of 'Abbas ﷺ seeking the chance of meeting the Prophet ﷺ. The Muslims were furious to see Abu Sufyan and wanted to kill him on the spot. But the two men managed, not without difficulties, to see Allâh's Messenger ﷺ who advised that

[1] Abu Sufyan accepted Islam at this point and thereafter became a good Muslim. The Prophet ﷺ loved him and even testified that he would be in Paradise. See *Zadul-Ma'ad* 2/162, 163.

[2] *Sahih Al-Bukhari* 2/613.

they see him the following day. The Prophet ﷺ addressed Abu Sufyan saying: "Woe to you! Isn't it time for you to bear witness to the Oneness of Allâh and Prophethood of Muhammad?" Here, he began to request the Prophet ﷺ in the most sincere words that testify to the Prophet's generosity and mild temper begging for pardon and forgiveness, and professing wholeheartedly the new Faith.

On request by 'Abbas ؓ, the Prophet ﷺ, in the context of the general amnesty he proclaimed, gave Abu Sufyan, who had a liking for boasting, a special privilege, saying:

"He who takes refuge in Abu Sufyan's house is safe; whosoever confines himself to his house, the inmates thereof shall be in safety, and he who enters the Sacred Mosque is safe."

The Muslim Army heads for Makkah

On the morning of Tuesday, 17th. Ramadan, 8 A.H., the Prophet ﷺ left Marr Az-Zahran. He ordered Al-'Abbas ؓ to detain Abu Sufyan at a commanding place that could afford a full view of the Muslim army parading on its way towards Makkah, and hence give him the chance to see the great and powerful soldiers of Allâh. The different tribes successively passed with their banners flown up, until at last the battalion of the Emigrants and Helpers with the Prophet ﷺ at their head heavily armed marched by. Abu Sufyan began to wonder who those people were, to which Al-'Abbas ؓ told him that they were Muhammad ﷺ and his Companions. Abu Sufyan said that no army however powerful could resist those people and addressing Al-'Abbas ؓ, he said: "I swear by Allâh that the sovereignty of your brother's son has become too powerful to withstand." Al-'Abbas ؓ answered, "It is rather the power of Prophethood," to which the former agreed.

Sa'd bin 'Ubâdah ؓ carried the flag of the Helpers. When he passed by Abu Sufyan, he said "Today will witness the great fight, you cannot seek sanctuary at Al-Kâ'bah. Today will witness the

humiliation of Quraish." Abu Sufyan complained about this to the Prophet ﷺ who got angry and said "Nay, today Al-Ka'bah will be sanctified, and Quraish honored," and quickly ordered that Sa'd ﷺ should be stripped off the flag, and that it should be entrusted to his son Qais ﷺ, in another version, to Az-Zubair ﷺ.

The Quraish prepare for the Advancing Muslim Army

Al-'Abbas ﷺ urged Abu Sufyan to hasten into Makkah and warn the Quraish against any aggressive behavior towards the Muslims. There in Makkah, he shouted at the top of his voice and warned against any hostilities advising them to seek safety in his house. His wife got angry and pulled hard his moustache cursing him and abusing his cowardly attitude.

The people within Makkah mocked Abu Sufyan and dispersed in different directions, some into their houses, others into the Holy Sanctuary, while some undisciplined and uncontrolled wicked persons led by 'Ikrimah bin Abu Jahl, Safwan bin Umayyah and Suhail bin 'Amr encamped themselves in a place called Khandamah, with a murderous intent in their minds.

The Prophet ﷺ, on his part, was quite modestly and calmly drawing the final touches for the military breakthrough awaiting the Muslims, by Allâh's Will. He appointed Khalid bin Al-Walid ﷺ as a leader of the right flank of the army with Aslam, Sulaim, Ghifar, Muzaïnah and Juhaïnah tribes under his command to enter Makkah through its lower side. He told them that if they met any resistance from the Quraish, they were to be detained until he reached As-Safa. Az-Zubair bin 'Awwam ﷺ was to lead the left flank and would storm Makkah from the upper side holding up the Messenger's banner.

Abu 'Ubaïdah ﷺ took command of the infantry and was to penetrate into the city via a side valley. They were given full and decisive orders not to kill unless in self defense and in that case they would exterminate any aggressive elements and crush any opposition.

The Muslim Army enters Makkah

The Muslim battalions marched along their strategic routes to fulfill the missions they were supposed to carry out. Khalid bin Al-Walid ﷺ worked his way into the heart of the town quite successively killing twelve of the wicked persons and sustaining two martyrs. Az-Zubair ؓ set out and reached the fixed destination where he planted the banner at Al-Fath (conquest) Mosque and waited there for the arrival of the Prophet ﷺ. A tent was pitched for the Prophet ﷺ, and when he arrived, he offered prayers of thanks to the All-Mighty Allâh, Who, out of His immense grace, had granted him a splendid victory.

The Messenger ﷺ enters the Sacred Mosque and purifies it from the Idols

But he did not relax for a long period, and in the company of the Helpers and Emigrants, proceeded towards Al-Ka'bah, the Sacred House, which is a symbol of the Oneness and Supremacy of Allâh. It was unfortunately full of idols that numbered 360. He knocked them down with his bow while reciting the Verse of the Noble Qur'ân:

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَطِلُ إِنَّ الْبَطِلَ كَانَ زَهُوقًا﴾

"And say: 'Truth (i.e., Islamic Monotheism or this Qur'ân or *Jihad* against polytheists) has come and *Batil* (falsehood, i.e., Satan or polytheism, etc.) has vanished. Surely! *Batil* is ever bound to vanish.'" [17:81]

And Allâh further said:

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّيُ الْبَطِلُ وَمَا يُعِيدُ﴾

"Say (O Muhammad ﷺ): 'The Truth (the Qur'ân and Allâh's Revelation) has come, and *Al-Batil* (falsehood – *Iblis*) can neither create anything nor resurrect (anything)'." [34:49]

He then started the usual circumambulation on his ride. He was not in a state of Ihram (sacred state of pilgrimage) then. On completion, he called for 'Uthman bin Talhah, the key holder of

Al-Ka'bah, from whom he took the key. He went in and saw images of Prophets Abraham ﷺ and Ishmael ﷺ, throwing divination arrows. He denounced these acts of Quraish and ordered that all idols be broken into pieces, while images and effigies to be deleted.

The Messenger ﷺ prays in the Ka'bah and delivers an Address to the Quraish

Then, accompanied by Usamah and Bilal ﷺ, he entered the sacred hall to face the wall opposite the door where he performed sincere prostrations, and went around acclaiming Allâh's Greatness and Oneness.

Shortly afterwards, he returned to the doorway and standing upon its elevated step, gazed in thankfulness on the huge number of people below and delivered the following celebrated address:

"There is no God but Allâh Alone. He has no associates. He made good His Promise that He held to His servant and helped him and defeated all the Confederates alone. Bear in mind that every claim of privilege, whether that of blood or property, is under my heel; except that of the custody of Al-Ka'bah and supplying of water to the pilgrims. Bear in mind that for anyone who is slain, even though semi-deliberately, with club or whip, for him the blood money is very severe: a hundred camels, forty of them to be pregnant.

﴿يَا مَعْشَرَ قُرَيْشٍ، إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ نَخْوَةَ الْجَاهِلِيَّةِ وَتَعَظِّمُهَا بِالآبَاءِ، النَّاسُ مِنْ آدَمَ، وَآدَمُ مِنْ تُرَابٍ﴾

"O people of Quraish! Surely, Allâh has abolished from you all pride of the pre-Islamic era and all pride in your ancestry, (because) all men are descended from Adam, and Adam was made out of dust."

He then recited to them the Verse:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُورًا وَبَلَّا يَلَمُونَ إِنَّمَا كُرْمَكُمْ عِنْدَ اللَّهِ الْعَلِيمِ خَيْرٌ﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you near Allâh is that (believer) who has *At-Taqwâ* [i.e., one of the *Muttaqun*, i.e., pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)]. Verily, Allâh is All-Knowing, All-Aware." [49:13]

He further added:

«يَا مَعْشَرَ قُرَيْشٍ، مَا تَرَوْنَ أَنِّي فَاعِلٌ بِكُمْ؟»

"O you people of Quraish! What do you think of the treatment that I am about to accord to you?"

They replied: "O noble brother and son of noble brother! We expect nothing but goodness from you."

Upon this he said:

«فَإِنِّي أَقُولُ لَكُمْ كَمَا قَالَ يُوسُفُ لِإِخْرَوْتِهِ: ﴿لَا تَنْتَرِبْ عَلَيْكُمْ الْيَوْمَ﴾
اذْهُبُوا فَأَنْتُمُ الظَّلَقَاءُ»

"I speak to you in the same words as Yusuf (the Prophet Joseph) spoke unto his brothers. He said: 'No reproach on you this day,' [12:92] go your way, for you are freed ones."

As for the door-keeping of Al-Ka'bah, it remained with 'Uthman bin Talhah; and the responsibility of supplying water to the pilgrims remained with Al-'Abbas ﷺ.

Bilal ﷺ calls the *Adhan* at the Ka'bah

When time for prayer approached, Bilal ﷺ ascended Al-Ka'bah and called for prayer. Abu Sufyan bin Harb, 'Attâb bin Asid and Al-Harith bin Hisham were meanwhile sitting in the yard. 'Attâb bin Asid commented on the new situation (Bilal ascending Al-Ka'bah and calling for prayer) saying that Allâh honored Asid (his father) having not heard such words. The Prophet ﷺ approached and

assisted by Divine Revelation told them that he had learnt about what they had spoken of. Al-Harith and 'Attab, taken by incredible surprise, immediately professed Islam and bore witness to the Messengership of Muhammad ﷺ adding that "We swear by Allâh that none had been with us to inform you."

The Prophet ﷺ prays a Victory Prayer, or a Prayer of Gratitude

On that very day, the Prophet ﷺ entered Umm Hani's house where he washed and offered prayers of victory. Umm Hani ﷺ had sheltered two Makkhan relatives of hers in her house for which she was granted support by the Prophet ﷺ.

Shedding the Blood of the Worst Criminals

Shedding blood of nine of the worst criminals was declared lawful even under the curtains of Al-Kâ'bah. Some of them were later pardoned. 'Abdul-'Uzza bin Khatal was found holding on to the curtain of the Ka'bah and was killed. 'Abdullah bin Abu Sarah had become a Muslim and emigrated, but later left Islam and killed some of the Companions.

The other man who was put to death was Miqyas bin Sababah. He was a Muslim. A Helper accidentally killed his brother Hisham. The Prophet ﷺ had arranged the payment of blood money to him, which he had accepted. His revengeful nature, however, was never satisfied, so he killed the Helper and went to Makkah as an apostate.

Similarly, Huwairith and one woman singer went to death.

On the other hand, every attempt was made to grant pardon to the people. 'Ikrimah bin Abu Jahl, who had attacked Khalid's detachment at the time of the entry into Makkah, was forgiven. To Wahshi, the murderer of Hamzah, the Prophet's uncle, and to Hind, who had chewed his liver, was also extended his generous mercy.

The same generous treatment was accorded to Habbar who had attacked the Prophet's daughter with a spear so grievously that she ultimately died of the fatal injuries while on her way from

Makkah to Madinah.

Safwan bin Umayyah accepts Islam

In the same context of nobility peculiar to Muhammad ﷺ, two chiefs of Quraish were pardoned once they had embraced Islam. They were Safwan bin Umayyah and Fudalah bin 'Umair. The latter had attempted to assassinate the Prophet ﷺ while circumambulating in the Holy Sanctuary.

The Prophet's matchless tolerance and broad-mindedness instigated by his mission as 'a mercy to all people', converted a terrible hypocrite into a faithful devoted believer.

The Prophet ﷺ addresses the People on the Second Day

On the second day of the great Conquest, the Prophet ﷺ stood up and addressed the people in matters relating to the sacred status of Makkah.

After entertaining Allâh's praise, he proclaimed that Makkah was a holy land and would remain so till the Day of Judgment. No bloodshed was allowed therein. Should anyone take the liberty of fighting within Makkah on grounds derived from the events that characterized the Conquest, he should remember that it had been a license granted temporarily to the Prophet ﷺ, and virtually does not go for others.

In one narration he ﷺ said, "It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its fallen things except by a person who would announce that (what has found) publicly."

Al-'Abbas ﷺ said: "O Allâh's Messenger! Except the lemon grass (for it is used) by our goldsmiths and for our homes." The Prophet ﷺ then said: "Except the lemon grass."

In this context, out of the spirit of revenge, the tribesmen of Khuza'ah killed a man from the Laith tribe. Here the Prophet ﷺ was annoyed and ordered Khuza'ah to stop those pre-Islamic practices.

He, moreover, gave the family of anyone killed, the right to consider either of two options, blood money or just retribution (the killer is killed).

In one narration, a man from Yemen named Abu Shah stood and said, "Have it written down for me O Messenger of Allâh!" So the Prophet ﷺ said, "Write it for Abu Shah."^[1]

The Helpers fear the Prophet ﷺ might stay in Makkah

After having delivered his address, the Prophet ﷺ rode to a small hill, Safa, not far from Al-Ka'bah. Turning his face towards the Sacred House, amidst a vast admiring and devotional multitude, he raised his hand in passionate prayer to Allâh.

The citizens of Madinah who had gathered round him were having fear, as Allâh had given him victory over his native city, he might choose to stay here. He insisted on an explanation of their fear and so they spoke openly. He immediately dismissed their fears and assured them that he had lived with them and would die with them.

Taking the Pledge

Immediately after the great Conquest, the Makkans came to realize that the only way to success lay in the avenue of Islam. They complied with the new realities and gathered to pledge loyalty to the Prophet ﷺ. The men came first pledging full obedience in all areas they can afford. Then came the women to follow the men's example. The Prophet ﷺ with 'Umar bin Al-Khattab رضي الله عنه receiving the pledge of loyalty and communicating to them for him. Hind bint 'Utbah, Abu Sufyan's wife, came in the group of women disguised lest the Prophet ﷺ should recognize and account for her, having chewed the liver of Hamzah رضي الله عنه, his uncle.

The Prophet ﷺ accepted their allegiance on condition that they associate none with Allâh, to which they immediately agreed. He added that they should not practice theft. Here Hind complained

[1] For details see *Sahih Al-Bukhari* 1/22, 216, 247, 328, 239, 2/615, 617; *Sahih Muslim* 1/437, 438, 439; *Ibn Hisham* 2/415, 416; and *Abu Dawud* 1/276.

that her husband, Abu Sufyan, was tight-fisted. Her husband interrupted granting all his worldly possessions to her. The Prophet ﷺ laughed and recognized the woman. She requested him to extend his pardon to her and to forgive all her previous sins. Some other conditions were imposed including the prohibition of adultery, killing of infants or fabricating falsehood. To all these orders, Hind replied positively swearing that she would not have come to take an oath of allegiance if she had had the least seed of disobedience to him. On returning home, she broke her idol admitting her delusion over stone-gods.

Allâh's Messenger ﷺ stayed in Makkah for 19 days. During that period he taught about Islam and guided people to piety. He ordered Abu Usaid Al-Khuza'i to fix up the pillars of the Sacred Area, sent missions to all quarters inviting them to adopt Islam and break down the idols still lying in the surrounding area of Makkah, and he had all of them broken, he told them:

«مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْعُ فِي بَيْتِهِ صَنَمًا إِلَّا كَسَرَهُ»

"Whoever believes in Allâh and the Hereafter, should not leave any idol in his house without breaking it."

Dispatching Platoons

Shortly after the great Conquest, the Prophet ﷺ began to dispatch platoons and missions aiming at eliminating the last symbols of pre-Islamic practices.

1. He sent Khalid bin Al-Walid ﷺ in Ramadan 8 A.H., to a spot called Nakhlah where there was a goddess called Al-Uzza respected by the Quraish and Kinanah tribes. It had custodians from Bani Shaiban. Khalid, at the head of thirty horsemen arrived at the spot and exterminated it. On his return, the Prophet ﷺ asked him if he had seen anything there, to which Khalid ﷺ gave a negative answer. Here, he was told that it had not been destroyed and he had to go there again and fulfill the task. He went back again and there he saw a black woman, naked with wild hair. Khalid ﷺ struck her with his sword into two parts. He

returned and narrated the story to the Prophet ﷺ, who then confirmed the fulfillment of the task.

2. Later, in the same month, 'Amr bin Al-'As ﷺ was sent on a mission to destroy another idol called Suwa', respected by Hudhail. It used to stand at a distance of three kilometers from Makkah. On a question posed by the doorkeeper, 'Amr ﷺ said that he had been ordered by the Prophet ﷺ to knock down the idol. The man warned 'Amr that he would not be able to do it. 'Amr ﷺ was surprised to see someone still in the wrong, approached the idol and destroyed it, then he broke the casket beside it but found nothing. The man immediately embraced Islam.

3. Sa'd bin Zaid Al-Ashhali ﷺ was also sent in the same month and on the same mission to Al-Mushallal to destroy an idol, Manat, respected by both Al-Aws and Al-Khzraj tribes. Here also a black woman, naked with messy hair appeared wailing and beating on her chest. Sa'd ﷺ immediately killed her, destroyed the idol and broke the casket and returned at the conclusion of his mission.

4. Khalid bin Al-Walid ﷺ at the head of 350 horsemen of Helpers, Emigrants and Bani Sulaim was dispatched once again in the same year 8 A.H., to the locality of Bani Jadhimah bedouins to invite them to the fold of Islam.

He was instructed to carry out his mission with peace and goodwill. There, the people were not articulate enough to communicate their intentions, so Khalid ﷺ ordered his men to kill them and take the others as captives. He even had in mind to kill the captives but some of the Companions were opposed to his plan. News of bloodshed reached the Prophet ﷺ. He was deeply grieved and raised his hands towards the heaven, uttering these words: "O Allâh! I am innocent of what Khalid has done,"^[1] twice.

He immediately sent 'Ali ﷺ to make every possible reparation to the tribes who had been wronged. After a careful inquiry, 'Ali ﷺ paid the blood money to all those who suffered loss. The

[1] Sahih Al-Bukhari 1/450, 2/622.

remaining portion was also distributed amongst the members of the tribe in order to alleviate their suffering. Khalid ﷺ, due to his unreasonable behavior, had a dispute with 'Abdur-Rahman bin 'Awf ﷺ. Hearing this, the Prophet ﷺ got angry, and ordered Khalid ﷺ to stop that dispute adding that his Companions (meaning 'Abdur-Rahman bin 'Awf ﷺ) were too high in rank to be involved in such arguments.

That is the story of the conquest of Makkah and the decisive battle that exterminated paganism once and for all.

The other tribes in the Arabian Peninsula were waiting and closely watching the final outcome of the bitter struggle between the Muslims and idolaters, already convinced that the Holy Sanctuary would not fall but in the hands of the righteous party.

It had been a conviction deeply established in their minds ever since the elephant army of Abraha Al-Ashram advanced from Yemen intending to destroy the Sacred House 50 years before.

The Treaty of Al-Hudaibiyyah was the natural prelude to this great victory in which people believed deeply and over which people talked a lot. The Muslims in Makkah, who feared to declare their Faith in public, began to appear and work enthusiastically for this new approach of life.

People began to convert into Islam in very large numbers, and the Muslim army that numbered only 3000 in the previous battles, now came to reach 10,000 in number.

In fact, this decisive change provided people with the keen insight to perceive things and the world around them as a whole in a different perspective. The Muslims were then to control all of the political and religious affairs in Arabia. They had monopolized both the religious supremacy and worldly power.

The whole post-Hudaibiyyah phase had been well-furnished in favor of the new Islamic movement. Streams of desert bedouins began to pour in paying full homage to Allâh's Messenger ﷺ, embracing the new faith and then carrying it to different quarters for propagation.

The Third Stage

The third and last stage of the life of the Messenger ﷺ embodies the fruitful results of his call to Islam, which were the result of a long period of struggles in the way of Allâh (*Jihad*), troubles, struggles, disturbances, trials and many bloody conflicts and battles, which lasted for over twenty years.

The conquest of Makkah was considered the most serious advantage achieved by Muslims during those years. For it affected the course of events and consequently altered the Arabs' whole life. It was a decisive distinction between preconquest and postconquest periods.

For the tribe of the Quraish, at that time, were in the eyes of Arabs the defenders and helpers of Arabs. Other Arabs are only their subordinates.

The submission of the Quraish is, therefore, estimated to be a final elimination of paganism in the Arabian Peninsula.

This stage can be divided into two main phases:

The phases of:

- (1) Struggles and fighting.
- (2) The tribes and people's race to embrace Islam.

Being so close and rather inseparable, the two phases of this stage intervene in such a way that an event of one phase occurs during the progress of the other.

However, we have preferred – for literary purposes – to deal with these two phases distinctively. The fighting phase was given priority in order, due to the fact that most of the events were earlier than those in the other category.

The Battle of Hunain

The conquest of Makkah which came forth as a consequence of a swift blow astonished both the Arabs and other tribes who realized that they were destined to submit to the new situation as an unalterable fact. Some of the fierce, powerful proud tribes did not submit and favored resistance. Ahead of these were the branches of the Hawazin and Thaqif. Nasr, Jusham and Sa'd bin Bakr and people of Bani Hilal – all of whom were from Qais 'Ailan – thought that they were too mighty to admit or surrender to such a victory. So they met Malik bin 'Awf An-Nasri and made up their mind to proceed fighting against the Muslims.

The Enemy's March and their Encampment at Awtas

When Malik bin 'Awf – the general leader – decided to march and fight the Muslims, he made his countrymen take their wealth, women and children with them to Awtas – which is a valley in the lands of Hawazin near Hunain. It is adjacent to Dhul-Majaz which is around ten miles from Makkah in 'Arafat's direction.^[1]

The War-experienced Man wrongs the Leader's Judgment

As soon as they camped in Awtas, the people crowded around Malik. The old sane Duraid bin As-Simmah, who was well-known as a war-experienced man, and who was among those who gathered around Malik, asked: "What valley are we in?" "In Awtas," they said. "What a good course it is for horses! It is neither a sharp pointed height nor a plain of loose soil. What? Why do I hear camels' growling, the donkeys' braying, the children's cries and the sheep bleating?" asked Duraid. They said: "Malik bin 'Awf made people bring their women, properties and children with them."

So he called Malik and asked him what made him do such a thing. Malik said that his aim was to have everybody's family and

[1] *Fathul-Bari* 8/27,42.

property around them so that they fight fiercely to protect them. "I swear by Allâh that you are nothing but a shepherd," answered Duraid, "do you believe that there is anything whatsoever, that can stand in the way of a defeated one or stop him from fleeing? If you win the battle you avail nothing but a man with a sword and a spear; but if you lose you will bring disgrace on your people and property," then he resumed his talk and went on wondering about some families and their leaders. "O Malik, thrusting the distinguished people of Hawazin into the battlefield will avail you nothing. Raise them up to where they can be safe. Then make the young people mount their horses and fight. If you win, those whom you put behind, will follow you; but if you lose, it would be a loss of a battle, and your kinsmen, people and properties would not be lost."

But Malik, the general leader, refused this suggestion. "By Allâh," he said, "I will not do such a thing. You must have grown senile. Hawazin have to obey me, or else I will lean my body against this sword so that it penetrates through my back."

He rejected any sort of contribution of Duraid's in that concern. "We obey you," said his people. Duraid consequently said: "Today is a day that I have not missed but surely I will not be tempted to witness."

Spies of the Enemy

The spies that Malik had already dispatched to spy on the Muslim forces, returned with their limbs cut off. "Woe unto you! What happened to you?" said Malik. They said: "We have seen distinguished people on spotted horsebacks. We could not do anything before what you see happened to us."

Spies of Allâh's Messenger ﷺ

News about the enemy's march was conveyed to Allâh's Messenger ﷺ, so he sent out Abu Hadrâd Al-Aslami with orders to mix with people, and stay with them so that he would be able to know their news and to convey it to Allâh's Messenger ﷺ.

when he returned. That was exactly what he managed to do.

Allâh's Messenger ﷺ leaves for Hunain

On Saturday, the 19th of Shawwal, nineteen days after Allâh's Messenger ﷺ entered Makkah, he left accompanied by twelve thousand Muslims. Ten thousand of those who had previously shared in the Makkan conquest. A great number of the other two thousand, who were Makkans, had recently embraced Islam. He borrowed a hundred suits of armor with their equipment from Safwan bin Umayyah. He appointed 'Attâb bin Asid ؓ as a governor over Makkah. When it was evening, a horseman came to Allâh's Messenger ﷺ and said: "I have climbed up so-and-so mountains and came across Hawazin with their riding camels, livestock and sheep. All of the people of Hawazin were gathered together there." Allâh's Messenger ﷺ smiled and said: "They will all be Muslims' spoils tomorrow, if Allâh wills." That night Anas bin Abi Marthad Al-Ghanawi ؓ volunteered to guard.^[1]

On their way to Hunain, they saw a great green *Nabk* plant, that was called *Dhat-Anwat*. That was because the Arabs used to visit it, hang their weapons on it and slay beasts under it. So some of army members asked Allâh's Messenger ﷺ to make them a *Nabk* as the one they had. He said:

"Allâh is the Greatest of all! I swear by the One in Whose Hand is Muhammad's soul, that you have just said what the people of Moses said to him. They said: 'Make us a god as the one they have.' Surely, you are ignorant people. These are their traditions, and you will follow traditions of those who preceded you."^[2]

Seeing how great in number the army was, some of them said: "We shall not be defeated." Their statement sounded hard upon Allâh's Messenger ﷺ.

[1] Abu Dawud 2/10.

[2] At-Tirmidhi 4/412, Musnad Ahmad 5/218.

