

TEXTBOOKS

PROPHET
MUHAMMAD
MUSTAFA ﷺ 2
Medinan Period

Osman Nuri Topbaş



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- 2 -

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صلى الله عليه وسلم

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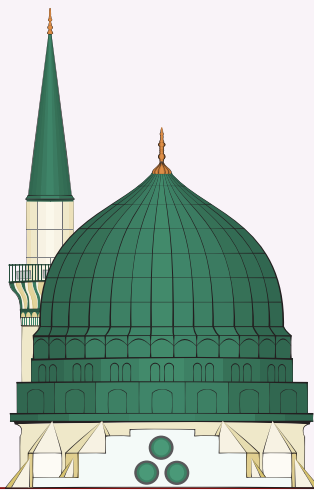


لا إله إلا الله محمد رسول الله





PART FOUR



THE MEDINAN PERIOD OF THE PROPHETHOOD

THE FIRST YEAR OF THE HIJRAH

The First Dwelling of the Messenger of Allah in Medina

With the migration of the Messenger of Allah (saw) to Medina, a new page had been turned and a new period in history began for the Muslims. The Prophet Muhammad was not a refugee seeking shelter in Medina. On the contrary, he was the head architect of the future world, and its leader and guide. He was the statesman of the newly established state of Islam. With his arrival in Medina, the behaviour and actions of the Muslims and the manner in which the teachings of Islam were delivered gained a great strength.

Allah's Messenger (saw) stayed as a guest in the home of Abu Ayyub al-Ansari for seven months until the construction of the Masjid an Nabawi was completed.

Ayyub al-Ansari: The Host of the Messenger of Allah

Abu Ayyub al-Ansari was given the title of '*Mihmandar-i Rasul*', which means the host of the Messenger after he was honoured with being able to host him in his house for seven months. He insisted that the Messenger of Allah stay on the upper floor of his house, however the Prophet preferred to stay on the lower floor saying:

“O Aba Ayyub! It is more appropriate and convenient for us to stay on the lower floor.”

Abu Ayyub and his family served their cherished guest with great respect and love. They were so embarrassed that they were sleeping on a level higher than the Prophet that they slept very close to the walls (in order to avoid being directly above him).

One day their water urn broke and all of the water spilled onto the floor. Anxious that the water would dribble down over their blessed guest Abu Ayyub immediately grabbed their only quilt and quickly began to dry the floor with it. When it was morning he insistently requested that the Messenger of Allah move to the upper floor. The Messenger of Allah replied:

“The lower floor is more convenient.” However Abu Ayyub persisted:

“We cannot sleep on the upper floor as long as you are below us” They then exchanged places (Muslim, Ashriba, 171; Ibn Hisham, II, 116).

Abu Ayyub al-Ansari and his family would cook for the Prophet and invite him to dine. After the remains of the food was brought back they would search out the places which the Prophet had touched with his own fingers and eat from there (See Muslim, Ashriba, 170-171; Ibn Hisham, II, 116).

This respect and value shown to the Messenger of Allah by Abu Ayyub al-Ansari also continued after he left their house. He participated in the siege of Constantinople twice at the age of eighty just to be able to part of the glad tidings of the Prophet saying that

“Constantinople will be conquered; and what a beautiful commander is he and what a beautiful army are they who conquer it.” (Ahmad, IV, 335; Hakim, IV, 468).

Abu Ayyub passed away during this siege. Before he passed away he said to those around him:

“Bury my body at the last point that your footsteps reach.” He did this to motivate the future Muslim armies who set out to conquer Istanbul, using his blessed body as an indication of their goal. (See Ibn Sa’d, III, 484-485)

Anas ibn Malik Serves the Prophet Muhammad (saw)

Anas (ra) narrates:

“When the Messenger of Allah (saw) honoured Medina with his presence, my step-father Abu Talha took me by the hand and said to him:

“O Messenger of Allah! Anas is an intelligent child, let him attend to your needs.” This is how I became the servant of the Messenger of Allah. I served him for ten years. Not once did he say to me after I made a mistake: “Why did you do that?” and not once did he say to me, if I did not carry out a task that he asked me to do: “Why did you not do that?” (Muslim, Fadail, 52).

Anas (ra) narrates one of his memories of the Prophet:

“One day after I had performed some chore for the Prophet I went outside to play with the other children, assuming that he was taking a midday nap. As I was watching them play, the Messenger of Allah came outside and greeted the children there. Then he called me and sent me somewhere and I went. He sat in the shade until I returned. I was late to return to my mother. When I arrived home my mother asked:

“Why are you late?”

I replied:

“Allah’s Messenger sent me somewhere to do a chore.” My mother asked:

“What was it?” I replied:

“It is the Messenger of Allah’s secret.” My mother said: “In that case do not disclose a secret of the Messenger of Allah” (Ahmad, III, 195).

The model life of the Messenger of Allah is a guide for us in the matter of raising our children. He would address children as if they were at the same age with him and would share some of his secrets with them.

At every stage of his life, he inspired deep love and compassion in children, he would take them seriously and go down to their level, as if becoming one with their spirit. How well did he educate and train Anas, who grew up in his presence, that not once did he feel the need to get angry with him. At the age of fifty five, he found such a nice path to the spirit of the ten-year old Anas that he was able to joke with him like a friend and even confide his secrets to him. And Anas was like a mature adult, able to keep his secret with him until the grave, even though he was only a child. What brought Anas to this level of maturity was undoubtedly the superior way the Prophet treated him.

The Muahat: The Pact of Brotherhood between the Muhajirun and the Ansar

As soon as the Messenger of Allah began to deliver the message of Islam, he accepted those who entered Islam as equal, regardless of their race, tribe or nationality and he established brotherhood amongst them. He created a pact of brotherhood, called the '*muahat*' on two occasions, once in Mecca before the hijrah, and then in Medina. The *muahat* in Mecca proclaimed certain men of Quraysh to be the brothers of freed slaves. For example, Zaid ibn Harith was considered the brother of Hamza, the Prophet's uncle, whilst Salim, the freed slave of Abu Huzayfa was considered the brother of Abu Ubaydah ibn Jarrah. Bilal al-Habashi was made the brother of Ubaydah ibn Harith (Ibn Seyyidinnas, I, 321; Ibn Habib, p. 70; Ibn Abdilber, ad Durer, p. 90).

Thus from the first years of Islam, the Muslims were strongly bonded to each other and after the hijrah, they displayed this brotherhood once more with this second pact. From the first day of their arrival in Medina, the Emigrants were hosted in the houses of the Helpers, who vied with each other as to who would host them. In fact, they had to cast lots as they were unable to share their guests.¹ Five months after the Prophet Muhammad arrived in Medina he matched a pair, one from the Emigrants and one from the Helpers as brothers with each other. It was in the house of Anas ibn Malik (ra) that Abu Bakr was made the brother of Harija ibn Zaid, Umar the brother of Utban ibn Malik, and Uthman the brother of Aws ibn Thabit². In making these men brothers of each other the Messenger of Allah took into consideration the character of each man.

A family from Medina took in a family from the Emigrants. In this way the Companions would work together and share their earnings. The Helpers donated their excess fields to the Messenger of Allah who then distributed them amongst the Emigrants.

The Ansar did not stop there in their generosity and made the following offer:

"O Messenger of Allah! Share our date fields with the Emigrants also." When the Messenger of Allah rejected this offer the Ansar said to the Emigrants:

1 Bukhari, Janaiz, 3; Manaqib al-Ansar, 46

2 Bukhari, Adab, 67

“In that case you take up the duty of watering and caring for the date trees and we shall share in the harvest.” The Prophet approved of this and both sides agreed saying:

“We have heard and we obey” (Bukhari, Hars, 5).

This brotherhood was based on the material and non-material mutual help of the Ansar who embraced the Emigrants who had left everything they owned in Mecca and had to start all over when they migrated to Medina. The purpose was to establish unification and alliance amongst the Muslims and to warm the Emigrants to Medina and alleviate their feelings of estrangement and sorrow after they had left their homes for the sake of their religion.

With this pact the bloods fued that had been continuing in Medina for years between the tribes of Aws and Khazraj finally came to an end and a brotherhood stronger than blood brothers was established. They were so strongly bonded to each other with love, that in the evening they looked forward in anticipation to the morning when they would be able to see each other once more. When they encountered one another they would ask, in sincerity: “How have you been since I last saw you?” This brotherhood, which was the recipient of divine favour, is praised in the Qur’an as follows:

"Those who were already settled in the abode, and in faith, before they came, love those who have made hijra to them and do not find in their hearts any need for what they have been given and prefer them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful" (al-Hashr, 59: 9).

In effect what the Prophet Muhammad did in Medina was to lay down the foundation for an Islamic community and state. The first step needed was to ensure social unification and unity. This brotherhood established by the Messenger of Allah amongst the Helpers and the Emigrants was the most important factor in the construction of a society, the likes of which the world has never seen.

The Messenger of Allah did not establish this society based on class divisions, such as tribe, clan, race, or whether a man was a slave or free, wealthy or poor but rather on the sole basis of Islamic brotherhood. In this way, these groups of people who were in fact from very different levels of society were melted together in the same pot thus building this community of Islam.

The Virtues of the Muhajirun and the Ansar

The term ‘*muhajir*’ is a word that means a person who has migrated from one place to another. It is also the name given to the Muslims of Mecca when they were forced to migrate to Medina after the increasing oppression and life in Mecca became too much to bear.

The *Muhajirun* left all of their wealth behind aside from what they were able to carry with them. The idolaters immediately seized the wealth that the Muslims had left behind. Their loss was thus indeed great. They however were not interested in wealth nor in any worldly benefit. These blessed Companions had experienced the pleasure of faith and so they were ready to sacrifice everything they had in the way of Allah. Whenever the Messenger of Allah made the smallest of requests they would consider it an order and say:

“May my mother and father be sacrificed for you O Messenger of Allah.”

For instance Suhayb (ra) who was subject to severe torture set out to migrate to Medina after Ali.

The Meccans caught up with him on the way and said to him:

“You came here as a poor and weak man. It was amongst us that you increased in your wealth. And now you wish to leave together with your wealth. By Allah we will never allow it.”

Suhayb immediately got down from his animal and took out his quiver of arrows and said:

“O Quraysh! You know that I am the best archer amongst you. I swear by Allah that I will shoot all of these arrows at you and when they are finished I will draw my sword. As long as I have these with me, you will not be able to come close to me. It is only after they have finished that you will be able to do what you wish with me. Now if I tell you where I have hidden my wealth and leave it to you will you let me go?”

The idolaters accepted this offer and Suhayb then told him the location of his wealth and continued on his way. He arrived in Quba in the middle of the month of Rabi al-Awwal and was reunited with the Messenger of Allah.

As the Emigrants struggled to migrate to Medina in such sacrifice and difficulties, the Helpers welcomed them with open arms and with love in a way appropriate to their struggle for their faith. The Helpers were happy to share everything they had with the Emigrants, some of whom did not want to be a burden on their Helper brother and in a display of contentment, refused to accept anything without payment. Some of them only agreed by choosing to work in the date fields of the Ansar and earn their livelihood with their own hands. Some of the Emigrants preferred to deal with trade one of whom was Abdurrahman ibn Awf, who was made the brother of Sa'd ibn Rabi (ra). Sa'd said to him:

“Here is my wealth, half of it is yours.”

However Abdurrahman ibn Awf (ra) replied:

“May Allah bless your wealth. It is enough that you just show me the marketplace of Medina.” Abdurrahman ibn Awf began his trade in this way and became very wealthy in a very short period of time (Bukhari, Manaqib al-Ansar, 3).

The Emigrants who believed in the Messenger of Allah, risked all manner of difficulty and were subject to severe torture and driven out of their land but were praised by Allah the Most High. They had abandoned everything they possessed only to be able to live their faith and having no desire for worldly benefit.

Allah the Most High says about them:

“...those who made hijra and were driven from their homes and suffered harm in My Way and fought and were killed, I will erase their bad actions from them and admit them into Gardens with rivers flowing under them, as a reward from Allah. The best of all rewards is with Allah” (Al-i Imran, 3: 195).

The term ‘*Ansar*’, the label given to the Medinan Muslims who were loyal to the Prophet, supporting his cause, and displayed closeness to the long-suffering Muhajirun, means ‘the helpers’.

Gaylan ibn Jarir (ra) says:

“I once asked Anas (ra):

“Was the name ‘*ansar*’ used about you before, or did Allah give you this title?”

He replied:

“Allah gave us this title” (Bukhari, *Manaqib al-Ansar*, 1).

The Ansar were made up of two Medinan tribes, the Aws and the Khazraj. As already mentioned, in the tenth year of the Prophethood, a group of six men from the tribe of Khazraj went to Mecca in order to gain the support of the Quraysh in their battles against the Aws. Here they encountered the Messenger of Allah (saw) and accepted Islam as a result of his teachings and guidance. When they returned to Medina they invited the tribe of Aws to Islam in the hope that the animosity amongst them would come to an end on account of this true religion and they would become brothers once more. Thus the animosity and fatigue that resided in their hearts for years as a result of the continuing war between them gave way to brotherhood and love with the peace and calm of Islam.

When the Prophet arrived in Medina the Emigrants said:

“O Messenger of Allah! We have never seen such a generous and charitable people as this people whose land we have migrated to. He who has great wealth gives it out abundantly and he who has little, sacrifices some of it to help us. They have allayed our struggle for livelihood and made us partners in their wealth. We fear that they will receive all the reward and merit [from Allah].”

The Messenger of Allah (saw) responded:

“No, indeed. As long as you pray to Allah for them and praise what they have done for you, then you too will receive your reward” (Tirmidhi, *Qiyamah*, 44).

Jabir (ra) narrates:

“When the Ansar would gather their date harvest they would divide it into two and put a greater amount on one side and less on the other. Then they would place date leaves underneath the pile that was less in order to make it seem bigger. They would then ask the Emigrants to make a choice and the Emigrants would then choose the pile that appeared smaller (but which in fact had the larger amount of dates) so that the Ansar could have the bigger pile. In this way, most of the dates would go to the Emigrants and the Ansar would have assigned the lesser pile for themselves. This kindness of the Ansar continued in the same way until the conquest of Khaybar (Haythami, X, 40).

Allah’s Messenger (saw) praised this good characteristic of the Medinans as follows:

“I see that when you are called to battle or to help the needy you multiply and come in crowds; but when you are called to be given some worldly goods, you decrease in number and remain content” (Ali al-Muttaqi, XIV, 66).

As a result of their altruism and the sacrifices they made for the Prophet and the Emigrants who came to their city, the Ansar were rewarded with Paradise, and most important of all, they gained the good pleasure of Allah.

The Holy Qur'an states:

"The forerunners – the first of the Muhajirun and the Ansar – and those who have followed them in doing good: Allah is pleased with them and they are pleased with Him. He has prepared Gardens for them with rivers flowing under them, remaining in them timelessly, for ever and ever. That is the great victory" (al-Tawba, 9: 100)

The Ansar did not even refrain from sacrificing their own lives in order to protect the Prophet and the religion of Islam. They made great sacrifices at the Battle of Badr. In the terrifying moments at the Battle of Uhud, when the Muslims were hit from behind and the battle turned against them, many of those who flocked to the Messenger of Allah and used their bodies as shields to protect him were from the Ansar. They were dedicated to the Prophet with an unsurpassed love and loyalty. Anas (ra) relates the following event which displays their love for the Messenger of Allah (saw):

"One time I went on a journey with Jarir ibn Abdullah. (Even though he was older than me he was serving me. I told him to stop but he said:

"I saw the Ansar serve the Messenger of Allah and promised myself that if I ever befriend one of the Ansar I too would serve him" (Bukhari, Jihad, 71; Muslim, Fadail as-Sahaba, 181).

Some of the praising words that the Prophet Muhammad spoke about the Ansar are as follows:

"Let not whoever believes in Allah and the Last Day harbour hate for the Ansar." (Tirmidhi, Manaqib, 25)

"Only the believers love them and only the hypocrites hate them. He who loves the Ansar loves Allah and he who hates the Ansar hates Allah" (Tirmidhi, Manaqib, 25).

"I advise you to treat the Ansar well. They are my community, my confidantes and people I trust. They have properly carried out the duty that fell upon them. And they have not received the full reward for their services (They will be paid back in abundance in the hereafter). This is why you should respond to their goodness with goodness and forgive their mistakes." (Bukhari, Manaqib al-Ansar, 11).

The Messenger of Allah harboured great and deep love for all of his Companions, be they Ansar or Muhajirun. This was so much so that each Companion thought that he loved them more than anybody else.

Ka'b ibn Ujjah (ra) narrates the following event:

"One day we were sitting in the presence of the Messenger of Allah in the Masjid an-Nabi. We were in groups consisting of the Ansar, the Muhajirun and the Bani Hashim. We began to wonder which group the Messenger of Allah loved more. We, the Ansar put forth our claim:

"We believed in the Messenger of Allah. We followed him and we fought with him against his enemies. The Messenger of Allah (saw) loves us the most."

Our Emigrant brothers said:

“We migrated for the sake of Allah and His Messenger. We left our wives and our children, and abandoned our wealth. We took part in the battles that you took part in. Allah’s Messenger loves us more.” Our brothers from the Bani Hashim said:

“We are the relatives of the Prophet and we took part in the battles that you took part in. This is why the Messenger of Allah loves us more.”

The Messenger of Allah (saw) approached us and asked:

“You were speaking of something just now, what were you speaking of?”

Each of us repeated what we said and to each group Allah’s Messenger said:

“You are right. Who can claim otherwise?”

Then he asked:

“Would you like me to judge amongst you?” We replied:

“May our mothers and fathers be sacrificed for you o Messenger of Allah, please do so.” He said:

“You o Helpers! I am your brother.” The Ansar were overjoyed and said:

“Allahu Akbar! By the Lord of the Ka’bah we have won over the Messenger of Allah.”

Then to the Emigrants he said:

“O Emigrants! I am from you.” The Muhajirun were overjoyed and said:

“Allahu Akbar. By the Lord of the Ka’bah, we have won over the Messenger of Allah”

Then he said: **“O Bani Hashim. When it comes to you, you are from me and you came to me.”** In joy the Bani Hashim cried out:

“Allahu Akbar! By the Lord of the Ka’bah we have won over the Messenger of Allah”

Thus we all rose contented. Each group was pleased and satisfied with the compliments of Allah’s Messenger” (Haythami, X, 14).

The Blessed Companions lost nothing of their virtue after the Messenger of Allah passed away. Even though years went by, their life style, their degree of wealth, and the size of their houses did not change in the least. They continued to experience the pleasure and passion of their faith and used the favours that they possessed in the way of ensuring the people’s guidance and happiness. Their lives were shaped in accordance with gaining the pleasure of Allah. They thus displayed perfect Islamic character.

Medina al-Munawwara and the Charter of Medina

Medina al-Munawwara is a city located north of Mecca, surrounded on three sides by mountains and with its southern part a plateau. It is a green city whose land is fertile, whose air is clean and fresh, and with date gardens all around.

At the time that the Messenger of Allah (saw) migrated to Medina there were two Arab tribes, the Aws and the Khazraj, and three Jewish tribes, the Bani Qaynuqa, Bani Nadir and Bani Qurayzah. With time there was a falling out between the Jewish and Arab tribes and the Arabs defeated the Jews and came to rule over Medina. However some time after, as a result of the machinations and plots of the Jews, these two twin tribes began to dispute each other and ended up in a ongoing battle that was to last for years. The last of these battles was the Battle of Buath. This battle had been going on for exactly 120 years with various periods of intermission, and ended approximately five years before the Hijrah. Both sides suffered great losses and were greatly weakened. This is why during the *hijrah*, the Jews were in a dominant state, particularly in economic terms.

With the coming of the Messenger of Allah to Medina, the animosity and spite between the two tribes of Aws and Khazraj came to an end by the grace of Allah. Allah the Most High says in the Qur'an:

"Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing. You were on the very brink of a pit of the Fire and He rescued you from it. In this way Allah makes His Signs clear to you, so that hopefully you will be guided" (Al-i Imran, 3: 103).

After the *hijrah*, the Meccan idolaters sent both threatening and provocative letters to the idolaters and the Jews of Medina in order to prevent the Muslims from settling there and gaining power. In a letter to Abdullah ibn Ubayy and the other idolaters who were with him they threatened them as such:

"You are harbouring one of our men in your land. Either you kill him or drive him out of your land or all of the Arab tribes will attack you and kill your fighters and make lawful for ourselves your women."

Abdullah ibn Ubayy and those idolaters who were on his side gathered together in order to fight with the Prophet. Hearing this, the Messenger of Allah went to him and said:

"The threats of the Quraysh have obviously affected you. The harm that they would give you is not more than the harm that you will bring upon yourselves by fighting us. So you wish to fight your own sons and brothers and kill them (rather than the Meccans)?"

Upon hearing this, they dispersed (Abu Dawud, Kharaj, 22-23; Abdurrazzaq, V, 358-359).

Thus the threats and provocations of the Meccans came to nought. However, the possibility still remained that the Quraysh would descend on Medina and slay their entire people, regardless of whether they were Muslim, pagan or Jew. This threat that lurked over everyone resulted in the non Muslims of Medina approaching the Prophet and gathering under his leadership.

On the other hand, for a long time each man of Aws and Khazraj and the Jews were hoping that their group would be the sole voice in Medina. For instance, the Khazraj had been preparing to make their leader, Abdullah ibn Ubayy, the ruler over Medina. However no man of Aws would ever accept a man of Khazraj to be their leader, and likewise no man of Khazraj would accept a man of Aws to be their leader.

This is why the Prophet Muhammad became a unifying factor for all of the people of Medina and consequently came to rule over the city. By making the Ansar and the Muhajirun brothers with this pact, Allah's Messenger was able to bring order to the Muslim community. Without wasting any time, he also wrote up a contract that accepted the Jews living in Medina as being citizens of the city and put forth certain principles that could be regarded as the constitution of Medina. This document was called "**the Charter of Medina**" and was an official record of the establishment of the Islamic State.

Some of the articles to be found in this document are as follows:

Bismillahirrahmanirrahim (In the Name of Allah, Most Compassionate Most Merciful)

1. The believers of the Quraysh and of Medina and those who follow them and are included amongst them and those who fight together with them are one community – apart from all other people.

2. *There is to be no disturbing the peace and no violation of others' rights. The believers, who are conscious of Allah, will fight together against those who overstep their bounds, who oppress and commit injustices, who sin and display animosity and bring about mischief amongst the believers, even if that person is one of their own children. All hands will be raised against them.*

3. *There will be no murder committed. In the case that it is, every family from the Muhajirun and the Medinans will share in the paying of the blood money, as in accordance with tradition. Each group will share in paying the money to free their slaves.*

4. *The believers shall not abandon those who are in debt or who have to maintain large families but shall pay off their debts or the blood money in accordance with just principles.*

5. *Peace and security shall be maintained both within and outside of Medina. Whoever leaves Medina or whoever lives in Medina will be safe. This guarantee does not apply to an oppressor or a criminal*

6. *The Jews shall be free to practice their own religion. The Jews shall be on their own religion while the Muslims shall be on their own religion. Those Jews who follow the Muslims shall be helped and never violated against in any way. If war breaks out, all sides will come to each other's aid. As long as the Jews fight side by side with the Muslims, they shall participate in the costs of battle.*

7. *Neither side will protect the idolaters. Neither the Quraysh, nor those who help them will be offered protection under any circumstances.*

8. *Fighting in Medina is prohibited. The confines of the Valley of Yathrib constitute a sacred place (a haram) for the owners of these pages (those who accept this agreement). If there is an attack from outside, each side will protect its region. Any peace that any side makes shall be accepted by the others. (In times of war, the Jews must pay for their own expenses, and the Muslims shall pay for their own. They will come together and help each other against those who declare war upon the authors of this charter. They will advise each other, help each other and do good to each other, as opposed to wishing evil upon each other. No one will abuse or mistreat their ally and all will come to the aid of the innocent.*

9. Any disputes that arise shall be referred to the Messenger of Allah and the ruling that he gives shall be followed.

10. Allah's covenant and guarantee are one and the same; It encompasses even those who are considered the lowest people. This is because the believers are the allies and friends of each other, as opposed to others.

11. No man (from the Jews) shall take part in a military expedition without having first asked permission from the Messenger of Allah.

Undoubtedly Allah the Most High is pleased with those who comply with the articles found in this document, and those who make righteousness and goodness their slogan.

This document will in no way stop the oppressed and criminals from being punished accordingly. Allah protects those who do good and who abstain from evil. Muhammad is the Messenger of Allah” (Ibn Hisham, II, 119-123; Ibn Kathir, al-Bidaya, III, 263-264; Hamidullah, al-Wasaiq, p. 57-64).

This Charter of Medina was a multifaceted treaty and had political, economic, social, and religious aspects. What it put forth was that the sole factor that united the Muslims was their Islam, and that it was necessary for them to help each other, ensure justice and equality amongst all, and when any disagreement arose, to turn to the Book of Allah and the sunnah of the Messenger of Allah.

This document dispensed with the widespread understanding amongst the Arab tribes that it was okay to favour your own man due to his relationship to your own tribe. It also commanded that a person be punished for his wrongdoing even though he may be a relative thus bringing about a new form of social justice.

The document also became the source of the principles that would later bring about a social order that would allow all members of society who share the same land to live together in justice and happiness, despite the differences in their religion and race.

The Construction of the Masjid an-Nabawi and the Home of Bliss

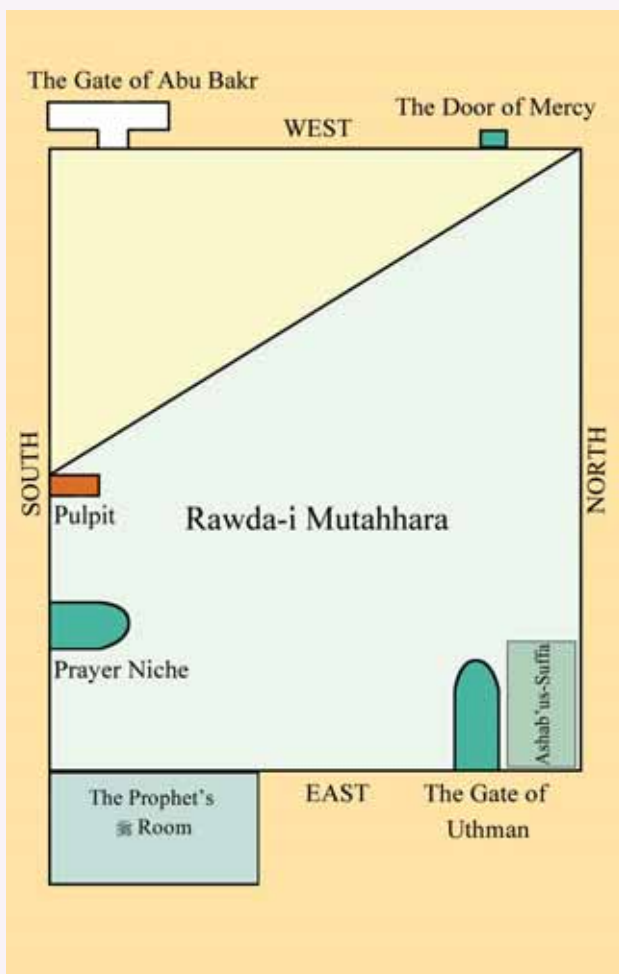
At first there was no masjid in Medina. The Prophet Muhammad would perform his prayer in whichever location he happened to be in at the time. Before long however he had the second masjid after the masjid of Quba constructed, which is the current Masjid an-Nabi.

When the Messenger of Allah (saw) arrived in Medina at the spot where the house of the Bani Najjar was located, his camel Quswa sat at the site of the future masjid. At that time this land belonged to two young orphans from the tribe of Bani Najjar, named Sahl and Suhayl and was the place where they dried their dates. The Prophet Muhammad (saw) descended from his camel and said:

“By the will of Allah this is our site.” Later he asked: **“Whose land is this?”**

Muadh ibn Afra (ra) replied:

“O Messenger of Allah it belongs to Sahl and Suhayl, the sons of Amr.” The Prophet called them and asked to buy their land from them.



“Tell me the price for this land,” he said. They replied:

“No, indeed o Messenger of Allah. We give this land to you as a gift. By Allah we will not ask the price for it from anyone but Allah.”

The Prophet Muhammad was not willing to accept the land as a gift and he bought it from them (Bukhari, Manaqib al-Ansar 45, Salat 48; Muslim, Masajid 9).

On the land could be found the graves of certain idolaters, some pits and hillocks and some date trees. Allah’s Messenger commanded that the graves of the idolaters be opened up, their bones placed elsewhere and that the land be smoothed out, and the date trees cut³. He later asked the Companions to prepare mud bricks to use in the construction⁴.

Later when the construction of the mosque began, he helped in carrying the bricks together with his Companions. When a Companion who was carrying some earth saw the Prophet carrying a brick he said:

“O Messenger of Allah! Please allow me to carry your brick for you.”

The Prophet replied:

“You go and get another brick to carry, for you are not more needy of Allah than I am.” (Samhudi, I, 333).

The Prophet Muhammad worked together with his Companions as a requirement of his spiritual responsibility and in order to encourage the Muslims.

During the construction of the masjid, a man from Hadramout came who was very familiar with making bricks from mud.

Allah’s Messenger (saw) said to him:

“May Allah have mercy on the one who performs his craft well and with beauty. Continue in your way, for I see that you do your job very well.” (Samhudi, I, 333; Diyarbakri, I, 344).

³ Muslim, Masajid, 9

⁴ Ibn Sa’d, I, 239.

Whilst everybody was carrying their bricks one by one, Ammar ibn Yasir (ra) was carrying two bricks at once, one for himself and one for the Messenger of Allah. When the Prophet (saw) him, he swept off the dust from his robe and said:

“O Ammar! Why do you not carry your bricks one at a time like your friends?”

He replied:

“I hope for the reward for this from Allah.”

The Prophet then patted him on the back and said to him:

“O son of Sumayyah! Other people have one reward but you have two.” (Ahmad, III, 91; Ibn Kathir, al-Bidaya, III, 256).

The Masjid an-Nabi was in the shape of a rectangle, approximately one hundred *zira*⁵ in length and width, and 3 *zira*’ high. Its roof was made of mud brick and was about five or seven *zira*’ high.⁶ Mud mortar was used in its construction.⁷ Some palm tree trunks were set up in the direction of the *qibla*. The roof and columns were made of date palms.⁸ There was a *mihrab*⁹ and three doors. The mihrab showed the direction of the Bayt al-Maqdis, that is Jerusalem. When the qibla was changed to the Ka’bah, in Mecca, the Prophet Muhammad had the first door closed. He then opened another door in the Damascus wall.¹⁰

Two rooms were constructed next to the masjid for the residence of the Prophet and his family.¹¹ Later the number of these rooms was increased.

When the Messenger of Allah (saw) arrived in Medina, one of the first steps he took in establishing a society of Muslims bonded firmly to each other, was to construct the Masjid an-Nabi. Muslims coming together to pray five times a day in the House of Allah, removed from their wealth, position and reputation is an important factor in ensuring brotherhood amongst them. This is why Islamic cities were designed with a mosque in the centre of the city and then houses built around the mosque so that the city then expanded out from that centre.

In the Age of Bliss, in addition to being a place of worship, the masjid was also a school, a gathering place for consulting with other Muslims, a centre for discussing issues of leadership and military defence, a hospital if required, and a place of rest. There were regular attendants of these lessons, discussions and assemblies of *dhikr*, who were unmarried and homeless and they would reside in the *suffah* region of the masjid. Thus the Masjid an-Nabi also served the function of being a guest house.

5 A *zira*’ is a unit of length, one *zira*’ is approximately 75cm.

6 Ibn Sa’d, I, 239.

7 Diyarbakri, I, 344

8 Bukhari, Salat, 62

9 A *mihrab* is a niche in a mosque indicating the direction of prayer (Translator’s note).

10 Diyarbakri, I, 346

11 Ibn Sa’d, I, 240

The First Call to Prayer

At first the community would be informed of the time for prayer by having someone call out in a loud voice: ‘to the prayer, to the prayer’.

Then Allah’s Messenger consulted with his Companions as to how to call the people to prayer. Some of them said: “When the time for prayer comes, let us stake a banner into the ground and when the Muslims see it they can inform each other.” However the Prophet did not like this suggestion.

Someone suggested that they blow a horn, but he did not like that idea either, saying: **“That is a tool of the Jews.”** They discussed using bells but the Prophet said: **“That is what the Christians do.”**

Abdullah ibn Zaid was a Companion who loved the Prophet dearly and whose heart was so bound to him that he shared in his concerns. After he left this assembly, he went home, full of concern about this matter. In a state between sleep and wakefulness, he heard a voice calling out the *adhan*, the call to prayer that is used today. He immediately went to the Messenger of Allah (saw) and told him what happened:

“Whilst I was half asleep and half awake, somebody came and taught me the *adhan*.”

Meanwhile, Umar (ra) also had the same dream and told the Messenger of Allah about it. The Messenger of Allah then said:

“O Bilal! Rise and call out the *adhan* that Abdullah ibn Zaid spoke of.”

Bilal (ra) then called out the prayer in the way that Abdullah informed him (Abu Dawud, Salat, 27/498).

When Bilal al-Habashi recited the call to prayer, a great invitation reached out from one side of Medina to the other. The heavens echoed with this call to prayer. In joy the believers ran to the masjid. Thus the *adhan* became a strong sunnah, as it was a dream realised, approved by the Prophet, and confirmed by revelation.¹²

The Prophet Muhammad gladly accepted the suggestion of the *adhan*, above all of the other suggestions because the *adhan* is a concise summary of Allah, the Prophets, worship and the attitude to Islam and forms a strong bond between them.

The *adhan* continues to this day, having been in practice for over fourteen hundred years. It is a universal and international call to prayer. This is why it cannot be recited in any other way than its original form. It is the divine melody of the heavens since the *adhan*:

- reminds the human being of his mortality and the transient nature of all things and is a divine warning that purifies the human being of his vain and base greed;
- reminds the human being of the existence of the Creator and His greatness, and keeps him far from arrogance, conceit and selfishness;
- is a divine call that has opened the doors of peace and spiritual relief in the hearts of the believers for centuries;

12 In the 58th verse of the chapter al-Maida, it is said: ‘When you call to salat...’

- is a religious melody that has a spiritual effect on the education of the new generations;
- is a statement and proof of how the Muslims can live in an environment consistent with their own values and culture. It makes a person feel that they are in their own land and in an environment in which their values are respected.

In a hadith, the Messenger of Allah (saw) gave the glad tidings that the one who repeated the call to prayer after the *muaddhin*¹³ would enter Paradise.¹⁴ He also said about the prayer made after the adhan:

“On the Day of Judgement I will intercede for the one who hears the adhan and says the following prayer:

“O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al-waseelah (a station in Paradise) and al-fadeelah (a rank above the rest of creation) and send him upon a raised platform which you have promised him. Verily, You never fail in Your Promise.” (Bukhari, Adhan, 8; Abu Dawud, Salat, 37/529).

In another hadith about the adhan, the Prophet Muhammad (saw) is reported to have said:

“There are two prayers which are never rejected or rejected very rarely: the prayer made during the adhan and the prayer made of a person who is performing jihad at the time of attack.” (Abu Dawud, Jihad, 39/2540).

The Ashab al-Suffah: A School of Learning and Wisdom

A *suffa* (a porch or verandah) was constructed on one side of the Masjid al-Nabi, open on all sides and covered with palm branches. Those poor Muslims who had no family nor home would live here and they were called the *Ashab al-Suffa* or *Ahl al-Suffa*,¹⁵ which literally means the ‘people of the bench’. Sometimes their numbers would increase or decrease when some of them either married, went to battle, settled elsewhere or passed away.

According to some sources more than 100 Companions are said to be from the Ahl al-Suffa. Their provision would be procured by the Messenger of Allah (saw) and he would ask those Companions who were affluent to help them.

Abu Hurairah (ra), one of the Ahl al-Suffa has said:

“The *ahl al-Suffa* were the guests of Islam. They had no family to harbour them nor no wealth, nor anybody to take care of them. Whenever the Prophet received some charity, he would send it to them and not take anything for himself. If he received a gift he would take a portion of it for himself, and send the rest to the Ahl al-Suffa” (Bukhari, Riqaq, 17).

Fadala ibn Ubayd (ra) said:

“When the Messenger of Allah would lead his Companions in prayer, some of them would fall weak from hunger and faint. These were the *ahl al-Suffa*. The Bedouins who came from the

13 The *muaddhin* is the person who makes the call to prayer (Translators’ note).

14 Muslim, Salat, 12

15 Ibn Sa’d, I, 255

desert would say about them: "These men are mad." After finishing the prayer the Messenger of Allah would go to them and console them saying:

"If you only knew what Allah the Most High has prepared for you, you would wish to be even more needy and poorer than you are now." (Tirmidhi, Zuhd, 39).

The *ahl al-Suffa* would work when they found work, and when they did not they would occupy themselves with learning and worship in the mosque. Those of the *ahl al-suffa* who were strong enough would perform all kinds of tasks, such as carrying wood from the mountains and water on their backs and they would buy food for their friends with the money that they earned.¹⁶

They were so concerned with their dignity and propriety that they would avoid any act that could harm their character and so they would not ask for anything from anyone.

The *ahl al-suffa* were very learned, generally being the Companions who transmitted the most number of hadiths. At the head of the list of them is Abu Huraira (ra).

People who came to Medina for a short time in order to learn about Islam would meet with the Prophet Muhammad and would also learn from the *ahl al-suffa*. Whenever a teacher was to be sent to Muslim tribes who were outside of Medina, this teacher would be chosen from the *ahl al-suffa*. The *ahl al-suffa* are next in line after, after the *Khulafa-i Rashidin* (The Four Rightly Guided Caliphs), the *Ashara-i Mubashara* (The Ten Companions who were promised Paradise) and the *Ashab-i Badr* (The Soldiers of Badr) in terms of virtue.

Allah the Most High has praised them in various verses in the Qur'an:

"It [charity] is for the poor who are held back in the Way of Allah, unable to travel in the land [for trade or work]. The ignorant consider them rich because of their reticence (refraining from begging). You will know them by their mark. They do not ask from people insistently. Whatever good you give away, Allah knows it" (al-Baqara, 2: 273).

Abu Said (ra), one of the *ashab al-suffa* narrates:

"I once sat with some poor people from the *muhajirun*. Some of them did not have a robe that would cover their entire body and so they would sit in the shadow of another in order to hide the parts of their body that remained uncovered. One man was reciting the Qur'an to us. Suddenly the Messenger of Allah arrived and seeing him the man reciting from the Qur'an stopped. The Messenger of Allah greeted us and asked:

"What are you doing?"

"O Messenger of Allah! He is our teacher and he is reading Qur'an to us and we are listening to the Book of Allah."

The Messenger of Allah (saw) knelt down to our level and sat in the middle of us. Indicating with his hand he said:

"Form a circle."

¹⁶ Bukhari, Maghazi, 28, Jihad 9; Ibn Sa'd, III, 514.

The group immediately formed a circle around him and we turned our faces towards him. He then gave us the following good news:

“O you emmigrants in need, I have good news for you. I give you good news of light on the Day of Judgement. You will enter Paradise half a day before the wealthy. This half a day is equivalent to 500 earthly years.” (Abu Dawud, Ilm, 13).

The Marriage of the Prophet to Aisha (ra)

The marriage contract between the Messenger of Allah (saw) and Aisha took place in Mecca before the *hijrah*, but their marriage was only consummated later, in Medina. Aisha (ra) narrates:

When Allah’s Messenger (saw) migrated to Medina he left us and his daughters behind in Mecca. Later he sent Zaid ibn Harith (ra) and Abu Rafi (ra) to Mecca with two camels and 500 dirhams in order to buy what was needed. My father, Abu Bakr (ra) also sent Abdullah ibn Urayqit with two or three camels. My father told Abdullah to mount my mother, Umm Ruman, me and my sister Asma on these camels and send us to Medina. Abu Rafi mounted Umm Kulthum, Sawda bint Zam’a and Zaid mounted Umm Ayman and her son Usama on their camels. We all set out together.¹⁷ When we reached Mina my camel escaped while I was inside the howdah.¹⁸ My mother was crying out: “Oh no, my daughter, my little bride.” A little while later, Allah the Most High calmed my camel down and brought us in peace.

Eventually we arrived in Medina safe and sound. Even though my marriage contract with the Messenger of Allah had been signed in Mecca I was still living with my family. At that point, the rooms around the masjid were being built. The Messenger of Allah and his family settled in their own room. A little while later my father asked him:

“O Messenger of Allah! What is stopping you from living with your wife (my daughter)?”
The Messenger of Allah (saw) replied:

“The *mihr* (dowry).”

My father, Abu Bakr, then sent twelve and a half *ukiyye*¹⁹ which had been sent to him as charity, to the Messenger of Allah (saw) who then paid my dowry. We were married in the month of Shawwal.²⁰ No camel, nor lamb was slaughtered for the wedding but Sa’d ibn Ubaydah (ra) sent a large plate of food to the Messenger of Allah (saw).²¹

17 The Prophet’s other daughter, Zaynab stayed in Mecca for a period as her husband, Abu al-As, who was not yet Muslim, had not given her permission to leave.

18 A howdah is a small carriage placed on top of a camel for women to ride in

19 *Ukiyye* (*Okka*): A unit of money from the past. One *ukiyye* was equal to approximately 128 g of silver. The word *ukiyye* is also used as a measure of weight.

20 Ibn Sa’d VIII, 58, 62-63.

21 Ahmad, VI, 211.

The Wisdom in the Multiple Marriages of the Messenger of Allah (saw)

As is known the Messenger of Allah (saw) was first married to Khadijah and this marriage lasted until her death. It was only after the Messenger of Allah (saw) was at the age of 55 that he began to marry more than one woman. There are many reasons and instances of wisdom in each of his marriages. Allah made the Prophet an example for us in all matters. At the head of these and the most important is family life.

Rather than explain each stage of the married life of the Prophet we will only mention some of the features of these marriages. This will be sufficient to reach right opinion.

Nothing else is known of the Messenger of Allah (saw) about his youth other than that he was very modest and honourable. We can easily see this by the fact that the people of Mecca knew him to be *al-amin* (The Trustworthy One). From the time of his prophethood until his death, not even the idolaters accused him of impropriety or indecency.

During the Meccan period, the Prophet married twice. When he married his first wife, Khadijah, he was 25 years old, whilst Khadijah was a 40 years old widow with children. This marriage lasted 25 years during which time Allah's Messenger (saw) did not marry another woman. The traditions and customs of that time would have allowed him to marry other women however he refrained from doing so and it was only after Khadijah's death that he married Sawdah (ra), an old widow who would take care of him and his children. Sawdah's previous husband had passed away after the migration to Abyssinia and she was left alone without a protector. Her relatives were persecuting her because she had become Muslim. By marrying her, the Prophet Muhammad gave her the regard and respect that she deserved.

Out of all the Prophet's wives only Aisha was young and previously unmarried one. Even though she was still very young, she was extremely intelligent and insightful. Aisha's marriage to the Prophet allowed for the clarification of the religious rulings related to women. Aisha (ra) narrated 2210 hadith from the Prophet and she is one of the seven narrators who narrated the most hadith. Allah's Messenger (saw) is reported to have said: **"Learn one third of your religion from the house of Aisha."** (Daylami, II, 165/2828).

In addition, it was through this marriage that the long-time friendship of the Prophet with Abu Bakr (ra) was reinforced since they were now considered relatives by this marriage ties.

In his marriage to Hafsa (ra), the daughter of Umar (ra), this relationship was also a consideration. When Hafsa's husband was wounded and then martyred in the Battle of Badr, Umar (ra) wished to marry her to either Abu Bakr or Uthman, but they did not accept his offer. Eventually she was married to the Prophet Muhammad (saw) in the third year of the hijrah.

The marriage of the Prophet to Zaynab (ra) ibn Jahsh is one of the most controversial but it was a marriage which was full of wisdom. The Prophet had wished to marry Zaynab (ra), the daughter of his paternal aunt, to his freed slave Zaid (ra). Even though Zaynab did not fully warm to this marriage she nevertheless accepted it. This situation shows that the distinction between rich and poor and between free man and slave was irrelevant in this society, and that people were as equal as the teeth on a comb. Later on this marriage became unbearable due to the persistent opposition by Zaynab and her relatives. Realising that this marriage would not be able to continue under these circumstances Zaid asked the Prophet if he could divorce

Zaynab, but he did not give his permission. However Zaid was unable to bear this situation for much longer and he finally divorced Zaynab.

In the days that followed, a verse was revealed (al-Ahzab, 33: 37) which gave the command for the Prophet to marry Zaynab. With this marriage, the Prophet lifted the ban of men marrying the wives of their adopted sons which had persisted in the community of ignorance. He also made clear the distinction between one's own biological son and one's adopted son.

Those people who began to talk about how the Prophet was enchanted with Zaynab's beauty and that is why he married her did not take into account the following truths:

Zaynab was the daughter of the Prophet's aunt. He had seen her over and over again since his childhood. Had he have proposed to Zaynab before he married her to Zaid, she would have willingly and happily accepted his proposal, nor was there any obstacle to their marriage. Whereas the Prophet personally married her to another man, and persistently rejected Zaid's requests for divorce. Such it was that many divine rulings regarding marriage and adoption eventuated in the life of the Prophet.

The marriage of the Prophet to Safiyya (ra), the daughter of the Jewish leader in Khaybar was organised in order to improve their existing relationship with the Jews using the ties of marriage. In other words it had a political aim.

The marriage of the Messenger of Allah (saw) to Juwayriya (ra), the daughter of one of the tribal leaders during the battle of Muraysi was the means for thousands of prisoners of war being freed at the same time and subsequently becoming Muslim.

When the Prophet married Umm Habiba (ra), the daughter of Abu Sufyan (ra), he tried to win the heart of this long-suffering believing woman. Umm Habiba's husband had turned back from his religion in Abyssinia. She, however, defended her religion even though she was placed in very difficult circumstances. She did not ask for help from her father, Abu Sufyan, who was the leader of the idolaters. The Prophet Muhammad then married her, thereby taking her under his wing. This marriage also decreased the enmity between the Meccan idolaters and the Muslims.

If it were the case that the Prophet Muhammad married solely for reasons of passion, then why did he not choose from any of the beautiful girls of the Emigrants and the Helpers of Medina. Their fathers would been honoured to give their daughters' hands in marriage to the Prophet and their daughters would have looked forward to being called 'the Prophet's wife' or the 'mother of the believers.' The Prophet Muhammad, however, did not do this.

And so it was with the aim of finding sufficient women who were knowledgeable and experienced in many of the matters related to Islamic law along with many other religious, moral, social and political reasons that Allah gave permission for the Messenger of Allah to marry more than one woman.

In certain matters of *fiqh*, one woman's opinion did not always suffice. Islam's legal understanding of women and families which encompasses all geographical locations and all times may not have been able to reach us in its entirety through only one person. Moreover that one woman may have passed away before the Prophet Muhammad. In such a situation, the principles and details of Islamic law that deal with women would not have come to light in their

entirety. There are some matters which women would be embarrassed to ask men about; however they could very comfortably ask a woman the very same question. Thus the Islamic community was and is ever in need of educated and knowledgeable Muslim women.

The Dangerous Situation in Medina

The Medinan period in which Islam and the Muslims were in a ruling state was an active and dynamic period which illuminated the entire world with the universal principles of Islam and which was assisted by the sacrifices of the martyrs and war veterans.

Medina embraced Allah's Messenger and the emigrants with all the opportunities it had to offer, however not everything was as secure as it first appeared to be. Certain elements of danger continued to exist for in Medina, alongside the Ansar and the Muhajirun, lived the 'hypocrites and the Jews,' who at every opportunity tried to hinder the development and spread of Islam.

The hypocrites (*munaḥiqun*) appeared to have accepted Islam on the outside but they secretly continued in their old idol-worshipping ways. Allah the Most High, who was certain to complete His Light, makes the following severe threat to them in the Qur'an:

"Some of the desert Arabs around you are munaḥiqun and some of the people of Medina are obdurate in their hypocrisy. You do not know them but We know them. We will punish them twice over and then they will be returned to a terrible punishment." (al-Tawbah, 9: 101)



The hypocrisy of the *munaḥiqun* had reached such a degree that sometimes even the Messenger of Allah (saw) was unable to see through it and only became aware of them after being informed by Allah. The *munaḥiqun* were able to sense the slightest of criticisms that could come their way and would act accordingly and insidiously.

Meanwhile the Meccan idolaters who had forced the Prophet and the believers to migrate in the first place did not remain idle. They added fuel to the seditious fire of the hypocrites of Medina. They were unable to digest the settling of Islam in Medina and its subsequent spread to other lands and continually sent word to the hypocrites to destroy Islam and the Muslims. As long as they failed to do this, they threatened them saying that all of the Arab tribes would gather together against them and slaughter all of the Medinans, be they believers, hypocrites or idolaters. They tried to scare them and provoke them against the believers by sending a gang to Medina who plundered the herds of Medina.

The situation finally became extremely sensitive and dangerous. The Muslims began to keep guard on the streets of Medina at night and take all manner of precautions against any raids. In fact, the Messenger of Allah (saw) was even spending his nights awake. Armies of men were sent to the outskirts of Medina to keep the city under control.

On the other hand, there were the Jewish tribes, the most violent of the enemies of Islam, who were on the lookout for any opportunity to create problems.

Permission is Given to Fight: "Fight Those who Fight You"

At first the Messenger of Allah (saw) had not been given permission to fight the idolaters. He was commanded with inviting them to the oneness of Allah and to be patient and forbearing of all their oppression and persecution. The Quraysh idolaters however applied all manner of torture to Allah's Messenger and his followers in order to force them to turn back from their religion. Some of the Muslims were forced to reject their religion due to unbearable torture whilst others migrated to Abyssinia, and others to Medina, forced to leave the land in which they were born and raised.

There began such a turn of events that the Messenger's policy of 'patience and forbearance' was no longer sufficient to keep the peace. So when the Prophet saw that the weapon of defence that he used by remaining patient and forbearing no longer sufficed, he sought refuge in his Lord and waited for revelation to come. Finally at a time when the idolaters had gone too far in their persecution, the verses that allowed *jihad* were revealed. *Jihad* had become necessary for the preservation of the believers, their religion and their lands.

"Permission to fight is given to those who are fought against because they have been wronged – truly Allah has the power to come to their support – those who were expelled from their homes without any right, merely for saying, 'Our Lord is Allah' (if Allah had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where Allah's name is mentioned much, would have been pulled down and destroyed. Allah will certainly help those who help Him – Allah is All-Strong, Almighty)" (al- Hajj, 22: 39-40).

"Fight in the Way of Allah against those who fight you, but do not go beyond the limits. Allah does not love those who go beyond the limits" (al-Baqara, 2: 190).

Almighty Allah informs us of the reason and purpose for which war should be fought as follows:

"Fight them until there is no more dissension and the religion is Allah's alone..." (al-Anfal, 8: 39).

The permission to fight was a consequence of those who took a stance against Islam and the Muslims. Jihad was made obligatory as a necessary way of preserving the existence of a community, to protect a people's basic rights and freedoms such as property, life, family, mental state, and religion and as a defence against enemies. The aim of this divine command was to punish those who tried to distract others from their religion, and to remove the obstacles that were placed before the spreading of the divine truths of Islam.

The fact that the Prophet Muhammad, who was sent as a mercy to all the worlds and whose profound compassion embraced all of mankind, took part in formidable and daunting wars, was necessary in order to spread the teachings of Islam and to guarantee peace and safety of the society. In one of his hadiths the Prophet Muhammad is reported to have said:

“I am a prophet of mercy and of war.” (Ahmad, IV, 396). After this divine proclamation, the Prophet and those believers who followed him took part in serious preparations for war against the idolaters.²²



22 This map was taken from pg 198 of the book 'Atlas u'l Qur'an' by Dr. Sevki Abu Khalil (Damascus, 2003)

THE SECOND YEAR AFTER THE HIJRAH

Certain Battles and the Expedition to Batn-ı Nakhla

At the beginning of the thirteenth month of the hijrah, in the month of Rabi' al-awwal, a battle took place in which the Muslims went out to meet a caravan of Quraysh, numbering 200 men in charge of 2500 camels. This was the Battle of Buwat.²³ Leaving Sa'd ibn Mu'adh of the Ansar, as his deputy in Medina, Allah's Messenger set off with two hundred Muslims. However they returned to Medina without fighting or clashing.²⁴ Also at this time expeditions to Safawan²⁵ and Dhu'l-Ushayra took place.²⁶

A group of men who were sent to watch over the movements of the pagan trade caravans and led by the cousin of the Prophet, Abdullah ibn Jahsh (ra) attacked one of the Meccan caravans in the region called "Batn-ı Nakhlah." Using this as an opportunity and ever on the lookout for an excuse to attack Medina, the Meccans became enraged and began to stir up insults against the Prophet and the Muslims and because this incident took place in Rajab, one of the sacred months, they said:

"Muhammad has made one of the sacred months lawful for bloodshed. He has taken war captives and seized property."

In fact, when the Messenger of Allah (saw) heard about this event after it took place, he said to Abdullah:

"I did not order you to fight in the sacred month" and he refused to accept any of the booty. The men who fought were distraught upon hearing this and thought they were going to be destroyed spiritually.²⁷

The following verse was then revealed about the idolaters who exaggerated the situation and made propaganda about the Muslims:

"(O My Messenger) They will ask you about the Sacred Month and fighting in it. Say, 'Fighting in it is a serious matter; but barring access to the Way of Allah and rejecting Him and barring access to the Masjid al-Haram and expelling its people from it are far more serious in the sight of Allah. Fitna is worse than killing.' They will not stop fighting you until they make you revert from your deen if they are able.." (al-Baqara, 2: 217)

²³ *Buwat* is a mountain from the region of Juhayn and at distance of 36 miles from Mecca.

²⁴ Waqidi, I, 12; Ibn Sa'd, II, 8-9

²⁵ A valley in the region of Badr

²⁶ Ibn Sa'd, II, 9-10

²⁷ Ibn Hisham, II, 241.

Abdullah ibn Jahsh and his friends were extremely relieved at the revelation of this verse and they asked the Messenger of Allah:

“O Messenger of Allah! Will we be rewarded with the same reward given to the mujahid?”

Upon this the following verse was revealed:

"Those who have faith and make hijra and do jihad in the Way of Allah can expect Allah's mercy. Allah is Ever-Forgiving, Most Merciful" (al-Baqara, 2: 218).

This divine decree strengthened the morale of the believers while aggravating the idolaters against them. Even if these verses had not been revealed, the idolaters were yet full of rancour towards the believers. This is because the Muslims were growing in number day by day and the Islamic State was becoming stronger. In fact during that time, Allah's Messenger had a census conducted of the number of people in Medina and the number of believing men was counted to be 1500.²⁸ The Meccans could in no way underrate this number. Their knowledge that the number of Muslims was growing day by day brought forth for them the direness of the approaching threat. Moreover, Medina was located on a trade route that was the lifeline of the Meccans. This is why they had to find a solution before the threat became too great. As a result of their consultation with each other, they decided to attack Medina.

During the expedition to Batn-ı Nakhlah, one of the men taken captive was Hakam ibn Qaysan. The Prophet invited him to accept Islam and explained it in detail to him. He repeated himself over and over again in order to allay his doubts. Despite all of the efforts of the Messenger to bring Hakam to Islam he remained indifferent and this incensed Umar to such a degree that he yelled:

“O Messenger of Allah! Why do you continue to talk with him? By Allah he will never become Muslim. Allow me to cut off his head so that he can go straight to hell.” However the Prophet continued to tell him about Islam. Hakem gathered himself and asked:

“What is Islam?” The Prophet replied:

“It is to worship Allah without associating any partners with Him and bear witness that Muhammad is His slave and Messenger.”

“I am Muslim,” said Hakam.

Upon this the Prophet turned to his Companions and said: “If I had have gone along with you a moment ago, this man would have been in Hell.”

Umar (ra) narrates:

“When I saw Hakam become Muslim, I felt constricted by my past and my future. I said to myself: “The Prophet knows better than I do, so how can I stand in front of him and ask anything from him. I then consoled myself saying that my aim was to gain the pleasure of Allah and His Messenger. Hakam then became Muslim. By Allah he beautified his Islam. He fought in the way of Allah and was martyred at Bi'r Mauna” (Ibn Sa'd, IV, 137-138; Waqidi, I, 15-16).

From this event we can learn that we should teach others about Islam without showing anger, with gentle words, with patience and wisdom and beautiful advice.

28 Bukhari, Jihad, 181

The Change of Direction of the Qibla

After the hijrah the Muslims were praying in the direction of the Masjid al-Aqsa in Jerusalem. This continued until the 16th or 17th year of the hijrah. The Jews also turned to the Masjid al-Aqsa in order to worship and tried to claim some sort of superiority over the Muslims. This saddened the Messenger of Allah (saw) whose heart was inclined towards the Ka'bah. If the Ka'bah was their qibla the first step towards the conquest of Mecca would have been taken. He waited longingly for the divine permission to arrive but since it had not yet done so his desire did not move past a thought and he waited patiently. Eventually in the middle of the month of Rajab, on a Monday, as the Messenger of Allah (saw) led the midday prayer in the masjid of the Bani Salim, the following revelation was sent down:

"We have seen you (O My messenger) looking up into heaven, turning this way and that, so We will turn you towards a direction which will please you. Turn your face, therefore, towards the Masjid al-Haram. Wherever you all are, turn your faces towards it. Those given the Book know it is the truth from their Lord. Allah is not unaware of what they do" (al-Baqara, 2: 144).

When this verse was revealed the Messenger of Allah had come to the end of the second rakat and he immediately turned towards the Ka'bah. The people in the rows behind him also turned with him. They all turned together towards the new qibla. The following two rakats were then performed in the direction of the Ka'bah. The masjid in which they performed this prayer was subsequently called the '*qiblatayn masjid*', that is the masjid of two qiblas.²⁹

Those who performed this prayer with the Messenger of Allah, then left and went to another mosque. They saw a congregation of people bowing down in prayer and they called out to them:

"We bear witness that we just prayed the prayer after the Prophet in the direction of the Ka'bah." The congregation then all turned to face the Ka'bah.

The change in direction of the qibla worked out very well for the believers however for the idolaters, hypocrites and Jews, it led to much idle talk. The enemies of Islam began to blather needlessly. The following verse was revealed about them:

"The fools among the people will ask, 'What has made them turn round from the direction they used to face?' Say, 'Both East and West belong to Allah. He guides whoever He wills to a straight path.'" (al-Baqara, 2: 142)³⁰

The changing of the qibla was a very important and major event because through it Satan and the evil-minded enemies of Islam used it to spread mischief and dissention and deceive the people. This is why the commands about the qibla were repeated several times. The command to persist in turning towards the Ka'bah wherever they may be, was given very openly and repeatedly, on one occasion to the Prophet and on another occasion to the believers and then to both groups.³¹

29 Ibn Sa'd, I, 241-242

30 Bukhari, Iman 30, Salat 31; Muslim, Masajid 11.

31 See al-Baqara, 2: 148-150

We can learn the following lessons from this event:

1. In the books of the Jews and the Christians it is foretold that the end-of-time prophet would change the direction of prayer to the Ka'bah and so this proved true. This showed once more that Allah's Messenger was a true prophet and that the religion that he brought was the last true religion.
2. Another instance of wisdom in the change of the qibla was that Allah completed his favour towards the believers. True favour and bounty lies in reaching the straight path and the qibla is a part of this straight path.
3. The fact that the Prophet performed the prayer in the direction of Jerusalem in the first period of Islam is an indication that all of the heavenly religions come from the same source and was a means of warming the hearts of the Jews and the Christians to Islam. This act also softened the reactions of the Jews and the Christians towards the establishment of the Islamic community and state.