The Archers and the Attackers stunned the Muslims

On Wednesday night the tenth of Shawwal, the Muslim army arrived at Hunain. Malik bin 'Awf, who had previously entered the valley by night, gave orders to his army to hide inside the valley and lie in wait on roads, entrances and narrow hiding places for the Muslims. His orders to his men were to hurl stones at Muslims whenever they caught sight of them and then to make a one-man attack against them.

At early dawn, Allâh's Messenger ﷺ started mobilizing his army and distributing posts and flags to people. In the dark and just before dawn the Muslims moved towards Hunain Valley. They started descending into it unaware of the presence of an enemy waiting for them inside the valley. So at the moment they were camping, arrows began showering upon them, and the enemy battalions started a fierce attack against the Muslims, who had to retreat in disorder and utter confusion. It was such a shattering defeat that Abu Sufyan bin Harb, who had recently embraced Islam, said that their retreat would not stop till they got to the Red Sea. Jabalah or Kaladah bin Al-Junaid commented on that by saying: "Surely the magic has grown inactive today."

Allâh's Messenger ﷺ turned to the right and said: "Come on, people! I am the Messenger of Allâh. I am Muhammad, the son of Abdullah." Those who stood fast by him were only a few Emigrants and some of his kinsmen. The matchless bravery of the Prophet ﷺ was then brought to light. He went on and on in his attempts to make his mule steadfast in the face of the disbelievers while saying loudly:

أَنَا أَبْنَى عَبْدٌ لِّلْمُطَّلِبِ

"Truly saying, I am the Prophet; I am the (grand) son of Abdul-Muttalib."

However, Abu Sufyan ﷺ, who was then holding the rein of the Prophet's mule, and Al-'Abbas ﷺ, who was holding its stirrup; were trying hard to make it halt. Allâh's Messenger ﷺ dismounted and asked his Lord to render him help.

«اللَّهُمَّ أَنْزِلْ نَصْرَكَ»

"O Allâh, send down Your Help!"

The Muslims return to the Battlefield, and Fighting intensifies

Allâh's Messenger ﷺ ordered his uncle Al-'Abbas – who was a loud-voiced man – to call out to the followers. As loudly as he could, Al-'Abbas ﷺ shouted: "Where are the lancers?" "By Allâh," Al-'Abbas ﷺ said, "Upon hearing my voice calling them back, they turned round to the battlefield as if they had been wild cows tending towards their calves."

"Here we are, at your service. Here we are,"^[1] they said. They were trying to stop their camels and turn them around towards the battle. He who was unable to force his camel to turn back, would take his armor, fling it round his neck, and hastily dismount his camel with his weapon in hand letting his camel move freely and run. Voices would grow louder and louder till a hundred of them gathered round the Prophet ﷺ and resumed the fight.

Those who were called next were *Al-Ansar*, the Helpers, "O folks of *Al-Ansar!* O folks of *Al-Ansar!*"

The last group to be called were Bani Al-Harith bin Al-Khzraj. Muslim battalions poured successively into the battlefield in the same manner that they had left it. The stamina of both parties was superb. Both of them stood fast and fought fiercely. Allâh's Messenger ﷺ was eagerly watching the battle, he said:

«الآن حَبِيَ الْوَطِيسُ»

"Now the fight has grown fierce."

Picking up a handful of earth, he hurled it at their faces while saying:

«شَاهَتِ الْوُجُوهُ»

[1] *Sahih Muslim* 2/100.

"May your faces be shameful."

Their eyes were thick with dust and the enemy began to retreat in utter confusion.

Reverse of Fortunes and the Enemy's utter Defeat

Only a few hours elapsed since the handful of dust was thrown at the enemy's faces, and they were utterly defeated. About seventy men of Thaqif alone were killed, and the Muslims took all of their riding camels, weapons and cattle.

Allâh, Glorious is He, referred to this even when He said:

﴿وَيَوْمَ حُنَيْنٍ إِذَا أَعْجَبَتُكُمْ كُثُرَتُكُمْ فَلَمْ تُفْنِنْ عَنْكُمْ شَيْئًا وَصَاقَتْ عَنْكُمُ الْأَرْضُ بِمَا رَحِبَتْ شَمَاءُ وَلَمْ يَرْسُمْ مُدَبِّرِينَ ○ شَمَاءً أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّهُ تَرَوُهَا كَوْدَبَ الظَّالِمِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكُفَّارِ﴾

"... 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 Allâh did send down His *Sakinah* (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." [9:25, 26]

Hot Pursuit of the Enemy

After their defeat, some enemy troops headed for Ta'if, others to Nakhlah and Awtas. A group of Muslims headed by Abu 'Amir Al-Ash'ari ؓ, were dispatched to Awtas to chase the enemy, some clashes took place during which Abu 'Amir ؓ was killed.

A similar battalion of horsemen pursued the idolaters who run towards Nakhlah and caught up with Duraid bin As-Simmah, who was killed by Rabi'ah bin Rafi' ؓ.

After collecting the booty, Allâh's Messenger ﷺ left for Ta'if to

face the greatest number of the defeated idolaters. The booty was six thousand captives, twenty four thousand camels; over forty thousand sheep and four thousand ounces of silver. Allâh's Messenger ﷺ gave orders that the booty should be confined at Al-Jîranah and ordained Mas'ud bin 'Amr Al-Ghfari رضي الله عنه to be in charge of it. It was only when he was entirely free from the Ta'if Campaign, that one of the captives Ash-Shaima' bint Al-Harith As-Sâdiyah, the Messenger's foster sister was brought to Allâh's Messenger ﷺ, she introduced herself to him. Upon recognizing her by a certain mark, he honored her, spread his garment for her and seated her on it. He was graceful and released her and made her return back to her people.

The Invasion of Ta'if

The Ta'if Campaign is in fact an extension of the Hunain Battle; that is because the majority of the defeated troops of Hawazin and Thaqif went to Ta'if with the general commander – Malik bin 'Awf An-Nasri – and fortified themselves within it. So upon finishing with Hunain Invasion, he gathered the booty at Al-Jîranah in the same month (i.e., Shawwal) in the eighth year A.H.

An advance battalion of a thousand men led by Khalid bin Al-Walid رضي الله عنه marched towards At-Ta'if. Whereas Allâh's Messenger ﷺ proceeded passing through the Nakhlah of Al-Yamaniyah, Qarn Al-Manazil and through Laiyah.

At Laiyah there was a castle that belonged to Malik bin 'Awf, so Allâh's Messenger ﷺ gave orders to have it destroyed. He resumed his march until he got to Ta'if. There he dismounted, camped near its castle and laid siege to the castle inhabitants; but not for long.

How long the siege continued, is still a matter of disagreement. It however stands between 10-20 days.^[1]

A lot of arrow-shooting and rock-hurling occurred during the siege.

[1] *Fathul-Bari* 8/45.

For as soon as the Muslims laid siege round the castle, its people started shooting arrows at them. The arrows were so intense and fierce that they looked like a swarm of locusts. A number of Muslims were wounded and twelve were killed.

To be far from the arrow-range, the Muslims had to ascend to a higher location and camp there – i.e., to what is now called At-Ta'if Mosque.

The Prophet ﷺ set up a catapult above them and shelled the castle. Eventually a gap was made in the castle wall, through which a number of Muslims managed to pass into the castle, sheltered by a wooden tank, with the purpose of setting fire to it. The enemy poured down molten hot iron on them. Affected by this the Muslims stepped out of the tank and were again exposed to a storm of arrows and consequently some of them were killed.

To force the enemy to surrender, the Prophet ﷺ tended to a war policy of burning and cutting the enemy's crops. His order was to cut their vineyards and burn them. Seeing that the Muslims started rapidly cutting and burning their vines, they implored the Prophet ﷺ to stop and have mercy on them for the sake of Allâh and out of the ties of kinship. So the Prophet ﷺ agreed.

When the caller of Allâh's Messenger ﷺ called out to people saying: "Whosoever descends and steps out of the castle is free." Twenty-three men came out.^[1] One of them was Abu Bakrah ؓ who tied himself and let himself down by means of a small wheel, that would normally be used for drawing up water from a well. The way he let himself down made the Prophet nickname him "Abu Bakrah", i.e., the man with the wheel.

Allâh's Messenger ﷺ set them all free and entrusted each one of them to a Muslim to care about their living affairs, this event was too hard for the castle people to bear.

Seeing that the siege lasted too long and that the castle was immune and could stand any siege (for they had already stored a

[1] *Sahih Al-Bukhari* 2/620.

supply sufficient for over a year) and that the Muslims were suffering – day by day – from being shot by arrows and struck by heated iron hooks, Allâh's Messenger ﷺ consulted Nawfal bin Mu'awiyah Ad-Daili about that.

He said: "They are like a fox hiding inside its den. If you wait you will catch it, but if you leave, no harm would afflict you." Allâh's Messenger ﷺ decided to lift the siege and depart. 'Umar bin Al-Khattab رضي الله عنه, who was ordered by the Prophet ﷺ to notify people, said to them: "If Allâh wills, we are leaving the castle and going back tomorrow." As it was too hard for the Muslims to go back and leave the castle unconquered, they complained saying, "Should we go away while the castle is still unopened?" His reply was: "Then, start fighting in the morning." In the morning they fought and were wounded. So when he repeated this statement: "If Allâh wills, we are leaving the castle and going back tomorrow," they were pleased and carried out the order submissively and started moving, which made Allâh's Messenger ﷺ laugh.

As soon as they mounted and started moving, the Messenger ﷺ said:

«قُولُوا : آئِيونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ»

"Say! Here we are returning, repenting, worshipping (Allâh) and to our Lord we offer praise."

When Allâh's Messenger ﷺ was asked to invoke Allâh against Thaqif, he said:

«اللَّهُمَّ اهْدِ ثَقِيفًا وَأَتِ بِهِمْ»

"O Allâh, guide Thaqif and bring them to us as Muslims."

The Distribution of the Booty at Al-Ji'ranah

Upon returning and lifting the siege in Ta'if, Allâh's Messenger ﷺ had stayed over ten nights at Al-Ji'ranah before starting to distribute the booty. Distribution delay was due to the Prophet's hope that Hawazin's delegation might arrive and announce their

repentance and consequently reclaim their loss.

Seeing that none of them arrived, he started dividing the booty so as to calm down the tribes' chiefs and the nobles of Makkah. The first to receive booty and the ones who obtained the greatest number of shares were the people who had recently embraced Islam.

Abu Sufyan bin Harb was given a hundred camels and forty (gold) ounces and yet he said, "What about my son, Yazeed's share?" So he was given the same quantity for his son as well. But yet he exclaimed: "And what about the share of Mu'awiyah, my second son?" So the Prophet ﷺ gave Mu'awiyah as much as he gave his father and brother. Hakim bin Hizam was given a hundred camels, but he was given a hundred more when he demanded. Safwan bin Umayyah was given three hundred camels – a hundred camels at each time. It is thus mentioned in *Ash-Shifa'*^[1] by Qadi 'Iyad. The Prophet ﷺ gave Al-Harith bin Kildah a hundred camels. He also gave some chiefs of Quraish and other clans a hundred camels; he gave others fifty and some others had forty.

Eventually it was spread among people that "Muhammad grants generously and fears not to grow poor." This made bedouins gather around him expecting to be given some wealth. They were so many that they forced the Prophet ﷺ to seek refuge against a tree and they even took away his garment. "O people!" He said, "Give me back my garment! For I swear by the One in Whose Hand is Muhammad's soul, that if I had as many numerous camels as the number of Tihamah trees, I would have distribute them among you. You know quite well that I am neither mean nor a coward or a liar."

Standing by his camel he plucked out a hair of his camel's hump and held it between his two fingers, lifted it up and said: "O people, I swear by Allâh that I get nothing but one-fifth of your booty, and this very fifth also goes back to you."

As soon as he had given the new converts, Allâh's Messenger ﷺ ordered Zaid bin Thabit رضي الله عنه to fetch the booty and summon

[1] *Ash-Shifa'* 1/86.

people. Then he ordained shares to people. A footman's share was four camels and forty sheep, and a horseman would take twelve camels and a hundred and twenty sheep.

The Disturbed and Uneasy State of Helpers (Al-Ansar)

At first the Prophet's policy of distribution was not understood by many persons. Therefore sharp-tongued people started expressing their objections. The Helpers were among those who were afflicted by this policy. They were deprived of Hunain gifts though they had been the ones who were summoned for it. Hunain represented hard times and they were the first to rush to fight and be firm with Allâh's Messenger ﷺ till the defeat turned into victory. Now here they were watching those who escaped, fill their hands with booty while they were given nothing.

Ibn Ishaq narrated that Abu Sa'id Al-Khudri رضي الله عنه said: "When Allâh's Messenger ﷺ had given Quraish and Arab tribes those gifts and allotted nothing to the Helpers, a group of the Helpers felt so uneasy about it that a lot of ill-statements against the Prophet ﷺ were spread among them to an extent that one of them said: "By Allâh, Allâh's Messenger is ill-spoken of by his folksmen!"

And those ill-statements went on spreading till Sa'd bin 'Ubadah رضي الله عنه met Allâh's Messenger ﷺ and said: "O Messenger of Allâh, the group of the Helpers is furious at you about the distribution of the booty that you had won. You have allotted shares to your own kinsmen and forwarded lots of gifts to the Arab tribes. But this group has obtained nothing." The Prophet ﷺ asked Sa'd exclaiming: "Sa'd, what do you think of all that?" Sa'd رضي الله عنه replied: "O Messenger of Allâh. You know that I am nothing but a member of this group." "Call your people and bring them forth to me into this shed." said the Prophet ﷺ.

So Sa'd رضي الله عنه went out and summoned them. When some Emigrants came, he let them in but forbade others. When they were all gathered together, he informed the Prophet ﷺ saying: "This group of the Helpers has just arrived to meet you in compliance with your orders." As soon as the Messenger ﷺ faced them, he

thanked Allâh and praised Him, then said to them inquiring, "I have been told that you are angry with me. Didn't I come to you when you were astray and Allâh guided you? You were poor and Allâh gave you wealth. Weren't you foes and Allâh made you love one another." "Yes," they said, "Allâh and His Messenger are better and more gracious." Then he said: "What prevents you from replying to the Messenger of Allâh. O tribe of Helpers?" They said, "What should be the reply, O Messenger of Allâh, while to the Lord and to his Messenger belong all benevolence and grace."

The Prophet ﷺ again said: "But by Allâh, you might have answered and answered truly, for I would have testified to its truth myself: 'You came to us belied and rejected, and we accepted you; you came to us as helpless, and we helped you; you were a fugitive, and we took you in; you were poor and we comforted you.' You Helpers, do you feel anxious for the things of this world, wherewith I have sought to incline these people unto the Faith in which you are already established? Are you not satisfied, O group of Helpers that the people go with ewes and camels while you go along with the Messenger of Allâh to your dwellings. By Him in Whose Hand is my life, had there been no migration, I would have been one of the Helpers. If the people would go through a valley and passage, and the Helpers go through another valley and passage, I would go through the valley and passage of the Helpers. Allâh! Have mercy on the Helpers, their children and their children's children."

The audience wept until tears rolled down their beards as they said: "Yes, we are satisfied, O Prophet of Allâh! with our lot and share."

Then the Prophet ﷺ left the gathering and the people also dispersed.^[1]

The Arrival of the Hawazin Delegation

The delegation of Hawazin arrived as Muslims just after the

[1] *Ibn Hisham* 2/499, 500, and like this quoted by Bukhari 2/620, 621.

distribution of spoils. They were fourteen men headed by Zuhair bin Surad. The Messenger's foster uncle was one of them. They asked him to return them the wealth and the captives. They uttered so touching words that Allâh's Messenger ﷺ said to them: "You surely see who are with me. The most desirable speech to me is the most truthful. Which is dearer to you, your wealth or your women and children?" They replied: "Nothing whatsoever compares with kinship." "Then when I perform the Noon prayer, stand up and say: 'We intercede with Allâh's Messenger to exhort the believers, and we intercede with the believers to exhort Allâh's Messenger to forego the captives of our people fallen to their lot'."

So, when Allâh's Messenger ﷺ performed the Noon prayer, they stood up and said what they had been told to say. The Messenger ﷺ then said: "As for what belongs to me and to the children of Abdul-Muttalib, from now on you may consider them yours. And I will ask my folksmen to give back theirs."

Upon hearing that the Emigrants and the Helpers said: "What belongs to us is, from now on, offered to Allâh's Messenger." But Al-Aqra' bin Habis said, "I will grant none of what belongs to me and to Bani Tamim," so did 'Uyainah bin Hisn, who said: "As for me and Bani Fazarah, I say 'No'." Al-'Abbas bin Mirdas also refused and said: "No," for Bani Sulaim and himself. His people, however, said otherwise: "Whatever spoils belong to us, we offer to the Messenger of Allâh." "You have undermined my position," said Al-'Abbas bin Mirdas instantly.

Then Allâh's Messenger ﷺ said: "These people have come to you as Muslims. For the same reason, I have already delayed the distribution of the booty. Besides, I have granted them a fair option but they refused to have anything other than their women and children. Therefore, he who has some of theirs and will prefer willingly to give them back, let him do so. But he who favors to keep what he owns to himself, let him grant them back too, and he will be given as a recompense, six times as much from the first booty that Allâh may provide us."

People then said, "We will willingly offer them all for the sake of the Messenger of Allâh." Allâh's Messenger ﷺ said: "But in this way we are not able to find out who is content and who is not. So, go back and we will be waiting for your chiefs to convey to us your decisions."

All of them gave back the women and children. The only one who refused to comply with the Messenger's desire was 'Uyainah bin Hisn. He refused to let an old woman of theirs go back at first. Later on he let her go back. Allâh's Messenger ﷺ gave every captive a garment as a gift.

'Umrah and leaving for Madinah

Having accomplished the distribution of the spoils at Al-Jî'ranah, he left it while wearing clothing for 'Umrah and proceeded to Makkah to perform 'Umrah.

Allâh's Messenger ﷺ turned back from there to Madinah after appointing 'Attâb bin Asid ؓ on Makkah as governor. His arrival to Madinah was by the last six nights of Dhul-Qa'dah, in the year 8 A.H.^[1]

[1] *Tarikh* by Ibn Khaldun, 1/48; *Zadul-Ma'ad* 2/160-201; *Ibn Hisham* 2/389-501, *Sahih Al-Bukhari* 2/612, 622, and *Fathul-Bari* 8/3-58.

Missions and Platoons

After the Conquest

Upon returning from this long successful travel, Allâh's Messenger ﷺ stayed in Madinah where he received delegates and dispatched agents and appointed preachers and callers to Islam everywhere.

Those whose hearts were still full of prejudice against Islam and therefore were too proud to embrace Allâh's religion, were decisively put down by their lack of status then in Arabia.

We have already stated that the Messenger's arrival in Madinah was by the last days of the eighth year of Al-Hijra.

No sooner than the crescent moon of Muharram in the ninth year had turned up, Allâh's Messenger ﷺ had dispatched the trustees, to the tribes as shown in the list:

1. 'Uyainah bin Hisn to Bani Tamim.
2. Yazeed bin Husain to Aslam and Ghifar.
3. 'Abbad bin Bishr to Sulaim and Muzainah.
4. Rafi' bin Makith to Juhainah.
5. 'Amr bin Al-'As to Bani Fazarah.
6. Ad-Dahhak bin Sufyan to Bani Kilab.
7. Bashir bin Sufyan to Bani Ka'b.
8. Ibn Al-Lutbiyah Al-Azdi to Bani Dhubyani.
9. Al-Muhajir bin Abi Umaiyyah to San'a' (Al-Aswad Al-'Ansi called at him when he was there).
10. Ziyad bin Labid to Hadramout.
11. 'Adi bin Hatim to Tai' and Bani Asad.
12. Malik bin Nuwairah to Bani Hanzalah.
13. Az-Zibriqan bin Badr to Bani Sa'd (a branch).
14. Qais bin 'Asim to Bani Sa'd (a branch).
15. Al-'Ala' bin Al-Hadrami to Al-Bahrain.
16. 'Ali bin Abi Talib to Najran (to collect *Sadaqah* and *Jizyah*).

Some of these agents were dispatched in Muharram, 9 A.H.,

others were sent later until the tribes they were heading for had completely converted into Islam. Such was the great success that the Islamic *Da'wah* (Call) enjoyed after Treaty of Al-Hudaibiyah. However, shortly after the conquest of Makkah, people began to embrace Islam in large hosts.

The Missions

In the same way that the trustees were dispatched to the tribes, we understand that dispatching some more platoons to all regions of Arabia was a necessity for the prevalence and domination of security on all lands of Arabia.

Here is a list of those missions:

1. 'Uyainah bin Hisn Al-Fazari's platoon was sent to Bani Tamim in Al-Muharram, the ninth year of Al-Hijra. It consisted of fifty horsemen, none of them was an Emigrant or a Helper.

This mission was dispatched due to the fact that Bani Tamim had already urged other tribes not to pay tribute (*Al-Jizyah*) and eventually stopped them from paying it. Therefore, 'Uyainah bin Hisn ﷺ set out to fight them.

All the way he marched by night and camped in a concealed location by day. He went on that way until he overtook them and attacked them in the desert. They fled back for their lives. Eleven men, twenty-one women and thirty boys were captured. He drove them back to Madinah and they were housed in Ramlah bint Al-Harith's residence.

Ten of their leaders, who came to the Prophet's door, called him saying: "O Muhammad, come out and face us." When he went out they held him and started talking.

He exchanged talk with them for a while then left them and went to perform the Noon prayer. After prayer he sat in the courtyard of the mosque. They proclaimed a desire to boast and praise themselves. For this purpose they introduced their orator 'Utairid bin Hajib who delivered his speech.

Allâh's Messenger ﷺ asked Thabit bin Qais bin Shammas ﷺ – the

Muslim orator – to respond. He did that. In return, they brought forth their poet Az-Zibriqan bin Badr who recited some boastful poetry.

Hassan bin Thabit ﷺ, the poet of Islam, promptly replied back. When talks and poetry came to an end, Al-Aqra' bin Habis said: "Their orator is more eloquent than ours, and their poet is more poetically learned than ours. Their voices and sayings excel ours, as well."

Eventually they announced their embracing Islam. Allâh's Messenger ﷺ acknowledged their entrance into Islam, awarded them well, and returned their women and children.

2. A platoon headed by Qutbah bin 'Amir ﷺ marched to a spot of Khath'am tribe in Tabalah, a plot of land not far from Turbah. That was in Safar, 9 A.H. Accompanied by twenty men and only ten camels to mount alternatively on, Qutbah raided them and fought so fiercely that a great number of both parties were wounded and some others were killed, Qutbah ﷺ was also among them. The Muslims returned with camels, women and sheep.

3. The mission of Dâhhak bin Sufyan Al-Kilabi ﷺ to Bani Kilab in Rabi'ul-Awwal in the year 9 A.H. This mission was sent to Bani Kilab to call them to embrace Islam. Refusing to embrace Islam, they started to fight against the Muslims, but were defeated and one man was killed.

4. The three hundred men mission of 'Alqamah bin Mujazziz Al-Mudlîjî ﷺ was dispatched in Rabi'ul-Akhir to the shores of Jeddah where some Abyssinians had gathered together and exercised acts of robbery against the Makkans. Therefore, he crossed the sea to an island. But as soon as the pirates had learned of Muslims' arrival, they fled.^[1]

5. The task of the mission of 'Ali bin Abi Talib ﷺ was to demolish Al-Qullus, which was an idol that belonged to the Tai' tribe. That was in Rabi'ul-Awwal in the year 9 A.H. 'Ali ﷺ was dispatched by

[1] *Fathul-Bari* 8/59.

Allâh's Messenger ﷺ with one hundred and fifty men. A hundred of them were on camels. The other fifty were on horseback. He held a black flag and a white banner.

At dawn they raided the colony of Hatim, demolished the idol and filled their hands with spoils, camels and sheep. The sister of 'Adi bin Hatim was one of the captives, 'Adi being fled away. Inside a safe at Al-Qullus, the Muslims found three swords and three armors. On the way, they distributed the spoils and put aside the best things for Allâh's Messenger ﷺ. They did not share the captives.

Upon arrival in Madinah, the sister of 'Adi bin Hatim begged Allâh's Messenger ﷺ to have mercy on her and said: "O Messenger of Allâh, my brother is absent and father is dead, and I am too old to provide any service. Be beneficent to me so that Allâh may be bountiful to you." He said: "Who is your brother?" She said: "It is 'Adi bin Hatim." "Is he not the one who fled from Allâh and His Messenger?" said the Prophet ﷺ, then he went away from her. The next day she repeated the same thing as the day before and received the same answer. A day later she uttered similar words, this time he agreed. The man who was beside the Prophet ﷺ, and whom she thought to be 'Ali, said to her: "Ask for an animal from him to ride on." And she was granted her request.

She returned to Ash-Sham where she met her brother and said to him: "Allâh's Messenger ﷺ has done me such noble deed that your father would never have done it. Therefore, frightened or secure, you should go and see him." Insecure, neither protected by someone nor even recommended by a letter as a means of protection, 'Adi came and met the Prophet ﷺ.

Allâh's Messenger ﷺ took him home with him. As soon as he sat before him, Allâh's Messenger ﷺ thanked Allâh and praised him, then said: "What makes you flee? Do you flee lest you should say there is no God but Allâh? Do you know any other God but Allâh?" "No," he said, and then talked for a while. Allâh's Messenger ﷺ went on saying: "Certainly you flee so that you may not hear the

statement saying 'Allâh is the Greatest.' Do you know anyone who is greater than Allâh?" "No," he said. "The Jews are those whose portion is wrath, and the Christians are those who have gone astray," the Prophet ﷺ said. "I am a Muslim and I believe in one God (Allâh)." 'Adi finally proclaimed with a joyous face.