The Battle of Badr (17th Ramadan 2 / 13 March 624)

After the second year of the hijrah the Quraysh prepared a large trade caravan of great wealth, approximately 50000 dinar and consisting of a thousand camels, in which both men and women took part. This caravan set off for the market of Gazza in Damascus. About 30 to 40 people took part including some of the leading men of Mecca, such as Abu Sufyan, Muhammad ibn Nawfal, and Amr ibn 'As.

The idolaters of Quraysh knew that the Muslims were going to try and intercept this caravan as retaliation for them preventing them from performing their pilgrimage. When they left Damascus for Mecca they thus left in fear. Abu Sufyan hired a man called Damdam ibn Amr for twenty gold coins and immediately sent him from Tabuk to Mecca.³²

Damdham arrived in Mecca having slit the nose of his camel, overturned his saddle and shred his shirt to pieces. He stood in the centre of the valley of Mecca mounted his camel and began to yell out at the top of his voice:

“O men of Quraysh! Caravan! Caravan! Muhammad and his men have attacked your wealth that is with Abu Sufyan” (See Ibn Hisham, II, 244-247; Waqidi, I, 29-31).

The Quraysh hurriedly made preparations and finished them in two or three days. They bought arms for those without arms and the wealthy helped the weak. Suhayl ibn Amr and Zam'a ibn Aswad began to cry out:

“A camel for whoever wants a camel. Food for whoever wants food. All of you go out to fight. Let no one of you stay behind. If Muhammad does happen to siege your trade caravan, he will not stop at that but enter Mecca and conquer you.”

All of the men in Mecca took part in the expedition, and those who could not, sent men in their place. On the day that they were to set out for Badr, Abu Jahl gave the direction to 'mount your camels'. Umayyah ibn Halaf however was reluctant to leave Mecca because he knew that

³² Ibn Hisham, II, 244; Waqidi, I, 27-28.

he would be killed by the Muslims, having been informed so by Allah's Messenger and he said, in great fear:

"By Allah, when Muhammad speaks he never speaks a lie."

Abu Jahl arrived and stayed with him until he had convinced him to come with them. He then hurriedly made his preparations and set out with the rest of the men.

As Utbah ibn Rabia and his brother Shayba were preparing their arms, their slave Addas asked them:

"What are you doing?"

"Do you remember that man to whom you offered some grapes in our garden at Taif? Addas replied:

"Yes, I remember."

"We are going to fight him," they said.

Addas leapt up and wrapped his arms around their legs, crying:

"Do not go! That man is a prophet! You are going to a place where you will be hit and conquered." The tears dripped down his cheeks, however Utbah and Shaybah did not listen to him.

The idolaters numbered 950 to a thousand. One or two hundred of them were on horseback, and seven hundred were mounted on camels. Most of the men wore armour. All of the leading men of Quraysh were there. They brought along their bondswomen and had them sing and dance, playing drums and singing songs that mocked and defiled the Muslims.³³

This was the second year after the hijrah and the 12th day of Ramadan. Allah's Messenger (saw) left Abdullah ibn Umm Maktum as his deputy in Medina to lead the Muslims in prayer, and left the city with his army of 313 men. 64 of these were emigrants, whilst the rest were Helpers. Three of them were on horseback, whilst 70 were on camel. The rest were on foot.³⁴

The Prophet stopped his army at about a mile from Medina, at Buyutu Suqya, and sent back those who were too young to fight. Sa'd ibn Abi Waqqas (ra) narrates:

"Before the Messenger of Allah (saw) began to send back those boys who were too young to fight, I saw my brother Umayr try to hide amongst the men and I asked him:

"What are you doing?" He replied:

"I am afraid that Allah's Messenger will see that I am too young and send me back. But I want to fight and I hope that Allah will make me a martyr."

Indeed when he was shown to the Messenger of Allah he saw that he was in fact too young and said:

33 Waqidi I, 31-39; Bukhari, Manaqib, 25; Ibn Kathir, *al-Bidaya*, III, 294-295.

34 Waqidi, I, 23-24; Ibn Hisham, II, 250-251; Ibn Sa'd, II, 12.

“You go back.” Umayr began to cry and then the Prophet allowed him to come with us. Because he was too small, I tied his sword for him. When Umayr was martyred on the day of Badr, he was only sixteen years old” (Waqidi, I, 21; Ibn Sa’d, III, 149-150).

The Messenger of Allah (saw) set out with his Companions but because they did not have enough camels, three men took turns riding one camel. The Prophet shared his camel with Ali and Abu Lubabah (ra). When it was his turn to walk, his Companions gathered around him and said:

“O Messenger of Allah. Please ride our camel. We will walk in your place.” Allah’s Messenger did not accept however and replied:

“You are not more enduring of walking than I. And I am not less needy of gaining reward with Allah than you” (Ibn Sa’d, II, 21; Ahmad, I, 422).

This showed the deep love Allah’s Messenger felt for Allah and his great desire to come closer to him through worship and serving Him. With this act of his he also taught his Companions that there should be fairness, justice and equality for all men, no matter who they are.

During this difficult month of Ramadan, the Messenger of Allah commanded his army to break their fast. The Muslims needed strength to fight and so all of the men who took part in the battle did not fast on those days of Ramadan and made up for these days after the battle was over.

This first army of Islam set out for Badr. They arrived in the Valley of Aqiq. At that point two men, Hubayb ibn Yasaf and Qays ibn Muharris caught up with the army with the aim of sharing in the booty. Allah’s Messenger asked Hubayb:

“Did you come out with us?”

Hubayb replied:

“No, You are the son of our sister and our neighbour. We came out here with our tribe for booty.”

Allah’s Messenger asked him:

“Do you believe in Allah and His Messenger?” Hubayb answered:

“No.” The Prophet then said to him:

“In that case go back. We are in no need of the help of idol worshippers.”

Hubayb persisted:

“My people know how brave I am and what wounds I can inflict on the enemy. Even if I am not Muslim can I not fight beside you for booty?”

Allah’s Messenger replied:

“No, first become Muslim and then fight.” He then continued on his way. A little while later Hubayb came back and made the same offer. However the response was the same. Hubayb was very shocked at the Prophet’s response. He was known amongst the Arabs as a very brave fighter. However the Prophet did not want him in his army because he was an idol

worshipper. This act of the Prophet deeply affected Hubayb, especially considering that the idolaters greatly outnumbered the Muslims. He began to reflect deeply and perceived a light which he had never noticed before. He ran once more to the Messenger of Allah, in great excitement. Allah's Messenger noticed the difference in his offer this time and he asked him:

“Have you come to believe in Allah and His Messenger o Hubayb?”

Hubayb replied in great excitement: “Yes O Messenger of Allah.”

The Prophet was extremely pleased and said: “Now do as you wish” (Muslim, Jihad, 150; Tirmidhi, Siyar 10/1558; Waqidi, I, 47; Ibn Sa'd, III, 535).

This event shows us that in order to reach our goal, we cannot just use any method or means we wish that goes against the religion, no matter how difficult the circumstances. What befalls the human being is to take the necessary precautions and then trust in Allah. The Prophet Muhammad (saw) showed how sensitive his faith was by not allowing Hubayb to enter his army until he became Muslim.

When Abu Sufyan realised that the Muslims were heading for Badr, he changed the direction of his caravan and headed for the coast leaving Badr on his left.³⁵ When he saw that he had saved the trade caravans he sent word to the Quraysh army waiting at Mecca saying:

“You came out to save your caravans, your men and your wealth and Allah has saved them. Now you may go back home.”

Hearing this news from Abu Sufyan and on the advice of Akhnas ibn Shariq, the tribes of Bani Zuhrah and Bani Adiyy ibn Ka'b returned to Mecca. Abu Jahl however said:

“We will not turn back until we reach Badr. We will camp there for three days. We will slaughter our camels and eat and drink. Our women will dance and sing for us. And all of the Arabs around here will hear about us and fear us. Now march on to Badr.” When Abu Sufyan heard that the army of Quraysh listened to Abu Jahl and did not return, he said:

“Woe to my people! This is the work of Amr ibn Hisham (Abu Jahl). He does not want to go back out of his desire to rule over his people and from his wildness. Excess can only lead to deficiency and misfortune.” (Waqidi, I, 43-45; Ibn Hisham, II, 258).

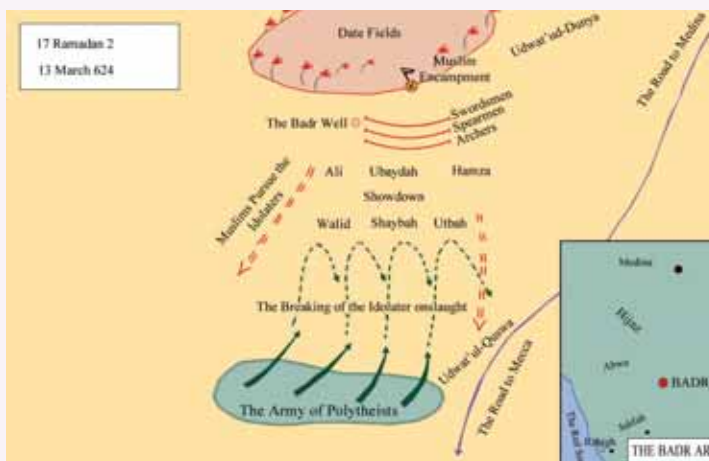
The Messenger of Allah (saw) was following the events as they occurred and realised that they were now on the brink of a war to the death. He gathered his Companions and asked them:

“Do you think it is better to follow the caravan or to meet with the army of Quraysh?”

Abu Bakr and Umar stood up for the Emigrants and said that they were ready to fight the Quraysh. Later Miqdad ibn Aswad (ra) stood up and made the following speech:

“O Messenger of Allah! We will not say as the Jews said to Musa: “... **you and your Lord go and fight**” (al-Maida, 5: 24).” We will remain true to the word we gave to you at Aqaba, and we will fight the enemy with you. We are ready to fight with you until the end, on your right, on your left, behind you and in front of you...” (Bukhari, Maghazi, 4; Tafsir, 5/4).

35 Ibn Hisham, II, 57.



Allah's Messenger (saw) then wanted to learn the opinion of the Ansar and Sa'd ibn Muadh (ra) rose and spoke:

"O Messenger of Allah! We have believed in you. We have bore witness that the Qur'an you have brought is the truth. Do as you wish for if you were to dive into the ocean we would dive in with you. Not one man from the

Ansar would turn back."

These words of loyalty and submission pleased the Prophet and a smile appeared on his blessed face. Praying for good he spoke:

"In that case, let us walk by the blessing of Allah. I give you glad tidings that Allah has promised one of two parties (either the caravan from Damascus or the army of Quraysh). I swear by Allah that it is as if I can see the places where the army of Quraysh will fall on the battle ground." (Muslim, Jihad, 83; Waqidi, I, 48-49; Ibn Hisham, II, 253-254).

When the army of Islam had settled in their headquarters, Sa'd ibn Muadh said:

"O Messenger of Allah! Let us build a shelter for you and put your riding camels by it. Then we will fight the enemy. If Allah gives us strength and victory over then this will be wonderful. Otherwise you can mount your camel and go back to our brothers whom we left behind. They love you just as much as we do. If they knew that you were going to have to fight they would not have stayed behind. Allah will protect you with them. They are devoted to you and will fight by your side."

The Prophet praised him and blessed him. Sa'd then lay down his sword and stood guard in front of the shelter. (Ibn Hisham, II, 260; Waqidi, I, 49)

The Messenger of Allah (saw) sent Umar to the Quraysh one last time with the following message:

"Turn back. For verily it is more pleasing to me to fight another people than to fight you."

Hakim ibn Hizam said:

"This is a fair offer. Accept it immediately. By Allah you will not be treated so fairly after this."

But Abu Jahl rose and urging the idolaters to fight he said:

“I swear that now that Allah³⁶ have given us this chance and we will not turn back until we have taken our revenge. We will show them their limits so that they can never again send an spy over us nor try to waylay our caravans” (Waqidi, I, 61-65).

The Quraysh sent two different scouts to observe the Muslim army, Umayr ibn Wahb and Abu Usama. Moving about the army these two scouts both made the following similar observations:

“By Allah, we did not see a very prepared army with a great number of horses, camels or men. But we did see a group of men who prefer death to going back their families. They have nothing to defend themselves other than their swords and they have no shelter to hide behind” (Waqidi, I, 62).

Umar (ra) narrates:

“On the eve of Badr, the Messenger of Allah pointed to the various sites at which certain of the leading men of Quraysh would be killed and said:

“That is where, by the will of Allah, such and such will be hit.”

I swear by Allah who sent him as a true prophet that each was killed exactly where the Prophet said they would be. Their bodies were then taken and thrown into a well” (Muslim, Jannah 76, Jihad 83).

The site at which the Muslims were camped at Badr was on a foundation of sand and so it was difficult to walk upon. Their water supply had also decreased and they could not find sufficient water to perform their ablutions. Satan was there also trying to instill fear into the hearts of the believers, using these problems as an excuse and trying to show them that the idolaters were powerful and great in number.

That night Allah the Most High sent down the rain. It rained so much that a flood of water flowed from the valley. The Muslims filled their containers, took their ablutions and watered their animals. The rain also settled the dust and made the foundation firm. The Quraysh on the other hand, were unable to move from their site due to the rain and remained motionless. Allah the Most High also sent down a sense of calm upon the Muslims and they fell into a soothing state of sleep.³⁷

Allah the Most High says in the Qur'an:

"And when He overcame you with sleep, making you feel secure, and sent you down water from heaven to purify you and remove the taint of Shaytan from you, and to fortify your hearts and make your feet firm" (al-Anfal, 8: 11).

The Prophet performed salah the whole night and supplicated to Allah. Ali (ra) mentions his state as follows:

36 Even before Islam the Arabs accepted the existence of Allah. They however worshipped Him alongside other gods and so they deviated from the creed of *tawhid* and committed shirk. Thus they used expressions which mentioned the name of Allah and His divinity. What made them *mushrik* was that they used their idols as intercessors to approach Allah or as means to obtain honour and prestige (See al-Ankabut, 29: 61, al-Zumar, 39: 3)

37 Tabari, Tafsir, IX, 256-261.

“I know well that on the Day of Badr all of us slept except for the Messenger of Allah. He prayed under a tree and wept the whole night” (Ibn Huzayma, II, 52).

When the dawn broke the Messenger of Allah called out:

“O slaves of Allah! To the prayer” He then led the Muslims in prayer and gave them encouragement (Ahmad, I, 117).

Before they took their place against the pagan army, the Messenger of Allah lined his men up and using his arrow he gave them instructions: **“Come forward, go back.”** Sawad ibn Gaziyya had fallen out of step at one point and he lightly poked him with his arrow and said:

“O Sawad! Straighten up.” Sawad responded:

“O Messenger of Allah, you hurt me. Allah has sent you with the truth. I want my recompense.”

The Prophet immediately presented his stomach. The Ansar called out:

“O Sawad! This is the Messenger of Allah!” Sawad said:

“No human being is above any other in justice.”

Allah’s Messenger said:

“Come retaliate.”

Sawad reached up and kissed the stomach of the Prophet.

The Prophet asked him:

“O Sawad! Why did you do that?” Sawad replied:

“You can see that we are preparing to fight. I wanted my last moment to be a moment with you.” The Prophet then invoked blessings upon him (Ibn Hisham, II, 266-267; Ibn Sa’d, II, 15-16).

It was a Friday, the 17th day of Ramadan, and the two armies stood facing each other on the battleground of Badr. It was a very hot day. Up until that time, the Arabs had fought for their tribe, their race, their lineage and their relatives. But now religion had taken the place of tribalism. The desire to promote and exalt their religion had removed all feelings of tribe and relations.

Father, uncle, son, brother and cousin stood facing each other on opposite sides.

On that day Abu Bakr stood facing his son, Abu Ubaydah ibn Jarrah stood opposite his father whilst Hamza fought his brother. In this was a great sign. Allah the Most High says in the Qur’an:

“There was a sign for you in the two parties which met face to face, one party fighting in the Way of Allah and the other kafirun. You saw them as twice their number with your own eyes. Allah reinforces with His help whoever He wills. There is instruction in that for people of insight” (Al-i Imran, 3: 13).

On the battlefield that day the mushrikun strutted about arrogantly seeing themselves as undefeatable. Allah describes their state as follows:

"Do not be like those who left their homes in arrogance, showing off to people and barring them from the way of Allah – Allah encompasses what they do – when Shaytan made their actions appear good to them, saying, 'No one will overcome you today for I am at your side.' But when the two parties came in sight of one another, he turned right round on his heels saying, 'I wash my hands of you. I see what you do not see. I fear Allah. Allah is severe in retribution'" (al-Anfal, 8: 47, 48).



However it was not long before divine honour and greatness conquered their pride and arrogance.

The Angels Arrive to Help

The idolaters numbered about a thousand men whilst there were only 313 believers. The Messenger of Allah turned to the qibla, raised his hands and called out to his Lord, entreating Him as follows:

“O Allah! Bring about your promise to me! Grant me victory. O Allah if You destroy these people then there will be nobody left on earth to worship You.”

The Prophet continued to pray with his hands raised and at one point, his cloak fell from his shoulders. Seeing this Abu Bakr (ra) approached him and placed it back over his shoulders saying:

“O Allah’s Messenger! You have supplicated your Lord enough. Allah the Most High will most definitely keep His promise to you”

On that day all of the believing hearts were in a state of supplication. The Divine Word gave them the following good news:

“Remember when you called on your Lord for help and He responded to you: ‘I will reinforce you with a thousand angels riding rank after rank’ Allah only did this to give you good news and that so your hearts would be at rest. Victory comes from no one but Allah. Allah is Almighty, All-Wise” (Al-Anfal, 8: 9, 10).

“Allah helped you at Badr when you were weak so have taqwa of Allah, so that hopefully you will be thankful. And when you said to the believers, ‘Is it not enough for you that your Lord reinforced you with three thousand angels, sent down?’ Yes indeed! But if you are steadfast and have taqwa and they come upon you suddenly, your Lord will reinforce you with five thousand angels, clearly identified (with white turbans and on horseback)” (Al-i Imran, 3: 123-125).

That day Allah sent down His angels to help the believers.³⁸ He increased their number from one thousand to three thousand, and finally to five thousand in accordance with the degree of sincerity of the believers.

The Lions of Badr

Ali (ra) narrates:

“We sought refuge in Allah’s Messenger at Badr. On that day he was the one who stood closest to the enemy. He was the bravest and most courageous of men” (Ahmad, I, 86).

Bara (ra) has the following to say about the courage of the Messenger of Allah:

“By Allah when the battle was at its most intense we hid behind the Messenger of Allah. The bravest of us was the one who was able to keep in line with Him” (Muslim, Jihad, 79).

³⁸ Bukhari, Maghazi, 4, 6; Muslim, Jihad, 58.

The Companions also made great sacrifices and displayed great courage in this battle. In particular Hamza, the Lion of Allah, showed great courage and heroism. Umayya ibn Halaf, one of the leading men of the Quraysh, asked Abdurrahman ibn Awf, one of the Companions:

“Who was that man who had a feather stuck to his chest as a mark?” Abdurrahman ibn Awf replied:

“That was Hamza ibn Abdulmuttalib.” Umayya said:

“Whatever was done to us that day was done by him” (Ibn Hisham, II, 272).

Like his uncle Hamza, Ali (ra) also showed great courage and managed to kill many of the idolaters³⁹.

Abu Jahl was on horseback, reciting war poems that claimed that revenge could never be taken from him in any battle and boasting: “My mother gave birth to me so that I could fight in battle” (Ibn Hisham, II, 275).

Abdurrahman ibn Awf (ra) narrates:

“On the day of Badr I looked to my left and my right and saw that I was between two youth from the Ansar. I was hoping to be amongst stronger men than them. One of them asked me without letting the other one hear him:

“Hey uncle! Do you know Abu Jahl?” I answered:

“Yes I do. What are you going to do?”

“From what I heard he insulted the Messenger of Allah. I swear by Allah that if I see him I will not leave him until one of us meets with our death.”

I was surprised by these words. The other youth said the same thing. I was then pleased to be between these two young men. A little while later I saw Abu Jahl turning about on the battle ground and I said to them:

“There is that man that you ask about.”

The two youths immediately drew their swords and ran towards Abu Jahl and stabbed him. These two youths were Muadh ibn Afra and Muadh ibn Amr” (Bukhari, Maghazi, 10; Muslim, Jihad, 42).

Muadh ibn Amr narrates:

“When I took my sword to Abu Jahl, his son Ikrimah lunged at me with his sword and cut my arm. My hand was clinging to my arm by its skin. I continued to fight with my hand dangling by my side. I was having difficulty fighting in this state and when I was hindered from fighting I stepped on my hand with my foot and ripped it off” (Ibn Hisham, II, 275-276)

At one point the Prophet asked:

“I wonder where Abu Jahl is? Who will go and look?” Abdullah ibn Mas’ud went to search for him and found him lying on the ground. He narrates: “I found him breathing his last breath and I stepped on his neck with my foot and said:

³⁹ Ibn Asir, Usd al-Ghaba, IV, 97.

“O enemy of Allah! Has Allah not disgraced and belittled you?” He replied:

“Allah has neither disgraced nor belittled me. Is there any man hit by his own people more than superior than I? O shepherd. You have come to a place which is harsh and difficult to reach. Leave all else and tell me to whom does victory belong today?”

I told him:

“To Allah and His Messenger” After killing him with his own sword I returned to the Messenger of Allah and said: “I killed Abu Jahl.”

The Prophet praised Allah and said: **“He was the pharaoh of this community.”** (Bukhari, Maghazi, 12; Ahmad, I, 444; Ibn Hisham, II, 277; Waqidi, I, 89-90).

During the battle the son of Umm Harith was martyred by a randomly thrown arrow. His mother approached the Messenger of Allah (saw) and asked him:

“O Messenger of Allah! If my son Harith is in Paradise I will be patient and await my reward, but otherwise I will cry my heart out.”

The Messenger of Allah (saw) gave her the following good tidings:

“O Umm Haritha! There are many levels in Paradise and your son is in Firdaws al-Ala (the highest level).” (Bukhari, Jihad, 14; Ahmad, III, 272)

Harith’s mother smiled and turned around to go murmuring to herself:

“Look at that. Look at your great destiny O Harith.” (Ibn Asir, Usd al-Ghaba, I, 426).

The Battle of Badr was a struggle for the continued existence of Islam and faith. The Companions who took part in this first of the great jihads were elevated and considered the most virtuous of the Muslims. Allah mobilised his army of angels in this battle. The angels who took part in the battle were raised in dignity compared to the other angels.

Gabriel asked the Prophet:

“O Messenger of Allah. What do you think about those who took part in the battle of Badr?” He replied:

“We consider them to be the most virtuous of the Muslims.”

Gabriel responded:

“We too regard those angels who participated in the battle of Badr in the same way, as the best of angels.” (Bukhari, Maghazi, 11)

That day towards noon, the battle came to an end in favour of the Muslims. Fourteen Muslims were martyred whereas seventy idolaters were killed including Abu Jahl and about seventy were taken captive. Though they showed courage in coming to Badr, these unfortunate idolaters did not obtain the victory they so desired but rather met with their death. Their bondswomen were now in mourning, whereas before they had been singing their war songs.

The battle of Badr is full of lessons and was a great miracle that showed how Allah helps those of his slaves who are sincere, devoted and conscious of Him.

After this great victory Allah the Most High revealed the following verse to prevent a type of boastful and arrogant state from befalling the Muslims:

“You did not kill them; it was Allah who killed them; and you did not throw, when you threw; it was Allah who threw: so He might test the believers with this excellent trial from Him. Allah is All-Hearing, All-Knowing.” (al-Anfal, 8: 17).

And so in reality power and strength lies only with Allah. The power and strength that Allah bestows on people is also dependent on His permission. Consequently we seek refuge in Him in all of our affairs by saying: **“La Hawla Wala Quwwata Illa Billah”** that is, “There is no power nor might but with Allah”

Return from Badr

After their victory over the enemy, it was a tradition of the Prophet to camp for three days in an open field of that region. When three days had passed, the Prophet asked that his camel be brought to him. Their possessions were loaded on to the camel and the Messenger of Allah began to walk back. His Companions walked behind him and said to each other:

“The Messenger of Allah (saw) probably has some affair to take care of.” Eventually the Prophet arrived at the well in which the bodies of the idolaters had been thrown into and addressed those inside saying:

“O Abu Jahl! O Umayyah ibn Halaf! O Utbah ibn Rabia! O Shayba ibn Rabia! Would it not have been better for you to have obeyed Allah and His Messenger? We have found the promise of our Lord to be true. And have you found the promise of your Lord to be true also?”

Umar asked:

“O Messenger of Allah! Are you speaking with lifeless bodies? How can they hear or reply when they have become carcasses?”

The Prophet replied:

“I swear by Allah who holds the soul of Muhammad in His hand of power that they hear my words better than you do. However they do not have the power to reply.” (Bukhari, Maghazi, 8; Muslim, Jannah, 77).

This great victory brought happiness and joy to Medina whereas Mecca was drowned in mourning and sorrow. Abu Lahab died from sorrow.⁴⁰ Thus the divine promise came true.

The joy of the Muslims, however, did not last long as they met with news of the death of Ruqiyya, the daughter of the Prophet.

Treatment of the War Captives

After staying for three days in Badr, Allah’s Messenger returned to Medina. He discussed the situation of the war captives with Abu Bakr, Umar and Ali. Abu Bakr (ra) said:

⁴⁰ Ibn Hisham, II, 289.

“O Messenger of Allah! These are our relatives and our brothers. I think you should take ransom money from them which we can use to strengthen ourselves against the unbelievers. It may be that Allah will guide them and then they will support us.”

The Prophet turned to Umar (ra) and asked him:

“O son of Khattab! What is your opinion?” Umar replied:

“No, O Messenger of Allah. I am not of Abu Bakr’s opinion. These captives are leading men of the idolaters, and the ringleaders of unbelief. Let us cut off their heads so Allah can show that we have no softness or weakness in our hearts towards the idolaters”

Eventually the Prophet took the opinion of Abu Bakr (Muslim, Jihad, 58; Tirmidhi, Siyer, 18/1567; Ahmad, I, 30-31, 383-384).

He hoped that one day those captives would be guided and bring forth a generation that would worship Allah.

Thus the captives were set free after having their ransom paid. Those who were unable to pay were left to go free. However those who could read and write amongst these were given the duty of teaching ten Medinan children how to read and write. They thus paid their ransom in this way. It was they who taught Zaid ibn Thabit (ra) how to read and write. Zaid was the scribe of revelation, and the Companion who later gathered together all of the parchments and pieces on which the Qur’an had first been written down, and compiled them into the first ‘book’ form of the Qur’an (Ahmad, I, 247; Waqidi, I, 129; Ibn Sa’d, II, 22).

Having killed the leading idolaters, the war captives then had their hands bound to their necks and taken to Medina. The idolaters, the hypocrites and the Jews were thus disgraced by Allah. Abdullah ibn Ubayy and those Medinan idolaters were with him now began to say: “Victory and triumph has now turned towards Muhammad.” They were now forced to make a pact of Islam with the Messenger of Allah in order to disguise themselves.⁴¹

Ruling Regarding the War Booty

There arose disagreement about how to share the war booty resulting from Badr since no Islamic ruling about this matter had been revealed. Sa’d ibn Abi Waqqas (ra), whose brother was martyred in the battle, approached the Messenger of Allah (saw) and asked that he be given the sword of Said ibn ‘As who he had slayed. It was due to this and other similar events that the first verse from the chapter Anfal was revealed before they even left Badr, and before any booty was distributed:

"They will ask you about booty. Say: ‘Booty belongs to Allah and the Messenger. So have taqwa of Allah and put things right between you. Obey Allah and His Messenger if you are muminun" (al-Anfal, 8: 1)

At a location close to Medina, the Prophet then distributed this booty equally to those fighters who take place in the battle.⁴²

41 Bukhari, Tafsir, 3/15; Waqidi, I, 121

42 Ahmad, I, 178; V, 323-324; Abu Dawud, Jihad, 144-145/2737-2744.

From his own share the Messenger of Allah (saw) kept some for the needs of his own family and then deposited the rest in the Bayt al-Mal and subsequently used it for the needs of all the Muslims and for the expenses of the army.⁴³

Amr ibn Abasa (ra) narrates:

“One time the Messenger of Allah (saw) one time led us in prayer with a camel from the booty as a *sutrah*.⁴⁴ After finishing the prayer he took a hair from the camel and holding it in his hand he said:

“A fifth of the booty of war is allocated to the state treasury. Anything more than that, even if it be as much as this hair, is unlawful for me. And anyway that fifth is spent on you.” (Abu Dawud, Jihad, 149/2755).

The Messenger of Allah (saw) would spend whatever he had on the needs of the Companions, whereas on most days there would be no food cooked in his house. There are many narrations that show on most days he and his family did not have even one day's ration of food. The following narration by Anas (ra) shows his ethics in this matter:

“Some goods came to the Messenger of Allah (saw) from Bahrain. Allah's Messenger commanded us to empty them out into the masjid. This consignment of goods was the most that had been brought to the Messenger up until this time. The Messenger then went to pray without even glancing at the goods. After he had finished he came back and stood before the goods. He gave everyone he saw some of it and did not leave until there was not even one dirham left” (Bukhari, Salat 42, Jizya 4, Jihad 172).

The Jews and the Battle of Bani Qaynuqa (Shawwal 2/ April 624).