The Prophet ﷺ ordered him a residence with one of the Helpers. From that time he started visiting the Prophet ﷺ in the mornings and in the evenings.^[1]

On the authority of Ibn Ishaq, when the Prophet ﷺ made him sit down in front of him in his house, he said, "O 'Adi, were you not a *Rakusi* (of a religion having some different beliefs from Christians)?" "Yes." 'Adi said. "Did you not share one quarter of your people's gains?" "Yes," said 'Adi. Allâh's Messenger ﷺ said: "It is sinful in your religion to do such a thing, and you should not allow yourself to do it." "Yes, by Allâh, that is true," said 'Adi. "Thus I worked out that he was a Prophet inspired by Allâh, and sent message to people that he knows what is unknown."^[2]

In another version, the Prophet ﷺ said, "Adi, accept Islam and you shall be secure." "But I am a man of religion," said 'Adi. "I know your religion better than you," said the Prophet ﷺ. "Do you know my religion better than me?" 'Adi asked. The Prophet ﷺ replied, "Yes." He said: "Are you not a *Rakusi* and still you appropriate to yourself the fourth of your people's gains?" "Yes," said 'Adi. "It is unlawful in your religion to do such a thing." The Prophet ﷺ said, and 'Adi added: "He did not need to say it again, for I immediately accepted it."^[3]

Al-Bukhari narrates that 'Adi ﷺ said: "While we were with the Prophet ﷺ, a man came in and complained to him about poverty. Then another man came in and complained about highway robbery. Allâh's Messenger ﷺ then said: 'O 'Adi, have you ever been to Al-Hirah? If you live a long life, you would be able to see a

[1] *Zadul-Ma'ad* 2/205.

[2] *Ibn Hisham* 2/581.

[3] *Musnad Imam Ahmad* 4/257, 278.

woman riding a camel travel from Hirah until it circumambulates Al-Ka'bah fearing none but Allâh; and if you were to live long enough, you would open the treasures of Kisra. And if you were to live long, you would be able to see a man offering a handful of gold or silver to others but none accepts it." At the end of this *Hadith*, 'Adi later on says: "I have seen a woman riding a camel travel from Al-Hirah until it circumambulates the Ka'bah fearing none but Allâh, I have also been one of those who opened the treasures of Kisra bin Hurmuz. If you were to live long life, you would witness what the Prophet Abul-Qasim ﷺ had already said about offering a handful of..." (i.e., the Prophet's prophecies did really come true).^[1]

[1] *Sahih Al-Bukhari* no. 1413, 1417 and others.

The Invasion of Tabuk

(In Rajab, in the Year 9 A.H.)

The invasion and conquest of Makkah was considered a decisive one between truth and falsehood. As a result of which, the Arabs had no more doubt in Muhammad's mission. Thus we see that things went contrary to the pagans' expectations. People started to embrace Islam, the religion of Allâh, in great numbers. This is manifest clearly in the chapter – The Delegations, in the next pages of this book. It can also be deduced from the enormous number of people who shared in the Farewell Pilgrimage. All domestic troubles came to an end. The Muslims eventually felt at ease and started setting up the teachings of Allâh's Laws and intensifying the Call to Islam.

The underlying Reasons

The Byzantine power, which was considered the greatest military force on earth at that time, showed an unjustifiable opposition towards the Muslims. As we have already mentioned, their opposition started with the killing of the ambassador of Allâh's Messenger ﷺ, Al-Harith bin 'Umair Al-Azdi, by Shurahbil bin 'Amr Al-Ghassani. The ambassador was then carrying a message from the Prophet ﷺ to the ruler of Busra. We have also stated that the Prophet ﷺ consequently dispatched a brigade under the command of Zaid bin Harithah ؓ, who had a fierce fight against the Byzantines at Mu'tah. Although Muslim forces could not have revenge on those arrogant and proud tyrants, the confrontation itself had a great impression on the Arabs, all over Arabia.

Caesar could neither ignore the great benefit that Mu'tah Battle had brought to Muslims nor disregard the Arab tribes' expectations of independence and their hopes of getting free from his influence and reign nor their alliance to the Muslims. Realizing all that, Caesar was aware of the progressive danger threatening his borders, especially the fronts in Greater Syria that were

neighboring the Arab lands. So, he concluded that demolition of the Muslims' power had grown an urgent necessity. This decision of his should, in his opinion, be achieved before the Muslims become too powerful to conquer, and raise troubles and unrest in the adjacent Arab territories.

To meet these urgent requirements, Caesar gathered a huge army of the Byzantines and pro-Roman Ghassanide tribes to launch a decisive bloody battle against the Muslims.

General News about the Byzantines and Ghassanide Preparations for War

No sooner than the news about the Byzantine's preparations for a decisive invasion against Muslims had reached Madinah, fear spread among them. They started to think about the Byzantine invasion in the least event they heard of. This is clear from what had happened to 'Umar bin Al-Khattab ﷺ one day.

The Prophet ﷺ had taken an oath to stay away from his wives for a month in the ninth year of Al-Hijra. Therefore, he deserted them and kept away in a private place. At the beginning, the Companions were puzzled and could not work out the reason for such behavior. They thought the Prophet ﷺ had divorced them and that was why he was grieved, disturbed and upset. In 'Umar's version of the very story he says: "I used to have a Helper friend who often informed me about what happened if I weren't present, and in return I always informed him of what had taken place during his absence. (They both lived in the outskirts of Madinah and both of them used to visit the Prophet ﷺ alternatively during that time of suspense.) Then one day I heard my friend, knock at the door saying: "Open up! Open up!" I asked wondering, "What's the matter? Have the Ghassanides come?" "No, it is more serious than that. Allâh's Messenger ﷺ has deserted his wives."^[1]

In another version, 'Umar ﷺ said, "We talked about the

[1] *Sahih Al-Bukhari* 2/730.

Ghassanide preparations to invade us. When it was his turn to convey the news to me, he went down and returned in the evening. He knocked at the door violently and said, 'Is he sleeping?' I was terrified but I went out to meet him. 'Something serious had taken place.' He said. 'Have the Ghassanides arrived?' said I. 'No,' he said, 'it is greater and more serious. Allâh's Messenger ﷺ has divorced his wives.'^[1]

This state of too much paranoia clearly shows the seriousness of the situation that Muslims began to experience. The seriousness of the situation was confirmed to a large degree by the hypocrites' behavior, when news about the Byzantines' preparations reached Madinah. The fact that Allâh's Messenger ﷺ won all the battles he fought, and that no power on earth could make him terrified, and that he had always proved to be able to overcome all the obstacles that stood in his way – did not prevent the hypocrites, who concealed evil in their hearts, from expecting an affliction to fall upon the Muslims and Islam.

They used to hide evil and ill-intentions against the whole process of Islam and the Muslims. On grounds of false hopes of destroying this great religious structure, they erected a source of conspiracy and intrigue in the form of a mosque – *Masjid Dirar* (the mosque of harm). They approached the Prophet ﷺ with the request that he should come and bless the place by praying in it himself. As he was at the moment about to start for Tabuk, he delayed the fulfillment of their request till his return. Meanwhile he came to know through Divine Revelation that it was not a Mosque for devotion and prayer, but a meeting place for anti-Islamic elements. On his return, therefore, the Prophet ﷺ sent a party to demolish the new structure.

Particular News about the Byzantine and Ghassanide Preparations for War

A magnified image of the prominent danger threatening the

[1] *Sahih Al-Bukhari* 1/334.

Muslims' life was carried to them by the Nabateans who brought cooking oil from Ash-Sham to Madinah. They carried news about Heraclius' preparations and equipment of an enormous army numbering over forty thousand fighters besides Lakhm, Judham and other tribes allied to the Byzantines. They said that its advance force had already reached Al-Balqa'. Thus was the grave situation standing in ambush for the Muslims. The general situation was aggravated seriously by other adverse factors of too much hot weather, drought and the rough and rugged distance they had to cover in case they decided to encounter the imminent danger.

The Messenger of Allâh's concept and estimation of the situation and its development was more precise and accurate than all others. He thought that if he delayed or dealt passively with the situation in such a way that might enable the Byzantines to pass through the Islamic controlled provinces or to go as far as Madinah, this would – in these circumstances – leave the most awful impression on Islam as well as on the Muslims' military credibility.

The pre-Islamic beliefs and traditions (*Al-Jahiliyah*) which were at that time dying because of the strong decisive blow that they had already had at Hunain, could have had a way to come back to life once again in such an environment. The hypocrites were conspiring against the Muslims so that they might stab them in the back whereas Byzantines would attack them from the front. If such a thing came to light and they succeeded in their evil attempts, the Prophet ﷺ and his Companions' efforts to spread Islam would collapse and their profits which were the consequences of successive and constant fights and invasions would be invalidated. Allâh's Messenger ﷺ realized all that very well. So – in spite of the hardships and drought that Muslims were suffering from – the Prophet ﷺ was determined that the Muslims should invade the Byzantines and fight a decisive battle at their own borders. He was determined not to delay at all in order to spoil any Roman attempt to approach the land of Islam.

When Allâh's Messenger ﷺ had made up his mind and took his

final decision, he ordered his Companions to get ready for war and sent for the Makkans and the other Arab tribes asking for their assistance.

Contrary to his habit of concealing his real intention of the invasion by means of declaring a false one, he announced openly his intention of meeting the Byzantines and fighting them. He cleared the situation to his people so that they would get ready, and urged them to fight in the way of Allâh. On this occasion a part of *Surat Barâ'ah* (Chapter 9 – The Repentance) was sent down by Allâh, urging them to steadfastness and stamina.

On the other hand, Allâh's Messenger ﷺ cherished them to pay charities and to spend the best of their fortunes in the way of Allâh.

No sooner than the Muslims had heard the voice of Allâh's Messenger ﷺ calling them to fight the Byzantines, they rushed to comply with his orders. With great speed they started getting ready for war. Tribes and groups from here and there began pouring in Madinah. Almost all the Muslims responded positively. Only those desired to stay behind who had weakness at their hearts, except three people who had true Faith but did not participate in the invasion. Even the needy and the poor who could not afford a ride came to Allâh's Messenger ﷺ asking for one so that they would be able to share in the fight against the Byzantines. But when he said:

﴿لَا أَجِدُ مَا أَخْلَكُمْ عَلَيْهِ تَوَلُّا وَأَعْنَثُهُمْ فَقِيسُ مِنَ الدَّنَعِ حَزَنًا أَلَا
يَحْدُوا مَا يُنْفِقُونَ﴾

"...'I can find no mounts for you,' they turned back with their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihad*)."
[9:92]

The Muslims raced to give from their wealth and property to support this invasion. 'Uthman ؓ, for instance, who had prepared two hundred saddled camels to travel to Ash-Sham, presented them all with two hundred ounces (of gold) as charity. Then he brought one hundred saddled camels. He also brought a

thousand dinars and cast them all into the lap of Allâh's Messenger ﷺ, who turned them over and said: "From this day on nothing will harm 'Uthman regardless of what he does."^[1] Again and again 'Uthman ﷺ gave till his charity reached nine hundred camels and a hundred horses, besides the money he paid.

'Abdur-Rahman bin 'Awf ﷺ, for his part, paid two hundred ounces of silver, whereas Abu Bakr ﷺ paid all of the wealth he had leaving himself with nothing but Allâh and His Messenger as a fortune for his family. 'Umar ﷺ paid half his wealth. Al-'Abbas ﷺ gifted a lot of money. Talhah, Sa'd bin 'Ubâdah and Muhammad bin Maslamah ﷺ also gave money for the welfare of the invasion. 'Asim bin 'Adi ﷺ, on his turn, offered ninety camel-burdens of dates. People raced to pay as little or as much as they could. One of them gave the only half kilo of dates (or the only kilo) he owned. Women shared in this competition by giving the things they owned; such as musk, armlets, anklets, earrings and rings. No one abstained from spending except the hypocrites:

﴿الَّذِينَ يُلْهُونَ الْمُطَوَّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَحْدُثُونَ إِلَّا جُهْدَهُ فَيَسْخُرُونَ مِنْهُمْ﴾

"Those who defame such of the believers who give charity (in Allâh's cause) voluntarily, and those who could not find to give charity (in Allâh's cause) except what is available to them, so they mock at them (believers)." [9:79]

The Muslim Army is leaving for Tabuk

Upon accomplishing the equipment of the army, Allâh's Messenger ﷺ ordained that Muhammad bin Maslamah Al-Ansari ﷺ should be appointed over Madinah – in another version Siba' bin 'Urfutah ﷺ. To 'Ali bin Abu Talib ﷺ he entrusted his family's safety and affairs and ordered him to stay with them. This move made the hypocrites undervalue 'Ali ﷺ, so

[1] *Jami' At-Tirmidhi* 2/211 (The virtues of 'Uthman.)

he followed Allâh's Messenger ﷺ and caught up with him. But the Prophet ﷺ made 'Ali turn back to Madinah after saying: "Would it not suffice you to be my successor in the way that Aaron (Harun) was to Moses?" Then he moved saying: "But no Prophet succeeds me."

On Thursday, Allâh's Messenger ﷺ marched northwards to Tabuk. The army that numbered thirty thousand fighters, was a great one, when compared with the previous armies of Islam. Muslims had never marched with such a great number before.

Despite all the gifts of wealth and mounts, the army was not perfectly equipped. The shortage of provisions and mounts was so serious that eighteen men mounted one camel alternatively.

As for provisions, members of the army at times had to eat the leaves of trees till their lips got swollen. Some others had to slaughter camels – though they were so dear – so that they could have some liquids; that is why that army was called 'The army of distress'.

On their way to Tabuk, the army of Islam passed by Al-Hijr – which was the native land of Thamud who cut out (huge) rocks in the valley; that is Al-Qura Valley of today.

They watered from its well but later Allâh's Messenger ﷺ told them not to drink of that water, nor perform the ablution with it. The dough they made, he asked them to feed their camels with. He forbade them to eat anything whatsoever of it. As an alternative, he told them to water from that well which Prophet Salih's she-camel used to water from.

On the authority of Ibn 'Umar ؓ: Upon passing by Al-Hijr the Prophet ﷺ said:

«لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ، أَنْ يُصِيبُكُمْ مَا أَصَابُهُمْ، إِلَّا أَنْ تَكُونُوا بَاكِينَ»

"Do not enter the houses of those who erred themselves lest what had happened to them would afflict you, but if you had to do such a thing, let it be associated with

weeping."

Then he raised his head up and accelerated his strides till he passed the valley out."^[1]

Shortage of water and the army's need to it made them complain to Allâh's Messenger ﷺ about that. So he supplicated Allâh, Who sent a cloud. It rained and so all people drank and supplied themselves with their need of water.

When they drew near Tabuk, the Prophet ﷺ said: "If Allâh wills, tomorrow you will arrive at the spring of Tabuk. You will not get there before daytime. So whoever reaches it, should not touch its water; but wait till I come." Mu'adh رضي الله عنه said: "When we reached the spring, it gushed forth some water. We found that two men had already preceded us to it. Allâh's Messenger ﷺ asked them: 'Have you touched its water?' They replied: 'Yes'. He said what Allâh inspired him to say, then he scooped up a little water of that spring, a thin stream which gathered together, he washed his face and hand with it and poured it back into it; consequently plenty of water spouted out of it so the people could have water. 'Mu'adh,' said the Messenger of Allâh, 'if you live long life, you will see fields full of vegetation here.'"^[2]

On the way to Tabuk, or as soon as they reached Tabuk, Allâh's Messenger ﷺ said: "Severe wind will blow tonight, so none of you should stand up. Whoever has a camel should tie it up." Later on when the strong wind blew, one of the men stood up and the wind carried him away to Tai' Mountain.^[3]

All the way along Allâh's Messenger ﷺ was intent on the performance of the combined prayers of Noon and the Afternoon; and so did he with Evening and Night prayers.

The Army of Islam at Tabuk

Arriving at Tabuk and camping there, the Muslim army was ready

[1] *Sahih Al-Bukhari* 2/637.

[2] *Sahih Muslim* 2/246.

[3] *Sahih Muslim* 2/246.

to face the enemy. There, Allâh's Messenger ﷺ delivered an eloquent speech that included the most inclusive words.

In that speech he urged the Muslims to seek the welfare of this world and the world to come. He warned them and gave them good tidings. By doing that he encouraged those who were broken in spirits, and blocked up the gap of shortage and mess they were suffering from due to lack of supplies, food and other substances.

Upon learning of the Muslims' march, the Byzantines and their allies were so terrified that none of them dared set out to fight. On the contrary they scattered inside their territory. It brought, in itself, a good credit to the Muslim forces which had gained military reputation in the mid and remote lands of Arabian Peninsula.

The great and serious political profits that the Muslim forces had obtained, were far better than the ones they could have acquired if the two armies had been engaged in military confrontation.

The Head of Ailah, Yahnah bin Rawbah came to Allâh's Messenger ﷺ, made peace with him and paid him the tribute (*Al-Jizyah*). Both the Jarba' and Adhruh peoples paid him tribute, as well. So Allâh's Messenger ﷺ gave each a guarantee letter, similar to Yahnah's, stating:

"In the Name of Allâh, the Most Gracious, the Most Merciful.

This is a guarantee of protection from Allâh, and Muhammad the Prophet, the Messenger of Allâh, to Yahnah bin Rawbah and the people of Ailah; their ships and their caravans on land and sea shall have the custody of Allâh and the Prophet Muhammad, he and whosoever are with him of the people of Ash-Sham and those of the sea. Whosoever contravenes this treaty, his wealth shall not save him; it shall be the fair prize of him that takes it. Now it should not be lawful to hinder the men from any springs which they have been in the habit of frequenting, nor from any journeys they desire to make, whether by sea or by land."

Allâh's Messenger ﷺ dispatched Khalid bin Al-Walid ﷺ at the

head of four hundred and fifty horsemen to 'Ukaidir, the Chief of Dumatul-Jandal and said to him: "You will see him hunting wild cattle."

So when Khalid ﷺ drew within sight of his castle, he saw the wild cattle coming out rubbing their horns against the castle gate. As it was a moonlit night, Khalid ﷺ could see Ukaidir come out to hunt them, so he captured him – though he was surrounded by his men – and brought him back to Allâh's Messenger ﷺ, who spared his life and made peace with him for the payment of two thousand camels, eight hundred heads of cattle, four hundred coats of armor and four hundred lances. He obliged him to recognize the duty of paying tribute and charged him with collecting it from Dumat, Tabuk, Ailah and Taima'.

The tribes, who were before allies with the Byzantines, became quite certain that their dependence on their former masters came to an end. Therefore they turned into being supporters of the Muslims. The Islamic State had therefore expanded its borders to an extent that it touched the Byzantines' borders. So we see that the Byzantine agents' role was over.

Returning to Madinah

The Muslim army returned from Tabuk victoriously, without being deceived or wronged. That was because Allâh had sufficed them from the evils of fighting.

On the way back and at a mountain road, twelve hypocrites sought the Prophet's life and that was while he was passing along that mountain road with only 'Ammar ﷺ holding the rein of his she-camel and Hudhaifah bin Al-Yaman ﷺ driving it, at the time that people had already gone down into the bottom of the valley.

The hypocrites seized that opportunity to seek the Prophet's life. As Allâh's Messenger ﷺ and his two Companions were moving along, they heard thrusts of people coming towards him from behind with their faces covered. Hudhaifah ﷺ, who was sent by the Prophet ﷺ to see what was going on, saw them and stroked their mounts' faces with a crook in his hand, and Allâh cast fear

into their hearts. They fled away and caught up with their people. However, Allâh's Messenger ﷺ informed him of their names and intentions. So that was why Hudhaifah was called the "confidant" of Allâh's Messenger ﷺ. About this event Allâh the Exalted says:

﴿وَهُمُوا بِمَا لَمْ يَنْالُوا﴾

"And they resolved that (plot to murder Prophet Muhammad ﷺ) which they were unable to carry out." [9:74]

When his headquarters, Madinah, began to appear at the horizon, the Prophet ﷺ said: "This is a cheerful sight. This is Uhud, which is a mountain, we love it and it loves us." When the Madinese learnt of their arrival, they set out to meet the army. Women, youth, and small children came out of the town to celebrate their return wholeheartedly, singing:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَمَّا دَعَانَا اللَّهُ دَاعِ

"The full moon shone down upon us, through the trails of Al-Wada' Mountain.

Thanks is due upon us, as long as a supplicator invokes to Allâh." The march of Allâh's Messenger ﷺ to Tabuk was in Rajab and his return in Ramadan. So we see that this *Ghazwah* took fifty days, twenty days of which were spent in Tabuk and the others on the way to and fro. The Tabuk Invasion was the last one made by the Prophet ﷺ.

The People Who lagged behind

Due to its particular circumstances, this invasion was a severe trial by Allâh only to try the believers' Faith and sort them out. This is Allâh's permanent Will in such circumstances. In this respect He says:

﴿فَمَا كَانَ اللَّهُ يَرَدُّ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَبِرُّ الْجِبِيلَ مِنَ الطَّيِّبِ﴾

"Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good." [3:179]

Lagging and hanging back from full participation in that invasion amounted to the degree of hypocrisy. Whenever Allâh's Messenger ﷺ was informed of a man's lingering, he would say:

"Leave him alone! If Allâh knows him to be good He will enable him to follow you; but if he were not so, Allâh would relieve us of him."

Nobody stayed behind except those who were either hindered by a serious excuse or the hypocrites who told lies to Allâh and His Messenger ﷺ.

Some of those hypocrites' lingering was due to an excuse based on forgery and delusion. Some others stayed but didn't ask for permission. But there were three believers who unjustifiably lingered. They were the ones whose Faith Allâh tried, but later on He turned to them in mercy and accepted their repentance.

As soon as Allâh's Messenger ﷺ had entered Madinah, he prayed two *Rak'ah* in the Mosque and then he sat to receive his people. The hypocrites who were over eighty men^[1] came and offered various kinds of excuses and started swearing. The Prophet ﷺ acknowledged their excuses and invoked Allâh's forgiveness for them but he entrusted their inner intentions and Faith to Allâh.

As for the three faithful believers – Ka'b bin Malik, Murarah bin Ar-Rabi', and Hilal bin Umayah – who favored telling the truth, Allâh's Messenger ﷺ directed his Companions not to talk to them.

Consequently they were shunned and were excluded from the life of the community. Everybody turned their back to them. So, they felt as if the whole land had become constrained to them in spite of its spaciousness and they felt awkward and uneasy. The hard times they lived and which lasted for over forty days, were made severe by an order to them to abandon their wives. After fifty

[1] *Fathul-Bari* 8/119.

days' shunning Allâh turned to them and revealed:

﴿وَعَلَى الْأَنْلَاثِ الَّذِينَ خُلِقُوا حَقَّ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ يَمَّا رَجَبَتْ وَضَاقَتْ عَلَيْهِمْ أَفْسَهُهُمْ وَظَلُّوا أَنَّ لَا مَلْجَأً مِنَ اللَّهِ إِلَّا إِلَيْهِ تُمَرَّ تَابَ عَلَيْهِمْ لَيَسْتُوبُوا إِنَّ اللَّهَ هُوَ الْغَنَّا بِالرَّحِيمِ﴾

"And (He did forgive also) the three (whom the Prophet ﷺ left (i.e., he did not give his judgment in their case, and their case was suspended for Allâh'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 Allâh, and no refuge but with Him. Then, He accepted their repentance that they might repent (unto Him). Verily, Allâh is the One Who accepts repentance, Most Merciful." [9:118]

Allâh's turning to them was a great joy for both Muslims and the three concerned. The joy of those who stayed behind was immense. It was the happiest day in their lives. The good tiding encouraged them and filled their hearts with delight. As for those who lingered due to disability or sickness or any other serious excuse, Allâh the Exalted said about them:

﴿لَيْسَ عَلَى الْأَصْعَفِكَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَحِدُونَ مَا يُفْقِدُونَ حَرْجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾

"There is no blame on those who are weak or ill or who find no resources to spend [in holy warfare (*Jihad*)], if they are sincere (in duty) to Allâh and His Messenger." [9:91]

When he approached Madinah, Allâh's Messenger ﷺ said:

﴿إِنَّ بِالْمَدِينَةِ رِجَالًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ، حَبَسَهُمُ الْعُذْرُ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَهُمْ بِالْمَدِينَةِ؟ قَالَ: وَهُمْ بِالْمَدِينَةِ.﴾

"Inside Madinah, there are certain men, who though being left back due to serious excuses, they have, all the time, been with you. Lingerers as they are, they have been with

you while you were passing valleys or walking along roads." "Do you mean that they have done that while they are still in Madinah?" They wondered. "Yes, though they are in Madinah." The Prophet ﷺ said.

The Invasion of Tabuk and its far-reaching Consequences

The effect of this invasion is great as regards extending and confirming the Muslims' influence and domination on the Arabian Peninsula. It was quite obvious to everybody that no power but Islam's would live long among the Arabs.

The remainders of *Jahiliyah* and the hypocrites – who used to conspire steadily against the Muslims and who continuously relied on Byzantine power when they were in need of support or help – these people lost their expectations and desires of ever reclaiming their influence.

Realizing that there was no way out and that they were to submit to the fact, they gave up their attempts.