The Jews who lived around Medina made up quite a large number and for years they had been talking of a prophet being sent to the Arabs. Because they believed that this prophet would arise from amongst them they did not hesitate in spreading this news. However they were filled with envy when this final prophet arose from the Arabs, and not from their own people. At once they changed their tune and began to deny the Prophet. Allah the Most High says about them in the Qur'an:

"What an evil thing they have sold themselves for in rejecting what Allah has sent down, outraged that Allah should send down His favour on whichever of His slaves He wills. They have brought down anger upon anger on themselves. The unbelievers will have a humiliating punishment" (al-Baqara, 2: 90).

Another reason for why the Jews behaved as they did was their dependence and fondness for this worldly life. The Qur'an mentions this characteristic of theirs:

"Rather you will find them the people greediest for life, along with the idolaters. One of them would love to be allowed to live a thousand years. But being allowed to live would not save him from the punishment. Allah sees what they do" (al-Baqara, 2: 96).

43 62 Bukhari, Faraiz 3, Humus 1, Nafakat 3; Muslim, Jihad 49.

44 The word 'sutrah' means veil or covering. It is something which is placed in front of a praying person and prevents anyone passing in front from distracting from the prayer.

Because they had control over the trade markets and were in a position of economic power and domination they became arrogant and saw themselves as superior to other people: **'...We are Allah's children and His loved ones...'** (al-Maida, 5: 18).

In response to the evil that they committed and being reminded of the divine punishment to come, they would say: **"The Fire will only touch us for a number of days."** (al-Baqara, 2: 80).

However Allah the Most High informs us that this is not how it will be:

"No indeed! Those who accumulate bad actions and are surrounded by their mistakes, such people are the Companions of the Fire, remaining in it timelessly, for ever" (al-Baqara, 2: 81).

Even though the Jews of Medina had an agreement with the Messenger of Allah (saw) they were in fact knowingly hostile towards him. They tried to ignite the flames of dissention and discord amongst the tribes. Allah informed the Messenger and the believers of this:

"You who have faith! Do not take any outside yourselves as intimates. They will do anything to harm you. They love what causes you distress. Hatred has appeared out of their mouths, but what their breasts hide is far worse. We have made the Signs clear to you if you use your intellect."

There you are, loving them when they do not love you, even though you have iman in all the Books. When they meet you, they say, 'We have faith.' But when they leave they bite their fingers out of rage against you. Say, 'Die in your rage.' Allah knows what your hearts contain."

If something good happens to you, it galls them. If something bad strikes you, they rejoice at it. But if you are steadfast and have taqwa, their scheming will not harm you in any way. Allah encompasses what they do" (Al-i Imran, 3: 118-120).

The Jews were subsequently extremely apprehensive after the Muslims were victorious at the Battle of Badr due to their spite, envy and hatred. In fact, the Bani Qaynuqa were so distressed that they went even further and decided to fight the Muslims.

The Jewish market, in allegiance with Abdullah ibn Ubayy, their closest friend and the leader of the hypocrites, became a place of dissension which was desgined against the Muslims. Their plans in regard to the Muslims were not in the least favourable and they were even plotting to murder the Messenger of Allah (saw). One day they molested a Muslim woman who was in the market of a goldsmith in a Jewish stall. They pulled up the woman's dress and began to laugh and mockingly insult her with indecent comments. A Muslim passing by heard the cries of the woman and began to attack the Jewish goldsmith in order to protect the woman. Suddenly a fight broke out and the Muslim ended up killing the Jew. The Jews who had subsequently gathered there then killed the Muslim. There was confusion all about. The pact of citizenship had been completely violated. The Messenger of Allah (saw) gathered together the Jews and addressed them:

"O you Jewish people. Have fear of Allah! Beware of a tribulation and calamity that could befall you just as that which befell the Quraysh. Become Muslim for you know that I am a prophet sent by Allah. You can see this written in your Book and in the covenant that Allah made with you."

In this way he informed them that they would pay for the evil that they did and that he did not in fact wish to destroy the peace. He then offered them to renew their pledge however the reply of the Jews was insolent:

“O Muhammad! Do you consider us to be like those Quraysh who had no idea of what war was? We are greater warriors than they. When you rise to fight us then will you see what it means to fight.”

Upon this, Allah revealed the following verse:

"Say to those who are unbelievers: 'You will be overwhelmed and crowded into Hell. What an evil resting-place!' There was a sign for you in the two parties which met face to face, one party fighting in the Way of Allah and the other unbelievers. You saw them as twice their number with your own eyes. Allah reinforces with His help whoever He wills. There is instruction in that for people of insight." (Al-i Imran, 3: 12-13)⁴⁵

By breaking their covenant they were considered to have waged war against the Muslims, and their evil intentions were now brought to light.

In the face of this situation, the Messenger of Allah appointed Ali as the standard bearer and began an attack upon the Bani Qaynuqa, who subsequently barricaded themselves in their fortress. Despite having planned great deceit together with the hypocrites against the Muslims, they were unable to leave their fortress neither were they able to shoot any arrows. The Messenger of Allah had them under siege and at the same time he had taken all necessary precautions against a possible mutiny by the hypocrites.

It was Abdullah ibn Ubayy, the leading hypocrite, who had advised the Jews to withdraw to their fortress and told them that he would help them. However he was too afraid to keep his word and ended up abandoning them.

The siege lasted for fifteen days. The Jews were unable to show any signs of existence and at last a terrifying fear enveloped their hearts. When the help they expected did not arrive they had no other choice but to ask for mercy. They then submitted to the punishment that the Messenger of Allah meted out for them.

In accordance with their own war customs and traditions they should have been put to death but Abdullah ibn Ubayy, who was of the Khazraj tribe, asked for them to be forgiven. In the end the Messenger of Allah (saw) did not have them slain but rather sent them into exile to Syria. When they arrived at the valley of Qura, they remained there for one month. The Jews there gave those on foot an animal to ride, and food to eat. They then continued on their way but they did not survive for very long in their destination.⁴⁶

The Marriage of Ali (ra) to Fatima (ra)

Many of the Companions had asked for the hand of Fatima, the Prophet's daughter, in marriage including Abu Bakr (ra) and Umar (ra). However, as a response to all of them the Messenger of Allah (saw) said:

⁴⁵ See Abu Dawud, Kharaj, 21-22/3001.

⁴⁶ Ibn Hisham, II, 426-429; Waqidi, I, 176-180; Ibn Sa'd, II, 28-30.

“I am waiting for a divine command in this matter.”

This is why Ali (ra) was reluctant to propose even though he was very much encouraged by the Bani Hashim. A short period after, upon the insistence of his relatives, he approached the Messenger of Allah (saw).⁴⁷ Ali narrates the rest of the story:

“Eventually I approached the Messenger of Allah. He was filled with spiritual awe and majesty. I sat before him and fell silent. I could not find the strength to talk. He asked me:

“Why have you come, do you have any need? Or have you come to ask for Fatima’s hand?”

I was only able to reply: “Yes” (Ibn Kathir, al-Bidaya, III, 379).

The Prophet saw this as a suitable match and sold various possessions of Ali’s in order to prepare a *mahr* of 480 dirhams. Allah’s Messenger told him to spend two-thirds of this on fragrance and the other third on clothing.⁴⁸

As part of her wedding dowry, The Messenger of Allah (saw) gave Fatima (ra) a velvet bed-spread, a water urn and a sofa filled with a type of leaf called *izhir*.

He said to Bilal Habashi:

“O Bilal! I wish for my community to hold a wedding dinner as part of my sunnah.” He asked Bilal to prepare a meal. Ali (ra) then ransomed his armour to a Jew in order to buy half a measure of barley. The *walima* (wedding feast) consisted of a dessert called ‘*hays*’.⁴⁹ The Muhajirun and the Ansar came in groups, ate their meal and then left (Ibn Sa’d, VIII, 23; Abdurrazzak, V, 487; Diyarbakri, I, 411).

The Prophet had a bowl of water brought to him with which he performed his ablution. He then called Ali (ra) and dripped some of this water over his chest and between his two shoulders. He then called Fatima (ra) and did the same with her and then announced that he had married her to the best of his household.

He then supplicated as follows:

“O Allah! I seek refuge in You to keep accursed Satan away from them and their progeny.” (Ibn Sa’d, VIII, 24; Diyarbakri, I, 411).

In allocating chores, the Prophet advised Fatima to perform the household chores and Ali to take care of chores outside of the home.⁵⁰

The Messenger of Allah (saw) was very meticulous in the matter of educating the members of his family, in their character training and in preparing them for the eternal life. For instance when the following verse from the chapter Ahzab was revealed:

47 Ibn Sa’d, VIII, 19.

48 Ibn Sa’d, VIII, 19

49 This was a dish which consisted of a mixture of pitted dates, pure oil, and strained yogurt . Sometimes it would be served with roasted flour. 70 Kâsânî, IV, 24.

50 Qasani, IV, 24

"Wives of the Prophet! you are not like other women provided you have taqwa. Do not be too soft-spoken in your speech lest someone with sickness in his heart becomes desirous. Speak correct and courteous words. Remain in your houses and do not display your beauty as it was previously displayed in the Time of Ignorance. Establish salat and pay zakat and obey Allah and His Messenger. Allah desires to remove all impurity from you, People of the House, and to purify you completely." (al-Ahzab, 33: 32-33) for six months, the Prophet would stop by Fatima's house on his way to the mosque and wake up the household for the dawn prayer saying:

"Wake up for the prayer of people of my household. Allah only wishes to remove from you your sins and completely purify you for." (Tirmidhi, Tafsir, 33).

On some nights he would go to the house of Fatima and Ali, and knock on their door in order to wake them for the night prayer (*tahajjud*). He would say:

"Are you not going to perform the prayer?" (Bukhari, Tahajjud, 5)

Ali (ra) narrates the following event which is an example of the Prophet's diligence in regards to his children's spiritual education:

"Fatima was the most beloved member of her father's family.

She would have sores on her hands from grinding the mill, and on her neck from carrying water and she would be covered in dust and dirt when she swept the house. One time some prisoners of war were brought to the Messenger of Allah (saw). I told Fatima: "Why do you not go and ask your father for a servant?"

Fatima went to her father but when she saw that he was talking to certain people she returned without saying anything. The next day, the Messenger of Allah (saw) went to Fatima and asked her:

"O little daughter of mine! What did you come for yesterday?"

Fatima did not reply. I intervened:

"Let me explain o Messenger of Allah" and then I mentioned the matter to him.

The Prophet responded:

"O Fatima! Have fear of Allah. Perform the obligatory acts. And perform the chores of your family. When you go to bed, recite Subhanallah, Alhamdulillah thirty three times each and Allahu Akbar thirty four times. This will make one hundred in total. And know that all of this is better for you than a servant. By Allah, how can I give you a servant when the ahl al-suffah tie stones to their stomach to suppress their hunger and I can not find anything to feed them with. I am going to ransom these war captives and then spend the money on the ahl al-suffah." (Ahmad, I, 106)

Fatima spoke:

"I am pleased with Allah and with His Messenger."

So the Messenger of Allah did not give her a servant. (Abu Dawud, Kharaj, 19-20)

Ahl al-Bayt and Love for Them

The term *ahl al-bayt* means the members of a family who live in the same house. It also indicates the entire family members of the Prophet. In this respect *ahl al-bayt* means the Prophet Muhammad, and his family, Ali, Jafar, Aqil, Abbas and their families. It is a duty upon the Muslims to invoke peace and blessings upon the Messenger of Allah (saw) and so it is also a duty upon all the Muslims to show respect and love for his *ahl al-bayt*.⁵¹

It is forbidden for the *ahl al-bayt* to receive zakah. One day the Prophet saw Hasan take a date from the dates in the *bayt al-mal* which had been allocated for zakah. He immediately removed it from his mouth and said:

“Do you not know that the family of Muhammad do not eat zakat?” (Bukhari, Zakat, 57; Ahmad, I, 200)

The Messenger of Allah (saw) is reported to have said:

“Love Allah because of the infinite bounties that He has bestowed upon us. And love me for the love of Allah. And love my ahl al-bayt out of your love for me.” (Tirmidhi, Manaqib, 31/3789).

Another day, the Prophet took the hands of his grandsons Hasan and Husayin and said:

“Whoever loves me, these two and their father and mother will be together with me on the Day of Judgement” (Tirmidhi, Manaqib, 20).

The Companions showed deep respect and love for the relatives of the Messenger of Allah (saw). The one who loves someone will love his friends, his servants, the food he eats, the clothes he wears and everything related to him and that reminds of him to the degree of his love. As one's love increases this love begins to expand to everything related to the beloved.

And so the Companions who loved the Messenger of Allah with their entire heart and even more than they loved their own lives, would show great respect for his relatives. For instance whenever a relative of the Messenger of Allah was about to mount his animal, they would hold his stirrup for him.⁵² They would desire to marry a relative of the Prophet in order to form a bond of marriage with him.⁵³

The pure generation that came from the lineage of Allah's Messenger (saw) now live in various parts of the Islamic world. Those who come from the lineage of Husayin are called '*Sayyid*' whilst those who come from the lineage of Hasan (ra) are called '*Sharif*'.



51 Ahmad, VI, 323

52 Haythami, IX, 348

53 Haythami, IX, 173

QUESTIONS PART FOUR

A. SHORT ANSWER QUESTIONS

1. Why did the Prophet Muhammad place so much importance on Muslims' trade life?
2. State three pieces of advice that the Prophet Muhammad gave for people involved in trade.
3. What lessons can we learn from the Messenger of Allah who personally carried mud bricks in the building of the Masjid of Medina?
4. Explain one hadith from the life of the Messenger of Allah which expresses the importance of praying in congregation.
5. What spiritual effects can arise within a person who hears the *adhan*?
6. What is the prayer of the *adhan* in Arabic and explain its meaning?
7. To whom does the following verse from the Holy Qur'an refer to: **"The ignorant consider them rich because of their reticence. You will know them by their mark"** (al-Baqara, 2: 273)
8. What lesson can we learn from the fact that the Messenger of Allah postponed his marriage to Aisha because he did not have anything to give her for her *mahr* (dowry)?
9. Name two of the principles in the Islamic understanding of jihad that preserve a human being's rights and value.
10. What lesson can we learn from Hakam ibn Qaysan who only became Muslim after the Prophet explained Islam to him over and over again, after the battle at Batn-i Nakhla?
11. Which conclusion can we make from the number of rakats and the way in which the Messenger of Allah prayed the tarawih prayer?
12. What thoughts and feelings should a person think and feel when giving his or her zakat?
13. What is the aim in performing *itiquaf*, which is one of the sunnah practices of the Prophet?
14. What is the reason and wisdom behind the Messenger of Allah refusing to accept Hubayb to help at the Battle of Badr, as he had not yet become Muslim?
15. Name three ways in which the Muslims were given divine help at the Battle of Badr.

16. What three characteristics should the Muslims have in order for Allah to send His angels to help them in battle?
17. Considering the manner in which the war captives were treated at the Battle of Badr, which principles become apparent in the worth Islam gives to people?
18. Why should a Muslim love the *ahl al-Bayt*?

B. FILL IN THE GAPS

1. *Muahat* means and was carried out between the Muhajirun and the Ansar.
2. The tarawih prayer began to be prayed in congregation during the caliphate of
3. At the Battle of Badr, the number of idolaters was while the number of Muslims was
4. Those who come from the line of Husayin are called while those who come from the line of Hasan are called
5. Fasting was made obligatory for the Muslims in the hijri year
6. Abu Lahab died from sorrow/distress after the Battle of
7. The Prophet Muhammad said about the zakat al-fitr, “save these from going hungry on this day of

C. MULTIPLE CHOICE QUESTIONS

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. What principles in education would be wrong to conclude from the way Allah’s Messenger (saw) treated Anas (ra)? <ol style="list-style-type: none"> A. To act with the utmost patience and understanding towards whomever one is addressing B. To approach people with love and in accordance with their character and level C. To treat a person with equal civility whether their behaviour is right or wrong D. To value a person and treat them like an adult even if they are very young | <ol style="list-style-type: none"> 2. Which of the following is <u>not</u> one of the sacrifices made in the brotherhood of the Muhajirun with the Ansar? <ol style="list-style-type: none"> A. They shared their homes and the revenue from their gardens B. They gave whatever they possessed to their believing brothers C. They shared in their brother’s times of sorrow as well as their times of happiness D. They gave from their own needs to their brother, considering their condition first. |
|---|---|

3. Which of the following is a conclusion we can come to from the contention made by the Ansar and the Muhajirun as to whom the Prophet loved the most and from the response of the Prophet?
 - A. Allah's Messenger loved the Muhajirun and the Bani Hashim more than he loved the Ansar.
 - B. Allah's Messenger loved the Ansar and the Muhajirun more than the Bani Hashim
 - C. Allah's Messenger's love for the Ansar, the Muhajirun and the Bani Hashim was greater than his love for his ahl al-bayt.
 - D. Allah's Messenger loves everyone who makes sacrifices for the sake of Islam
4. Which of the following facts in regards to the Charter of Medina is correct?
 - A. In every respects, the Charter of Medina is a perfect Constitution of Islam.
 - B. The Charter of Medina was prepared to protect the rights of the Muslims from the idolaters.
 - C. According to the Charter of Medina, the Muslims had more privileges than the Jews and the Christians
 - D. The Charter of Medina provided social justice for people who were from a different religion and nationality.
5. Which of the following is not an article from the Charter of Medina?
 - A. In the event of a murder, the tribe of the murderer must pay the blood money on their own
 - B. In the event of a misunderstanding the problem is to be resolved under the arbitration of the Prophet
 - C. Fighting within Medina is forbidden. If there is an attack from outside, all sides are to protect their areas
 - D. Both sides are to refrain from protecting the idolaters
6. After migrating to Medina, the Messenger of Allah set up the markets of the Muslims in a separate place to that of the Jews and advocated these markets himself. Which socio-economic principles can we deduce from this?
 - A. It is not appropriate for non-Muslims to deal in trade in Islamic lands.
 - B. People from different religions should be weakened economically and be forced to become Muslim
 - C. It is necessary for the Muslims to have a strong and reliable economy in order to strengthen Islam
 - D. It is not permissible to trade with Jews, Christians or idolaters unless one is forced to.

7. Apart from worship, the first model of a mosque, the Masjid an-Nabi, was also used for which of the activities listed below?
- A. As a meeting place to discuss managerial and military matters
 - B. As a hospital and place of rest to provide medical services
 - C. As a school of learning in which religious discourse and the religious sciences were discussed
 - D. As a mercantile center containing all manner of items for tradesmen.
8. Which of the following is true about the importance of the *adhan*?
- A. It is a universal call to prayer and cannot be recited in any way other than its original form.
 - B. The *adhan* is a divine warning that reminds a person of the fleeting nature of this world.
 - C. The *adhan* is a strong obligatory act that is taught to us in the Holy Qur'an.
 - D. The *adhan* is an unparalleled work of art which is an example for the new generations being trained in music.
9. Which of the following cannot be considered to be one of the reasons for the battle of Badr?
- A. The unending hostility and animosity of the idolaters towards the Muslims
 - B. The Muslims greatly desired to fight the idolaters who had driven them out of Mecca
 - C. The Muslims were becoming more and more powerful in Medina and were beginning to take control of the trade routes.
 - D. The leading idolaters were convinced of victory and desired to fight
10. At the Battle of Badr close relatives such as father, uncle, son, brother, and cousin were on opposite sides. On the day Abu Bakr took up his sword against his son, Abu Ubaydah ibn Jarrah fought his father, and Hamza came to blows with his brother. Which of the following is the most important conclusion we can come to from these words?
- A. The ties of family and relatives are very strong in Islam
 - B. After Islam, in battle, the ties of religious brotherhood took precedence over blood ties.
 - C. Islam has given permission to the Muslims to fight their relatives for their own benefit.
 - D. Islam commands that those who do not believe are fought against until they come to believe.

11. After the betrayal committed by the Jewish Bani Qurayzah the following verse was revealed: "You who have faith! Do not take any outside yourselves as intimates. They will do anything to harm you. They love what causes you distress. Hatred has appeared out of their mouths, but what their breasts hide is far worse. We have made the Signs clear to you if you use your intellect)" (Al-i Imran, 3: 118).

Which social principle can we deduce from this verse?

- A. To form international political ties with Jews has been forbidden by our religion.
- B. The animosity and enmity of the Jews against the Muslims has always existed throughout history.
- C. Islam does not consider it appropriate to form economic ties with the Jews.
- D. Throughout history no Jew has ever become Muslim and no Jew will ever do so from now on.

12. 'Wives of the Prophet! You are not like other women provided you have taqwa. Do not be too soft-spoken in your speech lest someone with sickness in his heart becomes desirous. Speak correct and courteous words. Remain in your houses and do not display your beauty as it was previously displayed in the Time of Ignorance* Establish salat and pay zakat and obey Allah and His Messenger. Allah desires to remove all impurity from you, People of the House, and to purify you completely" (al-Ahzab, 33: 32-33).

According to this verse which of the following matters is not a conclusion that a believing woman should come to if she wants to follow in the path of the women of the Prophet's household?

- A. She must refrain from drawing the attention of strange men in what she wears, her behaviour and her speech.
- B. She should avoid displaying her physical beauty in social circumstances and wearing jewellery and other adornments that will accentuate her beauty.
- C. In addition to being meticulous about her worship she should also take upon duties of social service.
- D. She should live a faultless life in innocence, purified of all sins and far from all mistakes.

13. In Islamic culture respect, love and devotion to the *ahl al-bayt* has an important place. Which of the following cannot be a reason for this?

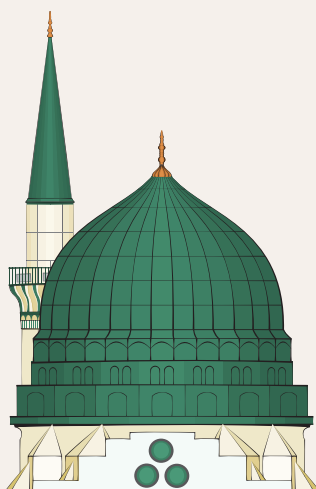
- A. The desire to come spiritually closer to the Messenger of Allah
- B. A strong feeling of respect and love for the Messenger of Allah.
- C. Those who are close to the 'sayyid' and the 'sharif' will have more prestige amongst the people.
- D. In the Qur'an, Allah the Most High has given special honour and value to the *ahl al-bayt*.

محرم الحرام





PART FIVE



THE THIRD YEAR AFTER
THE HIJRAH

THE THIRD YEAR AFTER THE HIJRAH

The Battle of Uhud¹ (7 Shawwal 3/23 March, 625)

The Meccan idolaters were greatly grieved after they were defeated at Badr. Practically everyone had lost a relative and they were filled with the desire to take revenge. Hind, the wife of the new leader of Quraysh, Abu Sufyan, was at the head of this list. It was not long before an army of three thousand men was prepared, whose hearts were on fire in their desire for revenge. Wealth from the caravan that Abu Sufyan managed to save at Badr was used to equip the army. Help was asked for from neighbouring Arabs.²

Meanwhile Abbas, the Prophet's uncle, informed Medina of all that was taking place.³ Allah's Messenger immediately gathered together a war council. He consulted with his Companions as to whether to remain in Medina and carry out a war of defence or leave the city to prepare to attack. He personally was in favour of a strategy of defence. However certain youth who had failed to take part in the battle of Badr and who had heard of the honour that resulted and other brave heroes such as Hamza were in favour of moving out of the city in order to prepare to attack. This was the strategy that was eventually agreed upon.⁴

In fact some of them begin to say:

“We have been waiting patiently for such a day to arrive.”

Upon this Allah's Messenger (saw) withdrew to his room and began to put on his armour. Meanwhile however, those Companions who had been in favour of staying in Medina to defend the city convinced the others of this strategy. Sa'd ibn Muadh and Usayd ibn Khudayr said:

1 Uhud is to the north of Medina, at a distance of about 5km. Today it is practically contained within the city.

2 Waqidi, I, 199-203

3 Ibn Sa'd, II, 37

4 Ibn Hisham, III, 6-7.

“Why do you insist on moving out of Medina when the Messenger of Allah (saw) does not wish to do so? Commands are revealed to him from the heavens. Leave this matter to him and do as he commands” (Waqidi, I, 213-214).

They then immediately ran to the Messenger of Allah and said:

“O Messenger of Allah! We will not oppose your opinion. We made a mistake. Act in the way that you see fit.”

The reply of Allah’s Messenger (saw) was clear:

“Once a prophet puts on his armour he does not take it off until he has fought in it. Do what I command you to do. Now let us go in the name of Allah. If you are patient and do your duty Allah will again bestow victory upon you.” (Waqidi, I, 214; Ibn Sa’d)

Allah’s Messenger then led the Friday congregational prayer and left Abdullah ibn Maqtum as his deputy. He then set out with his army of a thousand men. On the way however, Abdullah ibn Ubayy turned back with three hundred of his followers in order to create mischief amongst the men. Thus the number of soldiers decreased to seven hundred. Allah the Most High revealed the following verses in regard to this event:

“What assailed you on the day the two armies met was by Allah’s permission, so that He would know the believers, and so that He would know the hypocrites. They were told, ‘Come and fight in the Way of Allah or at least help defend us.’ They said, ‘If we knew how to fight, we would certainly follow you.’ They were closer to unbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah knows best what they are hiding” (Al-i Imran, 3: 166-167).

“Remember when you left your family early in the day to instal the believers in their battle stations. Allah is All-Hearing, All-Knowing. And remember when two of your clans were on the point of losing heart and Allah was their Protector. Let the believers put their trust in Allah” (Al-i Imran, 3: 121-122).

The retreat of the hypocrites from the army of believers was in one respect a divine bounty. This act of theirs did not weaken the army but on the contrary it purified it of those who were insincere and faint-hearted. Thus the believers became firmer, stronger and braver. The probable treason of the hypocrites at the point of battle would have brought about even more dangerous results and could have seriously, unnerved the believers.

The Companions’ Love of Martyrdom

Before the battle of Uhud took place, the Messenger of Allah inspected his army. He allowed any youth who were capable of fighting to remain and sent back those who were not suitable. Samura ibn Jundab and Rafi ibn Hadic were amongst those who were sent back. Zuhayr ibn Rafi did not wish for Rafi to be sent back so he intervened and said:

“O Messenger of Allah! Rafi is a very good archer.” Rafi ibn Hadic tells the rest of the story:

“I was wearing my leather *mesh* on my feet and standing on my toes in order to look taller than I was. The Messenger of Allah allowed me to join the army. When Samura ibn Jundab heard that I was given permission to stay he told his step-father, Muray ibn Sinan:

“Father! The Messenger of Allah (saw) has allowed Rafi to stay and turned me back. Whereas I am strong enough to beat him in a wrestle.” Muray (ra) approached the Messenger of Allah (saw):

“O Messenger of Allah! You sent back my son but accepted Rafi, whereas my son can wrestle Rafi and defeat him.” Allah’s Messenger addressed both Samura and I:

“Come then let us see you wrestle.” We wrestled and Semura defeated me. Upon this the Messenger of Allah (saw) allowed him to stay.” (Tabari, Tarih, II, 505-506; Waqidi, I, 216)

The Messenger of Allah and his army then took their position with their backs towards the mountain of Uhud. He placed fifty archers on the hill of Aynayn in response to a possible attack of the enemy from behind. He appointed Abdullah ibn Jubayr as their leader and gave them the following instructions:

“You will defend our rear. Whether the enemy is victorious or whether they are defeated, do not leave your post until you hear from me.” (Ibn Hisham, III, 10; Ahmad, I, 288).

The battle began, as was the custom with, one on one fighting. The Lion of Allah, Ali (ra) hit Talha, the standard bearer of the idolaters, with one strike. Uthman, Talha’s brother, took the banner. He was slain by Hamza and then Sa’d ibn Abi Waqqas killed the third standard bearer.

The war had begun in all its intensity. At one point when the fighting became fierce Allah’s Messenger indicated his sword which had written on it the following:

“In fear lies shame and disgrace while in courage lies honour and dignity.” He then said:

“Who will take this from me?”

All of the Companions reached out their hands to grab it saying: “I will, I will.”

The Prophet asked once more:

“Who will take this sword and give it its right?” This time the Companions were reluctant to take it.

Abu Dujana (ra) from the Ansar rose and asked:

“What is its right o Messenger of Allah?” The Prophet replied:

“It’s right is to fight the enemy with it until it becomes twisted and bent.”

Abu Dujana replied:

“I will take it o Messenger of Allah.”

He then took the sword, took out his red turban and wrapped it around his head, and then walked towards the rows of idolaters, swaggering and strutting proudly. When the Prophet saw him walk in a proud and conceited way, he said:

“This is such a walk that Allah abhors it except in circumstances such as this” (Ibn Hisham, III, 11-12; Waqidi, I, 259; Muslim, Fadail as-Sahaba, 128).

It was at this battle that Muhayrik, a Jewish scholar became Muslim. He knew the Prophet from the descriptions of him in the Torah. He was unable to admit the truth that he had known until the day of Uhud. When the Prophet was about to set out for Uhud, he called out to the Jews:

“O community of Jews! I swear by Allah that you know that Muhammad is a messenger and that you should help him”

The Jews replied:

“Today is the Sabbath; we cannot do anything.” Muhayrik said:

“There is no sabbah for you.” He took his sword and any other items he needed and took one of his relatives with him saying:

“If I am slain today I leave all of my wealth for Muhammad. He will use it in a way shown to him by Allah.”

He then went to fight Uhud and was martyred. The Prophet assigned for charity the seven date fields that he left behind and said:

“Muhayrik is the best of the Jews.” (Ibn Hisham, III, 38; Waqidi, I, 263; Ibn Sa’d, I, 501-503)

The scenes from Uhud contained object lessons. A Medinan by the name of Quzman killed seven men in the battle and was subsequently killed after being heavily wounded. Despite this the Messenger of Allah said about him:

“Quzman is in the fire.”

As he was taking his last breath Qatada ibn Numan said to him:

“May your martyrdom be blessed O Quzman”

Quzman replied to him:

“I fought for my tribe, not for martyrdom” and then he took his own life with his sword (Waqidi, I, 263).