From that time on, hypocrites were no longer treated leniently or even gently by the Muslims. Allâh not only ordered Muslims to treat them severely but He also forbade them to take their charity or perform prayer on their dead, or ask Allâh's forgiveness for them or even visit their graves. Allâh ordered the Muslims to demolish the mosque, which they verily appointed and used as a hiding place where they might practice their plots, conspiracy and deceit. Some Qur'anic Verses were sent down disclosing them publicly and utterly so that everybody in Madinah knew their reality. The great impact that this invasion produced could be perceived by the great number of delegations that came successively to meet Allâh's Messenger ﷺ. Naturally, deputations used to come to meet him at the end of an invasion particularly after the Makkah Conquest^[1] but they were not as

[1] *Ibn Hisham* 2/515-537; *Zadul-Ma'ad* 3/2-13; *Sahih Al-Bukhari* 2/633, 635-637, 1/252, 414; *Fathul-Bari* 8/110-126; *Mukhtasar Seeratir-Rasul* pp. 391-407.

many as these nor were they as frequent as they were then in the wake of the Tabuk event. It was certainly the greatest.

The Qur'anic Verses about the Invasion

Many a Verse of the Chapter of *Bara'ah* (*Taubah*) handling the event of Tabuk were revealed. Some Verses were revealed before the march, while others after setting out for Tabuk, i.e., in the context of the battle. Some other Verses were also revealed upon the Prophet's arrival in Madinah. All of which covered the incidents that featured this invasion: the circumstances of the battle, exposure of the hypocrites, the privileges and special rank earmarked for the strivers in the cause of Allâh, acceptance of the repentance of the truthful believers who slackened and those who hung back, etc.

Some Important Events of that Year

During this year many events of great significance took place. They were:

1. After the Messenger's return from Tabuk, the sworn allegation of infidelity^[1] between 'Uwaimir Al-'Ajlani and his wife took place.
2. Pelting with stones the Ghamidiyah woman who confessed committing adultery. She was pelted with stones only after weaning her child off her breast milk.
3. Negus Ashamah, the king of Abyssinia (Ethiopia), died so the Prophet ﷺ performed prayer in absentia for him.
4. The death of the daughter of the Prophet ﷺ, Umm Kulthum ؓ. The Prophet ﷺ felt extremely sad at her death. "Had I got a third daughter, I would let you marry her." He said to 'Uthman ؓ.
5. The death of 'Abdullah bin Ubai Ibn Salul, the head of

[1] In cases of an infidelity accusation that lacks evidence, both husband and wife swear by Allâh that they are innocent and did not commit infidelity. The husband invokes Allâh's curses on himself if he is lying and the woman invokes Allâh's wrath on her if she is lying.

hypocrites, after the Prophet's return from Tabuk. Allâh's Messenger ﷺ asked Allâh's forgiveness for him.

He also prayed for him in spite of 'Umar's disapproval and his attempt to prevent him from doing that. Later on a Qur'ânic Verse was revealed attesting to 'Umar's right viewpoint.

Abu Bakr ﷺ performs the Pilgrimage

In the month Dhul-Qa'dah or in Dhul-Hijjah of the ninth year of Al-Hijra, Allâh's Messenger ﷺ sent Abu Bakr ﷺ, as the deputy of *Al-Hajj*, to lead the Muslims in the pilgrimage rituals.

Soon after the departure of the Muslims, there came a Revelation from Allâh: the opening passages of Chapter 9 entitled 'Repentance' (*Surat Taubah* or *Bara'ah*) in which 'freedom from obligation' is proclaimed from Allâh in regard to those idolatrous tribes who had shown no respect for the treaties which they had entered into with the Prophet ﷺ. Communication of this news went in line with the Arabian traditions of making public any change relating to declining conventions of blood and fortunes.

'Ali bin Abi Talib ﷺ was deputed to make this declaration. He caught up with Abu Bakr ﷺ at Al-'Arj or Dajnan. Abu Bakr ﷺ inquired whether the Prophet ﷺ had put him in command or he had just been sent to make the announcement. "I have been deputed to make the proclamation only," replied 'Ali ﷺ. The two Companions then proceeded with the pilgrimage process. Towards the close of the rituals, on the day of the ritual sacrifice, 'Ali ﷺ stood at *Al-Jamrah* (a spot at which stones are pelted) and read aloud to the people that gathered around him and declared quittance from covenants with idolaters, and giving them four months' respite to reconsider their position. As for the other idolaters with whom the believers had a treaty, and they had negated nothing of the Muslims' rights nor had supported anyone against them, then the terms of the treaty would run valid until its expiration.

Abu Bakr ﷺ then sent some Muslims to declare publicly that no disbeliever would after that year perform pilgrimage, nor would anyone be allowed to make the *Tawaf* (going round) of the Sacred House unclothed.

That proclamation in fact prohibited all aspects of paganism out of Arabia and stated quite clearly that those pre-Islam practices were no longer in operation.^[1]

[1] *Sahih Al-Bukhari* 1/220, 415, 2/626, 671; *Zadul-Ma'ad* 3/25, 26; *Ibn Hisham* 2/543-546.

A Look at the Battles

Considering the Prophet's battles, missions, and the battalions he formed and dispatched, will certainly give us and everyone a true and clear impression that the Prophet ﷺ was the greatest military leader in the whole world as well as the most righteous, the most insightful and the most alert one. He was not a man of superior genius for this concern but he was also the Master and the greatest of all Messengers as far as Prophethood and Heavenly Message are concerned. Besides, all the battles that he fought were standard in their application to the requirements of strictness, bravery, and good arrangements that fit the terms and conditions of war.

None of the battles he fought was lost as a consequence of shortage of wisdom or due to any other technical error in army mobilization or a location in a wrong strategic position. The loss of any of his battles was not due to misjudgment about occupying the best and the most appropriate sites of battles, nor was it due to a mischoice of leaders of the fight, for he had proved himself to be a peculiar sort of leader that differs from any of those leaders that our world had known and experienced. Regarding the events of Uhud and Hunain, there were consequences of weakness in some military elements in Hunain; and disobedience to orders in Uhud. His genius was clearly shown in these two battles when the Muslims were defeated; for he stood fast facing the enemy and managed, by his super wisdom, to spoil the enemy's plan as was the case in Uhud. Similarly he managed to change the Muslims' defeat in Hunain into a victory. In fact, such grave changes in military scenes usually leave the worst impression on the military leaders and persuade them to flee for their lives.

Through these invasions he was also able to impose security, institute peace, diffuse conflict and destroy the military might of the enemies through a continuous struggle between Islam and paganism.

The Prophet ﷺ also had deep insight and could differentiate the

faithful from the hypocrites and plotters. Great was the group of military leaders trained by him through practical examples, who fought after his death and excelled the Persians and the Byzantines in the battlefields of Ash-Sham and Iraq with respect to war strategy and leading the fight procedures. They managed to drive off the enemies of Islam, from their lands and countries, their gardens and springs, and their farms. They drove them off their honorable residence and from the grace and provisions they owned and enjoyed.

Thanks to these battles, Allâh's Messenger ﷺ managed accommodation, secured land and provided chances of work for all Muslims. He solved the refugee problems of those who (then) had no houses or money. He equipped the army with weapons, horses and expenditures. He had all that realized without exercising a particle's weight of injustice. The Prophet ﷺ has altered the standards and aims of pre-Islamic wars. Their war was no more than robbing, killing, plundering, tyranny and aggression-oriented wars. Those wars focused on winning victory, oppressing the weak persons and demolishing their houses and constructions. For them, war was a means by which they can rape or unveil women, practice cruelty against the weak elders, children and the babies, and spoil tillage and animals, and spread corruption on the earth. Islamic wars are different from pre-Islamic wars. A "war" in Islam is a *Jihad*. That is to say it is a noble sacred fight in the way of Allâh for the verification of a Muslim society that seeks to free man from cruelty, oppression and aggression. It is a society that everyone everywhere and at all times should be proud of. Pre-Islamic thoughts and traditions of the *Jahiliyah* period have been turned upside down by Islam. These were so hard upon the weak persons that they had to invoke Allâh to enable them to get away from that pre-Islamic environment by saying:

«رَبَّنَا أَخْرُجْنَا مِنْ هَذِهِ الْقُرْيَةِ الظَّالِمِيَّةِ أَهْنُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا»

"Our Lord, rescue us from this town whose people are

oppressors, and raise for us from You one who will protect, and raise for us from You one who will help."

A man of power, in Islam, is a weak person until the right of the poor is taken from him. War in Islam is a *Jihad* for the purification of the land of Allâh from deception, treachery, sinful deeds and aggression. It is a sacred war that aims at spreading security, safety, mercy and compassion as well as observation of rights and fairness. Allâh's Messenger ﷺ issued honorable and strict rules about war and ordered his soldiers and leaders to obey them. They were forbidden from breaking those rules under any circumstances. In reference to Sulaiman bin Buraidah's version, who said that his father had told him that whenever Allâh's Messenger ﷺ appointed a leader on an army or on a battalion, he used to recommend him to fear Allâh the Great and All-Mighty; and to be good with all Muslims who were with him. Then the Prophet ﷺ would say to him:

اَغْزُوْ بِاسْمِ اللّٰهِ، فِي سَبِيلِ اللّٰهِ، قَاتِلُوا مَنْ كَفَرَ بِاللّٰهِ، اُعْزِرُوا، فَلَا
تَعْلُوْ وَلَا تَعْدِرُوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيْدًا..

"Let your invasion be in the Name of Allâh and for His sake. Fight those who disbelieve in Allâh. Invade but do not plunder nor conceal booty. Never deform the corpse of a dead person or kill an infant child."

Allâh's Messenger ﷺ asked people to facilitate but he forbade them to bear down hard on others or constrain. "Pacify," he said, "and do not punish."^[1] When it happened that he arrived at the battlefield by night, he would never invade the enemy till it was morning. He utterly forbade burning (i.e., torturing people) in fire, killing children and women or even beating them. He also forbade theft and robbery and proceeded so far as to say gains acquired through plundering are not less forbidden than the flesh of a corpse. Corruption of tillage, killing of the animals and cutting down of trees were all forbidden unless they were badly needed

[1] *Sahih Muslim* 2/82, 83.

and there was no other substitute. He said:

«لَا تَجْهَزُنَّ عَلَى جَرِيحٍ، وَلَا تَتَبَعُنَّ مُذْبِراً، وَلَا تَقْتُلُنَّ أَسِيرًا»

"Do not kill a wounded person nor run after a fleeing one or kill a captive."

He decreed that envoys cannot be killed. He also strictly prohibited the killing of those who made covenants. He even said:

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَتَوَجَّدُ إِنْ مَسِيرَةَ أَرْبَعِينَ عَامًا . . .»

"Whoever kills one who is under pledge to a covenant, shall not smell Paradise, though its smell could be experienced at a forty-year distance from it."

There were some other noble rules also which purified wars from their *Jahiliyah* (pre-Islamic) filthiness and turned them into sacred wars.^[1]

[1] *Zadul-Ma'ad* 2/64-68 and At-Tabarani in *Al-Kabir* 1/123, 187.

Multitudes embrace the Religion of Allâh

The invasion and the conquest of Makkah was – as we have already stated – a decisive battle that utterly destroyed paganism. The Arabs as a result of that battle were able to differentiate the truth from falsehood. Delusion no longer existed in their life. So they raced to embrace Islam.

'Amr bin Salamah ﷺ said: "We were at a water (spring) near a passage used by people. So when camel riders passed by us, we used to ask them: 'What is the matter with people? What is this man (i.e., the Prophet ﷺ) like?' They would say: 'He claims that Allâh has revealed such and such.' I used to memorize those words as if they had been recited within my chest. The Arabs used to leave their Islamization up to the conquest. They would say: 'Leave him alone to face his people. If he were a truthful Prophet, he would overcome them.' So when the conquest took place, peoples hastened to declare their Islam. My father was the quickest of all my people to embrace Islam. Arriving at his people he said: 'By Allâh, I have just been with the Prophet ﷺ. And he said: Perform so-and-so prayer at such a time, and so-and-so prayer at such and such time. When the prayer time is due let one of you call for the prayer and appoint the most learned of the Qur'ân among you to be an *Imam* (leader) of yours.'"^[1]

This Prophetic tradition manifests the great effect of the conquest of Makkah on the phase of events. It certainly shows the influence of the conquest of Makkah upon the strengthening of Islam as well as on the Arabs' stand and their surrender to Islam. That influence was absolutely confirmed and deeply rooted after the invasion of Tabuk.

A clear and obvious evidence of that influence could be deduced from the great number of delegations arriving in Madinah

[1] *Sahih Al-Bukhari* 2/615, 616.

successively in the ninth and tenth years of Al-Hijra.

The immense crowds of people who raced to embrace the religion of Allâh and the great army which included ten thousand fighters in the invasion of the conquest of Makkah had grown large enough to include thirty thousand fighters sharing in the invasion of Tabuk.

It was only in less than a year after the conquest of Makkah that this growth in Islamic army had taken place. A hundred thousand or a hundred and forty-four thousand Muslim pilgrims shared in *Hajjatul-Wada'* (i.e., Farewell Pilgrimage); it was such an enormous number of Muslims surging – as an ocean of men – around Allâh's Messenger ﷺ that the horizon echoed their voices and the expanses of land shook whereby while saying *Labbaik* (i.e., Lord, here we are worshipping), glorifying and magnifying Allâh, and thanking Him.

The Delegations

The number of delegations listed by the compilers of the Prophet's battles was over seventy. Detailed description of such a large number is not possible; besides stating them in detail is not of a great benefit. Therefore, I am going to mention and elaborate upon what is of historical significance or interest. The reader should always keep in mind that while the majority of the tribes arrived in Madinah after the Conquest, there were also pre-conquest delegations.

1. The Delegation of 'Abdul-Qais: This tribe had two arrivals. The first was in the fifth year of Al-Hijra or before that date. Munqidh bin Hibban, a member of that tribe, used to trade in Madinah. So, as soon as he heard of Islam when he had arrived in Madinah for trading – that was after the migration – he embraced Islam and carried a pledge from the Prophet ﷺ to his people who eventually became Muslims too. Thirteen or fourteen of them came to the Prophet ﷺ in one of the Sacred Months. It was then that they asked the Prophet's advice about the Faith and drinks. Their chief was Al-Ashaj Al-'Asari, to whom Allâh's Messenger ﷺ said: "You have two qualities that Allâh likes: farsightedness and tolerance."

Their second arrival was in the Year of Delegations. They were forty men. Al-Jarud bin Al-'Ala' Al-'Abdi, who was Christian but turned to be a good Muslim, was one of that group.^[1]

2. Daws Delegation: The arrival of this tribe was in the early times of the seventh year and that was when Allâh's Messenger ﷺ was in Khaibar. At-Tufail bin 'Amr Ad-Dawsi ﷺ had become a Muslim when Allâh's Messenger ﷺ was in Makkah. He went back home to his people where he continued calling people to Islam but they delayed till he despaired of them and returned to Allâh's Messenger ﷺ and asked him to invoke Allâh against Daws, but Allâh's Messenger ﷺ invoked Allâh to guide Daws. Later on, Daws embraced Islam. So At-Tufail arrived in Madinah accompanied by

[1] Explanation of *Sahih Muslim* by An-Nawawi, 1/33; *Fathul-Bari* 8/85, 86.

seventy or eighty families of his people in the early times of the seventh year of Al-Hijra, at the time that Allâh's Messenger ﷺ was at Khaibar, so he caught up to him there.

3. Farwah Bani 'Amr Al-Judhami's messenger: Farwah ﷺ was an Arab leader in the Byzantine army. He was a Byzantine agent ruler by proxy over the Arabs allied to the Byzantines. His center was at Ma'an and his rulership extended to the surrounding areas in the lands of Ash-Sham. Seeing the stamina and courage of the Muslims, he became a Muslim. The battle of Mu'tah – which took place in the eighth year of Al-Hijra – compelled his admiration. He sent a white mule as a gift with a messenger of his to Allâh's Messenger ﷺ to inform him of his conversion into Islam. When the Byzantines learned that he embraced Islam, they sent him to prison. At first they gave him an opportunity to choose one of the two – "either he turns back from Islam or death shall be his punishment." After his refusal they crucified him and beheaded him at a spring called 'Afra' in Palestine.^[1]

4. The Suda' Delegation: The arrival of this delegation was after the departure of Allâh's Messenger ﷺ from Al-Ji'ranah in the eighth year of Al-Hijra. It was because Allâh's Messenger ﷺ had already dispatched a mission of four hundred Muslims and asked them to go to Suda'. Suda' was a spring in Yemen. While the mission was camping there at the starting point of a canal, Ziyad bin Al-Harith As-Suda'i learned of their stay, so he came to Allâh's Messenger ﷺ and said: "I have come to you as a deputy of my people, so tell your army to go back and I give a guarantee on behalf of my people." The army was sent away from the canal. In his turn As-Suda'i went back, encouraged and urged his people to come and meet Allâh's Messenger ﷺ. Eventually fifteen of them came and pledged allegiance to him as true Muslims. Returning home, they in their turn urged the rest to become Muslims. Thus Islam spread among them. Later on, a hundred men joined Allâh's Messenger ﷺ in *Hajjatul-Wada'* (Farewell Pilgrimage.)

[1] *Zadul-Ma'ad* 3/45.

5. The arrival of Ka'b bin Zuhair bin Abi Sulma: Ka'b who was a member of a family of poets, was considered one of the best poets among the Arabs. He used to satirize the Prophet ﷺ when he was not a Muslim. In the eighth year of Al-Hijra and at the time that Allâh's Messenger ﷺ had already gone back from the Ta'if invasion, Bujair bin Zuhair wrote a letter to his brother Ka'b warning and advising him: "Allâh's Messenger ﷺ killed some men in Makkah who used to satirize and harm him, and the poets who survived fled in all directions for their lives. So, if you want to save your skin, hasten to Allâh's Messenger ﷺ. He never kills those who come to him repenting. If you refuse to do as I say, it is up to you to try to save your skin by any means." The two brothers corresponded with one another for a long time until Ka'b felt awkward as if the earth had restricted around him. Arriving in Madinah, he stayed at a man's house from Juhainah as a guest. They performed the Morning prayer together; but when he was about to leave, the man suggested that he go to Allâh's Messenger ﷺ. He went there, sat by him, put his hand in his. Allâh's Messenger ﷺ who had never seen Ka'b before, did not recognize him. Ka'b then said: "O Messenger of Allâh! Ka'b bin Zuhair has come to you as a repentant Muslim; will he be secure and forgiven if I fetch him?" Allâh's Messenger ﷺ said, "Yes." "I am Ka'b bin Zuhair," he said. Upon hearing that, one of the Helpers rose to his feet and asked the Messenger ﷺ to let him cut his throat. "Leave him alone!" said the Prophet ﷺ, "he has become a repentant Muslim after his disposal of the past." Ka'b then recited his well-known poem "Su'ad ..." in which he praised the Prophet ﷺ, thanked him and apologized for the wrongs he had done. He acknowledged Muhammad's mission. Both Emigrants and Helpers were spoken of in this poem but differently. He praised the Emigrants but criticized the Helpers, for one of them demanded the Prophet's permission to kill him. Later on Ka'b tried to compensate for that by praising the Helpers in another poem.

6. The 'Udhrah Delegation: This delegation, which consisted of twelve men, arrived in Madinah in Safar, the ninth year of Al-

Hijra. One of them was Hamzah bin An-Nu'man ﷺ. When they were asked who they were, they said: "We are Bani 'Udhrah, the foster brothers of Qusai to his mother. We are the ones who supported Qusai, and removed Khuza'ah and Bani Bakr from the bosom of Makkah. We are a people of relatives and kin." So Allâh's Messenger ﷺ welcomed them and gave good tidings to them, which was the conquest of Ash-Sham; but he, on the other hand, forbade them from consulting a soothsayer and from eating the slain animals they slaughtered. Eventually they became Muslims, stayed there for several days and then left.

7. The Bali Delegation: Their arrival was in Rabi'u'l-Awwal, the ninth year of Al-Hijra. They embraced Islam, stayed in Madinah for three days. Their chief Abu Ad-Dubaib wondered whether hospitality was rewarded by Allâh. Allâh's Messenger ﷺ said:

«نَعَمْ، وَكُلُّ مَعْرُوفٍ صَنَعْتَهُ إِلَيْيَ غَنِيًّا أَوْ فَقِيرٍ فَهُوَ صَدَقَةً»

"Yes, and so is any charity you offer to poor or rich people as *Sadaqah*."

He also inquired about the time allotted to hospitality. "Three days," said he. "What about the stray ewe?" The Prophet ﷺ said: "It is either yours or your brother's; otherwise it goes to the wolf." He inquired about the stray camel. "It is none of your business. Leave it alone until its owner finds it."

8. The Thaqif Delegation: Their arrival was in Ramadan, the ninth year of Al-Hijra, after the return of Allâh's Messenger ﷺ from Tabuk. As to how they became Muslims, this could be deduced from the following:

Their chief 'Urwah bin Mas'ud Ath-Thaqafi ﷺ came to see Allâh's Messenger ﷺ after the latter's return from At-Ta'if in Dhul-Qa'dah of the year 8 A.H. 'Urwah ﷺ became a Muslim. He thought that when he will tell his people about Islam and call them to embrace it, they would do so, because he had always been an obeyed leader. He was even more beloved to them than their own firstborn. But contrary to that, when he called them to Islam they shot at with arrows from every direction and killed him. They

remained as they were for months before they started discussing the situation again among themselves. Upon realizing that they were incapable of fighting the neighboring Arabs who had paid allegiance to the Prophet ﷺ and converted to Islam, they made up their mind to dispatch a man to Allâh's Messenger ﷺ. They concluded that 'Abd Yalil bin 'Amr would be the right messenger.

'Abd refused to do such a thing lest they should kill him as they had killed 'Urwah ؓ. "I will not do such a thing unless you send some other men with me," said 'Abd. So, they sent two men of their allies and three others from Bani Malik. The six of them included 'Uthman bin Abul-'As Ath-Thaqafi who was the youngest.

When they entered into the Prophet's audience, a tent was erected in a corner of the Mosque so that they might listen to the Qur'ân and see the people in prayer. During their stay, they came again and again to the Prophet ﷺ who kept on calling them to embrace Islam, until their chief asked Allâh's Messenger ﷺ to enter into a peace treaty between him and Thaqif by means of which he would allow them to commit fornication, drink wine and deal with usury. They also asked him not to injure their idol Al-Lat or to oblige them to perform the prayer. Finally they insisted that they would not knock down the idols themselves. But Allâh's Messenger ﷺ turned down all their requests. They went aside to council. Realizing that there were no other alternatives, they submitted and professed Islam. The only condition that they insisted on was that the demolition of Al-Lat should be dealt with and handled by Allâh's Messenger ﷺ whereas Thaqif should in no way knock it down themselves. Allâh's Messenger ﷺ agreed and took a pledge from them.

Being the most attentive and the keenest to understand Islam and learn Qur'ân, 'Uthman bin Abul-'As ؓ was appointed by Allâh's Messenger ﷺ as the chief of his people. His keenness to learn the Qur'ân and understand Islam was clearly apparent through his behavior during their stay.

Everyday morning, the group of delegates used to go and see Allâh's Messenger ﷺ. Being the youngest one, 'Uthman bin Abul-

'As رض was left behind to watch their camels and belongings. At noon when they came back and slept, 'Uthman رض used to go to Allâh's Messenger صلی اللہ علیہ وسالہ وآلہ وسالہ in order to learn the Qur'ân and inquire about religious matters. If it happened that Allâh's Messenger صلی اللہ علیہ وسالہ وآلہ وسالہ was asleep, he would then go to Abu Bakr رض for the same purpose. With the passage of time, he turned out to be a source of blessing to his people. Later, during the Apostasy Wars (*Ar-Riddah*) when Thaqif were determined to apostatize, he addressed them saying: "O people of Thaqif! You have been the latest at embracing Islam, so do not be the first to apostatize." Consequently they gave up apostasy and remained adhered to Islam.

The group of delegates returned home but they were determined to conceal the truth for a while. They told their people to expect a fight at any moment. They pretended to be grieved and depressed. They claimed that Allâh's Messenger صلی اللہ علیہ وسالہ وآلہ وسالہ demanded that they should embrace Islam and abandon adultery, drinking wine and dealing with usury and some other things, or else he would fight them. Seized by the arrogance and the zeal of *Al-Jahiliyah* (pre-Islamic traditions), Thaqif remained for days intent on fighting. Then Allâh cast terror and depression in their hearts in such a way that they gave up the idea of fighting and thought that the delegation should go back to the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ and announce their approval. It was then that the group of delegates told them the truth and revealed the items of their peace-talk with the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ, consequently the people of Thaqif embraced Islam.

Allâh's Messenger صلی اللہ علیہ وسالہ وآلہ وسالہ sent some men to destroy the idol called Al-Lat under the command of Khalid bin Al-Walid رض. Al-Mughirah bin Shu'bah رض, stood to his feet, held the hoe and the ax and said to his companions: "By Allâh, I will make you laugh at Thaqif." He struck Al-Lat with them, and pretended to fall down while doing so. The people of Thaqif were frightened at that sight and said: "May Allâh dismay Al-Mughirah. The goddess has killed him." Hearing that Al-Mughirah رض jumped up to his feet and said: "May Allâh bring shame on you. Al-Lat is nothing but a mass of dirt and stones." Then he struck the door and broke it. He mounted its highest wall, and so did the other men. They knocked Al-Lat down

till they levelled it to the ground. Then they dug up its foundation and brought out its jewels and garments, to the great astonishment of Thaqif. Khalid bin Al-Walid ﷺ and his group came back to Allâh's Messenger ﷺ carrying Al-Lat's jewels and garments. Allâh's Messenger ﷺ distributed them and thanked Allâh for helping his Prophet and solidifying his religion.^[1]

9. The Message of the Yemeni Kings: After the return of Allâh's Messenger ﷺ from Tabuk, a message came to him from the kings of Himyar, Al-Harith bin 'Abd Kilal, Nu'aim bin 'Abd Kilal and An-Nu'man bin Qeel who was the ruler of Dhi Ra'in, Hamdan and Mu'afir. Their messenger was Malik bin Murrah Ar-Rahawi. They sent him in order to inform the Prophet ﷺ about their embracing Islam and their parting with polytheism. In reply to their message, Allâh's Messenger ﷺ stated the rights and responsibilities of the believers, gave them the promise of Allâh and the promise of His Messenger for those entering covenants provided they paid the tribute. He sent to them some of his Companions under the command of Mu'adh bin Jabal ﷺ.