In contrast to this, Usayram who at first objected to his tribe entering Islam, but then repented and armoured himself from top to toe, and then came to the Messenger of Allah and asked him: “O Messenger of Allah! Should I first fight with you or should I become Muslim first?”

The Prophet replied:

“First become Muslim, then fight.” Usayram then became Muslim. He fought in the battle and was martyred. The Messenger of Allah later said about him:

“He worked little but gained much.” (Bukhari, Jihad, 13, Muslim, Imara, 144)

Whilst he was laying amongst the wounded, he said to those who were looking at him curiously:

“I came here to become Muslim. I fought for Allah and His Messenger and now I am wounded.”

In later times, Abu Hurairah would ask the Companions as a sort of riddle:

“Tell me who is it that entered Paradise without performing even one prayer”

Nobody would know the answer and they would ask him to tell them. Abu Hurairah would reply:

“It is Usayram, that is Amr ibn Thabit” (Ibn Hisham, III, 39-40; Waqidi, I, 262).

The Muslims began to attack the enemy with unparalleled fervour and in a short period of time, had gained the upper hand; the enemy began to flee, even though they were greater in number and better equipped.

After pursuing the enemy for a period, the Muslims became convinced of victory and began to gather booty. The archers on the hill also left their post despite the objections of their commander who remembered the warning of the Prophet to remain there, and they too began to gather booty. It was only Abdullah and seven of his friends who remained on the hill. And that was when disaster struck. Khalid ibn Walid, the shrewd enemy commander was waiting with his cavalry and saw his opportunity.

He immediately headed behind the hill with his men to where Abdullah and his friends were waiting and martyred them. A fierce attack from behind began on the Muslims who were gathering booty.

Those enemy soldiers who had been trying to flee saw what was happening, returned and began to attack the Muslims also.

The army of Islam was caught between two rows of fire and faced a difficult battle amongst the pagan soldiers.

Hamza: The Master of the Martyrs

Meanwhile Hamza, that brave hero, was running here and there attacking and fighting. Alas he was also martyred with a lance thrown by Wahsi. Wahsi, who was still a slave, killed him on the command of Hind, the wife of Abu Sufyan, in order to gain the freedom she had promised him. Hind, who had waited with a horrific desire for revenge for this opportunity, went wild and taking the liver of Hamza out she bit into it. It is for this reason that she was given the epithet: “Akilatu'l Akbad,” or “liver eater.”

The martyrdom of Hamza sent an air of grief throughout the rows of Muslims. The confusion amongst the men became even more chaotic. Allah the Most High mentions their in the Qur'an:

"Allah fulfilled His promise to you when you were slaughtering them by His permission. But then you faltered, disputing the command, and disobeyed after He showed you what you love. Among you are those who want this world and among you are those who want the hereafter. Then He turned you from them in order to test you – but He has pardoned you. Allah shows favour to the believers" (Al-i Imran, 3: 152)

In this verse, Allah cautioned those archers who abandoned their post on the hill in His words: **‘those of you who want this world’** and in His words: **‘those who want the hereafter’** He has praised the believers who did not abandon their post and were martyred.

That day the idolaters martyred many believers. In fact a group of them took the Messenger of Allah (saw) as their direct target and began to attack him. Talha ibn Ubaydullah narrates:

“When the Companions dispersed, the idolaters began to attack and surrounded the Messenger of Allah on all sides. I did not know from which direction I was to defend him, from in front, from behind, from his right or from his left. I swung my sword once in front of him and then behind and they eventually dispersed” (Waqidi, I, 254).

Malik ibn Zuhayr, the sniper of the idolaters, shot many arrows at the Prophet. When Talha ibn Ubaydullah saw that the arrow was going to hit the Messenger of Allah (saw), he stuck out his hand in front of it. The arrow struck his finger and left it crippled (Ibn Sa’d, III, 217).

Some of the Companions from the Muhajirun and the Ansar surrounded the Messenger of Allah; they vowed to defend him until they were martyred saying:

“Let my face be a shield for your face, and my body be sacrificed for You. May the peace of Allah be upon you always. We will never leave your side.” They fought to the end in this way (Ibn Sa’d, II, 46; Waqidi, I, 240).

Abu Talha (ra) was a very good archer. On the day of Uhud, he broke two or three bows due to his strength as he pulled them out. Allah’s Messenger (saw) said to all those who passed by with their quiver of arrows:

“Empty out your quivers beside Abu Talha.”

Whenever the Prophet tried to raise his head from behind Abu Talha in order to see what the idolaters were doing, Abu Talha would call to him:

“O Messenger of Allah. May my mother and father be sacrificed for you. Do not raise your head. A pagan arrow may strike you. Let me be a shield for you. Let that which could strike you strike me instead” (Bukhari, Maghazi, 18).

Qatada ibn al-Numan (ra) shot arrows in front of the Messenger of Allah (saw) until his bow became bent. Eventually an arrow struck him in the eye and his eyeball was left hanging over his cheek. When Allah’s Messenger saw Qatada in this state, his eyes filled with tears. He took his eyeball and, supplicating he placed it back in its socket. After that, that eye began to see better and sharper than the other.⁵

Umm Umara (ra) was one of the female Companions who took part in the battle of Uhud and fought the enemy with bow and arrow.

After the battle when they had returned to Medina, the Messenger of Allah said about her:

“Whenever I looked to my right or to my left, I saw Umm Umara fighting beside me.”

(Ibn Hajar, al-Isaba, IV, 479)

Being the recipient of such compliments and prayer from the Messenger of Allah, Umm Umara made the following request of him:

“Pray to Allah that I be your neighbour in Paradise.”

5 Hakim, III, 334/5281; Haythami, VI, 113; Ibn Sa’d, III, 453

The Prophet began to supplicate:

“O Allah! Make her my neighbour and friend in Paradise.”

Umm Umara then said:

“From this day on, whatever calamity may strike me in this world is of no consequence and will not worry me.” (Waqidi, I, 273; Ibn Sa’d, VIII, 415)

At one point when the battle was at its most heated Utbah, the pagan brother of Sa’d ibn Abi Waqqas (ra), threw a stone at the Prophet. Two links of his armour penetrated and slit his cheek and the stone broke one of his teeth.⁶

At that point the Prophet fell into one of the pits dug by Abu Amir as a trap for the Muslims. Ali (ra) took him by the hand and Talha ibn Ubaydullah picked him up and together they carried him out of the pit. Using his teeth Ubaydah ibn Jarrah pulled out one of the rings from the helmet that had become embedded in the Prophet’s face. In doing so his own front tooth was broken. When he pulled out the other ring he broke another.

At that point a deep grief and sorrow overcame the Companions and even the angels. This state of the Prophet greatly offended them and they said to him:

“Can you not curse the idolaters?”

The Messenger of Allah (saw) replied:

“I was not sent to curse, rather I was sent to invite to the straight path and as a mercy. O Allah guide my people for they do not know (what they do).” (Bukhari, Maghazi, 24; Haythami, VI, 117; Waqidi, I, 244-247; Qadi Iyad, I, 95)

At the point when he was wounded the Prophet said:

“Allah is very angry with the people who have struck the face of His Messenger.”

Sa’d ibn Abi Waqqas (ra) said:

“When I heard these words of the Messenger of Allah, I never felt a desire to kill a person as much as I felt to kill my brother who had wounded him.”

Sa’d did in fact make many attempts to kill him, moving in amongst the enemy lines, but the Prophet prevented him from doing so⁷.

He stood by the Prophet raining down arrows upon the idolaters without pause and the Prophet said to him: **“Shoot them O Sa’d. May my father and mother be sacrificed for you.”** Witnessing this, Ali said:

“I never heard the Prophet say what he said to Sa’d (**“May my father and mother be sacrificed for you”**) to anyone else.” (Tirmidhi, Adab, 61; Manaqib 26; Ahmad, I, 92)

Even during this turmoil and uproar the Prophet put his trust in Allah, with firm faith. On the one hand, he was wiping the blood from his face and on the other he was praying to Allah as follows:

“O my Lord My people are ignorant; they not know what they do. Guide them.”

6 As a divine warning all of the children that were to be born from the lineage of Utbah ibn Abi Waqqas were born with their teeth gapped and broken (Ramazanoglu Mahmud Sani, *The Battle of Uhud*, p 26).

7 Waqidi, I, 245

Thus the Battle of Uhud was the scene of such sorrow and grief. The beginning of the battle was in favour of the believers but because of their failure to obey a command it turned in favour of the idolaters. Only fourteen people remained around the Messenger of Allah (saw) He called out to several of the believers who had begun to panic:

"O servants of Allah. Come to me, I am the Messenger of Allah." (Waqidi, I, 237)

This is also mentioned in the Qur'an:

"Remember when you were scrambling up the slope, refusing to turn back for anyone, and the Messenger was calling to you from the rear. Allah rewarded you with one distress in return for another so you would not feel grief for what escaped you or what assailed you. Allah is aware of what you do" (Al-i Imran, 3: 153)

Some of the Muslims heard that the Prophet had been martyred and they were shaken as if hit by lightning. They began to think to themselves: "If the Messenger of Allah is dead then why should we remain here," and they began to abandon the battlefield. They were in fact fleeing in order to defend Medina, but they were turned back by the Muslim women.

Some of them began to say: "Allah's Messenger is dead but Allah is ever-living," and they continued to fight. In particular, when several of the believers lost all hope at the news of the death of the Prophet, Anas ibn Nadr (ra), the uncle of the famous Anas ibn Malik (ra), cried out to them with great submission and fortitude:

"What will you live for if the Messenger of Allah has been martyred? Come and fight like him and you too become martyrs?"

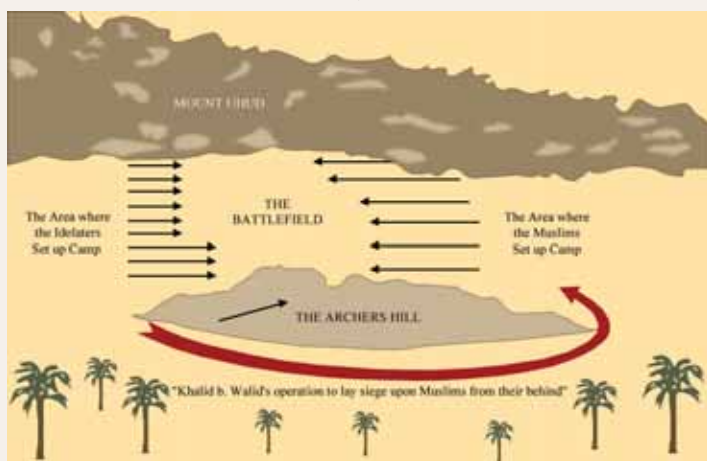
He then began an attack on the idolaters and was martyred a short while later with over eighty wounds (Ahmad, III, 253; Ibn Hisham, III, 31).

When the battle turned against the believers, those who began to fled the battlefield were those who had advised the Messenger of Allah to leave the city and prepare a strategy of attack. Allah the Most High addressed them in the Qur'an as follows:

"You were longing for death before you met it. Now you have seen it with your own eyes" (Al-i Imran, 3: 143).

Those who said that they were prepared for death and then began to flee after the confusion that resulted from the news of the Prophet's death were severely warned:

"Muhammad is only a Messenger and he has been preceded by other Messengers. If he were to die or be killed, would you turn on your heels? Those who turn on their heels do not harm Allah in any way. Allah will recompense the thankful" (Al-i Imran, 3: 144).



On that terrifying day, in spite of all that occurred, the Messenger of Allah remained firmly where he was, like the North Star that never changes position, enduring it all with prophetic wisdom. He was a superior example to his Companions, of courage, bravery and perseverance. Allah the Most High says in the Qur'an:

"Do not give up and do not be downhearted. You shall be uppermost if you are believers. If you have received a wound, they have already received a similar wound. We deal out such days to people turn by turn..." (Al-i Imran, 3: 139-140).

By the mercy and grace of Allah towards the believers, the idolaters did not achieve their aim, despite everything that happened on the day of Uhud. When the Companions saw that the Messenger of Allah (saw) was in fact alive, they collected themselves and resumed their fight. They began to resist the attacks of the idolaters. With great perseverance the believers defended the Messenger of Allah. The Meccan idolaters once more began to lose their men and they began to withdraw in order to avoid losing more. Allah's Messenger took this opportunity to withdraw to the mountain of Uhud. Abu Sufyan climbed the hill in order to attack the Muslims but he was unsuccessful.

The idolaters finally became ineffective against the Muslims. During these frightening moments, Allah the Most High bestowed a sleepy state upon them, and allowed them a sweet and peaceful sleep where they were. Some of them in fact dropped their swords on many occasions as they fell asleep. This sleep was only for the believers. Those hypocrites and doubters amongst them were not able to sleep for they feared that the idolaters would come and kill them.⁸

At that point a slight clash took place between Abu Sufyan and Umar (ra).⁹ As Abu Sufyan turned to withdraw, unable to achieve his aim, he called out in great hostility:

"Let us meet next year at Badr."

Umar (ra) waited for the Prophet's reponse:

"Tell him 'Indeed. Let that be our meeting place by the will of Allah'" (Ibn Hisham, III, 45; Ibn Sa'd, II, 59).

In fact, a fear had enveloped the idolaters which made them turn back. One of the miracles bestowed upon the Prophet by Allah was that he was able to instil fear into his enemies from a long distance.

Allah says in the Qur'an:

"We will cast terror into the hearts of those who are unbelievers because they have associated others with Allah for which He has not sent down any authority. Their shelter will be the Fire. How evil is the abode of the wrongdoers!" (Al-i Imran, 3: 151)

And so the idolaters, due to this fear that was cast upon their hearts, did not even attempt to attack Medina, which remained defenceless due to their short-term victory. Moreover they

⁸ Bukhari, Maghazi, 18,20; Waqidi, I, 295-296

⁹ Ibn Hisham, III 45

were returning without having taken even one Muslim captive. Undoubtedly this was the grace of Allah towards the Prophet and the believers.

The Martyrs of Uhud

After the idolaters had totally abandoned Uhud, Allah's Messenger descended down to the battlefield and began to bury the martyrs. There were seventy in total including such heroes as Hamza, and Mus'ab ibn Umayr (ra).

Mus'ab ibn Umayr, who had held the banner of Islam, was martyred as he tried to defend the Messenger of Allah (saw). After he was martyred, an angel descended in the form of Mus'ab and took the banner, and the Prophet, who was as yet unaware of Mus'ab's death, commanded him:

“March forward O Mus'ab.”

The angel turned to look at the Messenger of Allah who, then seeing that he was in fact an angel, realised that Mus'ab has been martyred. Later when his blessed corpse was found, they were unable to find a shroud to wrap him in. (Ibn Sa'd, III, 121-122)

They found something to cover his head, but this time his feet remained uncovered and when they covered his feet his head remained bare. The Companions asked the Messenger of Allah what to do and he told them to cover his head with the shroud, and then cover his feet with fragrant leaves and grass.

Mus'ab (ra) had been the son of one of the most honourable and wealthy of families in Mecca. All of the youth of Mecca had envied his lifestyle. The girls were in awe of him and would lay out roses in the paths that he crossed. Despite all of the coercion of his pagan family to abandon his religion, he swept aside all of their worldly opportunities and bounties they had to offer him, and even his inheritance, and preferred Allah's Messenger (saw) over them. He was so devoted to the Messenger of Allah that in response to this devotion an angel appeared in his form as he was martyred to show the reward for the sacrifices that he made.

This sad scene so deeply affected the hearts of the believers that years later when the Muslims had reached a state of power and honour, Abdurrahman ibn Awf (ra), was brought a meal of several dishes by his son on a day when he had been fasting. Abdurrahman, who was one of the most wealthy of Companions, and he had donated the most wealth, was very moved and said:

“Mus'ab was martyred at the battle of Uhud. He was more virtuous than I. But he had nothing to shroud him other than a cardigan. And if this covered his head, his feet remained uncovered. And now all things worldly have been bestowed upon us. I fear that the reward for our good deeds is being given to us in this world.” He then rose weeping and left the table without eating. (Bukhari, Janaiz, 27)

What brought the greatest grief to the Prophet and the believers was the martyrdom of Hamza, that Lion of Allah and the unparalleled hero of the Islamic army.

When his sister, Safiyyah (ra) went to see where her brother was lying amongst the martyrs, her son Zubayr met her and said:

“The Messenger of Allah orders you to turn back.”

She replied: “Why? Shall I not see my brother? I have been told that he has been mutilated. He was subject to this calamity for the sake of Allah. And anyway nothing other than this can be our consolation. Inshallah we will be patient and await our reward from Allah.”

Zubayr went to the Messenger and told him what his mother had said.

He replied:

“In that case let her see him.” Safiyyah then went to the corpse of her brother Hamza and prayed over him (Ibn Hisham, III, 48; Ibn Hajar, al-Isaba, IV, 349).

Zubayr ibn Awwam (ra) narrates a scene from Uhud that displays the brotherhood of the Muslims:

“My mother Safiyyah arrived with two robes and said:

“I brought these so that you could make them a shroud for my brother Hamza” We took them and went to where Hamza lay. Beside him lay another martyr from the Ansar who was also without a shroud. We could not cover Hamza with these two shrouds and leave the other uncovered so we said:

“Let us cover Hamza with one and shroud this brother with the other robe.”

One of the robes was large and the other was small so we cast lots as to who would get the larger one” (Ahmad, I, 165).

In the hearts of the believers the blood ties were replaced by brotherhood of faith. This brotherhood would be on display until the end of time, for all future believers to come.

When it was time for the funeral prayers to be performed they brought Hamza to make a total of ten martyrs over whom they prayed the funeral prayer. Then nine were buried, whilst another nine were brought beside Hamza, and their funeral prayer was also prayed. In this way, the Messenger of Allah (saw) performed the funeral prayer over his beloved uncle, and the martyr of martyrs, many times over. (Ibn Majah, Janaiz, 28)

According to a narration by Jabir (ra), the Messenger of Allah had the martyrs brought and placed in their graves two by two and asked:

“Which of these knew more of the Qur’an (practiced the Qur’an in his life more)?” He would then place that martyr in the direction of the Qibla. (Bukhari, Janaiz, 73,75)

Another scene from the day of Uhud is as follows:

On the day of Uhud, Medina was shaken by the painful news that: “Muhammad has been slain.” Cries and screams began to echo throughout the city. When Sumayra from the Ansar was told that her two sons, her father and her husband had all been martyred, she was not affected at all but immediately asked about the Messenger of Allah:

“Has anything happened to him?”

The Companions would reply:

“He is fine, praise be to Allah. He is alive as you wish.” Sumayra then said:

“Show him to me so that my heart can be satisfied.” When they did so she immediately went to him, took hold of the edge of his robe and said:

“May my mother and father be sacrificed for you o Messenger of Allah. As long as you are alive, I do not care about anything else” (Waqidi, I, 292; Haythami, VI, 115).

Bashir ibn Akraba (ra) narrates:

“When my father Akraba was martyred on the day of Uhud I went to the Messenger of Allah, weeping and he said to me:

“O little one! Why do you weep? Do not cry. If I were to be your father now, and Aisha your mother would that not make you happy?”

I replied:

“May my mother and father be sacrificed for you o Messenger of Allah, of course that would make me happy.” The Prophet then caressed my head with his hand. Now my hair has turned grey, except for the spot where his blessed hand caressed, it remains black” (Bukhari, al-Tarihu al-Kabir, II, 78; Ali al-Muttaqi, XIII, 298).

Whenever the martyrs of Uhud were mentioned, the Prophet would speak about them as follows:

“How much I would have wished to spend the night at the foot of Uhud, having been martyred along with my Companions.” (Ahmad, III, 375)

Another time, the Messenger of Allah (saw) went to see the martyrs of Uhud and said:

“I bear witness to their faith and loyalty.” Abu Bakr (ra) asked him:

“O Messenger of Allah! Are we not their brothers? We became Muslim just like they became Muslim, and we fought like they fought.”

The Messenger of Allah replied: **“Yes, what you say is true, however I do not know what kind of innovations you will create after I am gone.”**

Abu Bakr was devastated. He began to weep and asked:

“Are we to remain here after you have gone?” (Muwatta, Jihad, 32).

Wisdom Derived from the Battle of Uhud

During the Battle of Uhud the believers displayed great maturity in their servanthood to Allah, and many terrifying and sorrowful scenes and many sweet and painful experiences were experienced. On the one hand, there was their great patience, reliance upon Allah and submission, and contentment with one's fate. On the other, scenes of momentary heedlessness along with weaknesses of the *nafs*, such as inclining towards the world and other difficult trials could be witnessed.

In one instant of neglect in following the command of Allah's Messenger (saw) changed the fate of the battle, and postponed their victory. The mistakes of a few resulted in the punishment and distress of the whole. The reason for this divine trial was to warn the believers of being negligent in certain sensitive and important matters.

One of the most important instances of wisdom of the battle of Uhud was to purify the believers of the hypocrites amongst them.

Another instance of wisdom is that by presenting a deceiving victory to the idolaters, which in effect amounted to nothing, they were left heedless and unable to act. Through this illusory victory, the malice and rage that had built up in the hearts of the idolaters since the battle of Badr, now died down and the violence and callousness they felt towards Islam also decreased.

Another matter of interest is that all of the Companions, both young and old, vied with each other to participate in the battle of Uhud and to become martyrs. Fifteen year old boys, children in fact, tried everything to take their place in the army of the Messenger of Allah. The mystery in this, in that people of all ages rushed to their deaths, was that their hearts were filled with a strong faith and an endless love for the Messenger of Allah. Bravery and heroism could be found wherever this faith and love were. And where they were lacking, there could be found laziness, hesitancy, disgrace and fear. The path to this love is to increase one's *dhikr* of Allah, invocations of peace and blessings upon the Messenger, pondering on the bounties of Allah and trying to resemble the Prophet's inner world and character.

The rumour spread at Uhud that the Prophet had been wounded and martyred resulted in much wisdom for the believers. They were subjected to a test of their faith and their will. In this way they were able to perceive that the Messenger of Allah was a mere mortal, and that he too would, when the time came, enter the presence of his Lord. They learned that they had to continue in his path, even after his death, and not turn back. Thus the believers were prepared for such an event, before it occurred.

In short, Uhud was a lesson for the Muslims. They were taught many things including how to obtain victory over the enemy and how to be saved from the threat of being routed and their men dispersing.

The Expedition of Hamra al-Asad

The idolaters left Uhud for Mecca with fear in their hearts. Allah also placed a feeling of heedlessness in their hearts. They were only able to return to their senses on the way back. They thought about returning and attacking the believers once more.

Meanwhile the Messenger of Allah had returned to Medina and had an idea to intimidate the enemy. Allah the Most High then revealed a verse which informed him that he was not to show laxness in this matter:

"Do not relax in pursuit of the enemy. If you feel pain, they too are feeling it just as you are, but you hope for something from Allah which they cannot hope for. Allah is All-Knowing, All-Wise" (al-Nisa, 4: 104)

The Prophet asked his Companions:

"Who would like to pursue the enemy?"

A troop of men was then assembled consisting of Abu Bakr and Zubayr, amongst other Companions. All of those who took part in this expedition to go after the enemy were wounded¹⁰. Together with the Messenger of Allah they immediately set out.

They went as far as Hamra al-Asad, a place 8km out of Medina. Ali (ra) held the banner. At night time, the Prophet ordered his men to light fires in 500 different locations. This set a terrifying picture. Those looking upon it would have believed that there was a great and magnificent army there. A man by the name of Mabad, who was not yet Muslim caught up with the idolaters and told them that the Muslims were in pursuit of them. He told them how crowded an army they were:

“I have never seen such crowded army in my life.” A terrifying fear enveloped the hearts of the idolaters:

“The Muslims were unable to move, how can this be?” they asked each other, in shock.

Then, without understanding the reason, they said:

“Come let us leave here without meeting with disaster.”

They did not want to risk fighting them once more and eventually sped off for Mecca. After they were gone, the Messenger of Allah (saw) returned to Medina with his Companions.¹¹



10 Waqidi, I, 334-335

11 Ibn Hisham, III, 52-56; Waqidi, I, 334-340.

THE FOURTH YEAR AFTER THE HIJRAH

The Incident of Al-Raji (Safar 4 / July 625)

Allah's Messenger (saw) would send teachers to various neighbouring tribes in order to teach them about Islam. Some of the teachers he sent however were betrayed and one of the greatest of these betrayals was called the 'Event of Al-Raji'. The neighbouring tribes of 'Udal and Qarah asked the Prophet to send them a teacher to instruct them in their religion. The Messenger of Allah sent a delegation of ten men, with Asim ibn Thabit as their leader. When they reached a place called Hudat, they camped there around a well. News had been sent to the Bani Lihyan that the Muslims had arrived in this place.

One hundred or so archers from this tribe then pursued the Muslims. When Asim and his friends realised that they were being followed, they retreated to a high place in order to protect themselves. The enemy surrounded them and called out:

"Come down, leave your arms and surrender. We promise you we will not harm any of you." Asim then said to his companions:

"My friends. I will not descend as I do not trust the word of an unbeliever."

He then prayed as follows:

"O Allah! Let the Messenger know of our last requests." Later the enemy began to shoot arrows at Asim and the six men who were with him and they martyred them.

As for the three Muslims who were left, two of them surrendered, having taken out the strings of their bow and these were bound and taken captive. The one Companion who did not surrender said:

"By Allah I will never surrender to you. Those who were martyred before me are a good example for me." Though the idolaters tried forcefully to drag him with them, he violently resisted. They then martyred him.

Out of these ten Companions, the two remaining who had surrendered were Khubayb and Zaid (ra). The idolaters took them to Mecca and sold them as slaves. They sold Khubayb to the sons of Harith ibn Amir, who was killed by Khubayb at the battle of Badr. Hubayb remained as a slave in their hands until the day they decided to kill him.

When the sons of Harith took him to a place called Hill, outside of the Haram in order to kill him, Khubayb said to them:

"Allow me to pray two rakats of prayer." They let him do so and after he had finished, he said to them:

“I swear by Allah that had I not been afraid that you would think I was afraid of death I would have prayed for a longer time.” In this way Khubayb became the first person to initiate the custom of praying two rakats of prayer before execution. Khubayb then supplicated to Allah as follows:

“O my Lord! I do not see any face around me other than that of the enemy. And I have no messenger to send to the Messenger of Allah. You send my salams to him”

At that point the Messenger of Allah (saw) was sitting with his Companions in Medina and he was heard to say by those around him:

“Wa alayhis salam” that is, “May peace be upon him also.”

His Companions asked in surprise:

“O Messenger of Allah. To whose greeting of peace did you reply.” He replied:

“To the greeting of peace of your brother Khubayb. Gabriel brought me his greeting just now.” In effect he also informed them of the martyrdom of Khubayb (See Bukhari, Jihad, 170; Maghazi, 10, 28; Waqidi, I, 354-363).

Before he was placed on the gallows and killed he was asked:

“Do you not wish that your prophet was in your place now so that you could go free?”

Without hesitation Khubayb cried out with great courage and dignity:

“Never! I do not wish that he were here in my place nor do I wish that a thorn pricked his foot where he is sitting right now in Medina”

Abu Sufyan was shocked at his reply and said:

“I have never seen a man so loved by his friends as Muhammad” (Waqidi, I, 360; Ibn Sa’d, II, 56).

Zaid showed the same firmness of faith when he was about to be martyred. He would pray the night prayer (*tahajjud*) and fast during the day. He would not eat any meat slaughtered in the name of idols. Instead he would prefer to drink milk. He would have milk for his *sahoor* meal and break his fast with milk. When he was about to be martyred he was taken to Tan’im where he came face to face with Khubayb. The two friends advised each other to be patient in the face of the calamity that bore down on them. Zaid also performed two cycles of prayer.

When he was asked if he would prefer Muhammad to be in his place, his answer was the same as that of Khubayb. (Waqidi, I, 361-362)

To those foolish idolaters who told him that he would be free if he abandoned Islam, he replied:

“To die a Muslim is a thousand times better than living having turned away from my religion.” He was then martyred with the dignity of a believer.

Bi'r-i Maunah (Safar 4 / July 625)

At about the same time as the massacre that took place at Al-Raji, one of the leading men from the region of Najd, Abu Bara, asked the Messenger of Allah to send him a teacher to guide his people. Allah's Messenger was reluctant to comply with his request. In fact, he did not accept the gifts that were sent to him and said:

"I fear that the people of Najd will betray my friends."

Abu Bara then guaranteed the safety of the Muslims, in the name of his tribe. The Prophet sent a letter to Amir, the nephew of Abu Bara in his name, who was in charge of the tribe at Najd. He then sent a delegation of seventy people from the *ahl al-suffa*, who were called 'qurra', in the company of Abu Bara.

When the delegation of teachers arrived at a place called Bir Maunah, outside of Medina, they were treacherously betrayed. Amir, the nephew of Abu Bara, attacked them with a large army. He had not even read the letter of the Prophet. Because Abu Bara was protecting the Muslims, Amir's tribe did not want to fight them. However, the tyrant Amir deceived the tribes of Usayya, Ri'l, Zaqwan, and Bani Lihyān and they slaughtered the Muslims. Only Amr ibn Umayya was untouched.¹² Jabbar ibn Sulma, who was amongst those who attacked the Muslims describes this disastrous day as follows:

"I drove my sword into Amir ibn Fuhayra, who had invited me to become Muslim. I saw my sword penetrate his chest. But whilst in this state he kept saying: "By Allah I have triumphed." I asked myself: "What kind of triumph is this? Did I not just slay him?" At that point, his body was raised to the heavens and he vanished from sight. This event that I witnessed was the means for me becoming Muslim." (Ibn Hisham, III, 187; Waqidi, I, 349)

Gabriel went to the Messenger of Allah (saw) and told him that the delegation of teachers had been martyred. He told him that they were content with their Lord and that He was content with them.¹³ Allah's Messenger (saw) was very distressed at this news and suffered great pain. He raised his hands to the heavens and supplicated to his Lord:

"O Allah! Curse the tribes of Ri'l, Zaqwan and Usayya for rebelling against You and Your Messenger." He continued to say this prayer for one month after the dawn prayer. (Bukhari, Jihad 9, 19, Maghazi 28; Muslim, Masajid, 297) The Muslims shed tears of sorrow. The hypocrites and Jews however, were drunk with great joy. They were very satisfied with the massacres that took place since Uhud.

Anas (ra) narrates:

"I never saw the Messenger of Allah (saw) so saddened by an event as he was by the martyrdom of his Companions at Bir Maunah" (Muslim, Masajid, 302). The martyrs from Bir Maunah were all from the *ahl al-suffa*, and had undergone their spiritual training by the Messenger of Allah. They were teachers of the Qur'an and the *sunnah*.

The events of Raji and Bir Maunah show us how important and crucial are the duties of guiding and teaching Islam. The Messenger of Allah sent the most distinguished of his

¹² Ibn Hisham, III, 184; Haythami, VI, 125-130

¹³ Bukhari, Jihad, 9

Companions, full aware of the potential danger. Those warriors who were martyred for the sake of carrying out this important duty were praised by Allah, and a proclamation was made stating that they were content with their Lord and their Lord was content with them (Bukhari, Maghazi 28, Jihad 9; Muslim Masajid, 297).

The Treacherous Plan of the Bani Nadir

When Amr ibn Umayya, who was the only Companion to escape the slaughter at Bir Maunah, was on his way back to Medina, he killed two members of the clan that had slaughtered the Muslims, as they were sleeping. However they were returning from a visit to Medina and were under the protection of the Messenger of Allah (saw).

In this situation, the killer was required to pay blood money to the relatives of the slain man. As a requirement of the agreement amongst the clans of this region, part of this money was to be paid from the tribe of Bani Nadir. For this reason Allah's Messenger went to that land with a group of his Companions.

When the Jews of the Bani Nadir saw the Prophet having come to their land with such a small amount of men, they saw this as an opportunity. They planned to assassinate the Prophet. They told the Prophet that they would gladly pay the compensation for the men murdered by Amr ibn Umayya and invited the Prophet to sit in the shade of a house while they prepared the money. They told him that they were also going to offer him some food and drink and meanwhile they immediately began to put their plan into action. They were going to throw a large rock from the roof of the house under which the Prophet was sitting. Because these people had carried out such crimes against previous prophets, they were very experienced in this matter.

At that point the Prophet suddenly rose from where he was sitting and walked away quickly. Allah the Most High had informed him of their treacherous plan. Allah the Most High reminds his believing servants as follows:

"O you who have faith! Remember Allah's blessing to you when certain people were on the verge of raising their hands against you and He held their hands back from you. Have taqwa of Allah. The believers should put their trust in Allah" (al-Maida, 5: 11).

Even though the assassination attempt was made against the Messenger of Allah (saw) the verse says: **'raising their hands against you'** to the believers. This is an indication of how precious and vital is the Prophet to the believers.

Allah's Messenger then returned to Medina, after this event and then sent an envoy to the Bani Nadir, telling them to renew their pact or else abandon the city in ten days. The hypocrites did not remain idle, however, and secretly incited the Bani Nadir, telling them not to leave Medina and that they would help them in large numbers. Trusting in them, the Bani Nadir felt themselves secure and resisted the Messenger of Allah. But the hypocrites were not to give them the help they needed. Allah mentions this in the Qur'an:

"If they are driven out they will not leave with them. If they are fought against they will not help them. And if they did help them they would turn their backs, and then they would not be helped" (al-Hashr, 59:12).

With all their seditious provocations and trickery and their planning behind the Muslims' back, the hypocrites were in fact very cowardly.

The Qur'an informs us of this:

"You are a greater cause of terror in their breasts than Allah! That is because they are people who do not understand" (al-Hashr, 59: 13).

Seeing that the Bani Nadir had overstepped their limits, the Messenger of Allah was left with no other choice but to besiege their land. Bani Qurayzah, the other Jewish tribe, broke their pact and took their place next to the Bani Nadir.¹⁴

The Messenger of Allah (saw) saw that the Jews were climbing to the tops of their houses and fighting from there and when the battle became heated, they were hiding behind their houses and amongst the dense trees. He then had the houses of the Jews destroyed one by one and their date trees cut down and burnt.

The Jews began to cry out:

"O Muhammad! You used to forbid from mischief and censure those who acted in such a way. Now what does it mean to cut down and burn our trees?" These words of the Jews caused doubt and suspicion in some of the Muslims.

Allah the Most High responded in the Qur'an:

"Whatever palm-trees you cut down, or left standing upright on their roots, it was done by Allah's permission in order to disgrace the deviators" (al-Hashr, 59: 5). This then satisfied the doubts of the believers.¹⁵ In this way, the Muslims were told that they were to take precautions against the tricks of the Jews.

Some twenty days later, as a result of the superior battle tactics of the Messenger of Allah (saw) and when the promised help from the hypocrites did not arrive, the Bani Nadir surrendered. Allah's Messenger then exiled the Bani Nadir from Medina. The Bani Qurayzah agreed to renew their pact with the Messenger of Allah and so they were allowed to stay.¹⁶

In order to avoid leaving them to the Muslims, the Bani Nadir burned down all their remaining houses. Some of them then migrated to Damascus and some to Khaybar.¹⁷ Their remaining wealth was called '*fay*', because it was obtained without using arms and was given a different ruling:

"Whatever booty Allah gives to His Messenger from city dwellers belongs to Allah and to the Messenger and to near relatives and orphans and the very poor and travellers, so that it does not become something which merely revolves between the rich among you. Whatever the Messenger gives you you should accept and whatever he forbids you you should forgo. Have taqwa of Allah – Allah is severe in retribution. It is for the poor of the Muhajirun who were driven from their homes and wealth desiring the favour and the plea-

14 Bukhari, Maghazi, 14

15 Bukhari, Tafsir, 59/2; Ibn Hisham, III, 192.

16 Bukhari, Maghazi, 14; Muslim, Jihad, 62

17 Ibn Hisham, III, 191-194; Waqidi, I, 363-380

sure of Allah and supporting Allah and His Messenger. Such people are the truly sincere."

(al-Hashr, 59: 7-8)

This '*fay*' mentioned in the verse as belonging to Allah was used for the repair of the Ka'bah and other mosques. The '*fay*' that fell to the lot of the Prophet was distributed amongst the poor of the Companions. As is mentioned in the verse, the wisdom in the '*fay*' being distributed as such was so that wealth would not remain in the hands of a select few but be shared amongst the community.

One of the economical principles of Islam is that people help each other, and that the poor and needy are able to benefit from the favours that are bestowed upon the wealthy. In this way, a just society can be established in which different classes are brought closer together, and any one group is prevented from taking advantage of others.

Thus the Messenger of Allah distributed the wealth of the Bani Nadir amongst the Muhajirun, and to only three people from the Ansar. Before he distributed the booty he addressed the Ansar as follows:

"If you so like, you can leave your wealth that you have already given to the Muhajirun and you can too take a share of this booty. Or if you like, you can ask for what you have already given them, and leave this booty entirely for them." The group of Ansar gave this amazing reply:

"We will neither take back from them our wealth or our houses that we gave them, nor will share in this booty but will leave it to them."

This unparalleled show of brotherhood was the cause of the revelation of the following verse:

"Those who were already settled in the abode, and in faith, before they came, love those who have made hijra to them and do not find in their hearts any need for what they have been given and prefer them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful" (al-Hashr, 59: 9)

(Razi, XXIX, 250; Qurtubi, XVIII, 25).

The Prohibition of Wine and Gambling

As is known the rulings about wine and gambling were not brought down in the first years of Islam but by the decree of Allah, were postponed to a later date. The prohibition of wine took place in stages, as follows:

1. In the first stage in Mecca the following verse was revealed:

"And from the fruit of the date-palm and the grape-vine you derive both intoxicants and wholesome provision. There is certainly a Sign in that for people who use their intellect" (al-Nahl, 16: 67). We are told that from dates and grapes can be derived good nutrition but also intoxicants. In this way the reader is made to sense that the intoxicant nature of this substance is not a good and acceptable drink and there is sense that it will be prohibited in the future. No other verse was revealed about wine in Mecca.

2. In the second stage after the Prophet migrated to Medina, Allah revealed a verse as a response to questions asked by certain people:

"They will ask you about alcoholic drinks and gambling. Say, 'There is great wrong in both of them and also certain benefits for mankind. But the wrong in them is greater than the benefit'" (al-Baqara, 2: 219).

After the revelation of this verse, most of the Muslims abandoned drinking alcohol, but some continued to do so.

3. In the third stage, as one of the Companions was leading the evening prayer, he made a mistake in recitation of a verse from the Qur'an which distorted the meaning. The following verse was then revealed:

"You who have faith! Do not approach the prayer when you are drunk, so that you will know what you are saying..." (al-Nisa, 4: 43).

After this, the number of Muslims who drank alcohol dropped greatly. When it was time to pray, the caller to prayer would call out:

"Let not those who are drunk approach the prayer." The Muslims realised that alcohol would definitely be prohibited and they were now prepared for it.

4. By the fourth stage, a great majority of the Muslims had already stopped drinking alcohol. Some however were plagued by the unpleasant drunken states that befell them when they drank. Umar (ra) would pray as follows:

"O Allah! Please send us a clear and definite ruling about alcohol."

Eventually a fight that broke out after a drunken feast made clear the evil in alcohol. Any prohibition about this matter would now be appreciated and this affair was the means for the revelation of a verse to come which prohibited alcohol. Allah the Most High revealed the following:

"You who have faith! Wine and gambling, stone altars and divining arrows are filth from the handiwork of Shaytan. Avoid them completely so that hopefully you will be successful. Shaytan wants to stir up enmity and hatred between you by means of wine and gambling, and to debar you from remembrance of Allah and from salat. Will you not then give them up?" (al-Maida, 5: 90-91).

The Prophet called Umar and recited this verse to him. When he read the part that said: **"Will you not then give them up?"** Umar replied: "Yes, we have given them up, we have given them up o Lord." And it was not just Umar (ra) who said this, but all of the Muslims were saying: "We have now given up alcohol and gambling, O Lord."

When these verses were revealed, the Messenger of Allah gave a command to his public crier to make the following announcement:

"Be informed that alcohol has been prohibited."

The wine urns and other containers were pierced and the alcohol flowed out onto the streets of Medina. After this prohibitory verse not one Muslim was able to object, nor put forth any excuse and immediately poured any alcohol out of their containers and jugs.

They showed great submission to this divine command and never again did they drink alcohol. Later the Prophet was to say:

“Allah has cursed wine, and whoever drinks it, whoever pours it, whoever sells it, whoever buys it, whoever presses (distils) it for another, whoever presses it for himself, whoever carries (transports) it, whoever accepts its delivery, or whoever eats (benefits from) its price (sale)” (Ahmad, I, 53; II, 351; Nasai, Ashriba, 1-2; Hakim, II, 305).

Allah’s Messenger is reported to have said in another hadith:

“Anything that intoxicates is prohibited. A little amount of what intoxicates in large amounts is also prohibited” (Ibn Majah, Ashriba, 10; Nasai, Ashriba, 24,48).

“Alcohol is the root of all evil” (Ahmad, V, 238).

“Let the one who believes in Allah and the Last day not sit at a table on which alcohol is found” (Tirmidhi, Adab, 43).

The gradual progression in the prohibition of alcohol and gambling is the basis of certain principles in Islam such as guiding others, teaching them about Islam and struggling against evil. This takes into account the development of the human beings’ strength and ability to follow the Qur’an. This is just like adjusting the responsibilities given to children as they get older.

This principle of progressive teaching, which was applied in its most perfect form in the Age of Bliss, is a *sunnatullah*, and is full of wisdom. It was decreed by Allah as a manifestation of His divine mercy.¹⁸ This *sunnatullah* is always a valid method in the teaching of Islam and is also the style that most suits human nature. One first enters Islam by correcting one’s beliefs. After that stage has been passed, one moves onto one’s deeds or practices. In carrying out deeds or acts, it is important to take into consideration a person’s ability and act with progressiveness. This is not just true for the teaching of Islam but is also valid for all methods of instructing and guiding the human being.



18 *Sunnatullah* means the unchanging laws, order and acts determined by Allah in His creation, both living and non-living, as to how they are to act.

THE FIFTH YEAR OF THE HIJRAH

Salman Farisi is set free

Salman Farisi was the slave of a Medinan Jew and the story of how he embraced Islam is full of wisdom. He told his life story to Ibn Abbas (ra) as follows:

“I lived in Isbahan in a village called Jayy. My father was one of the nobles of our village. I was the person he loved most in this life. Because of his extreme love for me, he did not let me part from him and kept me in the house, like a daughter. I was so devoted to Zoroastrianism, the religion of my father, that I became the keeper and lighter of the fire at the fire temple. I did not allow the fire to go out even for an instant. My father had a large estate. One day he was busy with his construction. He said to me:

“My son. I will be busy all day today with this building and will not be able to go to the estate. Go there” and then he told me about certain things that needed to be done. Then he said to me:

“Do not become distracted and stay away too long and make me worry. If you are late, I will become anxious and I will not be able to carry out my tasks.” I set out for the estate. On the way I came across a Christian church. I heard the sounds of the worshippers inside. Because my father had always kept me inside, I did not know anything about other people. So I was curious and went inside to see what they were doing. I watched them and said to myself: “By Allah, this religion is better than ours.” I stayed there until the sun went down and forget all about going to the estate. I asked them: “Where did this religion originate?” They said: “In Syria.” I returned to my father in the evening. My father had left everything and had searched for me until the evening. When I approached him, he said:

“My son. Where were you? Did I not tell you what you were to do?”

I said to him:

“Dearest father! I met some people worshipping in the church. I saw their ways of worship and I liked it. I stayed with them until the sun went down.”

My father said to me:

“My son, there is no good in that religion. Your and your forefather’s religion is better than that.”

My father was afraid I would escape and so he chained my feet and imprisoned me in the house.

I sent word to the people in the Church:

“Send me news whenever a trade caravan from Syria arrives.”

They did indeed send me word when a Christian merchant arrived from Syria. I took the iron chain off my feet and set off with them for Syria. When I arrived I asked:

“Who is the most knowledgeable man of this religion?”

They replied:

“The bishop in the Church.” I went to him and said:

“I want to enter this religion, and stay with you, and serve in the Church. I want to learn about Christianity from you and worship together with you.” He told me:

“Enter the church.”

I went inside together with him. But the bishop of Syria was a bad man. He would order the Christians to give charity and then take the money for himself and not give anything to the poor. In this way he had amassed seven urns of gold and silver. As I saw what he was doing I began to feel spite for him. Eventually the man died. I said to the Christians who gathered to bury him:

“This man was a bad man. He ordered and encouraged you to give charity but then he took it all for himself and never gave any of it to the poor.” They asked me:

“How do you know this?” I replied:

“I can show you his treasure.”

They took out the seven jars of gold and silver from where I showed them. They said:

“By Allah we will not bury him.” They hung up his corpse and stoned it. Another man came to replace him in the church. He was more virtuous than the other and I never saw another person who had shunned the world, and yearned for the hereafter and worshipped day and night. Then when this man was on his deathbed I said to him:

“O so and so! I have stayed with you. I have never loved another as much as I love you. You see that the decree of Allah has come to you. What do you advise me to do, to whom do you advise me to go?”

“My son. I do not know of anyone who follows the same path as I was following. All of the righteous people have passed away. Those who are living have changed or abandoned most of the rulings of the religion that have been applied for centuries. But there is a man in Mosul. He is following the same path as me. Go to him.”

When this honourable man died I went to his friend in Mosul. When he passed away, I went to Nusaybin on his advice. And then I went to a man in Ammuriyah (near Eskisehir in modern day Turkey). I also earned some livelihood in Ammuriyah. In fact I had bought some cows and sheep. Eventually the decree of Allah came to him also he said to me:

“My son. By Allah there is no one to whom I can advise you to go today for I know of no one who is of our religion. But the time of the Last Prophet is approaching. This prophet will be sent upon the religion of Abraham. He will appear in the land of the Arabs and will migrate to a land between two lava fields between which are date palms. He will accept a gift, but he

will not accept charity. He has a seal of prophethood between his two shoulder blades. If you are able to go to those lands, then set out immediately.” Eventually he too died and I stayed for a short time longer there as long as Allah willed.

Then I met some merchants from the tribe of Kalb. I said to them:

“If you take me to the land of the Arabs, I will give you my cows and my sheep.” They accepted and I gave them my animals and they took me with them. But when we got to Wadi al-Qura, they wronged me and sold me to a Jew as a slave. I stayed with the Jew for a short time. When I saw the date trees of Wadi al-Qura, I said to myself:

“Is this the land to which the Last Prophet will migrate, the land described to me by my master in Ammuriyah?” I was hopeful indeed but I was not completely convinced.

While I was in Wadi al-Qura my master’s cousin from the Bani Qurayzah came and bought me and took me to Medina. As soon as I saw Medina, I knew that this was the place described to me by master at Ammuriyah. I then stayed in Medina. The Messenger of Allah (saw) had already been sent as a prophet to Mecca, and stayed there for a period. But because I was busy as a slave I did not hear anything about him. Then he migrated to Medina but I still did not hear anything. One day while I was at the top of my master’s date tree, doing some work for him, his cousin came and said to my master, who was sitting in the shade of the tree:

“O so and so! May Allah curse the sons of Qaylah (Aws and Khazraj). Right now they are gathering in Quba, at the foot of a man they call a prophet who has come to them from Mecca.”

As soon as I heard this, I began to shake and almost fell on top of my master. I immediately got down from the tree and asked: “What did you say? What did you say?” My master got angry with me, and he struck me violently and said:

“What concern of yours is it? Get back to your work.” I said:

“It is nothing. I just wanted to understand what he said.”

I had saved some food and when it was night time I went to Quba to the Messenger of Allah and said to him:

“I have heard that you are a righteous man. And you have some needy and poor companions. I have some food with me which I have set aside as charity. When I learnt of your situation I found you worthy of it” I then presented the food to him. The Messenger of Allah (saw) said to his Companions:

“Take some and eat.” But he did not eat himself. I said to myself : “This is one.”

I then left him and went back to my place. I saved up some more food and by this time Allah’s Messenger had arrived in Medina. I went to him and said:

“I saw that you did not eat from the charity. Accept this then as a gift from me.” The Messenger of Allah then ate and told his Companions to eat. I said to myself: “This is two.”

Later I went to the Messenger of Allah when he was at Baqi al-Gharqard. He had gone there to attend the funeral of one of his Companions. He was sitting amongst his Companions and was wearing two cloaks which covered his entire body.

I greeted him and then moved behind him so that I could try to spot **the seal of prophethood** on his back. He realised what I was trying to do and lowered his cloak. As soon as I saw the seal I recognised it. I embraced him and kissed him and began to weep. He told me:

“Turn this way.” I came and sat in front of him.

Later Salman (ra) said to Ibn Abbas (ra):

“O Ibn Abbas! I told the Messenger of Allah everything that happened to me just as I told you. He was pleased that his Companions also heard my story. Because he was occupied as a slave he was unable to take part in the Battles of Badr and Uhud” (Ahmad, V, 441-444; Ibn Hisham, I, 233-242; Ibn Sa’d, IV, 75-80).

Salman was finally united with Allah’s Messenger whom he had spent his life in search of. His only desire was to stay beside his prophet and serve him.

Seeing this enthusiasm and desire of Salman, one day the Prophet said to him:

“O Salman! Can you not make an agreement with your master to set you free?”

Salman then made an agreement with his master that he would dig the holes and plant 300 trees and give him 40 uqiyya¹⁹ of gold if he set him free.

The Messenger of Allah also said to his Companions:

“Help your brother.”

Everyone helped out according to his ability, some donating ten, some fifteen, and some twenty date seeds. They were thus able to collect the 300 date seeds that Salman needed.

Allah’s Messenger (saw) then said:

“O Salman! Dig the holes for the seeds and when you have finished let me know and I will plant them with my own hands.”

Salman tells the rest of the story:

“I began to dig the ground for the date seeds. My friends helped me. When I was finished I sent word to the Messenger of Allah. He came with me to the place where we had dug. We gave him the seeds and he planted them himself. I swear by Allah that there was not one seed planted by the Messenger of Allah that did not grow. In this way I was able to pay my debt of planting the seeds”

One time, the Messenger of Allah brought a nugget of gold the size of a chicken’s egg from a battle. He asked those around him:

“What did Salman do about his debt?” I then went to the Messenger of Allah and he said to me:

“O Salman! Take this and pay your debt.” I took the gold and paid back the remainder of my debt.

¹⁹ One *uqiyya* is equivalent to approximately 128g of gold.

Once Salman (ra) was freed he was able to take part in the Battle of Khandaq, as a free man and he did not miss any opportunity after that to take place in a battle alongside the Messenger²⁰.

Salman al-Farisi became such an exemplary human being, to whom all were attracted that the both the Ansar and the Muhajirun were unable to share him and would say:

“Salman is from us.”

The Prophet Muhammad (saw) in response complimented him in the best way by saying:

“Salman is from us. He is from the *ahl al-bayt*.” (Ibn Hisham, III, 241)

The Rules of Modesty are Made Obligatory

Before Islam the Arab women did in fact wear a type of head covering, although it could not be considered to cover them properly. This practice naturally continued in the first years of Islam. However just as with the gradual divine rulings that came in regards to alcohol and gambling, so too a new divine ruling was expected in regards to covering up. Eventually the verses regarding this were revealed. With this verse, women’s standing was raised greatly. Her honour and her dignity were protected, and her esteem increased. Women became symbols of modesty; and gained an identity that was honourable and noble.

In another respect, the rules regarding covering up certain parts of the body did not only apply to women but included men. Allah the Most High says in the Holy Qur’an:

"Say to the (male) believers that they should lower their eyes and guard their private parts. That is purer for them. Allah is aware of what they do. Say to the believing women that they should lower their eyes and guard their private parts and not display their adornments – except for what normally shows – and draw their head-coverings across their breasts..." (al-Nur, 24: 30-31).

By covering herself in the way Islam prescribes a woman is in fact protecting



20 See Ahmad, V, 443-444; Ibn Asir, Usd al-Ghaba, II, 419; Ibn Abdilber, II, 634-638

herself. With her veil, a woman sends off a message of elegance and grace. Otherwise women are brought to a state in which they become a means to indulge the passions by exciting carnal desires. This then abases her and degrades her honour and decreases the dignity of her role as a mother.

What should be emphasised here is that the *nafs*' of men and women are different by virtue of their nature. This arises from the different duties given to men and women, determined by divine decree and in accordance with their nature. And this is why the form of covering up is different for men and women. Women are attractive by their nature. When a woman does not cover herself up accordingly, she in effect reveals herself to society which undermines her elegance and grace. Her attribute of being a mother and her capability in protecting her offspring are both damaged. This command to cover herself means that her attraction is for her husband only. For the propagation of the species requires a natural tendency towards each other of the male and the female. When this command to cover oneself is not obeyed, this tendency can lead to disaster in terms of overstepping the divine limits. The end result is dangerous moral decrepitude. Allah the Most High says in the Qur'an

"And do not go near to fornication..." (al-Isra, 17: 32) One of the nuances of this divine command is that: Do not open the way to fornication by disobeying the ruling to cover yourself; do not allow the opportunity." This is an absolute command. Islam also commands covering up for a woman who is not physically attractive. That is, we cannot say that 'this particular woman is not attractive so what difference does it make if she uncovers her head, her arms and her feet.' What is of the essence here is the preservation of a woman's dignity which is obtained through veiling herself.

Islam takes human nature into account, making its rulings accordingly, and is observant of the requirements of men and women. This is why the Prophet Muhammad (saw) cursed the man who tries to resemble women and cursed women who try to resemble men.²¹ In order to protect oneself from these dangers, women should make efforts to frequent meetings of righteous women. This is because a human being will take on the character of the one he is company of. This is a psychological law. When women mix freely with men in society they undermine their femininity and their beautiful female characteristics.

Moreover they begin to mimic the clothing of the opposite sex which leads to a degradation in their personality and character. For instance, when people who do not wear clothing that befits their own gender begin to adopt the clothing style of the opposite sex, their attitude also begins to change in favour of the opposite sex. This then leads to the destruction of their nature.

The Incident of Ifk (Slander)

It was on the return from the Battle of Muraysi when Aisha,²² the Prophet's wife, went off to relieve herself at the site where the army had stopped. When she returned the army had moved

21 See Bukhari, Libas, 61

22 At each battle, the Messenger of Allah would draw lots and take one of his blessed wives with him. At the battle of Muraysi the lot fell to Aisha.

on. At that time, the verses for covering up had recently been revealed. Whenever one of the mothers of the believers was to go somewhere she would stay in the enclosed howdah of her camel and be transported as such. This is why when the army moved on, people assumed that Aisha was in her howdah.

Rather than go after the army and risk getting lost, Aisha decided it would be better to stay and wait. She began to feel sleepy and drifted off into a light sleep. At that point, Safwan ibn Muattal (ra) noticed her. Safwan had been appointed with gathering up any person who had been left behind. When he saw Aisha he recited the following verse from the Qur'an, in order to let her know that he was there:

"We belong to Allah and to Him we will return..." (al-Baqara, 2: 156). When Aisha heard him she woke up.

Without saying a word Safwan (ra) lowered his camel and Aisha mounted it. It was noon when they caught up with the army. Seeing this situation as an opportunity not to be missed, the hypocrites began to spread ugly accusations:

"By Allah, neither Aisha forgot him, nor did he forget Aisha." Abdullah ibn Ubayy went even further mockingly telling the believers:

"You see, a wife of the Prophet spent the night with another man."

The mischief immediately spread throughout the army. Abu Bakr (ra) was greatly pained and said:

"By Allah we never were accused of such things, even in the days of ignorance."

Safwan (ra) was also deeply grieved. He was one of the Prophet's most select Companions about whom the Prophet said: **"I know of nothing but good from Safwan."**

As for the Prophet himself, he suffered the greatest sorrow. Most of the time he would withdraw to his house, and he tried to avoid meeting with the people. He investigated the situation but there was not even the slightest indication that Aisha could be guilty. But the tongues of the hypocrites would not stop.

The last person to hear of the event was Aisha herself. As soon as she heard this grave slander, she became deeply saddened. With undescrivable gloom she asked permission from the Prophet to go to her father's house to obtain some information about what was happening. When she heard the gossip from them, she practically melted away.

At that point the Prophet wished to speak about the event with his wife. He went to the house of Abu Bakr (ra) and said to his blessed wife:

"O Aisha! Certain rumours have reached me about you. If you are innocent, then Allah will exonerate you."

Seeing that the Prophet had doubts about her, albeit slight, Aisha, with her sensitive and subtle spirit, looked at her mother and father. When she saw that they were silent, she spoke with teary eyes:

"By Allah, I see that you have heard what has been said and you have believed it. Now if I say that I am innocent – and Allah knows that I am – then you may not believe me. If I say the

opposite you will believe me immediately. But Allah knows that I am innocent. In that case, I seek His help against all that is said about me.”

At one point during that time the wife of Abu Ayyub, Ummu Ayyub said to her husband:

“Have you heard what they are saying about Aisha?”

Abu Ayyub replied: “Yes I have. It is all lies and slander.” Then he asked his wife:

“Could you ever do something like this?”

She replied: “No indeed! I could never commit such an act.”

Abu Ayyub then said:

“Aisha is better than you and you could never do such a thing” (Ibn Hisham, III, 347; Waqidi, II, 434).

The matter was now in the hands of divine revelation. And it was not long before Allah revealed some verses in regards to this matter. The rumour was disclosed to be the ugly accusations of the hypocrites. The Divine proclamation absolved Aisha and struck a slap to the hypocrites, informing them of the punishment that awaits them and warning the ignorant and heedless of spreading such rumours.

The verse was as follows:

“There is a group of you who propagated the lie. Do not suppose it to be bad for you; rather it is good for you. Every one of them will incur the evil he has earned and the one who took it on himself to amplify it will receive a terrible punishment.

Why, when you heard it, did you not, as men and women of the believers, instinctively think good thoughts and say, ‘This is obviously a lie’? Why did they not produce four witnesses to it? Since they did not bring four witnesses, in Allah’s sight, they are liars. Were it not for Allah’s favour to you and His mercy, both in this world and the hereafter, a terrible punishment would have afflicted you for your plunging headlong into it. You were bandying it about on your tongues, your mouths uttering something about which you had no knowledge. You considered it to be a trivial matter, but, in Allah’s sight, it is immense.

Why, when you heard it, did you not say, ‘We have no business speaking about this. Glory be to You! This is a terrible slander!’?

Allah warns you never to repeat the like of it again if you are believers. Allah makes the Signs clear to you and Allah is All-Knowing, All-Wise.

People who love to see filth being spread about concerning those who have faith will have a painful punishment both in this world and the hereafter. Allah knows and you do not know. Were it not for Allah’s favour to you and His mercy and that Allah is All-Gentle, Most Merciful.

You who have faith! Do not follow in the footsteps of Shaytan. Anyone who follows in Shaytan’s footsteps should know that he commands indecency and wrongdoing. Were it not for Allah’s favour to you and His mercy, not one of you would ever have been purified. But Allah purifies whoever He wills. Allah is All-Hearing, All-Knowing” (al-Nur, 24: 11-21).

After the truth was revealed the Messenger of Allah (saw) went to his wife with a smile on his face and said:

“Good news for you Aisha! Allah has cleared your name.”

After this event Aisha was reported to have said, in praise of Allah:

“I would never have believed that a verse could have been revealed about me, the powerless servant that I am. I thought that inspiration would come to the heart of the Messenger of Allah and I would be proven innocent in that way.”

To her father, Abu Bakr, who indicated for her to go to the Prophet and kiss him, she said slightly hurt:

“I will neither praise nor thank any other than Allah. It was Allah who made my acquittal clear.”