10. The Hamdan Delegation: The arrival of this delegation was in the ninth year of Al-Hijra after the Messenger's return from Tabuk. So, Allâh's Messenger ﷺ gave them a pledge to guarantee the fulfillment of their demands. He appointed Malik bin An-Namt ﷺ as chief over those of his people who embraced Islam. Khalid bin Al-Walid ﷺ was sent with the purpose of calling the rest of them to Islam. He stayed with them for six months calling them to Islam but no one responded to his call. Later on 'Ali bin Abi Talib ﷺ was dispatched there and Khalid ﷺ was ordered to come back. Upon arriving at Hamdan, 'Ali ﷺ communicated to them a message from Allâh's Messenger ﷺ and called them to Islam. They responded to the call and became Muslims. 'Ali ﷺ wrote to Allâh's Messenger ﷺ informing him of the good news. Allâh's Messenger ﷺ was briefed on the content of that letter, so he prostrated, then raised his head up and said: "Peace be upon

[1] Zadul-Ma'ad 3/26-28, Ibn Hisham 3/537-542.

Hamdan. Peace be upon Hamdan."

11. The Delegation of Bani Fazarah: Upon the Messenger's return from Tabuk, the delegation of Bani Fazarah came to see him. That was in the ninth year of Al-Hijra. The group of delegates was over ten men. They came in order to profess Islam and complain about the drought of their region. Allâh's Messenger ﷺ ascended the pulpit, lifted his hands up and implored Allâh to send rain to them and said:

اللَّهُمَّ اسْقِ بِلَادَكَ وَبِهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ
 اللَّهُمَّ اسْقِنَا غَيْثًا، مُغِيْثًا، مَرِيًّا، طَبَقًا، وَاسِعًا، عَاجِلًا، غَيْرَ
 آجِلٍ، تَافِعًا غَيْرَ ضَارٍ، اللَّهُمَّ سُقْنَا رَحْمَةً، لَا سُقْنَا عَذَابًا، وَلَا
 هَدْمًا، وَلَا غَرَقًا، وَلَا مَحْقِيقًا، اللَّهُمَّ اسْقِنَا الْغَيْثَ، وَانْصُرْنَا عَلَى
 الْأَعْدَاءِ

"O Allâh, let rain fall down and water Your country and animals, and spread Your mercy and bring to life the dead lands. O Allâh, send rain that would be saving, comforting, and sprouting grass, and overwhelming vast areas sooner and not later. Let it be useful rain and not harmful. O Allâh, let it be rain of mercy and not rain of torture and chastisement. Let that rain not be destructive nor cause floods. O Allâh, send us down water and help to fight the enemies."^[1]

12. The Najran Delegation: Najran is rather a big area of land. It was at a considerable distance south of Makkah towards Yemen. It included seventy three villages. It took a fast-rider one day ride to cover the area.^[2] Its military forces consisted of a hundred thousand fighters.

Their arrival was in the year 9 A.H. The delegation comprised sixty men. Twenty-four of them were of noble families. Three out of twenty-four were leaders of Najran. 'Abdul-Maseeh was Al-'Aqib,

[1] Zadul-Ma'ad 3/48.

[2] Fathul-Bari 8/94.

i.e., who was in charge of administration and government affairs. The second was *As-Saiyid* (the Master) under whose supervision were the cultural and political affairs; his name was Al-Aiham or Shurahbil. Abu Harithah bin 'Alqamah was the third. He was a bishop to whom all religious presidency and spiritual leadership belonged.

When that group of delegates arrived in Madinah, they met the Prophet ﷺ, and exchanged inquiries with him; but when he called them to Islam and recited the Qur'ân to them, they refused. They asked him what he thought about 'Isa ﷺ (i.e., Jesus), he ﷺ delayed a whole day till the following Qur'ânic reply was revealed to him:

﴿إِنَّ مثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمُثَلُ إَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ○ الْحَقُّ مِنْ رَبِّكَ فَلَا يَكُونُ مِنَ الْمُمْتَنَّينَ ○ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْأَوْلَىٰ فَقُلْ تَعَالَى نَعْ أَبْنَاءُنَا وَأَبْنَاءُكُمْ وَإِنَّا نَعْ أَنْسَأْنَا وَأَنْسَكْنَا وَأَنْسُكْمُ ثُمَّ نَبْتَهِ فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الظَّاهِرِينَ﴾

"Verily, the likeness of Jesus before Allâh 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. Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you, (i.e., Jesus being a slave of Allâh, 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 Allâh upon those who lie.'" [3:59-61]

When it was morning, Allâh's Messenger ﷺ told them about 'Isa (Jesus) in the light of the recently revealed Verses. He left them a whole day to consult and think it over. The next day, they still showed disapproval to admit Allâh's Words about 'Isa ﷺ or to embrace Islam, the Prophet suggested *Al-Mubahalah*. That is, for each party to supplicate and beg Allâh to send His curse upon those who were telling lies. After that suggestion of his, the Prophet ﷺ came forward wrapping Al-Hasan and Al-Husain ﷺ

under his garment whereas Fatimah ﷺ was walking behind him. Seeing that the Prophet ﷺ was serious and prepared to face them firmly, they went aside and started consulting. Al-Aqib and As-Saiyid said to each other: "We shall not supplicate. For, I swear by Allâh, if he is really a Prophet and exchanges curses with us, we will never prosper nor our descendants. Consequently neither us nor our animals will survive it." Finally, they decided to leave the matter to the decision of Allâh's Messenger ﷺ about their cause. They came to him and said: "We agree to what you demand from us." Allâh's Messenger ﷺ then ordered them to pay *Al-Jizyah* (i.e., tribute) and he made agreement with them for the provision of two thousand garments, one thousand of them to be delivered in Rajab, the other thousand in Safar. With every garment they had to pay an ounce (of gold). In return they had the covenant of Allâh and His Messenger ﷺ. He gave them permission to practice their religious affairs freely. They asked the Prophet ﷺ to appoint a trustworthy man to receive the money, so he sent them the trustworthy man of this nation, Abu 'Ubaidah bin Al-Jarrah ؓ, to receive the wealth.

After that Islam started to spread in Najran, naturally, they did not have to pay *Al-Jizyah* that non-Muslims usually paid. It was said that Al-Aqib and As-Saiyid embraced Islam soon after they reached Najran on their journey back home. It is also said that the Prophet ﷺ sent 'Ali ؑ to them for the collection of charities and tribute.^[1]

13. The Bani Hanifah Delegation: They arrived in Madinah in the ninth year of Hijra. They were 17 in number and included the Master of Liars, Musailimah bin Thumamah bin Kabeer bin Habib bin Al-Harith of Bani Hanifah.^[2] The group of delegates were housed in a Helper's home. They came to the Prophet ﷺ and declared their Islamization. As for Musailimah the Liar, versions vary concerning his embracing Islam. Observation of all the

[1] *Fathul-Bari* 8/94, 95; *Zadul-Ma'ad* 3/38-40.

[2] *Fathul-Bari* 8/87.

versions shows clearly that Musailimah expressed disapproval and revealed arrogance, boastful spirit and expectations to be a prince.

At first the Prophet ﷺ tried to deal well with him. He dealt with him charitably but that did not work with him. Allâh's Messenger ﷺ perceived evil in his soul and recognized that he was one of those two evils he dreamt of while asleep.

The Prophet ﷺ had a dream that he had been granted the treasures of earth. Two golden bracelets fell upon his hand, which distressed and worried him a lot. He was taught by inspiration to blow them off, so he did that and they were gone. They were interpreted to be two liars who would turn up after him. So, when Musailimah acted that way and showed disapproval, he realized that he would be one of the two liars. However, Musailimah used to say: "If Muhammad appointed me a successor of his, I would be a Muslim." Later on Allâh's Messenger ﷺ came to him, with a piece of palm leaf in his hand, and in the company of his orator, Thabit bin Qais bin Shammas ؓ. He was among some of his friends. The Prophet ﷺ talked to him but Musailimah addressed him saying: "If you agree to transfer the whole thing to me after your death, I will not stand in your way." Allâh's Messenger ﷺ replied: "If you asked me to give you this (i.e., a piece of a palm leaf), I would not grant it to you. Your fate has been written down. Even if you repented and stopped what you are doing, Allâh appointed that you would be slain. By Allâh, I swear, that I see you now in the very state that has been revealed to me. Here is Thabit! You will hear my answer (from him)." Then he went away.^[1]

Finally, the Prophet's predictions of Musailimah came true; for when Musailimah returned to Yamamah, he kept on thinking about the Prophet ﷺ and how he would be his partner. His dreams and thoughts went so far as to claim that he himself was a prophet. To confirm his prophecy, he started uttering rhymed statements. He said that it was lawful to drink wine and commit

[1] *Sahih Al-Bukhari* 2/627, 628; *Fathul-Bari* 8/87-93.

adultery. He, however, bore witness that Allâh's Messenger ﷺ was a real Prophet. His people, who were fascinated by what he allowed them to do, followed him and made bargains with him. He grew so prominent among them that they called him the beneficent of Al-Yamamah. He wrote to Allâh's Messenger ﷺ saying: "I have been appointed an associate with you, so I will have a half and Quraish will have the other half of the people's affairs." The reply of Allâh's Messenger ﷺ was a letter saying that:

﴿إِنَّ الْأَرْضَ لِلّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعِنْقَةُ لِلْمُتَّقِينَ﴾

"Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His servants, and the (blessed) end is for the *Muttaqun* (pious)." [7:128]^[1]

Ibn Mas'ud ﷺ said: When the two messengers of Musailimah – Ibn An-Nawahah and Ibn Uthal – came to Allâh's Messenger ﷺ, he asked them: "Do you bear witness that I am the Messenger of Allâh?" Their reply was: "We testify that Musailimah is the messenger of Allâh." "I believe in Allâh and in His Messenger," said the Prophet ﷺ. "If I had ever thought of killing a messenger I would have killed you both."^[2]

Musailimah's claim to prophethood was in the tenth year of Al-Hijra. But he was killed in the Yamamah war during the era of Abu Bakr As-Siddiq ﷺ, in Rabi'u'l-Awwal, in the twelfth year of Al-Hijra. He was killed by Wahshi, the one who killed Hamzah ﷺ. The second person who claimed to be a prophet was Al-Aswad Al-Ansi who was in Yemen. He was killed by Fairuz. His head was cut off a day and a night before the Prophet's death. So when the Revelation came, he informed the Companions of the news. Later the news from Yemen reached Abu Bakr ﷺ about his death.^[3]

14. The Delegation of Bani 'Amir bin Sa'sa'ah: Among the group of delegates were 'Amir bin At-Tufail – the enemy of Allâh, Arbid

[1] *Zadul-Ma'ad* 3/31, 32.

[2] *Mishkatul-Masabih* 2/347.

[3] *Fathul-Bari* 8/93.

bin Qais – Labid's maternal brother, Khalid bin Ja'far and Jabbar bin Sulma. All of them were the leaders and satans of their people. 'Amir was the one who double-crossed the group at the Ma'unah Well. When this delegation made their mind to come to Madinah, 'Amir and Arbid conspired to kill the Prophet ﷺ. So when the group of delegates arrived, 'Amir kept on talking to the Prophet ﷺ whereas Arbid turned aside trying to draw his sword. He managed to draw his sword slightly when Allâh froze his hand so that he was unable to withdraw it. Allâh protected the Prophet ﷺ. The Prophet ﷺ invoked Allâh against them. So, when they returned, Allâh sent down a thunderbolt unto Arbid and his camel and he was burnt. As for 'Amir he went to the home of a woman from Bani Salul with a sore gland. He eventually died while he was saying: "What am I like? I have a gland similar to a camel's. And here I am dying in the house of the woman from Bani Salul."

In *Sahih Al-Bukhari*, it is narrated that 'Amir came to the Prophet ﷺ and said: "I grant you an opportunity to choose one of the three: you will have the flat land people and I will have townspeople; or I will succeed you; otherwise, I will invade you with Ghatfan people and two thousand horses." But, later he got the plague in a woman's house. So he said: "What! I have a gland similar to a camel's, and here I am in a woman's house of so-and-so people. Fetch me my mare!" He mounted it but died on its back.

15. The Tujeeb Delegation: They came to Madinah carrying the surplus of charities (*Sadaqat*) of their people. That is to say the extra charities they had after they had distributed the poor-due. They were thirteen men. They asked about the Qur'ân and *Sunnah* (the Prophet's saying, deeds and sanctions) so that they might learn them. They demanded things from Allâh's Messenger ﷺ to which he gave them pledges. They did not stay long; so when Allâh's Messenger ﷺ acknowledged their demands and allowed them to depart, they sent him a boy whom they had left with their property. The young man said to the Prophet ﷺ: "By Allâh, I swear, I have left my home (for Madinah) with no purpose than that you invoke Allâh the Great and All-Mighty for

me to forgive me and have mercy on me and to make my heart a source of content and sufficiency." Allâh's Messenger ﷺ supplicated Allâh to grant him what he demanded.

From that time on, he was the most content person. During the Apostasy Wars, he stood fast as a Muslim and warned his people and reminded them of Allâh and went on preaching until they stood fast and did not apostatize. The group of delegates met the Prophet ﷺ again in the Farewell Pilgrimage in the tenth year of Al-Hijra.

16. The Tai' Delegation: Among this group of delegates was Zaid Al-Khail رضي الله عنه. They talked to the Prophet ﷺ who urged them to embrace Islam. They agreed and became good Muslims. About Zaid, Allâh's Messenger ﷺ said: "The Arabs are never exact at estimating people. They have never told me about the virtues of a man correctly; for when I see the man concerned I realize that they have overestimated him except Zaid Al-Khail, when I met him I knew that they had underestimated him." Then he named him 'Zaid Al-Khair' (i.e., Zaid, the bounteous).

The delegations arrived successively in Madinah during the ninth and tenth years of Al-Hijra. Some of the delegations were Yemeni, Al-Azd; Bani Sa'd Hudhaim from Quda'ah, Bani 'Amir bin Qais; Bani Asad, Bahra', Khulan, Muharib, Bani Al-Harith bin Ka'b, Ghamid, Bani Al-Muntafiq, Salaman, Bani 'Abs, Muzainah, Murad, Zabid, Kindah, Dhi Murrah, Ghassan, Bani 'Aish, and Nakh' which were the last group of delegates. Nakh' Delegation comprised two hundred men and they arrived in the middle of Muharram in the eleventh year of Al-Hijra.

The succession of these delegations indicated the great degree of the acceptance of the Islamic Call. It manifested its influence and domination on vast areas of Arabia. The Arabs observed Al-Madinah with such a great respect and estimation that they could do nothing but surrender and submit to it. Al-Madinah had become the headquarters of all Arabia; so it was impossible to avoid it. We dare not say that all the Arabians were possessed by this religion. There were lots of hard-hearted bedouins who surrendered (i.e.,

became Muslims) only because their masters did so. Their souls were not purified yet. Their tendency to raids had been deeply rooted in their souls. The teachings of Islam had not crystallized their souls well yet. About some of them the Qur'ân says:

﴿الْأَعْرَابُ أَشَدُ كُفْرًا وَجَنَاحُهُمْ أَلَا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ
رَسُولِهِ وَاللَّهُ عَلَيْهِ حِكْمٌ ○ وَمَنْ أَعْرَابٌ مَنْ يَتَّخِذُ مَا يُنِيبُقُ مَعْرِمًا وَيَرْبِضُ
بِكُوْكُبِ الدَّوَابِرِ عَلَيْهِمْ دَآيَةً السَّوءَ وَاللَّهُ سَوِيعُ عَلَيْهِ﴾

"The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His legal laws, etc.) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise. And of the bedouins there are some who look upon what they spend (in Allâh's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower." [9:97, 98]

Allâh praised others saying:

﴿وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنِيبُقُ
فُرِيدَتِ عِنْدَ اللَّهِ وَصَلَوَاتُ الرَّسُولِ الْأَلِإِنَّهَا قُرْبَةٌ لَهُمْ سَيِّدُ الْجَهَنَّمِ اللَّهُ فِي
رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

"And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's cause as approaches to Allâh, and a cause of receiving the Messenger's invocations. Indeed these are an approach for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful." [9:99]

Those of them who were present at Makkah, Madinah and Thaqif and in many other areas of Yemen and Bahrain were different because Islam had been firmly rooted in their souls. Some of them were great Companions and leaders of the Muslims.^[1]

[1] *Muhadarat Tarikh Al-Umam Al-Islamiyah* 1/144; *Sahih Al-Bukhari* 1/13, 2/626-630; *Ibn Hisham* 2/501-503, 510-514, 537-542, 560-601; *Zadul-Ma'ad* 3/26-60; *Fathul-Bari* 8/83-103.

The Success and Impact of the Call

Before we proceed and discuss the last days of the life of Allâh's Messenger ﷺ, we ought to cast a quick glance at his great works that were unique to him. Such unique achievements made him excel all of the other Prophets and Messengers, and Allâh made him superior to earlier and later of them. It was about that Allâh said:

﴿يَأَيُّهَا الْمَرْءُومُ ○ فُرِّ أَلَيْلَ إِلَّا قَلِيلًا﴾

"O you wrapped in garments (i.e., Prophet Muhammad ﷺ)! Stand (to pray) all night, except a little." [73:1, 2]

And said:

﴿يَأَيُّهَا الْمَدْعُونُ ○ فُرِّ فَانِيزَ﴾

"O you (Muhammad ﷺ) enveloped (in garments). Arise and warn!" [74:1, 2]

So, he arose and continued in that call for over twenty years. During those years he undertook great burdens on his shoulders for the sake of all humanity, the burden of expanding Faith, the burden of doing *Jihad* in various fields, and the burden of struggles to remove oppression and injustice.

Allâh's Messenger ﷺ undertook the burdens of struggle and *Al-Jihad* in the conscience of mankind which was then drowning deep in the illusions of *Al-Jahiliyah*. He took up the burden of freeing man's conscience from the desires and lusts that chained it. As soon as he had freed the conscience of his Companions from the burdens and heaps of *Al-Jahiliyah* and earthly life, he started another battle in another field or rather successive battles against the enemies of Allâh's Call. It was a battle against those who conspired against the believers, and against those who wanted to do away with it before it takes the form of a growing pure plant stretching its roots in the soil and extending its branches up into the air, and thus dawning upon other areas. No sooner than he had finished the battles in the Arabian Peninsula, on its northern

borders the Byzantines began preparations to destroy this new nation.

The first battle – i.e., the battle of conscience – was not over yet. It was in fact a continuous one. Satan, who was its leader, did not spare a moment without exercising his activity in the depth of human conscience. Muhammad ﷺ, on the other hand was calling to Allâh's religion, and he was keen on fighting that continuous battle in all fields, in spite of the difficult circumstances and the world's conspiracy against him. He went on calling effectively and actively, surrounded by believers who were seeking security through ceaseless toil and great patience. The Prophet ﷺ acted constantly and patiently by day and spent the night worshipping his Lord, reciting the Qur'ân glorifying and magnifying Allâh and begging Him by night; all that by the Will of his Lord, the All-Mighty.^[1]

For over twenty years, Allâh's Messenger ﷺ had been leading that progressive steady battle, in all its fields. He went on that way until the Islamic Call proved to be successful on a large scale that puzzled all men possessed of good reason.

The Islamic Call eventually prevailed all over Arabia. It removed all traces of *Al-Jahiliyah* from the horizon of the peninsula. The sick minds of *Al-Jahiliyah* grew healthy in Islam. They not only stopped the worship directed at the idols, but they destroyed them. The general atmosphere began to echo "there is no God but Allâh." The calls to prayers were heard five times a day penetrating space and breaking the silence of the dead desert and bringing back life through the new belief. Reciters and memorizers of the Qur'ân set out northwards and southwards reciting Verses of the Qur'ân and carrying out Allâh's injunctions.

Scattered people and tribes were united and man moved from the worship of man to the worship of Allâh. There were no more oppressors nor oppressed; no masters nor slaves, nor people bound to other people, nor aggressors that would practice

[1] *Fi Zilalil-Qur'ân* 29/168, 169.

aggression. All people were slaves of Allâh. They were beloved brothers obeying Allâh's rules. Due to Allâh they disposed of arrogance and the boastful spirit:

«وَلَمْ يَبْقَ هُنَاكَ فَضْلٌ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ،
وَلَا لِأَحْمَرَ عَلَى أَسْوَدٍ إِلَّا بِالْتَّقْوَى، النَّاسُ كُلُّهُمْ بَنُو آدَمَ، وَآدَمُ مِنْ
ثُرَابٍ»

"An Arab is no better than a non-Arab. In return a non-Arab is no better than an Arab. A red man was not better than a black one except in piety. Mankind is all Adam's children and Adam was created from dust."

Thanks to the Islamic Call, Arab unity became a reality, and so was the case with human unity and social justice as far as their earthly and heavenly affairs were concerned. The course of events had changed, the features on the earth's surface and the crooked line of history had grown straight and the mentality had been changed.

The spirit and the corrupted conscience of people, the distorted values and measures of *Al-Jahiliyah* had overwhelmed the whole world during the period of *Al-Jahiliyah*. The prevalence of slavery, injustice, extravagant luxury, adultery, depression, depravity, disbelief, straying from the straight path into darkness; all of those were realities in spite of the existence of the heavenly religions. The teachings of those religions had grown weak and lost all influence on men's souls and spirits and became mere lifeless ritual traditions.

When this Call accomplished its role in human life, it freed mankind's spirit of superstitions, illusions, slavery, corruption and man's worship of man. Islam had freed the human society of filth, injustice and oppression. There were no more social distinctions, nor clergymen's or governors' dictatorship. Islam had set up a world built on solid virtuous and clean foundations, it was based on positivity, righteous construction, freedom and revitalization. Truth, Faith, righteous deeds, the development and improvement of means of living and fulfillment of rights were all

bases upon which the Islamic State was built.^[1]

Thanks to these evolutions, Arabia witnessed such an unprecedented blessed resurrection, since construction and establishment found its way to it. Never had its history been so religious, pious and brilliant as it was during those peculiar days of its life.

[1] *Madha Khasir al-'Alam bi-Inhitatil-Muslimin* p. 14.

The Farewell Pilgrimage

After the accomplishment of the Call, the proclamation of the Message, and the establishment of a new society on the basis of 'There is no God but Allâh,' and on Muhammad's mission, a secret call uprose in the heart of Allâh's Messenger ﷺ telling him that his stay in the world was about to end. That was clear in his talk to Mu'adh رضي الله عنه whom he dispatched to Yemen in the tenth year of Al-Hijra: "O Mu'adh! You may not see me after this year. You may even pass by this very Mosque of mine and my grave." Upon hearing that, Mu'adh رضي الله عنه cried for fear that he would part with Allâh's Messenger ﷺ.

Allâh's care was so bounteous as to let the Prophet ﷺ see the fruits of his Call for the sake of which he suffered various sorts of troubles for over twenty years. In the way that at the time of *Hajj*, the Prophet ﷺ and the people and representatives of the Arab tribes of the outskirts of Makkah should gather so that they may consult him and learn the laws and legislation of Islam from him, and in return he would take their testimony that he had delivered the trust, communicated the Message, and counseled the people. So, that year, according to the wish of the Lord, Allâh's Messenger ﷺ announced his intention for the *Hajj*.

Enormous crowds of people came to Madinah, all of whom seek the guidance and leadership of Allâh's Messenger ﷺ in the pilgrimage (*Al-Hajj*).^[1] On a Saturday of the last four days of Dhul-Qa'dah, the Prophet ﷺ started the departure preparations.^[2] He combed his hair, applied some perfume, wore his garment, saddled his camel and set off in the afternoon. He arrived at Dhul-Hulaifah before the Afternoon prayer. He performed two *Rak'ah* and spent the night there. When it was morning he said to his Companions:

[1] *Sahih Muslim* 1/394.

[2] *Fathul-Bari* 8/104.

«أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ: صَلُّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ»

"A comer, sent by my Lord, has called on me tonight and said: 'Pray in this blessed valley and say: I intend 'Umrah combined with Hajj.'"^[1]

Before performing the Noon prayer, he bathed for *Ihram* (sacred state of pilgrimage), and 'Aishah  perfumed him with her hand on both his body and head with *Dharirah* (a plant) and with a perfume containing musk. The thick sticky layer of perfume could be seen among his parts of hair and beard. He left it unwashed, wore his clothing for *Ihram*. He performed the Noon prayer shortened to two *Rak'ah*. Still at his prayer-place, he proclaimed that he was about to perform *Hajj* associated with '*Umrah*, and then said: "*Labbaik, Allâhumma Labbaik* (I am at Your service, O Allâh, I am at Your service)." He then came out and mounted his she-camel Al-Qaswa', and said *Labbaik*. When he moved into the open field, he again said *Labbaik*.