Upon this Allah’s Messenger smiled. The distress that he had suffered for a month, was gone due to the grace and mercy of Allah. (Bukhari, Shahadah, 15, 30, Jihad 64; Maghazi 11, 34; Muslim, Tawbah 56; Ahmad VI, 60, 195)

The woman accused in this event was the wife of the Messenger of Allah (saw), the mother of the believers, the daughter of the closest friend of the Prophet, and one of the most honourable and chaste of the women of the community of Muslims. This event is enough to show the forbearance of the Prophets in the face of such trials and misfortunes. This is a great consolation to the end of time, to all of those innocent people who are accused of such slander. All historical facts and the fact that the Qur’an itself mentioned this event as *‘ifkun mubin’* or ‘the clear lie’ and *‘buhtanun azim’* or ‘the great slander’ indicate a clear exoneration of Aisha.

Those sinners who started this slander by accusing an honourable woman of adultery, were punished by beating with eighty rods.²³

According to Ibn Abbas (ra) Allah the Most High has absolved four people:

1. The Prophet Yusuf was cleared by the witness of the relatives of the woman who accused him.²⁴

2. The Prophet Musa against whom Qarun fabricated a fictitious lie and accusation of adultery with a woman who later admitted that it was a lie.²⁵

3. Maryam, the mother of the Prophet Isa, who was exonerated by her newly born son who spoke as a baby.²⁶

4. And Aisha who was exonerated by those glorious verses of the Holy Qur’an, which would be recited until the end of time. (Zamakhshari, IV, 121)

During this distressful time the revelation was late in coming in order to emphasise the human side of the Prophet along with his being a messenger. In addition it was shown that

23 Ahmad VI 35

24 See Yusuf, 12: 26-29

25 See al-Ahzab, 33: 69

26 See Maryam, 19: 29-33

revelation was not a product or state that arose from his own intelligence, feelings or desires. This was also a test of the believers' sincerity.

An unbearably difficult time and pain upon pain: The Battle of Khandaq (Shawwal Dhi'l Qada 5 / March 627)

The battle of Khandaq was the most terrifying and difficult of wars that the idolaters waged against the Muslims. This battle was initiated in order to wipe the Muslims and the Islamic State of Medina off the map.

Some of the leading Jews of the exiled tribe of Bani Nadir had sought refuge in Khaybar. They were in fact burning with the fire of revenge against the Muslims. They suggested working together with the Quraysh. They even went so far as to worship idols saying that idol worship was superior to the religion of the Muslims, in order to ingratiate themselves to the idolaters.

Upon this Allah the Most High revealed the following:

"Do you not see those who were given a portion of the Book having faith in idols and false gods and saying of those who are unbelievers, 'These people are better guided on their path than the believers? Those are the ones Allah has cursed. And if someone is cursed by Allah you will not find any one to help him.'" (al-Nisa, 4: 51-52)²⁷

The idolaters were already awaiting such an opportunity and immediately went into action. They were encouraged by the fact that the Muslims were unable to obtain a serious victory at the Battle of Uhud and urged on by other Arab tribes, they managed to find a great number of allies and set up an army of more than 10000 men.²⁸

When the Messenger of Allah (saw) heard of this, he consulted with his Companions. He promised them that as long as they did not rebel against the commands of Allah and bore the difficulties of walking in the path of Allah, they would be subject to divine help.

Allah the Most High inspired the Prophet to dig a trench. He then asked his Companions if they thought it would be better to leave Medina and fight outside of it or defend the city by building trenches around it. Salman Farisi (ra) spoke:

"O Messenger of Allah! We too would build trenches in the land of Persia whenever we feared assault by the enemy."

These words by Salman Farisi which supported the advice of the Prophet were also acceptable to the Muslims.²⁹ They remembered too how during the Battle of Uhud, the Messenger of Allah had desired to remain in Medina and defend the city from within. They immediately accepted this suggestion and so a decision was made to dig trenches around the city of Medina.

Medina was vulnerable and in danger on one side. The other sides were like a fortress. Moreover it did not allow for any access due to its thick date trees. The Messenger of Allah (saw)

27 Wahidi p 60

28 See Waqidi, II, 444; Ibn Sa'd, II, 66

29 Ibn Hisham, III, 231; Waqidi, II, 445

decided to have the trenches dug on the side of Medina that was open to the enemy. He had a line drawn from the Shaykhayn fortress to the site of Mezad and assigned a particular location to groups of ten men to dig **‘from here to there.’**³⁰

The Prophet also worked digging the trenches. When there was a problem finding food during the building, he tied stones to his stomach in order to suppress his hunger.³¹ Even in this situation, the Messenger of Allah did not neglect to thank his Lord.

Bara ibn Azib (ra) narrates:

“I saw the Messenger of Allah carrying earth with us on the Day of Ahzab.³² At that point Abdullah ibn Rawaha was reciting the following poem:

“O Allah if You had not guided us, we would not be able to give charity nor pray. O our Lord! Send down peace upon us when we meet our enemy. Do not let us stumble. They aggressed against us. When they try to deceive us with their mischief and dissension, we will not flee, but we will resist.”

Whenever he recited the words ‘flee’ and ‘resist’ he raised his voice. (Bukhari, Maghazi, 29)

The Companions were in such distress that they were unable to fill their stomachs. Anas (ra) tells of their state as follows:

“Some barley cakes would be brought to the Companions in order for them to eat. Because they were cooked with rancid butter, they had a strange taste and strong odour and we did not enjoy eating them at all.” (Bukhari, Maghazi, 29)

Both young and old, all Muslims worked together in the digging of the trenches. At one point Zaid ibn Thabit (ra) who was then a young boy of fifteen, fell asleep. The Muslims left him sleeping by the side of the trench and left. Umara ibn Hazm approached him and took his weapon as a joke. When Zaid awoke and was unable to find his weapon he became frightened and anxious. When the Prophet heard about what happened he called Zaid to him and said:

“O sleepy head. You fell asleep, and now you have lost your weapon.” He then asked the Companions:

“Do any one of you know where this boy’s weapon is?”

Umara (ra) replied:

“O Messenger of Allah! I know, they are with me.” Allah’s Messenger (saw) said:

“Give him back his weapon” and then forbade his Companions from scaring the Muslims or taking any of their belongings and hiding them even if only for a joke (Waqidi, II, 448).

30 Tabari, Tarih, II, 568; Diyarbakri, I, 482

31 Bukhari, Maghazi, 29

32 Because various tribes came together to fight the Muslims in the Battle of Khandaq, this battle was also given the name ‘Ahzab’. *Ahzab* is the plural of *hizb* which means ‘party or group’.

The Good News Given at Khandaq

During the digging of the trenches the Companions came across a large and hard rock which they were unable to break. The Prophet was informed of this and after saying 'Bismillah', he struck the rock three times with a sharp pickaxe. The rock split apart.³³ With each strike, the believers were given great tidings of the keys to various lands given to them - with the first strike, the land of the Byzantines, with the second strike, Iran, and with the third strike Yemen. They could see the castles of these lands. This was good news that these lands would be honoured with Islam and placed hope in the hearts of the believers of impending victory.³⁴ Truth was about to destroy falsehood at a very near time.

When the Prophet described Chosroes' white palace of Madain Salman Farisi said:

"You have spoken correctly. I swear by Allah who sent you with the true religion and Book that that palace is exactly as you have described it. I (once more) bear witness that you are the Messenger of Allah"

Allah's Messenger responded:

"O Salman! Allah will bestow these victories at a time after I am gone. Syria will definitely be conquered. Heraclius will flee to the most distant part of his country. You will rule over all of Syria and nobody will oppose you. Yemen too will be definitely conquered. And then Chosroes will be killed."

Salman (ra) was to confirm this later:

"I saw all of these events come true" (Waqidi, II, 450).

When all of these lands were conquered Abu Hurairah (ra) said: "These conquests are merely the beginning for you. I swear by Allah that the keys to all of the lands that you have conquered and that you will conquer until the end of time were given to Muhammad (saw) by Allah" (Ibn Hisham, III, 235).

These glad tidings were a great source of spiritual support for the Muslims so that they could more easily bear their struggles and hardships. The fact that success would be with the Muslims and failure with the enemies of Islam afforded the believing hearts patience and forbearance. Khandaq was to become an unbearable tangle of adversity and hardship with the Muslims having to struggle against pain, fatigue, hunger, extreme cold and darkness.

Allah's Messenger (saw) prayed as follows:

"O Allah! Life is only but the life of the Hereafter. Help the Ansar and the Muhajirun..."
(Bukhari, Maghazi, 29) This prayer in effect showed the triviality and insignificance of all the difficulties and exhaustion of this world in comparison to eternal bliss and the Prophet thus showed his Companions that their ultimate goal was the Hereafter.

33 Bukhari, Maghazi, 29

34 See Ahmad, IV, 303; Ibn Sa'd, IV, 83, 84

The Hardships Suffered at Khandaq

It was the season of winter. The idolaters had besieged Medina. But when they saw the trenches that lay before them they were in shock. They were unable to enter Medina.

When the idolaters set up their headquarters Allah's Messenger (saw) left Ibn Umm Maqum as his deputy and went out to the trenches with three thousand fighters. Leaving the mountain of Sal' behind him he made the foot of the mountain his headquarters. He commanded that the women and children left behind be settled in the fortresses and castles.³⁵ He sent back to their families children who had not yet reached the age of fifteen. He allowed ibn Umar (ra), Zaid ibn Thabit and Bara ibn Azib who had turned fifteen to remain with the army.³⁶

At that point the Bani Qurayzah mutined against the Messenger of Allah and broke their pact with him. This was their second major betrayal. The Muslims were stuck between two rounds of fire. The Jews sent an envoy to Abu Sufyan with the following message:

"Stand firm. We will attack the Muslims from behind and uproot every one of them."³⁷

This betrayal bore down hard on the Messenger of Allah (saw). However he was in a continual state of reliance upon Allah and submission to Him. This is why in response to this difficult situation his words were:

"Allah is sufficient for us and He is the Best Disposer of affairs." (Waqidi, II, 457; Ibn Sa'd, II, 67)

He later asked:

"Is there no one who can bring us news of the Bani Qurayzah?"

Zubayr ibn Awwam (ra) said:

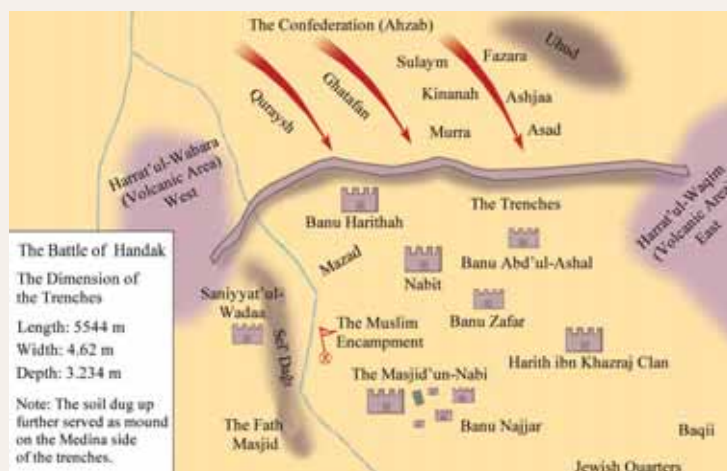
"I will o Messenger of Allah" and he went off to bring back news.

When the situation became grave and dangerous he sent Zubayr back a few times to learn the situation of the Jews. He expressed his satisfaction with the service of Zubayr as follows:

"Every prophet has a disciple and Zubayr is my disciple."
(Ahmad, III, 314)

The Prophet then sent a committee to the Jews with the following directions:

"Go and see if the news that has reached us is true. If it is true then let me know in a



35 Ibn Hisham, III, 325

36 Waqidi, II 453

37 Abdurrazak, V, 368

veiled way. Do not state the situation explicitly and put fear into the hearts of people, or make them weak or hopeless. If they are still true to their promise then you can state this clearly.”

The committee of envoys went to the Bani Qurayzah and found them in a state of treason worse than what they had previously heard about. (Ibn Hisham, III, 237)

The Prophet then put Salama ibn Aslam (ra) in charge of two hundred men and Zaid (ra) in charge of three hundred men to protect Medina against any attack. They were to wait in Medina and patrol its streets calling out the *takbir* in loud voices.³⁸

The days passed under the threat from the siege of the idolaters and the betrayal of the Jews. The believers could only relax when they reached morning without having been attacked by the Bani Qurayzah Jews. Abu Bakr (ra) is reported to have said:

“The fear we felt that the Bani Qurayzah would attack our women and children was greater than the fear we felt from the armies of Quraysh and Ghatafan. From time to time I would climb the mountain of Sal’ and look over the houses of Medina and we would praise and thank Allah when we saw them in peace and safety.” (Waqidi, II, 460)

Meanwhile at the trenches the Muslims were subject to frequent attacks by the idolaters and there was intense fighting until late at night. From time to time the Prophet’s tent was even subject to a rain of arrows.

One day the idolaters fiercely attacked a place where the Messenger of Allah was located. That day not the Prophet nor his Companions were able to find the opportunity to perform their prayer. At night when the armies retreated, the Messenger of Allah asked Bilal to read the call to prayer. He had him call the second call to prayer for each time of prayer as a make up for the noon, afternoon and evening prayers.³⁹ The Messenger of Allah (saw) was very saddened and he cursed the idolaters who prevented him from performing his prayer, which he described as being the ‘delight of my eye’:

“They prevented us from performing our prayer until the sun went down. May Allah fill their houses, their stomachs and their graves with fire” (Bukhari, Maghazi, 29; Ibn Sa’d, II, 68-69; Ibn Kathir al-Bidaya, IV, 112)

The Heroism Shown at Khandaq

Both young and old, every person played his part in the battle and the Messenger of Allah (saw) himself personally stood guard at the most narrow part of the trench over which the idolaters were trying to pass.⁴⁰ Umm Salamah (ra) narrates:

“I was with the Messenger of Allah at the trench. I never parted from him not from there nor from anywhere else he went. He was guarding over it himself. At that point we were subject to severe cold. I looked at the Messenger of Allah. He was performing the prayer. Then he went to have a look at the trench and said:

38 Ibn Sa’d, II, 67

39 This event became the evidence for the permission to make up the prayers missed because of an excuse at a later time.

40 Waqidi, II, 463-464

“Those look like pagan horsemen. They are moving about in the trench. Who will go out to fight them?”

Then he called out:

“Abbad ibn Bishr.” Abbad (ra) responded:

“Yes o Messenger of Allah.” The Prophet asked him:

“Is there anybody with you?” Abbad (ra) replied:

“Yes I and some of your Companions are outside your tent.”

The Prophet said:

“Go out with your men and move around the trench. Those horsemen there look like they are pagan. They are moving about there, trying to find an opportunity to take advantage of your neglect, and hoping to kill some of you.”

Then he prayed:

“O Allah! Keep their evil away from us. Help us against them and make us victorious over them. No one other than You can make us victorious.”

Abbad ibn Bishr (ra) and his men went out to the trench. At that point, Abu Sufyan was riding over a narrow part of the trench with one of his cavalrymen. The Muslims reached that part and began to rain down stones and arrows upon them. I was with them and I too shot stones and arrows at the idolaters. We eventually wore them down. A little while later they were defeated and forced to retreat” (Waqidi, II, 464).

During this time, Safiyyah, the Prophet’s paternal aunt was in a cottage with other women and children. This cottage was called Fari and it belonged to Hassan ibn Thabit. A group of ten men from the Jews began to rain down arrows upon the cottage and tried to enter it. One of them was walking around it trying to find a way in. At that point the Messenger of Allah and his Companions were fighting the enemy at the trench.

When Safiyyah saw that they were helpless and forced to fight for themselves she tightly tied a turban to her head and taking a stake in her hand she went outside. She slowly approached the Jew from behind, hit him over the head with the stake and killed him. When his friends saw that he was dead they became frightened and said:

“They told us that there were only women here with no one to protect them.” They then retreated (Haythami, VI, 133-134; Waqidi, II, 462).

Aisha (ra) narrates her observations of the Companions and their enthusiasm in defending [their city]:

“On the Day of the Trench I went to where the people were. I heard a voice behind me and I saw that it was Harith ibn Aws with his uncle Sa’d ibn Muadh. I almost fainted. Sa’d was wearing tight armour and his arms were left uncovered. He was reciting a poem that was encouragement for participating in this battle and telling of how beautiful death would be when it came. His mother had said to him:

“O my son! Run and catch up with the Messenger of Allah! By Allah, you are late.”

I said to his mother:

"I would have wished that Sa'd's armour covered his entire body, including his fingers. I fear that the uncovered parts of his body might be struck by arrows." Sa'd's mother replied:

"Allah will bring about His decree." That day Sa'd was wounded (Ahmad, VI, 141; Ibn Hisham, III, 244).

When Sa'd realised his wounds were severe and in fact fatal, he said:

"O Allah. If you have decreed any other battle with the Quraysh, then leave me alive so that I can fight them. I do not wish to fight any other people than those Quraysh who persecuted the Messenger and mistreated him, denied him and exiled him from his home. If this is our last battle with them, then make my wounds a means for my martyrdom. Accept me into your presence. But do not take my life until I see the Bani Qurayzah punished for what they have done" (Waqidi, II, 525; Ibn Sa'd, III, 423).

As soon as Sa'd finished his prayer, he stopped bleeding.⁴¹

The Messenger of Allah (saw) had a tent set up for Sa'd in the masjid. His aim was to be able to visit him more frequently and see to his needs.⁴²

Only a few of the idolaters were able to pass the deep trenches. One of them was Amr ibn Abd, the most famous wrestler in all of Arabia. Ali (ra) met him and killed him by the permission of Allah. The other idolaters met with the same end.

The battle continued. The believers were placed in such a difficult and trying situation that they began to wait for divine help to arrive. Allah the Most High describes their state in the Qur'an:

"When they came at you from above you and below you, when your eyes rolled and your hearts rose to your throats, and you thought unworthy thoughts about Allah, at that point the believers were tested and severely shaken.

When the hypocrites and people with sickness in their hearts said, 'What Allah and His Messenger promised us was mere delusion.' and a group of them said, 'People of Yathrib, Your position is untenable so return!' some of them asked the Prophet to excuse them, saying, 'Our houses are exposed,' when they were not exposed; it was merely that they wanted to run away. If they had been overrun from every side, and had then been asked to revert to unbelief, they would have done so and hesitated very little about it. Yet they had previously made a contract with Allah that they would never turn their backs. Contracts made with Allah will be asked about. Say: 'Flight will not benefit you if you try to run away from death or being killed. Then you will only enjoy a short respite' (al-Ahzab, 33: 10-16).

"When the believers saw the enemy Confederates they said: 'This is what Allah and His Messenger promised us. Allah and His Messenger told us the truth.' It only increased them in iman and in submission" (al-Ahzab, 33: 22)

41 Tirmidhi, Siyer, 29/1582; Ahmad, III, 350

42 Bukhari, Maghazi, 30

War is Deception

The believers fought with all their might. Nuaym (ra) was from the tribe of Bani Ghatafan and had become Muslim. However he had hidden his Islam, under direction from the Messenger of Allah that 'war is deception' (Bukhari, Jihad, 157) and went to the Bani Qurayzah to cut their ties off with the idolaters. The tribes that had surrounded Medina began to fall into dispute and disagreement. Every tribe was in fear of the other. Eventually the Jews fell for the tricks of Nuaym and retreated to their fort. Now there were only the idolaters left on the battle-field. However the believers were still in a difficult situation. During this time in which the Prophet and his Companions were facing a severe test under siege of the idolaters and their 'hearts rose to their throats' the following verse was revealed:

"Or did you suppose that you would enter the Garden without facing the same as those who came before you? Poverty and illness afflicted them and they were shaken to the point that the Messenger and those who had faith with him said, 'When is Allah's help coming?' Be assured that Allah's help is very near." (al-Baqara, 2: 214)⁴³

Allah's Messenger (ra) raised his hands in prayer to the heavens and supplicated as follows:

"O my Lord! O Allah who sent us the Great Qur'an. O my Lord who settles his account with the enemy quickly. Disperse these Arab tribes that have surrounded Medina. O Allah. Destroy their unity. Break their will so that they cannot stay where they are." (Bukhari, Maghazi, 29)

He had just finished his prayer when his blessed face lit up with a smile and the divine help that drowned them all in happiness arrived. A harsh and strong storm began to blow towards the enemy ranks. This storm which blew away anything in its path, filled the faces and eyes of the idolaters with the dirt and sand of the valley of Medina. It uprooted their tents, upturned their pots and extinguished their fires. The load camels and cavalry horses were in chaos.⁴⁴

This disaster from the skies and the divine punishment that struck the idolaters destroyed them. Abu Sufyan, who had been the most eager to fight was now left helpless and said to his soldiers:

"I am turning around. You too retreat." He mounted his camel and set off for Mecca.⁴⁵

Allah the Most High had come to the aid of those who had faith. He says in the Qur'an:

"You who have faith! Remember Allah's blessing to you when forces came against you and We sent a wind against them and other forces you could not see. Allah sees what you do." (al-Ahzab, 33: 9)

"Allah sent back those who were unbelievers in their rage without their achieving any good at all. Allah made saved the believers from having to fight. Allah is Most Strong, Almighty." (al-Ahzab, 33: 25)

⁴³ See Tabari, Tafsir, II, 464

⁴⁴ See Ibn Sa'd, II, 71

⁴⁵ See Ibn Hisham, III, 251

In a wretched state did the idolaters flee leaving behind many animals, war weapons, provisions and belongings. These eased the famine that had begun in Medina. After this great victory by the grace of Allah, Allah's Messenger (saw) said to his Companions:

“Now it is your turn. The Quraysh will no longer come after you.” (Bukhari, Maghazi, 29)

In this way he was also saying that they would now be able to attack, no longer having to remain in a position of mere defence. The pride of the idolaters and their power to attack had been completely destroyed. Now all of the believers were reciting these words:

“From now on we will advance towards them.”

The Battle with the Bani Qurayzah

The Battle of the trench was a victory for the believers and the enemy returned to Mecca having suffered a great loss. As soon as Allah's Messenger (saw) returned home, he took off his armour and washed himself, as was his habit to do, when the angel Gabriel came and said to him:

“Have you laid down your arms? We have not yet done so.” Allah's Messenger (saw) asked:

“In that case there is another battle. Where?”

Gabriel indicated the lands of the Bani Qurayzah, who had betrayed them during the battle and said:

“There!” (Bukhari, Maghazi, 30)

The Bani Qurayzah had broken their pact with the Messenger of Allah (saw) just like the Jews before them, and had betrayed him in his most difficult time. According to the pact they had made, they were required to fight with the Muslims against the idolaters in defending Medina. But as soon as they had the opportunity they left no treason and animosity undone. Alas they did not know that they were in fact dragging themselves to destruction.

Receiving the divine command from Gabriel, the Prophet gathered the believers together and set out for the Bani Qurayzah. In order to set out before the Jews had a chance to gather themselves he gave the following command to the believers:

“Let all those who hear and obey to refrain from performing the afternoon prayer until we reach the land of the Bani Qurayzah.” (Bukhari, Maghazi, 30)

When the Jews saw the force of men approaching them under the command of Ali (ra), they became irate, instead of feeling regret, and began speaking offensively about the Prophet.⁴⁶

However when they later saw the Muslim army of three thousand men with the Messenger of Allah at their head, they were literally dumbstruck. When they saw the majesty and splendour of the Messenger of Allah, they began to deny what they had previously uttered.

⁴⁶ Waqidi, II, 499

Before fighting the Jews, the Messenger of Allah went right up to their fortress and invited them to accept Islam. However they did not accept.⁴⁷

When the siege was prolonged and they faced hardship one of their leaders, Ka'b ibn Asad said to them:

"O community of the Jews! You can see that disaster has struck us. I have an offer for you"

"What is it?" they asked.

Ka'b replied:

"We can follow that man, and confirm his prophethood. By Allah it has become definite that he is a prophet sent to you and he is the individual whose attributes are recorded in your books. If you believe in him, you will have saved your blood, your wealth, your children and your women." They gave the following reply:

"We will never stray from the rulings of the Torah and we will not change it for another book."⁴⁸

When the Jews saw that they had no other choice, and they lost their hope of being saved, they surrendered unconditionally. Because the Bani Qurayzah Jews were under the protection of the tribe of Aws, the Prophet asked that tribe's leader, Sa'd ibn Muadh, to give a ruling about what to do with them. Even though Sa'd had been seriously wounded in the battle, he complied with the request of Allah's Messenger and went to him.

The ruling that Sa'd gave about them was, in compliance with the request of the Jews, according to the shariah of the Prophet Musa.⁴⁹ The Prophet endorsed his ruling and said:

"O Sa'd! I swear that you have given a ruling which is in harmony with the ruling of Allah." (Bukhari, Maghazi, 30; Ibn Sa'd, III, 426)

The prayer that Sa'd had made previously was accepted and after giving his ruling about the Jews his wounds began to open up once more. A short while later, he passed away and was reunited with divine mercy⁵⁰.

The Holy Qur'an mentions the victories of Khandaq and the Bani Qurayzah as follows:

"He brought down from their fortresses those of the People of the Book who supported them and cast terror into their hearts. You killed some of them and some you took prisoner. He bequeathed their land, their houses and their wealth to you, and another land (Khaybar) you had not yet trodden on. Allah has power over all things." (al-Ahzab, 33: 26-27)

47 See Abdurrazzak, V, 216, 370

48 Ibn Hisham, III, 254

49 According to the Torah the punishment for those who betrayed as the Jews did was that their men who are able to bear arms be killed, their property seized and their women and children taken captive (See Ahd'I Atiq, Tansiya, 20/10-15)

50 See Ibn Hisham, III, 271

QUESTIONS PART FIVE

A. SHORT ANSWER QUESTIONS

1. Why did the hypocrites of Medina initially stand with the Muslims but later withdraw from fighting with them?
2. What was the reason for all of the believers, both young and old, wishing to take part in the Battle of Uhud, with the desire to be martyred?
3. When the Messenger of Allah was wounded in the Battle of Uhud, he was asked to curse the idolaters. How did he reply?
4. What did the Prophet say about the virtues of the martyrs of Uhud?
5. What was the ruling about the distribution of the booty obtained from the tribe of Bani Nadir, which was obtained without using arms?
6. State one verse and one hadith which declare the prohibition and evil of drinking alcohol.
7. What are the reasons and wisdom behind the gradual prohibition of alcohol?
8. Had drinking alcohol been immediately prohibited what kind of results could it have caused?
9. What lessons can we learn from Salman Farisi in his tireless search for the truth?
10. What are the wisdoms and subtleties in Islam's commandment for women to cover themselves?
11. What dangers and evils can arise from slandering honourable and pure people?
12. What were the reasons for the Battle of the Trench being so difficult and trying for the believers?
13. What could be the wisdom behind the keys of Byzantine, Iran and Yemen being given to the Prophet after the difficult and painful task of the digging of the trench?
14. What political gain for the Muslims resulted from the Battle of the Trench?
15. How did the Prophet decide to set out for battle with the Bani Qurayzah?
16. How did Allah's Messenger struggle against the hypocrites?

B. FILL IN THE GAPS

1. At the Battle of Uhud there was a man who killed seven idolaters and who was heavily wounded himself and finally died. Because he did not fight for the sake of Allah the Prophet said about him, 'He is in the fire'. This man was
2. The Companion about whom the Messenger of Allah said: "He worked little but gained much" was
3. The only Companion to have survived the incident at B'r-i Mauna was
4. The name of the battle against the Jews after the Battle of the Trench was
5. The name of the massacre of seventy Companions from the People of the Bench who had gone to the region of the Najd to teach the people there about Islam was
6. Alcohol and gambling were completely prohibited in the hijri year
7. The verse for covering up was revealed in the year
8. The Battle of the Trench was fought against the in the year

C. MULTIPLE CHOICE QUESTIONS

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Against who and in which year was the Battle of Uhud fought? <ol style="list-style-type: none"> A. Against the Jews/in the 1st year after the hijrah B. Against the idolaters/ in the 3rd year after the hijrah C. Against the hypocrites/ in the 3rd year after the hijrah D. Against the Christians/ in the 8th year of the hijrah. | <ol style="list-style-type: none"> 2. Which of the following was the cause of the Battle of Uhud? <ol style="list-style-type: none"> A. The youth of Medina were very eager to fight. B. The Muslims wished to completely destroy the idolaters C. The idolaters wished to take revenge for their defeat at Badr. D. The idolaters feared an attack by the Muslims |
|--|---|

3. Which of the following is the most important lesson that the Muslims can learn from the defeat at Uhud?

- A. To stop to gather booty during a battle is a dangerous and unbecoming act.
- B. It is essential to obey the commands of the battle commander to the letter.
- C. Those who have military strength, in terms of number of soldiers and weapons, will always overcome the weaker side.
- D. Those armies who hold strategic positions will always overcome their enemy.

4. Which of the following does not show that the Battle of Uhud was not a complete victory for the idolaters?

- A. They were unable to take any believer as captive and did not take any booty
- B. Even though they were in a superior position they were unable to attack the Muslims
- C. The material and spiritual strength of the Muslims continued to increase after this battle.
- D. The idolaters did not lose as many men to the Muslims as they did at Badr

5. “Where there is faith and love there is courage and heroism. And where these diminish, laziness, disgrace and fear appear. The way to obtain this faith and love is to ponder on the bounties of Allah and be in a constant state of *dhikr*. And this is only possible by making an effort to adopt the beautiful character of the Messenger of Allah.”

Which is the best conclusion to draw from the above words?

- A. No nation who does not believe will ever be successful in battle.
- B. Courage and bravery is a virtue particular to the Muslims
- C. The believers are superior only as long as they are filled with faith in and love for Allah and His Messenger
- D. Even if the believers are unsuccessful in battle they can make up for this through *dhikr* and sending blessings upon the Prophet.

6. Which of the following is not a common lesson we can learn from the incidents of Raji and Bī'r-i Mauna?

- A. It is of the greatest importance to raise valuable people who know the religion of Islam well and who can spread its teaching.
- B. One should never trust those who are not Muslim whatever the reason.
- C. The Prophet gave special importance to those people who took up the duty of spreading the teachings of Islam and guiding others.
- D. The spite, hatred, and enmity of staunch unbelievers towards the Muslims will always continue.