He proceeded with his journey till he approached Makkah. He spent the night at Dhi Tuwa, after performing the Morning prayer he had a bath, and entered Makkah. It was the morning of Sunday, the fourth of Dhul-Hijjah in the tenth year of Al-Hijra. He spent eight days on the way, which was an average period. As soon as he entered *Al-Masjid Al-Haram*, he circumambulated Al-Ka'bah and walked to and fro (*Sa'i*) between As-Safa and Al-Marwah. He did not finish the *Ihram* (sacred state of pilgrimage) after it because he was *Qarin* (i.e., intending '*Umrah* and *Al-Hajj* associated) and having with him *Al-Hady* (the sacrificial animals). After finishing the *Sa'i*, he camped on a high place of Makkah – Al-Hajun.

He did not perform any circumambulation after that except the circumambulation of *Al-Hajj* (pilgrimage).

Those of his Companions who had no *Hadî* with them to sacrifice, were ordered to change *Ihram* (the sacred state of

[1] *Sahih Al-Bukhari* 1/207.

pilgrimage) for 'Umrah, and circumambulate Al-Ka'bah and walk ritually to and fro between As-Safa and Al-Marwah. After that they could relieve themselves from *Ihram*. They, however, showed reluctance to do what they had been told. Thereupon, Allâh's Messenger ﷺ said: "Had I known beforehand what I knew later, I would not have brought the *Hady* with me, and if I did not have the *Hady*, I would have relieved from it." On hearing these words, his Companions obeyed the orders.

On the eighth day of Dhul-Hijjah – that is the Day of *Tarwiyah*, he left for Mina and stayed there till the morning of 9th Dhul-Hijjah. He performed the Noon, the Afternoon, the Evening, the Night and the Morning prayers, i.e., five prayers in Mina. Then he stayed for a while till the sun rose, then he moved till he reached 'Arafat, where there was a tent built for him at Namirah. He sat inside till the sun went down. He ordered that Al-Qaswa', his she-camel, should be prepared for him. They saddled it and had it ready, so he went down the valley where a hundred and twenty-four or forty-four thousand people were gathering round him. There he stood and delivered the following speech:

﴿أَيُّهَا النَّاسُ! أَسْمَعُوكُمْ قَوْلِي، فَإِنِّي لَا أَذْرِي لَعَلَّيْ لَا أَقْتَلُكُمْ بَعْدَ عَامِي
هَذَا بِهَذَا الْمَوْقِفِ أَبَدًا، إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كُحْرُمَةٌ
يَوْمَكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا﴾

"O people! Listen to what I say. I do not know whether I will ever meet you at this place after this year.^[1] Your blood, your property and your honor are as sacred as this day, this month and this city (i.e., Makkah and the surrounding areas).

﴿أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلَةِ تَحْتَ قَدَمَيَ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلَةِ
مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمَ أَضَعُّ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ -
وَكَانَ مُسْتَرْضِيًّا فِي بَنِيِّ سَعْدٍ فَقَتَلَهُ هُذَيْلٌ - وَرَبِيعَا الْجَاهِلَةِ مَوْضُوعَةٌ،
وَأَوَّلُ رِبَّا أَضَعُّ مِنْ رِبَّانَا رِبَّا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعُ كُلِّهِ﴾

[1] *Ibn Hisham* 2/603.

"Behold! All practices of paganism and ignorance are now under my feet. The blood revenge of the Days of Ignorance (pre-Islamic time) are remitted. The first claim on blood I abolish is that of Ibn Rabi'ah bin Harith who was being nursed in the tribe of Sa'd and whom Hudhail killed. Usury is forbidden, and I make a beginning by remitting the amount of interest which 'Abbas bin 'Abdul-Muttalib has to receive. Verily, it is remitted entirely.

«فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخْذَتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحْلَلْتُمْ فِرْوَجَهُنَّ بِكَلْمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِمْ أَنْ لَا يُوَظِّئُنَّ فُرْشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

"O people! Fear Allâh concerning women. Verily you have taken them on the security of Allâh and have made their persons lawful unto you by Words of Allâh! It is incumbent upon them to honor their conjugal rights and, not to commit acts of impropriety which, if they do, you have authority to chastise them, yet not severely. If your wives refrain from impropriety and are faithful to you, clothe and feed them suitably.

«وَقَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضْلُلُوا بَعْدَهُ إِنْ اغْتَصَمْتُمْ بِهِ، كِتَابَ اللَّهِ»

"Verily, I have left among you the Book of Allâh, if you hold fast to it, you shall never go astray.^[1]

«أَيُّهَا النَّاسُ! إِنَّهُ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةٌ بَعْدَكُمْ، أَلَا فَاعْبُدُوا رَبَّكُمْ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَآدُوا زَكَّةَ أَمْوَالِكُمْ، طَيِّبُهَا أَنفُسُكُمْ، وَتَحْجُجُونَ بَيْتَ رَبِّكُمْ، وَأَطْبِعُوا وُلَاءَ أَمْرِكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ»

"O people, I am not succeeded by a Prophet and you are not succeeded by any nation. So, I recommend you to worship your Lord, to pray the five prayers, to fast Ramadan and to

[1] Sahih Muslim 1/397.

offer the *Zakat* (poor-due) of your provision willingly. I recommend you to perform the pilgrimage to the Sacred House of your Lord and to obey those who are in charge of you, then you will be awarded to enter the Paradise of your Lord.^[1]

«وَأَنْتُمْ تُسَأَلُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟»

"And you will be asked about me, what are you going to say?"

They replied:

«نَشْهُدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَيْتَ وَنَصَحَّتْ»

"We bear witness that you have conveyed the Message and fulfilled your mission."

He then raised his forefinger skywards and then moved it down towards people while saying:

«اللَّهُمَّ اشْهُدْ»

"O Allâh! Bear witness."

He said that phrase thrice.^[2]

The one who repeated the Prophet's statements loudly at 'Arafat was Rabi'ah bin Umaiyyah bin Khalaf.^[3]

As soon as the Prophet ﷺ had accomplished delivering the speech, the following Qur'anic Verse was revealed to him:

﴿الْيَوْمَ أَكْمَلَتُ لَكُمْ دِينَكُمْ وَأَمْسَأَتُ عَلَيْكُمْ نُعْمَانِي وَرَضِيَتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

"This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion." [5:3]

Upon hearing this Verse, 'Umar ﷺ cried. "What makes you cry?" He was asked. His answer was: "Nothing succeeds perfection but

[1] *Rahmatul-lil-'Alamin* 1/263.

[2] *Sahih Muslim* 1/397.

[3] *Ibn Hisham* 2/605.

imperfection."^[1]

Bilal ﷺ called for prayer after the speech, and then made the second call. The Prophet ﷺ performed the Noon prayer, then Bilal ﷺ again proclaimed *Iqamah* (second call) and the Prophet ﷺ performed the Afternoon prayer, and there was no prayer in between the two. He then mounted his she-camel Al-Qaswa', approached the location of his stay, directed his face towards *Al-Qiblah*, remained in that position till sunset when the yellow color of the sky vanished a bit and the disc of the sun disappeared. Then he took Usamah ﷺ who sat behind him and moved toward Muzdalifah where he observed the Evening and the Night prayers with one *Adhan* and two *Iqamahs*. He did not offer any prayer in between the two prayers. Then he lay down till it was time for the Morning prayer. He performed it with one *Adhan* and one *Iqamah* at almost daybreak. Mounting on Al-Qaswa', he moved towards *Al-Mash'ar Al-Haram*. He faced *Al-Qiblah* and started supplicating: "Allâh is the Most Great. There is no God but Allâh." He remained there till it was clear morning and he made his way to Mina before the sun rose high. This time he took Fazal bin 'Abbas ﷺ behind him. He moved a little faster while in bottom of the Muhammadi Valley, and then adopted the middle road leading to the Big *Jamrah* (*Jamrah Kubra* is also called *Jamrah 'Aqabah* and *Jamrah Ula*) where he stopped and pelted seven pebbles at it saying: "Allâh is the Most Great," each time. These were small pebbles, he hurled them from the bottom of the valley. Then he set off to the sacrificial place, where he sacrificed sixty-three camels with his hands, and asked 'Ali ﷺ to slaughter the other thirty-seven, one hundred camels altogether. He made 'Ali ﷺ share him in *Al-Hady*. A piece of meat from each slaughtered animal was ordered to be cooked in a pot and from which both men ate, and drank the broth.

Then Allâh's Messenger ﷺ mounted his she-camel and returned to the House, circumambulated it, i.e., performed *Tawaf Ifadah*.

[1] *Rahmatul-lil-'Alamin* 1/265.

He offered the Noon prayer also in Makkah. Then he went towards Banu 'Abdul-Muttalib who were supplying drinking water to people at the Zamzam Well. "Draw up water, O Banu 'Abdul-Muttalib, I would have drawn up with you if I were not afraid that after me people would rush to take this honor from you." They handed him a container of water and he drank to his fill from it.^[1]

At the daytime of the tenth of Dhul-Hijjah on the Slaughtering Day (*Yaumun-Nahr*), the Prophet ﷺ delivered another speech. That was late in the morning, while he was mounting a grey mule. 'Ali رضي الله عنه conveyed his statements to the people, some of them were standing and some sitting.^[2] He repeated some of the statements that he had previously said the day before. The two Sheikhs (Bukhari and Muslim) reported a version narrated by Abi Bakrah رضي الله عنه who told that the Prophet ﷺ made a speech on *Yaumun-Nahr* (the Day of Slaughtering) and said:

«إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ أَثْنَا
عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةُ حُرُمٌ، ثَلَاثُ مُتَوَالِيَّاتُ، دُوَّفَ الْقَعْدَةُ وَدُوَّفَ الْحِجَّةُ
وَالْمُحَرَّمُ، وَرَجَبُ مُضْرِّ الدِّيَ بَيْنَ جُمَادَى وَشَعْبَانَ»

"Time has grown the same as it was when Allâh created the heavens and the earth. A year is of twelve months. Four of which are Sacred Months. Three of the four months are successive, they are Dhul-Qâ'dah, Dhul-Hijjah, and Al-Muharram. The fourth month is Rajab Mudar, which comes between Jumada and Sha'bân."

"What month is this month?" He asked. We said, "Allâh and His Messenger know best of all." He kept silent for a while till we thought he would attach to it a different appellation. "Is it not Dhul-Hijjah?" He said. "Yes. It is." We said. Then he asked, "What is this town called?" We said, "Allâh and His Messenger know best of all."

[1] *Sahih Muslim* 1/397-400.

[2] *Abu Dawud* 1/270.

He was silent for a while till we thought he would give it a different name. "Is it not *Al-Baldah* (i.e., the town)?" He asked. "Yes. It is." We replied. Then he asked again, "What day is it today?" We replied, "Allâh and His Messenger know best of all." Then he kept silent for a while and said wondering, "Is it not *An-Nahr* (i.e., slaughtering) Day?" "Yes. It is." We said. Then he said:

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضُكُمْ عَلَيْنَا كُحْرُمَةٌ يَوْمَكُمْ هُذَا،
فِي بَلَدِكُمْ هُذَا، فِي شَهْرِكُمْ هُذَا»

"Your blood, your property and your honor are as sacred as this day, this month and this city (i.e., Makkah and the surrounding areas).

«وَسَتَقْوَنَ رَبَّكُمْ، فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي
ضُلًالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

"You will go back to be resurrected (after death) to your Lord. There you will be accounted for your deeds. So, do not turn into people who go astray and kill one another."

«أَلَا هُلْ بَلَغْتُ؟ قَالُوا: نَعَمْ، قَالَ: «اللَّهُمَّ اشْهُدْ. فَلَيُلْعِنَ الشَّاهِدُ
الْغَائِبُ، فَرُبَّ مُبْلِغٍ أَوْعَى مِنْ سَامِعٍ»

"Have I not delivered the Message (of my Lord)?" "Yes, you have," they said. "O Allâh! Bear witness! Let him that is present convey it to him who is absent. For, to whom the Message is conveyed may be having more understanding of it than the audience," he said.^[1]

In another version it is said that the Prophet ﷺ said in that very speech:

«أَلَا لَا يَجْنِي جَانِ إِلَّا عَلَى نَفْسِهِ، أَلَا لَا يَجْنِي جَانِ عَلَى وَلَدِهِ، وَلَا
مَوْلُودٌ عَلَى وَالدِّي، أَلَا إِنَّ الشَّيْطَانَ قَدْ يَسِّئَ أَنْ يُعَذَّبَ فِي بَلَدِكُمْ هُذَا
أَبَدًا، وَلَكِنْ سَتَكُونُ لَهُ طَاغَةٌ فِيمَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ، فَسَيَرْضَى بِهِ»

[1] Sahih Al-Bukhari 1/234.

"Any wrongdoer does not wrong another except himself. So, let no one of you be blamed for the acts of his father or his son. Verily, Satan has utterly been despaired of being worshipped in this city of yours; but he will be obeyed by you in things you will be considering of no value. Satan will be content even by such things."^[1]

After that Allâh's Messenger ﷺ spent the Days of *At-Tashreeq* (11th, 12th and 13th of Dhul-Hijjah) in Mina, teaching about Islam, remembering Allâh (praying), following the ways of guidance of Abraham (Ibrahim), wiping out all traces and features of polytheism. On one of the days of *At-Tashreeq*, he delivered a speech as well. In a version reported by Abu Dawud, with good chain of narration, Sira' ؓ, the daughter of Nabhan, said: "The Messenger of Allâh gave us a speech at the *Ru'us* Day (12th of Dhul-Hijjah) in which he said: 'Is it not this the middle day of the days of *At-Tashreeq*?'^[2] His speech that day was similar to that of the Day of *An-Nahr*. It was made after the revelation of *Surat An-Nasr*."

On the second day of *An-Nafr* (i.e., Departure) – on the thirteenth of Dhul-Hijjah – the Prophet ﷺ departed from Mina and stayed at a high place on a mountainside at Bani Kinanah from Al-Abtah Valley. He spent the rest of that day and night there – where he performed the Noon, the Afternoon, the Evening and the Night prayers.

Then he slept for a short while and mounted leaving for the Ka'bah. He performed the Farewell Circumambulation (*Tawaf Al-Wada'*), after ordering his Companions to do the same.

Upon the accomplishment of his religious rituals he headed to the sacred Madinah. He went there not to seek rest but to resume the strife and struggle in the way of Allâh.^[3]

[1] *At-Tirmidhi* 2/38, 135; *Mishkatul-Masabih* 1/234.

[2] *Abu Dawud* 1/269.

[3] *Sahîh Al-Bukhâri* 1/631, 2/631; *Ibn Hisham* 2/601-605; *Zadul-Ma'ad* 1/196, 218-220.

The Last Expedition

The pride of the Byzantine State made it deny Muslims their right to live. The Byzantine arrogance made them even kill those agents of theirs, who embraced Islam. Killing Farwah bin 'Amr Al-Judhami ﷺ, who was their agent at Ma'an, was evidence of it.

Allâh's Messenger ﷺ started to mobilize a great army in Safar in the eleventh year of Al-Hijra under the command of Usamah bin Zaid bin Harithah ﷺ, with orders to have the horses of the Muslims tread on the lands bordering Al-Balqa' and Ad-Darum of Palestine. His aim was to frighten the Byzantines and to implant confidence into the hearts of Arabs who were settled at the borders of the Byzantines. His other purpose was to deliver a message to everyone that the Church's brutality will not go unanswered.

The leadership of Usamah ﷺ was subject to criticism. Because he was still too young, people delayed their joining in this expedition. Allâh's Messenger ﷺ addressed people saying:

«إِنْ تَطْعُنُوا فِي إِمَارَتِهِ، فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَأَيْمُونَ اللَّهُ إِنْ كَانَ لَخَلِيقًا لِلِّإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِ النَّاسِ إِلَيَّ، وَإِنْ هُذَا مِنْ أَحَبِ النَّاسِ إِلَيَّ بَعْدَهُ»

"No wonder now you contest his leadership, for you have already contested the previous leadership of his father. Yes, by Allâh, his father, who was one of the most beloved people to me, was quite efficient for leadership; and this son of his is one of the most beloved individuals to me after his father."^[1]

So, people started tending towards Usamah ﷺ and joined his army. The number of volunteers in his army was enormous. The army departed from Madinah and had stayed at a place, Jurf, three miles from Madinah. The anxiety-provoking news about the

[1] Sahih Al-Bukhari 2/612.

sickness of Allâh's Messenger ﷺ, however, made the expedition delayed again in order to know what Allâh had willed as regards His Messenger ﷺ.

It was Allâh's Will that Usamah's expedition would be the first one dispatched during the caliphate of the virtuous Abu Bakr ؓ.^[1]

[1] *Ibn Hisham* 2/560, 606; *Sahih Al-Bukhari* 2/612.

The Journey to Allâh the Sublime

Symptoms of Farewell

When the Call to Islam grew complete, the new faith dominated. Allâh's Messenger ﷺ started to develop certain grave symptoms. They could be perceived through his statements and deeds:

In Ramadan, in the tenth year of Al-Hijra, he secluded himself for twenty days in contrast to ten, as was in practice previously.

The angel Gabriel ﷺ reviewed the Qur'ân twice with him as against once in a year.

His words in the Farewell Pilgrimage (i.e., *Al-Wida'*):

«إِنِّي لَا أَدْرِي لَعَلِيٍّ لَا أَقْاتُكُمْ بَعْدَ عَامِي هَذَا بِهَذَا الْمَوْقِفِ أَبْدًا»

"I do not know whether I will ever meet you at this place after this year."

The revelation of *Surat An-Nasr* in the Days of At-Tashreeq. When it was revealed to him, he realized that it was the parting time and that the *Surah* was an announcement of his approaching death.

During the early days of Safar in the eleventh year of Al-Hijra, the Prophet ﷺ went out to Uhud and observed a Farewell prayer for the martyrs. It looked like he was saying good-bye to both the dead and the living. He then ascended the pulpit and addressed the people saying:

«إِنِّي فَرَطْكُمْ، وَإِنِّي شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي أُعْطِيَتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ أَنْ تُشْرِكُوا بَعْدِي، وَلَكُمْ أَخَافُ عَلَيْكُمْ أَنْ تَنَاسَسُوا فِيهَا»

"I am to precede you and I have been made witness upon you. By Allâh, you will meet me at the *Haud* (Tank) very soon. I have been given the keys of the treasures of the earth or the keys of the earth. By Allâh, I do not fear for you

that you will turn polytheists after me. But I do fear that you will compete each other in acquiring the worldly riches."^[1]

One day, at midnight he went to Al-Baqi' cemetery, and begged Allâh to forgive the martyrs of Islam. He said:

"Peace be upon you, O inhabitants of the grave! The morning that dawns upon you is more relieving than that which dawns upon the living. Afflictions are approaching like cloudy lumps of a dark night – the last of which follows the first. The last one is bearing more evil than the first."

He comforted them saying:

"We are also coming to you."

The Start of the Disease

On Monday the twenty-ninth of Safar in the eleventh year of Al-Hijra, he participated in funeral rites in Al-Baqi'. On the way back he had a headache, his temperature rose so high that the heat effect could be felt over his headband.

He led the Muslims in prayer for eleven days although he was sick. The total number of his sick days was either thirteen or fourteen.

The Last Week

When his sickness grew severe, he used to ask his wives: "Where shall I stay tomorrow?" "Where shall I stay?" They understood what he wanted. So they allowed him to stay wherever he wished. He moved to 'Aishah's room while he was leaning on Al-Fadl bin Al-'Abbas and 'Ali bin Abi Talib رض. Head banded as he was, he dragged his feet till he came into her room. It was there that he spent the last week of his life. During that period, 'Aishah رض used to recite *Al-Mu'awwidhat* (Chapters 113 and 114 of the Qur'an) and other supplications already taught by him, and after blowing her breath on them move her hands on his body for blessings.

[1] *Sahih Al-Bukhari* 2/585.

Five Days before Death

On Wednesday, five days before he died, the Prophet's temperature rose very high signaling the severity of his disease. He fainted and suffered from pain. "Pour out on me seven *Qirab* (water skin pots) of various water wells so that I may go out to meet people and talk to them," he said. So, they seated him in a container and poured out water on him till he said: "That is enough. That is enough." Then he felt well enough to enter the Mosque. He entered it with his head wrapped, sat on the pulpit and gave a speech to the people who were gathering together around him. He said:

«لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورًا أَنِيَّاً لَهُمْ مَسَاجِدٌ»

"The curse of Allâh falls upon the Jews and Christians for they have made their Prophets' graves places of worship."^[1]

Then he said:

«لَا تَتَنَحَّذُوا فِي رِبِّي وَشَكَا يُعْبُدُ»

"Do not make my grave a worshipped idol."^[2]

Then he offered himself and invited the people to repay any injuries he might have inflicted on them, saying:

«مَنْ كُنْتُ جَلَدْتُ لَهُ ظَهِيرًا فَهَذَا ظَاهِرِي فَلْيُسْتَقْدِمْ مِنْهُ، مَنْ كُنْتُ شَمَتْتُ لَهُ عِرْضًا فَهَذَا عِرْضِي فَلْيُسْتَقْدِمْ مِنْهُ»

"He whom I have ever lashed his back, I offer him my back so that he may avenge himself on me. He whom I have ever insulted his honor, here I am offering my honor so that he may avenge himself."

Then he descended, and performed the Noon prayer. Again he returned to the pulpit and sat on it. He resumed his first speech about enmity and some other things.

[1] *Sahih Al-Bukhari* 1/62, *Muatta' Imam Malik* p. 360.

[2] *Muatta' Imam Malik* p. 65.

A man then said: "You owe me three dirhams." The Prophet ﷺ said: "O Fadl, pay him the money." He went on saying:

أَوْصِيْكُمْ بِالْأَنْصَارِ، فَإِنَّهُمْ كَرِشِي وَعَيْتِي، وَقَدْ قَضَوْا الَّذِي عَلَيْهِمْ
وَبَقِيَ الَّذِي لَهُمْ، فَاقْبِلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاهِزُوا عَنْ مُسِيئِهِمْ

"I admonish you to be good to Al-Ansar (the Helpers). They are my family and with them I found shelter. They have acquitted themselves credibly of the responsibility that fell upon them and now there remains what you have to do. You should fully acknowledge and appreciate the favor that they have shown, and should overlook their faults."

In another version:

إِنَّ النَّاسَ يَكْثُرُونَ، وَتَقْلُلُ الْأَنْصَارُ، حَتَّىٰ يَكُونُوا كَالْمِلحِ فِي
الطَّعَامِ، فَمَنْ وَلَيَ مِنْكُمْ أَمْرًا يَصْرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلْيَقْبِلْ مِنْ
مُحْسِنِهِمْ، وَيَتَجَاهِزْ عَنْ مُسِيئِهِمْ

"The number of believers would increase, but the number of Helpers would decrease to the extent that they would be among men as salt in the food. So, he who among you occupies a position of responsibility and is powerful enough to do harm or good to the people, he should fully acknowledge and appreciate the favor that these benefactors have shown, and overlook their faults."^[1]

And said:

إِنَّ عَبْدًا خَيْرُهُ اللَّهُ أَنْ يُؤْتِيهِ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَبَيْنَ مَا عِنْدُهُ،
فَاخْتَارَ مَا عِنْدُهُ

"Allâh the Great has given a servant of His the opportunity to make a choice between whatever he desires of Allâh's provisions in this world, and what He keeps for him in the world, but he has opted for the latter."

[1] Sahih Al-Bukhari 1/536.

Abu Sa'id Al-Khudri ﷺ said: "Upon hearing that, Abu Bakr cried and said: 'May our fathers and mothers be ransomed for your sake.' We wondered why Abu Bakr said such a thing. People said: 'Look at that old man! Allâh's Messenger ﷺ talks about a servant of Allâh who was granted the right between the best fortunes of this world and the bounty of Allâh in the Hereafter, but he says: May our fathers and mothers be ransomed for your sake!' It was later on that we realized what he meant. Allâh's Messenger ﷺ was the servant given the choice. We also acknowledged that Abu Bakr was the most learned among us."^[1]

Then Allâh's Messenger ﷺ said:

«إِنَّ أَمَنَ النَّاسُ عَلَيَّ فِي صُحْبَتِهِ وَمَا لِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَخَذِّداً
خَلِيلًا غَيْرَ رَبِّي لَا تَخَذُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ أَخْوَةُ الْإِسْلَامِ
وَمَوْدُّتُهُ، لَا يَقِينٌ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدًّا، إِلَّا بَابٌ أَبِي بَكْرٍ»

"I am most obliged to Abu Bakr for the favor of his company and property. If I were to make any other *Khalil* (friend) except Allâh, I would have chosen Abu Bakr as a friend of mine. But for him I feel affection and brotherhood of Islam. No gate shall be kept open in the Mosque except that of Abu Bakr's."^[2]

Four Days before His Death

On Thursday, four days before the death of Allâh's Messenger ﷺ, he said to people, though he was suffering from severe pain: "Come here. I will cause you to write something so that you will never fall into error." Upon this 'Umar bin Al-Khattab ﷺ said: "The Prophet of Allâh ﷺ is suffering from acute pain and you have the Qur'ân with you; the Book of Allâh is sufficient unto you." Others however wanted the writing to be made. When Muhammad ﷺ heard them debating over it, he ordered them to go away and leave him alone.^[3]

[1] Mishkatul-Masabih 2/546.

[2] Sahih Al-Bukhari 1/22, 429, 449, 2/638; Mishkatul-Masabih 2/548.

[3] Sahih Al-Bukhari 2/637.

That day he recommended three things:

1. Jews, Christians and polytheists should be expelled out of Arabia.
2. He recommended that delegations should be honored and entertained, in a way similar to his custom.
3. As for the third – the narrator said that he had forgotten it. It could have been adherence to the Book and the *Sunnah*. It was likely to be the accomplishment and the mobilization of Usamah's army, or it could have been performance of prayers and being attentive to slaves.

In spite of the strain of disease and suffering from pain, the Prophet ﷺ used to lead all the prayers until that Thursday – four days before he died. On that day he led the Evening prayer and recited:

﴿وَالْمُرْسَلُونَ عَرَفُوا﴾

"By the winds (or angels or the Messengers of Allâh) sent forth one after another." [77:1]^[1]

In the evening he grew so sick that he could not overcome the strain of disease or go out to enter the Mosque. 'Aishah ؓ said that the Prophet ﷺ asked: "Have the people performed the prayer?" "No. They haven't. They are waiting for you." "Put some water in the washing pot," he said. We did what he ordered. So, he washed and wanted to stand up, but he fainted. When he recovered, he asked again, "Have the people prayed?" Then the same sequence of events took place again and again for the second and the third time. He washed and fainted after his attempts to stand up. Therefore he sent a message to Abu Bakr ؓ to lead the prayer. Abu Bakr ؓ then led the prayers during those days.^[2] They were seventeen prayers he led in the life of the Prophet ﷺ.

Three or four times 'Aishah ؓ talked to the Prophet ﷺ to excuse Abu Bakr ؓ from leading the prayer because of his gentleness,

[1] *Mishkatul-Masabih* 1/102.

[2] *Sahih Al-Bukhari* 1/99.

but he refused and said:

«إِنَّكُنَّ صَوَاحِبُ يُوسُفَ مُرْوَا أَبَا بَكْرٍ فَلِيُصَلِّ بِالنَّاسِ»

"You (women) are like the women of Joseph (Yusuf). Convey my message to Abu Bakr to lead the prayer."

A Day or Two prior to Death

On Saturday or on Sunday, the Prophet ﷺ felt that he was well enough to perform the prayer; so he went out leaning on two men in order to perform the Noon prayer. Abu Bakr ؓ, who was then about to lead the prayer withdrew when he saw him coming; but the Prophet ﷺ made a gesture to stay where he was and said: "Seat me next to him." They seated him on the left hand side of Abu Bakr ؓ. The Prophet ﷺ led the prayer, and Abu Bakr ؓ followed him and raised his voice at every 'Allâhu Akbar' (i.e., Allâh is the Greatest) the Prophet ﷺ said, so that the people may hear clearly.^[1]

A Day before His Death

On Sunday, a day before he died, the Prophet ﷺ set his slaves free, paid as a charity the seven dinars he owned and gave his weapons as a present to the Muslims. So, when night fell 'Aishah ؓ had to borrow some oil from her neighbor to light her oil-lantern. Even his coat of armor was deposited as security to a Jew for thirty *Sa'* of barley.

The Last Day He was Alive

In a narration by Anas bin Malik ؓ, he said: "While the Muslims were performing the Morning prayer on Monday – led by Abu Bakr, they were surprised to see Allâh's Messenger ﷺ raising the curtain of 'Aishah's room. He looked at them while they were praying aligned properly, and smiled cheerfully. Seeing him, Abu Bakr withdrew to join the lines and give way to him to lead the

[1] *Sahih Al-Bukhari* 1/98, 99.

prayer. For he thought that the Prophet ﷺ wanted to come for the prayer." Anas رضي الله عنه said: "The Muslims, who were praying, were so delighted that they were almost taken away from their prayers. Allâh's Messenger ﷺ gestured to continue their prayer, went into the room and drew down the curtain."^[1]

Allâh's Messenger ﷺ was not alive for the next prayer.

In the daytime, the Prophet ﷺ called Fatimah رضي الله عنها and told her something in a secret voice that made her cry. Then he whispered to her something else which made her laugh. 'Aishah رضي الله عنها enquired from her after the Prophet's death, as to this weeping and laughing, to which Fatimah رضي الله عنها replied: "The first time he disclosed to me that he would not recover from his illness and I wept. Then he told me that I would be the first of his family to join him, so I laughed."^[2]

He gave Fatimah رضي الله عنها glad tidings that she would become the lady in charge of all the women of the world.^[3]

Fatimah رضي الله عنها witnessed the great pain that afflicted her father. So she said: "What great pain my father is in!" To these words, the Prophet ﷺ remarked:

«لَيْسَ عَلَى أَبِيكَ كُرْبُ بَعْدَ الْيَوْمِ»

"He will not suffer any more when today is over."^[4]

He asked that Al-Hasan and Al-Husain رضي الله عنهما be brought to him. He kissed them and recommended that they be looked after.

He asked to see his wives. They were brought to him. He preached to them and told them to remember Allâh.

Pain grew so severe that the trace of poison he had at Khaibar came to light. It was so sore that he said to 'Aishah رضي الله عنها: "I still feel the painful effect of that food I tasted at Khaibar. I feel as if death

[1] *Sahih Al-Bukhari* 2/640.

[2] *Sahih Al-Bukhari* 2/638.

[3] *Rahmatul-lil-'Alamin* 1/282.

[4] *Sahih Al-Bukhari* 2/641.

is approaching.^[1]

He ordered the people to perform the prayers and be attentive to slaves. He repeated it several times.^[2]

The Prophet ﷺ breathes his Last

When the pangs of death started, 'Aishah ؓ leant him against her. She used to say: One of Allâh's favors to me was that Allâh's Messenger ﷺ died in my house, while I was still alive. He died between my chest and neck while he was leaning against me. Allâh has mixed his saliva with mine at his death. For 'Abdur-Rahman bin Abu Bakr came in with a *Siwak* (i.e., the root of a desert plant used for brushing teeth) in his hand, while I was leaning Allâh's Messenger ﷺ against me. I noticed that he was looking at the *Siwak*, so I asked him – for I knew that he wanted it, "Would you like me to take it for you?" He nodded in agreement. I took it and gave it to him. As it was too hard for him, I asked him, "Shall I soften it for you?" He nodded in agreement. So, I softened it with my saliva and he passed it (on his teeth).

In another version it is said: "So he brushed his teeth as well as he could." There was a water pot (*Rakwa*) available at his hand with some water in it. He put his hand in it and wiped his face with it and said:

«لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ الْمَوْتَ سَكَرٌ»

"There is no God but Allâh. Death is full of agonies."^[3]

As soon as he had finished brushing his teeth, he raised his hand or his finger up, looked upwards to the ceiling and moved his lips. So, 'Aishah ؓ listened to him. She heard him say:

"With those on whom You have bestowed Your Grace, with the Prophets and the Truthful ones, the martyrs and the good doers. O Allâh, forgive me and have mercy upon me

[1] *Sahih Al-Bukhari* 2/637.

[2] *Sahih Al-Bukhari* 2/637.

[3] *Sahih Al-Bukhari* 2/640.

and join me to the most exalted Companionship on high."^[1]
Then he repeated the last words three times:

"The most exalted Companionship on high."

And at the same time, his hand came down and he joined the most exalted Companionship on high.

"To Allâh we turn and to Him we turn back for help, and the last abode."

This event took place late in the morning on Monday, the twelfth of Rabi'ul-Awwal, in the eleventh year of Al-Hijrah. He was sixty-three years and four days old when he died.

The Companions' concern over the Prophet's Death

The great (loss) news was soon known by everybody in Madinah. Dark grief spread on all areas and horizons of Madinah. Anas ﷺ said: "I have never witnessed a day better or brighter than that day on which Allâh's Messenger ﷺ came to us; and I have never witnessed a more awful or darker day than that one on which Allâh's Messenger ﷺ died."^[2]

When he died, Fatimah ؓ said: "O father, who responded to the Call of his Lord! O father, whose abode is Paradise. O father, I announce your death to Gabriel."^[3]

'Umar's Attitude

'Umar ؓ was so stunned that he almost lost consciousness, and he stood before the people addressing them: "Some of the hypocrites claim that Allâh's Messenger ﷺ died. Allâh's Messenger ﷺ did not die, but went to his Lord in the same way as Moses bin 'Imran did. He stayed away for forty nights, but finally came back though they said he had been dead. By Allâh, Allâh's Messenger ﷺ will come back and he will cut off the hands

[1] *ibid* 2/638-641.

[2] *Mishkatul-Masabih* 2/547.

[3] *Sahih Al-Bukhari* 2/641.

and legs of those who claim his death."^[1]

Abu Bakr's Attitude

Abu Bakr ﷺ left his house at As-Sunh and came forth to the Mosque on horseback. At the Mosque, he dismounted and entered. He talked to nobody but went on until he entered 'Aishah's room, and went directly to where Allâh's Messenger ﷺ was.

The Prophet ﷺ was covered with a Yemeni mantle. He uncovered his face, leaned over, kissed him, and cried.

Then he said: "I sacrifice my father and mother for your sake. Verily, Allâh will not cause you to die twice. You have just experienced the death that Allâh ordained."

Then he went out and found 'Umar ﷺ talking to people. He said: "'Umar, be seated.' 'Umar ﷺ refused to do so. People parted 'Umar ﷺ and came towards Abu Bakr ﷺ, who started a speech saying:

﴿أَمَّا بَعْدُ، مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدْ مَاتَ، وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ﴾

"And now, to he who worships Muhammad ﷺ, (he should know that) Muhammad ﷺ is dead. But he who worships Allâh, He is Ever Living and He never dies. Allâh says:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الْرُّسُلُ أَفَإِنَّ مَاتَ أَوْ قُتِّلَ أَنْقَلَبُوكُمْ عَلَىٰ أَعْقَدِكُمْ وَمَنْ يَنْقِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ أَشْكَرِينَ﴾

'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 Allâh, and Allâh will give reward to

[1] Ibn Hisham 2/655.

those who are grateful." [3:144]

Ibn 'Abbas ﷺ said: "By Allâh, it was as if people had never heard this Qur'ânic Verse till Abu Bakr recited it as a reminder. So, people started reciting it till there was no man who did not recite it."

Ibn Al-Musaiyab ﷺ said that 'Umar ﷺ had said: "By Allâh, as soon as I heard Abu Bakr say it, I fell down to the ground. I felt as if my legs had been unable to carry me so that I collapsed when I heard him say it. Only then did I realize that Muhammad ﷺ had really died."^[1]

The Burial and Farewell Preparations to his Honorable Body

Dispute about, who would succeed him, broke out even before having the body of Allâh's Messenger ﷺ prepared for burial. Lots of arguments, discussions, dialogues took place between the Helpers and Emigrants in the roofed passage of Bani Sa'idah. Finally they acknowledged Abu Bakr ﷺ as the caliph. They spent the whole Monday there till it was night. People were so busy with their arguments that it was late night – just about dawn of Tuesday – yet his blessed body was still lying on his bed covered with a garment. The room was locked from outside.

On Tuesday, his body was washed, with his clothes on, by Al-'Abbas, 'Ali, Al-Fadl and Qathm – the two sons of Al-'Abbas, as well as Shaqran – the Messenger's freed slave, Usamah bin Zaid and Aws bin Khauli ﷺ.

Al-'Abbas, Al-Fadl and Qathm moved his body from side to side, Usamah and Shaqran poured water, 'Ali washed him, and Aws leant him against his chest.

The Prophet's body was washed three times with water and berry leaves. The water came from Ghars, Sa'd bin Khaithamah's well in Quba' which the Prophet ﷺ used to drink from. They shrouded him in three white Yemeni cotton sheets with neither a turban^[2]

[1] Sahih Al-Bukhari 2/640, 641.

[2] Sahih Al-Bukhari 1/169, Sahih Muslim 1/306.

nor a shirt.

A sort of disagreement arose with regard to the burial place. Abu Bakr ﷺ said: "I heard Allâh's Messenger ﷺ say: 'A Prophet is buried where he dies.' So Abu Talhah ﷺ lifted the bed on which he died, dug underneath and cut the ground for the grave. It was a *Lahd* type of grave with a niche in the side.

People entered the room ten by ten. They prayed the Funeral prayer individually without an *Imam* to lead the prayer. The first to pray for him were the people of his tribe, then the Emigrants, then the Helpers. Women prayed for him after men. The young were the last to pray.

This process lasted all day Tuesday and most of Wednesday until the night came. 'Aishah ؓ said: "We did not know that the Prophet ﷺ was being buried till we heard the sound of tools digging the ground at the depth of the night before Wednesday."^[1]

[1] *Mukhtasar Seeratir-Rasul* p. 471; *Ibn Hisham* 2/649-665; *Talqih Fuhum Ahlil-Athar* p. 38, 39; *Rahmatul-lil-Alamin* 1/277-286.

The Prophetic Household

1. **Khadijah Bint Khuwailid** ﷺ: In Makkah – prior to *Hijrah* – the Prophet's household comprised of him and his wife Khadijah bint Khuwailid ﷺ. He was twenty-five and she was forty when they got married. She was the first woman he married. She was the only wife he had until she died. He had sons and daughters with her. None of their sons lived long. Their daughters were Zainab, Ruqaiyah, Umm Kulthum and Fatimah.

Zainab ﷺ was married to her maternal cousin Abul-'As bin Al-Rabi' ﷺ and that was before *Al-Hijrah*. Ruqaiyah and Umm Kulthum ﷺ were both married to 'Uthman bin 'Affan ﷺ successively (i.e., he married one after the death of her sister). Fatimah ﷺ was married to 'Ali bin Abi Talib ﷺ; and that was in the period between the battles of Badr and Uhud. The sons and daughters that Fatimah and 'Ali had were Al-Hasan, Al-Husain, Zainab and Umm Kulthum ﷺ.

It is well-known that the Prophet ﷺ was exceptionally authorized to have more than four wives for various reasons. The wives he married were thirteen. Nine of them were alive when he passed away. Two died in his lifetime: Khadijah ﷺ and the Mother of the poor (*Ummul-Masakeen*) – Zainab bint Khuzaimah ﷺ, besides two others with whom he did not consummate his marriage.

2. **Sawdah bint Zam'ah** ﷺ: He married her in Shawwal, in the tenth year of Prophethood, a few days after the death of Khadijah ﷺ. Prior to that, she was married to a paternal cousin of hers called As-Sakran bin 'Amr.

3. **'Aishah bint Abu Bakr** ﷺ: He married her in the eleventh year of Prophethood, a year after his marriage to Sawdah, and two years and five months before *Al-Hijrah* (emigration). She was six years old when he married her. However, he did not consummate the marriage with her till Shawwal seven months after *Al-Hijrah*, and that was in Madinah. She was nine then. She was the only virgin he married, and the most beloved creature to him. As a

woman she was the most learned in jurisprudence and knowledgeable.

4. Hafsah bint 'Umar bin Al-Khattab ﷺ: Her ex-husband was Khunais bin Hudhafah As-Sahmi ﷺ who died in the period between the battles of Badr and Uhud. Allâh's Messenger ﷺ married her in the third year of Al-Hijra.

5. Zainab bint Khuza'ima ﷺ: She was from Bani Hilal bin 'Amir bin Sa'sa'ah, and was nicknamed *Ummul-Masakeen*, because of her kindness and care towards them. She used to be the wife of 'Abdullah bin Jahsh ﷺ, who was martyred at Uhud. She was married to the Prophet ﷺ in the fourth year of Al-Hijra, but she died two or three months – eight months according to another version – after her marriage to Allâh's Messenger ﷺ.

6. Umm Salamah Hind bint Abi Umayyah ﷺ: She used to be the wife of Abu Salamah ﷺ, who died in Jumada Al-Akhir, in the fourth year of Al-Hijra. Allâh's Messenger ﷺ married her in Shawwal of the same year.

7. Zainab bint Jahsh bin Riyab ﷺ: She was from Bani Asad bin Khuza'ima and was the Messenger's paternal cousin. She was married to Zaid bin Harithah ﷺ – who was then considered as a son of the Prophet ﷺ. However, Zaid ﷺ divorced her. Allâh sent down some Qur'anic Verses with this respect:

﴿فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرَا زَوْجَنَّكُهَا﴾

"So when Zaid had accomplished his desire from her (i.e., divorced her), We gave her to you in marriage." [33:37]

About her, Allâh has sent down some Verses of *Surat Al-Ahzab* that discussed the adoption of children in detail. Allâh's Messenger ﷺ married her in Dhul-Qa'dah, the fifth year of Al-Hijra.

8. Juwairiyah bint Al-Harith ﷺ: Al-Harith was the head of Bani Al-Mustaliq of Khuza'ah. Juwairiyah ﷺ was among the booty that fell to the Muslims from Bani Al-Mustaliq. She was in the portion of Thabit bin Qais bin Shammas ﷺ. He wrote her an agreement

conducive to her freedom. Allâh's Messenger ﷺ fulfilled that agreement on her behalf and married her in Sha'ban in the sixth year of Al-Hijra.

9. Umm Habibah Ramlah bint Abu Sufyan ﷺ: She was married to 'Ubaidullah bin Jahsh. She migrated with him to Abyssinia (Ethiopia). When 'Ubaidullah apostatized and became a Christian, she stood fast to her religion and refused to convert. However 'Ubaidullah died there in Abyssinia (Ethiopia). Allâh's Messenger ﷺ dispatched 'Amr bin Umayah Ad-Damri ﷺ with a letter to the Negus, the king, asking him for Umm Habibah's hand – that was in Muharram, in the seventh year of Al-Hijra. The Negus agreed and sent her to the Prophet ﷺ in the company of Shurahbil bin Hasanah ﷺ.

10. Safiyah bint Huyai bin Akhtab ﷺ: She was from the Children of Israel, and among the booty taken at the battle Khaibar. Allâh's Messenger ﷺ took her for himself. He set her free and married her after that conquest in the seventh year of Al-Hijra.

11. Maimunah bint Al-Harith ﷺ: She was the sister of Ummul-Fadl Lubabah bint Al-Harith ﷺ. The Prophet ﷺ married her in Dhul-Qa'dah in the seventh year of Al-Hijra after the Compensatory 'Umrah – after coming out of the sacred state, according to an authentic narration.

Those were the eleven women that Allâh's Messenger ﷺ married and consummated marriage with. Two of them – Khadijah and Zainab *Ummul-Masakeen* ﷺ died in the life of the Prophet ﷺ. Whereas the other nine wives were alive when the Prophet ﷺ died.

The two wives that he did not consummate marriage with were one from Bani Kilab, and the other from Kindah, and this was the one called Al-Jauniyah.

Besides these, he had two female slaves. The first was Mariyah the Coptic (an Egyptian Christian), a gift from Al-Muqawqis, ruler of Egypt – she gave birth to his son Ibrahim, who died in Madinah while still a little child, on the 28th or 29th of Shawwal in the year

10 A.H., i.e., 27th January, 632 C.E. The second one was Rehanah bint Zaid bin 'Amr bin Khanafah bin Sham'un bin Zaid An-Nadriyah or Quraziyah, a captive from Bani Quraizah. Some people say she was one of his wives. However, Ibn Al-Qaiyim gives more weight to the first version. Abu 'Ubaidah spoke of two more slave girls, Jamilah, a captive, and another one, a bondwoman granted to him by Zainab bint Jahsh ^[1].

Whosoever ponders over the life of Allâh's Messenger ﷺ, will conceive that his marriage to this great number of women in the late years of his life, after he had almost spent thirty years of his best days of youth sufficing himself to one older wife – Khadijah ؓ, and later on to Sawdah ؓ, was in no way an overwhelming lustful desire to be satisfied through such a number of wives. These marriages were in fact motivated by aims and purposes much more glorious and greater than what normal marriages usually aim at.

The tendency of Allâh's Messenger ﷺ towards establishing a relationship by marriage with both Abu Bakr and 'Umar ؓ and his marriage to 'Aishah and Hafsah ؓ – and having his daughter Fatimah ؓ married to 'Ali bin Abi Talib ؓ, and the marriage of his two daughters, Ruqaiyah and Umm Kulthum ؓ to 'Uthman ؓ – indicate clearly that he aimed at confirming the relationship among the four men – whose sacrifices and great achievements in the cause of Islam are well-known.

Besides this, there was that tradition of the Arabs to honor the in-law relations. For them a son or a daughter-in-law was a means by which they sought the consolidation of relationship and affection with various tribes. Hostility and fights against alliances and affinities would bring an unforgettable shame, disgrace and degradation to them.

By marrying the Mothers of believers, the Prophet ﷺ wanted to demolish or break down the Arab tribes' enmity to Islam and extinguish their intense hatred. Umm Salamah ؓ was from Bani

[1] *Zadul-Ma'ad* 1/29.

Makhzum – the clan of Abu Jahl and Khalid bin Al-Walid. Her marriage to Allâh's Messenger ﷺ produced good results. Khalid's deliberately adopted indecisive attitude at Uhud – for instance – was due to the Messenger's marriage to Umm Salamah ؓ. Khalid went even further than that, in a short time he willingly became a keen obedient Muslim.

After the marriage of Allâh's Messenger ﷺ to Umm Habibah ؓ, Abu Sufyan, her father, did not encounter him with any sort of hostility. Similarly his marriage to Juwairiyah and Safiyah ؓ made the two tribes stop all sorts of provocation, aggression or hostility against Islam. Better still, Juwairiyah ؓ, herself, was one of the greatest sources of blessing to her own people.

On the occasion of her marriage to the Prophet ﷺ, his Companions set a hundred of her people free. They said: "It is for their affinity with Allâh's Messenger ﷺ." There is no need to say how much of a good impression this gratitude had made on everybody's soul.

One of the greatest motives of all was the responsibility Allâh had bestowed upon his Prophet ﷺ to educate and purify the souls of people who knew nothing whatsoever about courtesy, education and culture. He had to teach them to comply with the necessities of civilization and to contribute to the solidification and the establishment of a new Islamic society.

An essential fundamental rule of the Muslim society is to prohibit mixing of men and women. Providing direct education for women, though highly compelling, is impossible in the light of this Islamic norm. Therefore, the Prophet ﷺ had to select some women of different ages and talents, and train them systematically in order to educate the women bedouins and townswomen, old and young, and thus furnish them with the instruments of propagating the true faith. The Mothers of believers (i.e., wives of the Prophet ﷺ) were in such a convenient position that they could convey the state of the Prophet ﷺ and his affairs to people (men and women). Being educated and taught the teachings and rules of Islam, his wives,

especially those who lived a long life after him, played a very important role in conveying Prophetic traditions or *Ahadith* to the Muslims. 'Aishah ﷺ, for instance, related a large number of the Prophet's deeds and statements.

His marriage to his paternal cousin Zainab bint Jahsh ﷺ was a peculiar case which aimed at eradicating a deeply rooted pre-Islamic tradition – i.e., the adoption of children. In *Al-Jahiliyah* the Arabs used to consider an adopted person exactly like a real son or daughter as far as rights and sanctities are concerned. That *Jahiliyah* tradition had been so deeply rooted in their hearts that it was not easy to remove or uproot it. This tradition, in fact, was offensive to the basic principles of Islam; especially those concerned with marriage, divorce and inheritance and some other cases, and brought about lots of corruptions and indecencies. Naturally Islam stands against such deeds, and attempts to remove them from the Islamic society.

For the eradication of this tradition, Allâh the Exalted ordered His Messenger ﷺ to marry his cousin Zainab bint Jahsh ﷺ, who was an ex-wife to Zaid ﷺ. She had differences with Zaid ﷺ to the extent that he intended to divorce her – that was at the time when the Confederates (*Al-Ahzab*) were making an evil alliance against Allâh's Messenger ﷺ and against the Muslims. Allâh's Messenger ﷺ feared that the hypocrites, the idolaters, and the Jews would make propaganda out of it and try to influence some Muslims of weak hearts. That was why he urged Zaid ﷺ not to divorce her, in order not to provoke such problems. Undoubtedly this hesitation and partiality were alien to the character of the Prophet ﷺ. They did not apply to the power of determination and will with which he had been sent. Allâh the Exalted blamed him for that by saying:

﴿وَلَذِّنَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكَ عَيْنَكَ زَوْجَكَ وَأَنَّ
الَّهَ وَخَفِيَ فِي نَفْسِكَ مَا أَلَّهُ مُبْدِيهِ وَخَنَثَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَهُ﴾

"And (remember) when you said to him (Zaid bin Harithah ﷺ – the freed slave of the Prophet ﷺ) on whom

Allâh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ too) have done favor (by manumitting him), 'Keep your wife to yourself, and fear Allâh.' But you did hide in yourself (i.e., what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear him." [33:37]

Finally Zaid ﷺ divorced Zainab ﷺ and Allâh's Messenger ﷺ married her at the time he laid siege to Bani Quraizah.

That was after she had finished her 'Iddat (i.e., period during which a widow or a divorcee may not remarry). Allâh Himself had already ordained it, and so gave him no other alternative. Allâh had even initiated the marriage Himself by saying:

﴿فَلَمَّا قَضَى زَيْدٌ مُّتَهَا وَطَرَا زَوْجَنِكُمْ لَكُنَّ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَجَّ فِي أَرْجَحِ أَدْعِيَابِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرَأُ﴾

"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)." [33:37]

And that was in order to break down the tradition of child adoption. For He said:

﴿أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

"Call them (adopted sons) by (the names of) their fathers, that is more just near Allâh." [33:5]

﴿مَا كَانَ مُحَمَّدُ أَبَا أَحَدٍ مِّنْ يَهُودَكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّنَ﴾

"Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allâh, and the last (end) of the Prophets." [33:40]

Lots of deeply rooted traditions cannot be uprooted or demolished or even adjusted by mere words. They must be matched and associated with the action of the advocate of the Message himself.

This could be perceived through the deeds practiced by the Muslims at the Hudaibiyah 'Umrah during which 'Urwah bin Mas'ud Ath-Thaqafi saw certain Muslims tend to pick up any expectoration that fell down from the Prophet ﷺ. He also saw them race to the water of his ablution and they almost quarrelled for it. There were others who competed to pledge allegiance to death and some others pledged not to flee from (the battlefield). Among those people, were eminent Companions like 'Umar and Abu Bakr ؓ, who although dedicated all their lives to the Prophet ﷺ and to the cause of Islam, they refused to carry out the Messenger's orders with respect to slaughtering sacrificial animals after the agreement of the Hudaibiyah Peace Treaty, the thing that disturbed and caused the Prophet ﷺ to feel anxious. However, when Umm Salamah ؓ advised that he take the initiative and sacrifice his animals, accordingly, his followers raced to follow his example; a clear evidence in support of the saying: 'Actions speak louder than words, in the process of exterminating a deeply-established tradition.'

Hypocrites aroused a lot of suspicions and launched propaganda against that marriage. Their acts and talks about that marriage had ill-effects on those Muslims whose Faith was still weak, particularly that Zainab ؓ was the fifth wife – and the Noble Qur'ân limited the number up to four only; Zaid ؓ was traditionally his son, and so a father marrying his son's divorcee was a heinous sin in the eyes of the Arabians.

Surat Al-Ahzab was revealed to shed full light on the two issues, i.e., Islam does not recognize adoption of children, and the Prophet ﷺ is given (by Allâh) more freedom over the number of wives he can hold than other Muslims in order to achieve noble and honorable purposes.

However, the treatment of Allâh's Messenger ﷺ to his wives was of honorable, noble, and superb nature. His wives were the best

examples in respect of honor, satisfaction, patience, modesty, and wifely duty. Although the Messenger's home life was hard and unbearable, none of his wives complained. Anas ﷺ said about the Prophet's life: "According to my knowledge, Allâh's Messenger ﷺ has never tasted a thin flattened loaf in all his lifetime, nor has he ever seen roasted goat with his own eyes."^[1]

'Aishah ؓ said: "Over two months used to elapse – during which we would have seen three crescents – while no fire was kindled in the houses of Allâh's Messenger ﷺ (i.e., they did not cook food)." "What did you eat to sustain yourselves?" 'Urwah asked. She said: "The two black things: dates and water."^[2] Much information about the hard life of the Prophet ﷺ we find in the traditions.

In spite of these hardships, extremely limited sources and the adversity of life in the house of the Prophet ﷺ, none of his wives uttered a word of complaint worthy of reproach – but once. This exception was required by human instinctive inclinations. However, it was not so important and consequently it did not require the decree of a legislative rule. Allâh gave them an opportunity to choose between two things, as clearly stated in the following Verses:

﴿يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدُنَ الْحَيَاةَ الدُّنْيَا وَرِزْقَهَا
فَنَعَالِيَنَ أَمْتَعْكُنَ وَأَسْتَعْكُنَ سَرَّاً لَّهَا جَيْلًا ○ وَلَنْ كُنْتُنَ تُرِدُنَ اللَّهَ وَرَسُولَهُ
وَاللَّدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعْدَ لِلْمُحْسِنِينَ مِنْكُنَّ أَجْرًا عَظِيمًا﴾

"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 Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinat* (gooddoers) amongst you an enormous reward.'" [33:28,29]

They were so noble and honest that none of them preferred 'the

[1] *Sahih Al-Bukhari* 2/956.

[2] *ibid* 2/956.

life of this world and its glitter' to the abode in the Hereafter. Although they were many in number, nothing of the dispute occurrences that normally happen among co-wives, took place in their houses. Very few cases could be the only exception; but they were quite normal. Allâh expressed disapproval for that, so they ceased to do such a thing. This incident is mentioned in *Surat At-Tahrim*:

﴿يَأَيُّهَا النَّبِيُّ لَمَّا تَحْرِمُ مَا أَحَلَّ اللَّهُ لَكُمْ﴾

"O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you ..." [66:1-5]

Discussing polygamy – in my opinion – is not a necessity; since a person who is familiar with the Europeans and their indecent practices, sufferings, wickedness, their sorrows and distresses, the horrible crimes they commit in this respect as well as the trials, the disasters that they are involved in, and which emanate directly from their disregard of the principle of polygamy form a good reason (to justify the soundness of polygamy). The distorted picture of life in Europe with the ill-practices featuring it, could truthfully justify the existence and practice of polygamy. In this, there are Divine signs for all people with reason.

The Prophet's Character and Manners

The Prophet ﷺ had both perfection of features and perfection of manners. The impression of them on people can be deduced by the bliss that overwhelmed their hearts and filled them with dignity.

Men's respect, devotion and esteem of Allâh's Messenger ﷺ were unique and matchless. No other man in the whole world has been so honored and beloved.

Those who knew him well, were fascinated and enchanted by him. They were ready to sacrifice their lives for the sake of saving a nail of his from hurt or injury.

Being privileged by lots of excellences that no one else had been endowed with, his Companions found that he was peerless and so they loved him.

Here we list a brief summary of the versions about his beauty and perfection. To encompass all is, admittedly, beyond our power.

His Physical Appearance

Describing Allâh's Messenger ﷺ, who passed by her tent on his journey of emigration, Umm Ma'bad Al-Khuza'iyah said to her husband: "He was innocently bright and had a broad face. His manners were fine. Neither was his belly bulging out nor was his head deprived of hair. He had black attractive eyes finely arched by continuous eyebrows. His hair was glossy and black, inclined to curl, he wore it long. His voice was extremely commanding. His head was large, well formed and set on a slender neck. His expression was reflective and thoughtful, composed and inspiring.

The stranger was fascinated from the distance, but the closer he was the more respect he observed. His expression was very sweet and distinct. His speech was well set and free from the use of superfluous words, as if it were a chain of beads. His stature was neither too high nor too small to look odd. He was a twig amongst

the two, singularly bright and fresh. He was always surrounded by his Companions. Whenever he uttered something, the listeners would listen to him with attention and whenever he issued any command, they competed with each other in carrying it out. He was a master and a commander. His utterances were marked by truth and sincerity, free from all kinds of falsehoods and lies."^[1]

'Ali bin Abi Talib ﷺ described him: "Allâh's Messenger ﷺ was neither excessively tall nor extremely short. He was of medium height among his friends. His hair not too curly nor was it too straight. It was both curly and wavy combined. His cheeks were not fleshy, chin was not small and forehead was not narrow. His face was fairly round. His mouth was white. He had black, large eyes, with long eyelashes. His limbs and shoulder joints were rather big. He had a fine line of little hair extending from his chest down to his navel, but the rest of his body was almost hairless. He had thick palms and thick fingers and toes.

While walking, he lifted his feet off the ground as if he had been walking on a slope. When he turned, he turned completely. The Seal of Prophethood was between his shoulders. He is the Last of Prophets, the most generous and the bravest of all. His speech was the most reliable. He was the keenest and the most attentive to people's trust, and was very careful to pay people's due in full. The Prophet ﷺ was the most gentle and the most polite companion, seeing him unexpectedly you would fear him and revere him. He who had acquaintance with him would like him. He who describes him says: 'I have never seen such a person neither before nor after seeing him.'"^[2]

Jabir bin Samurah ﷺ reported that Allâh's Messenger ﷺ had a broad face with reddish (wide) eyes and lean heels.^[3]

Abu At-Tufail ﷺ said: "He was white and good-looking. He was neither fat nor thin; neither tall nor short."

[1] *Zadul-Ma'ad* 2/45.

[2] *Ibn Hisham* 1/401, *Jami' At-Tirmidhi* 4/303.

[3] *Sahih Al-Muslim* 2/258.

Anas bin Malik ﷺ said: "He had broad palms and his color was bright. He was neither white nor brown. He was rather whitish. At the time of his death, in both his head and beard there were as many as twenty grey hairs, besides some grey hair at his temples." In another version: "and some scattered white hair on his head."^[1]

Abu Juhaifah ؓ said: "I have seen some grey color under his lower lip."

Al-Bara' ؓ said: "He was of medium height, broad-shouldered; his hair went up to his earlobes. I saw him dressed in a red garment and I (assure you) I have never seen someone more handsome."

At first he used to let his hair loose so as to be in compliance with the People of the Book; but later on he would part it.^[2]

Al-Bara' ؓ also said: "He had the most handsome face and the best character." When he was asked: "Was the Messenger's face radiant like a sword?" "No," he said: "like the moon." But in another version: he said, "His face was round."

Ar-Rabi' bint Muawwidh ؓ said: "Had you seen him, you would have felt that the sun was shining."

Jabir bin Samurah ؓ said: "I saw him on one moonlit night. I looked at him. He was dressed in a red garment. I compared him with the moon and found that – to me – he was better than the moon."^[3]

Abu Hurairah ؓ said: "I have never seen a thing nicer than Allâh's Messenger ﷺ. It seems as if the sunlight was moving with his face. I have never seen one who is faster in pace than Allâh's Messenger ﷺ. It seemed as if the earth had folded itself up to shorten the distance for him. For we used to be exhausted while he was at full ease."^[4]

[1] *Sahih Al-Bukhari* 1/502.

[2] *ibid* 1/503.

[3] *Mishkatul-Masabih* 2/518.

[4] *ibid* 2/518.

Ka'b bin Malik ﷺ said: "When he was pleased, his face would shine with so bright a light that you would believe it was a piece of the moon."^[1]

Once he was with 'Aishah ؓ, the features of his face twinkled while sweating; she recited a verse by Abu Kabir Al-Hudhali:

وَإِذَا نَظَرْتَ إِلَى أَسِرَّةٍ وَجْهِهِ بَرَقْتُ كَبَرِقِ الْعَارِضِ الْمُتَهَلِّ

"If you watch his face, you will see it twinkling like the lightning of an approaching rain."^[2]

Abu Bakr ؓ would say this verse upon seeing him:

أَمِينٌ مُضْطَفٌ بِالْخَيْرِ يَدْعُو كَضْوَءُ الْبَدْرِ زَايَلَهُ الظَّلَامُ

"He is faithful, chosen (by Allâh), and calls for forgiveness. He shines like a moonlit night while it is far from dark."^[3]

'Umar ؓ used to recite a verse by Zuhair describing Haram bin Sinan:

لَوْ كُنْتَ مِنْ شَيْءٍ سِوَى الْبَشَرِ كُنْتَ الْمُضِيءَ لَيْلَةَ الْبَدْرِ

"Were you other than a human being, you would be a lighted moon on a moonlit night."

Then he would add: "Thus was Allâh's Messenger ﷺ."^[4]

When he got angry, his face would turn so red that you would think it were as if pomegranate has been squeezed on both his cheeks.^[5]

Jabir bin Samurah ؓ said: "His legs were gentle, delicate and in conformity. His laughter was no more than smiling. Looking at him will make you say 'He is black-eyed' though he is not so."^[6]

Ibn Al-'Abbas ؓ said: "His two front teeth were separated so

[1] *Sahih Al-Bukhari* 1/502

[2] *Rahmatul-lil-'Alamin* 2/72.

[3] *Khulasatus-Siyar* p. 20.

[4] *ibid.*

[5] *Mishkatul-Masabih* 1/22.

[6] *Jami' At-Tirmidhi* 4/306.

whenever he spoke, it was as if light came through them."

His neck was as pure and silvery as a neck of doll. His eyelashes were long and his beard was thick. His forehead was broad; separate eyebrows finely joined together. His nose was high-tipped. His cheeks were plain. He had a fine line of hair running down to his navel. He had hair neither on his abdomen nor on his chest except some on his arms and shoulders. His chest was broad and flatted. He had long forearms with expansive palms. His legs were plain, straight, and stretched. His other limbs were also large. The two hollows of his soles hardly touch the ground. He used to walk with ease slightly leaning forward.^[1]

Anas ﷺ said: "I have never touched silk or a silky garment softer than the palm of the Prophet ﷺ; nor have I smelt a perfume or any scent nicer than his." In another version: "I have never smelt ambergris nor musk nor any other thing sweeter than the scent and the smell of Allâh's Messenger ﷺ."

Abu Juhaifah ؓ said: "I took his hand and put it on my face and I found that it was colder than ice and better scented than the perfume of musk."^[2]

Jabir bin Samurah ؓ – who was a little child then – said: "When he wiped my cheek, I felt it was cold and scented as if it had been taken out of a shop of a perfume workshop."^[3]

Anas ؓ said: "His sweat was pearl-like."

Umm Sulaim ؓ said: "His sweat smelt nicer than the nicest perfume."

Jabir ؓ said: "Whenever Allâh's Messenger ﷺ passed by a road, and after him some other person used the same road, he would quite easily found out by the smell of his scent that the Prophet ﷺ has passed through it."

The Seal of Prophethood, which was similar in size to a pigeon's

[1] *Khulasatus-Siyar* p. 19, 20.

[2] *Sahih Al-Bukhari* 1/503.

[3] *Sahih Muslim* 2/256.

egg, was between his shoulders on the left side having spots on it like moles.^[1]

The Perfection of Soul and Nobility

The Prophet ﷺ was noted for superb eloquence and fluency in Arabic. He was remarkable in position and rank. He was an accurate, unpretending straightforward speaker. He was well-versed in Arabic and quite familiar with the dialects and accents of every tribe. He spoke with his guests using their own accents and dialects. He mastered and was quite eloquent at both bedouin and town speech. So, he had the strength and eloquence of bedouin language as well as the clarity and the decorated splendid speech of the town's people. Above all, there was the help of Allâh embodied in the revealed Verses of the Qur'ân.

His stamina, endurance and forgiveness, while he was in a commanding position; his patience and firmness in unfavorable conditions, were all talents, attributes and qualities Allâh Himself had given him. Even wise men have their shortcomings, but Allâh's Messenger ﷺ, unlike everybody, the more he was hurt or injured, the more gentle and patient he became. The more rudeness and ignorance anybody exercised against him, the more enduring he became.

'Aishah ﷺ said:

«مَا خُيِّرَ رَسُولُ اللَّهِ بَيْنَ أَمْرَيْنِ إِلَّا أَخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسَ عَنْهُ، وَمَا انْتَقَمَ لِنَفْسِهِ إِلَّا أَنْ تُتَهَّكَ حُرْمَةُ اللَّهِ فَيَسْتَقِمُ اللَّهُ بِهَا، وَكَانَ أَبْعَدَ النَّاسَ عَصَبًا وَأَسْرَعَهُمْ رِضًا»

"Whenever Allâh's Messenger ﷺ was given the opportunity to choose between two affairs, he would always choose the easiest and the most convenient. But if it be sinful, he would be as far as he could from it. He never took revenge for

[1] *ibid* 2/259.

himself; but when the sanctity of Allâh was violated, he would avenge it. That would be for Allâh's sake not for himself."

He was the last one to get angry and the first to be satisfied. His hospitality and generosity were matchless. His gifts and endowments manifest a man who does not fear poverty."^[1]

Ibn 'Abbas ﷺ said: "The Prophet ﷺ was the most generous. His generosity would be at its extreme during Ramadan when the angel Gabriel ﷺ used to come to see him. Gabriel ﷺ used to visit him every night of Ramadan and review the Qur'ân with him. Verily, Allâh's Messenger ﷺ was more generous at giving bounty or charity than the blowing wind."

Jabir ﷺ said: "The Prophet ﷺ would never deny anything he was asked for."^[2]

His courage, his bravery and his might were distinct. He was the most courageous. He witnessed awkward and difficult times and stood fast at them. More than once, brave and daring men fled; yet he stood with full composure facing the enemy without turning his back. All brave men must have experienced fleeing once or have been driven off the battlefield at a time, except the Prophet ﷺ. 'Ali ﷺ said: "Whenever the fight grew fierce and the eyes of fighters went red, we used to resort to the Prophet ﷺ for help. He was always the closest to the enemy."^[3]

Anas ﷺ said: "One night the people of Madinah felt alarmed. People went out hurriedly towards the source of sound, but they found the Prophet ﷺ already coming back from there. He was on a horse belonging to Abu Talhah which had no saddle over it, and a sword was hanging from his neck, and he said to them: 'There was nothing to be afraid of.'"^[4]

He was the most modest, and the first one to cast his eyes down.

[1] *Sahih Al-Bukhari* 1/503.

[2] *Sahih Al-Bukhari* 1/503.

[3] *Ash-Shifa'* 1/89.

[4] *Sahih Al-Bukhari* 1/407, *Sahih Muslim* 2/252.

Abu Sa'id Al-Khudri ﷺ said: "He was shier than a virgin. When he disliked something, we could read it on his face."^[1] He did not stare at anybody's face. He would always cast his eyes down. He would look at the ground more than the sky. The most he would look at someone was by glancing. He was willingly and modestly obeyed by everybody. He would never name a person whom he had heard ill-news about something he hated, instead he would say: 'Why do certain people do so....'"

A verse of poem by Al-Farazdaq fits him very well and is one of the best to be said of him:

يُغْضِي حَيَاءً وَيُغْضِي مِنْ مَهَابِّهِ فَلَا يُكَلِّمُ إِلَّا حِينَ يَبْتَسِمُ

"He casts his eyes modestly, but the eyes of others are cast down due to his reverence, and words issue out of their mouths only while he is smiling."

The Prophet ﷺ was the most just, the most decent, the most truthful at speech, and the most honest of all. Those who have exchanged words with him, and even his enemies, acknowledge his noble qualities. Even before the Prophethood he was nicknamed *Al-Ameen* (i.e., the truthful, the trustworthy). Even then – in *Al-Jahiliyah* – they used to turn to him for judgment and consultation. At-Tirmidhi reported 'Ali ﷺ saying that he had been told by Abu Jahl that he (Abu Jahl) said to Allâh's Messenger ﷺ: "We do not call you a liar; but we do not have faith in what you have brought."^[2] In His Book, Allâh the Exalted said about them:

فَإِنَّمَا لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ يَقْاتِلُنَّ اللَّهَ يَجْحُدُونَ ﴿٤٣﴾

"It is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zalimun* (polytheists and wrongdoers) deny." [6:33]

Even when Heraclius asked Abu Sufyan: "Have you ever accused him of lying before the ministry of Prophethood?" Abu Sufyan

[1] *Sahih Al-Bukhari* 1/504.

[2] *Mishkatul-Masabih* 2/521.

said: "No."

He was the most modest person and far from being arrogant or proud. He forbade people to stand up for him as other people usually did for their kings. Visiting the poor, the needy and entertaining them were some of his habits. If a slave invited him, he would accept the invitation. He always sat among his friends as if he were an ordinary person among them. 'Aishah ﷺ said that he himself used to repair his shoes, sew or mend his dress and do what ordinary men did in their houses. After all, he was a human being like others. He used to check his own clothing. Milking the sheep and catering for himself were some of his normal jobs.^[1]

The Prophet ﷺ was the most truthful to his pledges, and it was one of his qualities to establish good and steady relationship with his relatives. He was the most merciful, gentle and sociable of all people. His way of living was the simplest one. Ill-manners and indecency were two qualities completely alien to him. He was decent, and did not call anybody names. He was not the sort of person who cursed or made noise in the streets.

He did not exchange offences with others. He pushed back an offence or an error by forgiveness and overlooking. He did not allow others to walk behind him. He did not feel himself superior to others, not even to his slaves as far as food or clothes were concerned. Whoever served him would be served by him too. 'Ugh' – the sound of expressing disgust was never used by him towards any of his servant; nor did he ever blame his servant for something or leaving something undone. Loving the poor and the needy and entertaining them or participating in their funerals were the acts the Prophet ﷺ always observed. He never showed disgrace to a poor man for his poverty.

Once he was travelling with his Companions and when it was time to have food prepared, he asked them to slaughter a sheep. A man said: "I will slaughter it," another said: "I will skin it out," a third one said: "I will cook it." So, Allâh's Messenger ﷺ said: "I

[1] *ibid* 2/520.

will collect wood for fire." They said: "No. We will do that work." "I know that you can do it for me, but I hate to be privileged. Allâh hates to see a servant of His privileged to others." So, he went and collected firewood.^[1]

Hind bin Abi Halah ﷺ described him: "Allâh's Messenger ﷺ was always contemplative, thinking. He had no rest (i.e., for long). He only spoke when it was necessary. He would remain silent for a long time and whenever he spoke, he would talk with his full mouth and clear words, he never suppressed the words by speaking out of the corners of his mouth. His speech was comprehensive. He spoke inclusively and decisively. It was not excessive nor was it short of meaning. It was friendly. It was in no way dishonoring. He glorified the bounty of Allâh; even if it were little. If he had no liking for some food, he would neither praise nor criticize.

He was always in full control of his temper and he never seemed angry unless it was necessary. He never got angry for himself nor did he avenge for himself. It was for Allâh's sanctity and religion that he would be angry.

Whenever he pointed at a thing, he would do so with his hand, and he would turn it round to show surprise. If he were angry he would turn both his body and face aside. When he was pleased, he cast his eyes down. His laughter was mostly smiling. It was then that his teeth were revealed like hailstones.

He never spoke unless it was something closely relevant to him. He confirmed the brotherhood relationship among his Companions; and thus he made them intimate and did not separate them or implant enmity among them. Those who were honorable with their peoples, were honored and respected by him and were assigned rulers over their own peoples. His cheerfulness was never withdrawn at anyone's face; even at those whom he warned his people from or those whom he himself was on the alert. He

[1] *Khulasatus-Siyar* p. 22.

visited friends and inquired about people's affairs. He confirmed what was right, and criticized the unpleasant, and tried to undermine it. He was moderate in all affairs. He was equal to others and was not privileged. He would never act carelessly, lest others should get neglectful. Each situation was dealt with in its proper due. Righteousness was his objective; he was never short of it or indifferent to it. People who sat next to him were the best of their people and the best of them all were – for him – those who were most caring. For him, the greatest ones and the highest in rank were the best at providing comfort, cooperation and help.

Remembrance of Allâh was important to him and did so whenever he sat down or stood up. No certain place was assigned for him to sit in. He would sit at the end of the group, next to the last person. He ordered people to do the same. He entertained his participants in social gatherings alike so that the one addressed would think that there was no one honored by the Prophet ﷺ but himself. Whoever sat next to him or interrupted him in order to ask for his advice about an affair of his, would be the first to start the talk and the one to end it. The Prophet ﷺ would listen to him patiently until he ended his speech. He never denied a request to anyone, if unapproachable, then a few gratifying words would work instead.

His generosity of spirit, broad mindedness, and tolerance could embrace all people and entitled him to be regarded as a father to them all. In justice, all of them were almost equal. Nobody was better than another except on the basis of piety. A favored one, to him, was the one who feared Allâh most. His assembly was a meeting of kindness, modesty, patience and honesty, voices were not raised there nor cries, inviolable things were never considered to be violable there. Fearing Allâh and worship were their means to sympathy and compassion. They used to revere the old and have mercy on the young. They helped the needy and entertained strangers.

Allâh's Messenger ﷺ was always cheerful, easy, pleasant-tempered and merciful. He was never rude or rough or indecent.

He would neither blame nor praise excessively. He overlooked what he did not desire, yet no one would be despair of him. He kept himself away from three habits: hypocrisy, excessiveness, and what was none of his concern. People did not fear him in three areas: he neither degraded or blamed them nor did he seek the defects or shortages of others. He only said things whose reward was Divinely desirable. When he spoke, his listeners would attentively listen casting down their heads. They only spoke when he was silent. They did not have disputes or arguments about who was to talk. He who talked in his presence would be listened to by everybody until he finished his talk. Their talk would be about the topic discussed or delivered by the first speaker. Allâh's Messenger ﷺ used to laugh at what they laughed at and admired what they admired. He would always show patience with a stranger's harsh speech. He used to say:

«إِذَا رَأَيْتُمْ صَاحِبَ الْحَاجَةِ يَطْلُبُهَا فَأْرِفُوهُ، وَلَا يُطْلِبُ النَّاءَ إِلَّا مِنْ مُكَافِئٍ»

"When you see a person seeking an object earnestly, assist him to get his need. And never ask for a reward except from the Giver of the rewards, i.e., Allâh."^[1]

Kharijah bin Zaid ﷺ said: "The Prophet ﷺ was the most honored among the people with whom he sat. His limbs could hardly be seen. He was often silent and rarely talked when speech was not a necessity. He turned away from those whose speech was rude or impolite. His laughter was no more than a smile. His speech, which was decisive, was neither excessive nor incomplete. Out of reverence and esteem and following the example of their Prophet ﷺ, the Companions' laughter in his presence would also be a smile as well."^[2]

On the whole the Prophet ﷺ was ornamented with peerless attributes of perfection. Indeed, he was brought up, educated and

[1] *Ash-Shifa'* 1/126.

[2] *Ash-Shifa'* 1/107.

taught by Allâh. He was even praised by Allâh:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you (O Muhammad ﷺ) are on an exalted standard of character." [68:4]

Those were the attributes and qualities that the Prophet ﷺ enjoyed which made the hearts and souls of the people close to him, draw near to him and love him. Those traits made him so popular that the restraint and enmity of his people grew less and they started to embrace Islam in large crowds.

This description is in fact no more than a quick glance at Muhammad's perfection. No one can ever claim to be possessed of full knowledge or complete mastery of the great attributes of the greatest man in this universe. No one can ever give this man, the top of perfection and his due description. He was a man who always sought Allâh's light, and to such an extent that he was wholly imbued with the Qur'ânic approach.

«اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ
وَعَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

"O Allâh! Send Your blessings (and the Magnificent Words of Yours) upon Muhammad and the family of Muhammad, as You have send blessings upon Ibrahim and the family of Ibrahim. You are Worthy of all praise, All-Glorious."

«اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ، وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ
وَعَلَىٰ آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

"O Allâh! Bless Muhammad and the family of Muhammad as You have already blessed Ibrahim and the family of Ibrahim. You are Worthy of all praise, All-Glorious."

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