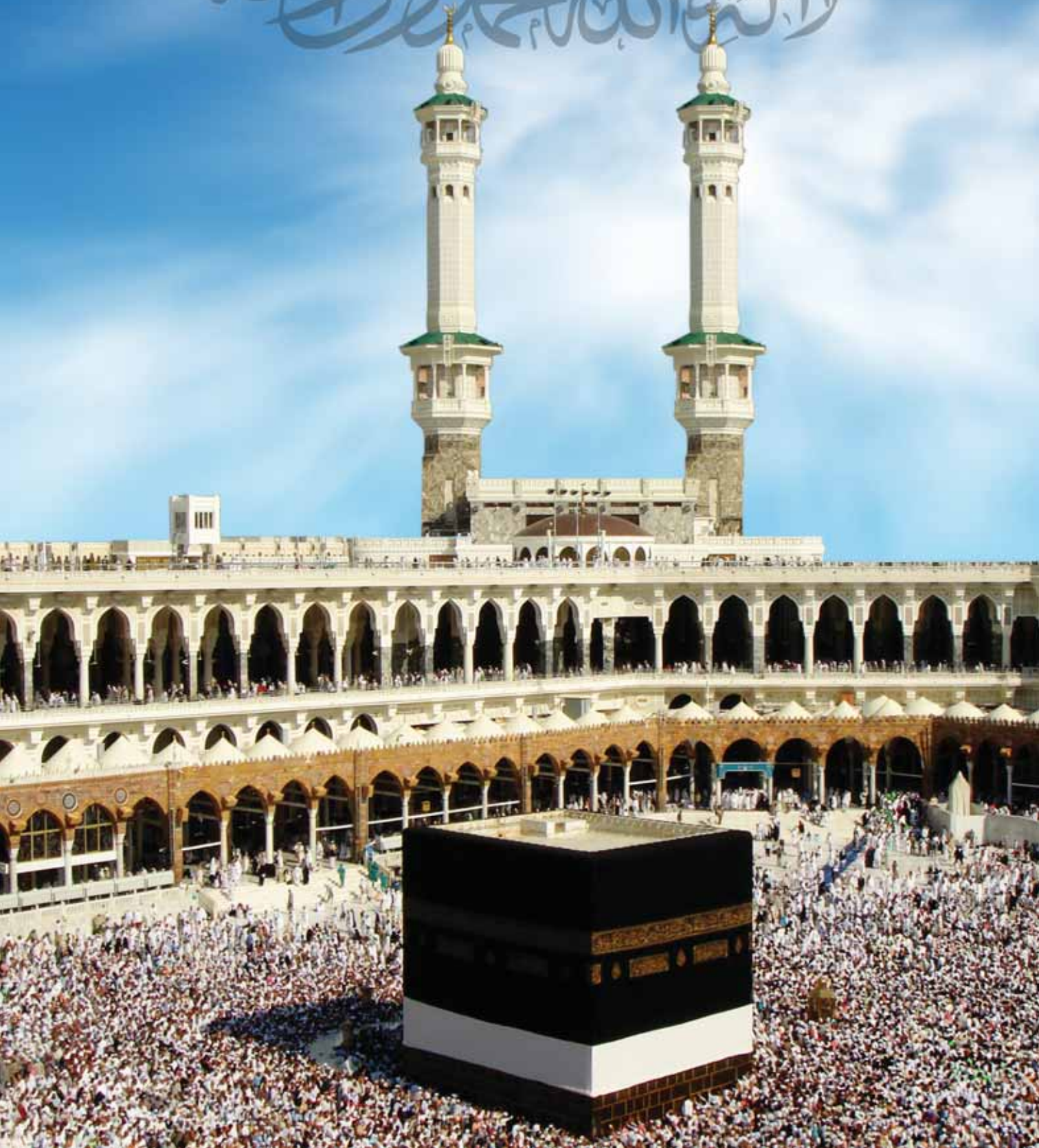
7. Which of the following is not one of the betrayals of the Bani Nadir that caused them to lose their wealth and their lands?
- They attempted to murder the Messenger of Allah
 - They failed to make a new pact with the Messenger of Allah
 - They did not want to abide by the pact that they had made
 - They attempted to fight the Muslims
8. Which of the following steps did not take place in the period of the prohibition of alcohol?
- The Muslims were encouraged to stop drinking alcohol
 - Alcohol was declared to be a very harmful and vile act
 - The virtues of drinking alcohol were mentioned
 - The benefits and harms of drinking alcohol were compared
 - The declaration that it was inappropriate to perform the prayer while intoxicated
 - Only alcohol made from various fruits was allowed
- III, VI
 - V, VI
 - I, III
 - II, V
9. He was a model person whom the Ansar and Muhajirum were unable to share and who was loved greatly and about whom they said: "He is from us." The Messenger of Allah (saw) said about him: "He is from my *ahl al-bayt*." **Who is this Companion?**
- Abbad (ra)
 - Ammar (ra)
 - Jabir (ra)
 - Salman (ra)
10. Which of the following options lists the correct benefits of a woman covering herself?
- To be freed from becoming a tool to excite other's appetites and trigger their carnal desires.
 - To improve one's character and dignity by preserving one's delicacy and elegance
 - To reveal oneself and thereby lose one's respect and the honour of being a mother
 - To obey the limits placed by Allah and protect oneself from moral deprivation and disaster
 - To become more active in one's career and political life thereby increasing one's authority and power.
 - To become even more valuable and reliable in the eyes of one's husband by preserving one's modesty.
- I, II, III, IV
 - I, II, IV, V
 - I, II, IV, VI
 - I, IV, V, VI

11. What does '*ifk*' mean? Who was involved in this event?
- A. Slander / Zaynab (ra)
 - B. Retreat / Ali (ra)
 - C. Slander / Aisha (ra)
 - D. Compliment / Aisha (ra)
12. Which of the following was not one of the four people who Allah absolved as being pure and innocent of the accusations made against them?
- A. Maryam, the mother of Isa
 - B. The Prophet Ibrahim
 - C. The Prophet Yusuf
 - D. Aisha (ra)
13. Which of the following lists correctly the two important forbidden acts that cause a person to lose their dignity, and the year in which they were prohibited?
- A. Murder and fornication / The 1st year after the hijrah
 - B. Usury and backbiting / The 2nd year after the hijrah
 - C. Drinking alcohol and gambling / The 4th year after the hijrah
 - D. The meat of swine and blood / The 10th year after the hijrah
14. Which of the following was not one of the hardships that the believers faced at the battle of the Trench?
- A. They were faced with an enemy large enough to destroy them
 - B. They suffered shortage and hunger due to financial constraints
 - C. With the betrayal of the Jews they were stuck between two enemy forces
 - D. The Jewish tribes came together to fight against the believers
15. Which of the following is the most essential result to be concluded from the following verse about the Battle of the Trench: "When they came at you from above you and below you, when your eyes rolled and your hearts rose to your throats, and you thought unworthy thoughts about Allah at that point the believers were tested severely" (al-Ahzab, 33: 10-11)
- A. The believers greatly feared the idolaters
 - B. The believers had lost hope that the help of Allah would come
 - C. Allah severely tested the submission and the patience of the believers.
 - D. The Prophet protected the believers from all manner of dangers.

16. Who was the treacherous Jewish tribe that the Islamic army was forced to attack under the command of Gabriel?

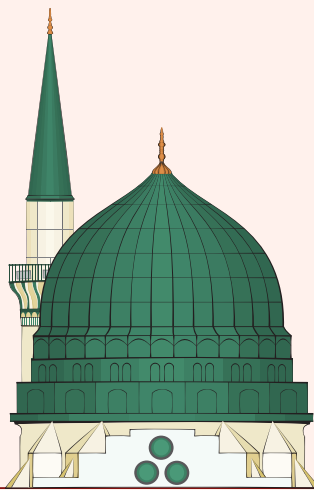
- A. Bani Qurayzah
- B. Bani Mustaliq
- C. Bani Nadr
- D. Bani Haybar

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ





PART SIX



THE SIXTH YEAR OF THE HIJRAH

THE SIXTH YEAR OF THE HIJRAH

The Key to Conquest: The Pact of Hudaibiyah The Journey Full of Longing For The Ka'bah

In a dream seen by the Messenger of Allah, Allah invited all of the Muslims to visit the Ka'bah and perform tawaf around it.¹ In the sixth year after the hijrah, Allah's Messenger and 1400² of His Companions set out for Mecca in the month of Dhu'l Qada on the first Monday of the month. As they were not going to fight, they only brought with them arms for the journey. They also took with them about seventy sacrificial camels.³ Umar (ra) asked the Messenger of Allah (saw):

"O Messenger of Allah! Are you not worried that Abu Sufyan and his men will attack us? Should we not take with us arms to protect ourselves?" Allah's Messenger replied:

"I do not know. I do not wish to carry arms having made the intention to perform umrah." (Waqidi, II, 573)

When the Prophet reached Dhu'l Hulaifa, the miqat,⁴ he donned his ihram and made the intention to perform the umrah. His Companions followed him. They began to recite the talbiyah⁵ in a loud voice.

Their hearts were filled with longing to reach the Ka'bah as soon as possible. A spiritual ardour and ecstasy was bringing the believers there step by step. However when the news of the Muslims heading for Mecca reached the Quraysh, a great anxiety began. The Quraysh gathered and decided not to allow the believers into Mecca. An army of two hundred men

1 Waqidi, II, 572

2 Ibn Sa'd, II, 95. It is narrated that this number later rose to 1700 with the Bedouin Arabs who joined them along the way.

3 Ibn Sa'd, II 95

4 The *miqat* are the stations at which pilgrims on the Hajj, put on the ihram, the pilgrim's garment (Translator's note)

5 The *talbiyah* is a Muslim prayer invoked by the pilgrims as a conviction that they intend to perform this act of worship for Allah only (Translator's note)

under the command of Khalid ibn Walid and Ikrimah was hastily prepared to meet the Muslims.

The Messenger of Allah arrived at Saniyya. From there it was possible to go down to where the Quraysh were. However Quswa, the Prophet's camel kneeled down at that site. The Companions urged it on:

"Rise, walk" but the camel did not rise.

"Quswa has collapsed" they began to say.

The Prophet said:

"No, Quswa has not collapsed. It is not in his habit to do so. However Allah has prevented him from entering Mecca, just as He did with the Elephant."

The Prophet then continued:

"I swear by the One who holds my soul in His Hand of Power that I will accept, (for the sake of peace) whatever demands the Qurayshi idolaters make of me, however difficult they may be, in order to show respect for those things that Allah has forbidden in His Haram (fighting, shedding blood, and violating the rights of relatives)."

He then tried to lift his camel back up and the camel immediately rose. He turned it away from the Quraysh and took it to a well which had a little water in it. This was the farthest point of Hudaybiyyah. Before too long, the water in the well dried up. The Companions began to complain to the Messenger of Allah about the lack of water.

The Prophet took an arrow out of his quiver, and told them to stake it to the bottom of the well. Before too long, by the permission of Allah, water began to spurt out and continued to flow until the Companions left. While they were there, the leader of the tribe of Huzaa, Budayl came out to them with a group of men. He told them of unease and disquiet of the Meccans and how they were preparing for battle. In response to their disquiet the Prophet told Budayl the aim in their coming:

"We have not come to fight anybody. Our aim is visit the House of Allah and to perform umrah. War has weakened the Quraysh and caused them great damage. If they so wish we can make a pact with them for a certain time (to leave off fighting each other). In that case they should refrain from coming between me and the people. If I am victorious over others, then they too can enter the Islam that they enter. If I am defeated then they will be at ease (having been freed from the trouble of having to fight me). If Quraysh do not accept this offer of mine, then I swear by Allah, that I will fight for this religion until my head is severed from my body. Allah's promise will certainly come to pass."

Budayl returned to Mecca and related these words to the Quraysh.

Urwah ibn Mas'ud rose and said:

"This man is showing you a decent and good path. Accept him and send me to make the pact with him." The Quraysh said:

"In that case, go."

Urwah went to the Prophet who told him what he had told Buhayl. At that point Urwah was observing the Companions out of the corner of his eye. When he returned to the Quraysh, he told them what he saw:

“O my people. Listen to me well. By Allah I have been sent to many kings as an envoy. I have entered the presence of Chosroes, of Caesar and of the Negus. But I have never seen such high devotion and respect to any king shown by a people as I have seen the Muslims pay Muhammad. If he commands a thing, all of them immediately rush to comply. When he takes his ablution, they all vie each other for the water. When he speaks, they are silent. They do not look at his face, out of their respect for him, but they bow their heads down. If a strand of hair falls from his head, they grab it and keep it. This man has made you a reasonable offer, accept it.”⁶

Hearing this explanation from Urwah, a man from the tribe of Bani Qinana said:

“Allow me also to go and see him.”

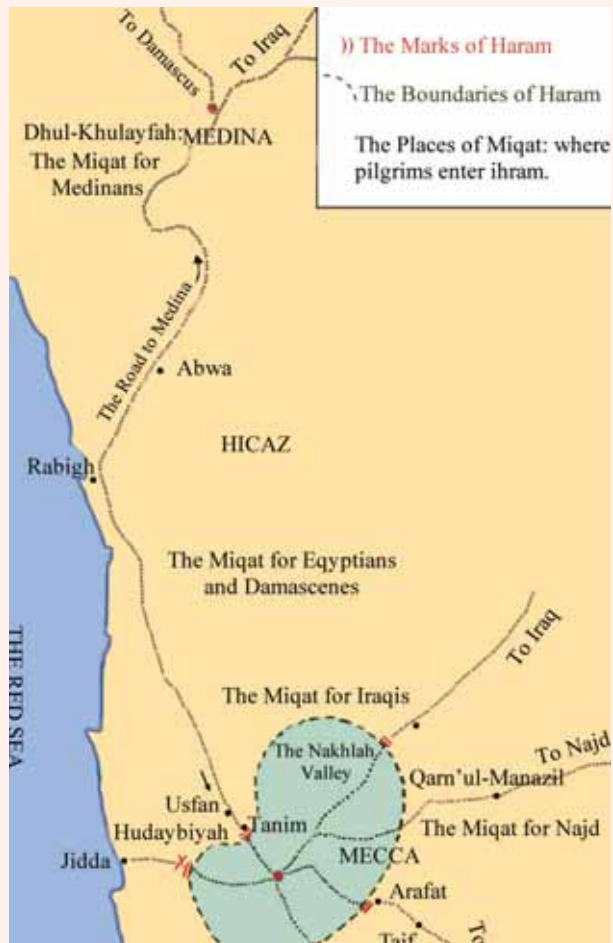
When he approached the Messenger of Allah and His companions, the Prophet said to him:

“And here is so and so. He is from a tribe who respects the sacrificial camels set aside for the hajj and the umrah and who understands you. Leave your animals free to move so that he can see them.” The Companions met that man with the cries of the *talbiyah*. When the man saw this scene he said in amazement:

“It is not right to close the doors of the House of Allah to these people.” (Bukhari, Shurut, 15; Ahmad, IV, 323-324)

However the idolaters did not listen to this envoy of theirs and sent a force of men to attack them by surprise. When this force of men were taken captive by the Muslims, Allah’s Messenger still did not opt for battle, but rather sent them back in the hope that their intention to perform umrah and return could be made clear⁷.

The tent of the Prophet was set up at Hudaybiyyah, outside the boundaries of the Haram of Mecca. However for as long as he was there, the Prophet went to a place within the bound-



6 Thomas Carlyle, the Western writer, made the following confession: “No emperor with a crown on his head, has ever received the respect that Muhammad, who mended his own cloak with his own hands, received”

7 Muslim, Jihad, 132, 133

aries of the Haram to perform all of his prayers.⁸ The prayers performed within the Haram are considered a hundred times more virtuous than those elsewhere.⁹

The Pact of Ridwan: The Pact Pleasing to Allah

All this time the idolaters sent several envoys back and forth to the Muslims. However none of them were able to obtain a clear result for peace. Upon this, the Prophet sent Uthman (ra) to Mecca to settle the matter and said to him:

“Go to the Quraysh. Tell them that we are here not to fight but only to visit the Baytullah, and we are here to comply with its sanctity and show it respect. We will slaughter our sacrificial camels and return to Medina. Then invite them to Islam.” (Ibn Sa’d, II, 97; Ibn Qayyim, III, 290)

Uthman (ra) immediately set out for Mecca. He told them that their only intention was to perform the umrah and return. The idolaters still did not give their permission. They kept Uthman captive and told him:

“You may perform your tawaf if you wish...” However he told them:

“I will not make tawaf as long as the Messenger of Allah is prevented from doing so. I will only visit the Baytullah behind him...” (Ahmad, IV, 324)

When Uthman (ra) was delayed in returning, rumours spread that he had been murdered. The tension between the Muslims and the idolaters increased. The Messenger of Allah (saw) gathered together his Companions and told them:

“It seems that we will not be able to leave here without fighting them.” (Ibn Hisham, III, 364)

Then he asked His Companions to pledge their lives in the path of Allah. All of the believers, men and women gladly obliged saying:

“We pledge ourselves to whatever is in the heart of the Messenger of Allah.” (Waqidi, II, 603)

The believers promised to fight to the death in the way of Allah and took the hand of the Prophet, to make their pledge with him. At the end of the pledge, the Messenger of Allah (saw) held one of his hands with the other and said:

“This is the pledge of Uthman.” This was to show his confidence in and love for Uthman (ra). (Bukhari, Ashab an-Nabi, 7)

This pact that was made under a tree at Hudaybiyyah was called the “pledge of Ridwan.” That day, all of the Companions, other than the hypocrites, made their pledge. This pact allowed the Companions to gain the good pleasure of Allah:

“Allah was pleased with the believers when they pledged allegiance to you under the tree (at Hudaybiyyah). He knew what was in their hearts, and sent down serenity to them and has rewarded them with an imminent victory...” (al-Fath, 48: 18).

⁸ Waqidi, II, 614; Ahmad, IV, 326

⁹ See Ibn Majah, Iqama, 195

The Pact of Hudaibiyyah: A New Stage in Delivering the Message of Islam

When the idolaters heard that the Muslims were prepared to risk their lives they became even more apprehensive. The gravity of the matter put fear into their hearts. They immediately decided on peace and sent Suhayl ibn Amr to the Prophet to mediate. When the Prophet saw him approaching, he interpreted his coming as a good sign, on the basis that his name meant 'ease' and he said:

"Your task has been made easy, look it is Suhayl who is coming."

The Prophet then acted according to the divine command:

"If they incline to peace, you too incline to it..." (al-Anfal, 8: 61)

The first aim of the idolaters was to prevent the Muslims from performing the umrah that year. In addition they proposed certain conditions which at first glance seemed very harsh.

After a long and heated debate, the conditions for peace were finally accepted. The Prophet appointed Ali (ra) with the duty of writing down the conditions of the treaty. In accordance with the Prophet's command, Ali began to write 'Bismillahirrahmanirrahim' when Suhayl objected. Instead of writing the 'basmala' he wrote down 'Bismikallahumma' which means 'In the name of You, O Allah'. After this expression was written down, Suhayl also objected to the writing down of Rasullah and said:

"If we had accepted that you were the Messenger of Allah we would not have fought you or prevented you from visiting the Ka'bah."

The Companions became increasingly enraged with the conditions of the peace treaty and Ali (ra) laid the pen down saying:

"I swear by Allah that I cannot erase the word 'Rasulallah', o Messenger of Allah."

The Prophet then said to Suhayl:

"Even if you deny it, I am the Messenger of Allah" and he had the word 'rasulallah' pointed out to him so that he could erase it himself. He then had Ali write down Muhammad ibn Abdullah.

That day the Messenger of Allah signed the treaty, which in fact contained much wisdom. Some of the items of the treaty were as follows:

1. The treaty was to last for ten years.
2. The Muslims would not be able to visit the Ka'bah that year. They would be permitted to visit it a year later. In the next year on their arrival, they would be allowed to stay for three days, during which time the Meccans would leave Mecca and not have any contact with the Muslims.
3. Any person of the Quraysh, even if they be Muslim, who seeks refuge in Medina, is to be returned to Mecca, but any person who takes refuge in Mecca from Medina do not have to be returned.
4. Other Arab tribes were free to side with the Muslims or the Quraysh, as they wished.

When the writing down of the treaty was complete, Abu Jandal, the son of Suhayl ibn Amr, slowly approached the Prophet, his feet chained. When Abu Jandal became Muslim he was severely tortured by the idolaters. Seizing this opportunity to flee from them, he threw himself at the feet of the Muslims. As a requirement of the treaty, Suhayl insisted that his son be the first person to be sent back to his family, and he struck Abu Jandal on the face with his rod. Witnessing this in sadness, the Prophet requested that Abu Suhayl renounce Abu Jandal from the treaty and that he be left with himself. However, the cold-hearted idolater did not consent. As Abu Jandal was being sent back to the idolaters, he began to plead with the Muslims crying out to them and asking them to help him. He asked them in anguish:

“Will you send me back to that same fire of persecution?” The hearts of the believers were torn, unable to bear seeing him in such a state and they began to weep. At that point the Messenger of Allah consoled Abu Jandal, saying:

“O Abu Jandal. Be patient and persevere a little while longer. Await your reward from Allah the Most High. Allah will undoubtedly bring you relief and open a way for you and other weak and helpless people like yourself. We have just signed a treaty of peace with the people of this tribe and we have given them our word. And they have given us their word. We cannot now go back on our word. It does not befit us to do so.” (Ahmad, IV, 325; Ibn Hisham, III, 367)

He then turned to Suhayl once more and repeated his request:

“Come on, let him go.” But Suhayl would not oblige. The Prophet then made the following request:

“In that case take him under your protection for me” Suhayl did not accept this either. When Huwaytib ibn Mikraz, one of the Quraysh envoys, saw his insistence, he said to the Prophet:

“O Muhammad! We will take him under our protection for your sake.

We will not allow him to be tortured” (Waqidi, II, 608; Balazuri, I, 220).

The Messenger of Allah (saw) was able to then return having been given slight relief.

Umar (ra), who was no longer able to bear this obstinate and arrogant attitude of the idolaters, went too far in his objections and it was difficult to calm him down. All of the other Companions, with the exception of Abu Bakr (ra), felt the same as Umar (ra). On the surface this treaty looked like defeat and when Umar (ra) put forth his own opinion in opposition to the Prophet, the Prophet responded:

“I am Allah’s Messenger and I will not defy Him. He is my helper.” He thus indicated that what he had done was done in accordance with Divine ruling. (Bukhari, Maghazi, 35; Muslim, Jihad, 90-97)

Umar (ra) later spoke of his regret as follows:

“I fasted many days, gave much charity, performed many extra prayers, and set free many slaves in order to set right my end affair on account of the fear I felt that day due to the objections I made to the Messenger of Allah.” (Ibn Sayyidnna, II, 167)

After the treaty was complete Suhayl took his son and returned to Mecca satisfied. The Messenger of Allah turned to his Companions and said:

“Now sacrifice your camels and shave your heads...”

However none of the Companions rose to obey his command. They were in a confused and sad state, having not been able to understand the mystery in all of what had gone on. The Prophet repeated his command three times but no one moved. In no way was this a revolt. The Companions were still burning with the desire to visit the Ka’bah and there was the slightest hope that the newly contracted treaty may be cancelled. Otherwise every one of them had promised their devotion and obedience to the Prophet just the day before saying:

“I pledge myself to whatever is in the heart of the Prophet.”

The Prophet was deeply saddened at this lack of movement of his Companions. He retreated to the tent of his dear wife, Umm Salamah, in a sorrowful state. When he told her what happened she consoled him with the following words:

“O Messenger of Allah. Go and sacrifice your animal without saying a word to your Companions and shave your head. Even if they are heavy with a weight that is difficult for them to bear, they will follow what you do, so excuse them.”

The Prophet then left his tent and did as his wife said. As soon as they saw him, his Companions realised that the treaty would not be annulled and they all followed him. They sacrificed their animals and they shaved their heads. Observing them Umm Salamah later said:

“The Muslims acted so hastily in performing their rites that I was afraid they would crush each other.” (Bukhari, Shurut, 15; Ahmad, IV, 326, 331; Waqidi, II, 613)

On the surface the articles of the peace treaty made that day at Hudaibiyyah seemed against the Muslims. But then the chapter al-Fath was revealed which informed them of the wisdom and good tidings that it brought:

“Truly We have granted you a clear victory, so that Allah may forgive you your earlier errors and any later ones and complete His blessing upon you, and guide you on a Straight Path and so that Allah may help you with a mighty help.” (al-Fath, 48: 1-3)

It later came to light that what looked like defeat and setback at first was in fact clear victory and conquest. As is stated in the following verse:

“...It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know” (al-Baqara, 2: 216).

Within two years this puzzling event which the Prophet had difficulty explaining became clear. In the period of peace that followed this treaty, many people became Muslim. In fact the number of people who became Muslim in those two years was greater than the total number of Muslims at that time.

That year the Muslims were not able to perform their umrah and had to bear many difficult conditions for a period of time. But the gains to be had not long after would be great indeed. With this treaty Islam became officially recognised. One year later they would visit the Ka’bah. Any Arab tribes who wished to take refuge in the Muslims would be allowed to do so.

This meant a loss of power and authority for the Quraysh. It also meant that the invitation to Islam could be carried out freely. Another reason for why the Prophet preferred this treaty was that at that time there were many Muslims in Mecca who had been hiding their Islam for certain reasons. If a battle took place between them and the idolaters, then they would have had to openly declare their Islam and face possible death by the Meccans.

The Messenger of Allah was a prophet of mercy and with this act of his he was sending out a secret message to those of the Arab tribes who may enter Islam and warming people to this religion. The fruits of his actions became clear in the future.

The Multiplying Blessings of Guidance and the Clear Victory

The idolaters were content with the conditions of the treaty of Hudaibiyyah but they did not realise that they were in fact lifting the obstacles that lay before the believers. They had placed themselves in what they thought was a superior position. With the exception of the Messenger of Allah, virtually all of the believers saw this treaty as being to their disadvantage and the fact that they did not favour it veiled the eyes of the idolaters even more. With the air of having gained a great victory they signed the treaty without hesitation. However the true nature of this treaty, which had been veiled even to the believers, slowly began to be revealed as its conditions were put into action.

The Messenger of Allah (saw) was aware of the blessings and advantages that would come from this peace treaty from the beginning and he thus complied with its conditions to the letter, but also did not refrain from benefiting from its loopholes. When some Meccan women who were believers sought refuge in Medina he rejected the idolaters demand to return them because the treaty only mentioned men and did not mention anything about women being returned. Moreover Allah the Most High commanded that women not be delivered back:

"You who have faith! When women who have faith migrate to you, submit them to a test. Allah has best knowledge of their faith. If you know they are believers, do not return them to the unbelievers. They are not lawful for the unbelievers nor are the unbelievers lawful for them. Give the unbelievers whatever dowry they paid..." (al-Mumtahina, 60: 10)¹⁰

At that time a man named Abu Basir who had become Muslim, sought refuge in Medina. However according to the conditions of the treaty he had to be sent back to the idolaters. Abu Basir could not understand this act of the Messenger's and he asked him in shock:

"Do you wish to send me back to idol worship?"

The Messenger of Allah (saw) consoled him calmly:

"O Abu Basir. We cannot break our treaty. But if you are a little patient Allah the Most High will show you and those like you a way out."

After these words Abu Basir did not object and he obeyed this ruling of the Prophet's. He submitted himself to the idolaters, taking into consideration the benefit of the other Muslims. However he knew that it was not Mecca that he was being taken to but in fact to his own

¹⁰ See Bukhari, Shurut, 15; Waqidi, II, 631-632

death. At the first opportunity he attacked the men who were taking him back, as an attempt to save himself. He killed one of the men, Hunays, while the other managed to escape.

Abu Basir seized Hunays' clothes, belongings and sword and brought them to the Messenger of Allah and said:

“O Messenger of Allah. Take a fifth of these for yourself”

The Prophet replied:

“If I do so, I will not have complied with the conditions of the treaty I made with the Quraysh. The belongings of the man you killed are your affair.” (Waqidi, II, 626-627)

The idolater that managed to escape returned to Medina and asked for Abu Basir once more. Abu Basir spoke:

“O Messenger of Allah. You complied with the treaty by delivering me to them. But I saved my life.”

After that the Messenger of Allah spoke some words to him, with a hidden message and understanding the wisdom in this he left Medina. He settled in a place between Mecca and Syria, called Is on the Red Sea. In a short while, this place became a neutral zone, where the Muslims who escaped from Mecca sought refuge. Before too long the number of Muslims who escaped and took refuge in this land reached 300, and they included Abu Jandal.

With no other choice left, the Meccans asked the Prophet to erase this particular item of the treaty. Muslims who escaped Mecca and went to Medina would be accepted and not have to be returned.

In this way an item that seemed against the Muslims now turned in their favour.¹¹

This atmosphere of peace realised at Hdaybiyyah was the turning point in the rapid spread of Islam. It was not for nothing that Allah the Most High called this the '*fath al-mubin*', the clear victory.¹²

When Allah's Messenger spoke of Hdaybiyyah as being a great victory, one of his Companions had muttered to himself:

“We have been prevented from making tawaf of the House of Allah and prevented from sacrificing our camels at the Haram. The Messenger of Allah sent back two Muslims who took refuge in us. What sort of victory is this?”

When these words of his reached the Prophet, he explained as follows:

“Yes indeed. This peace treaty is the greatest victory. The Meccans have given us permission to visit their lands and see to our affairs. And they have seen to it that when you go there you go in safety and security. In this way they will see from you the Islam that has displeased them so much, and they will learn about it from you. Allah will give you success and will allow you to return in safety and profit. And this is the greatest of victories.” (Halabi, II, 715)

11 See Bukhari, Shurut, 15; Ibn Hisham, III, 372

12 See al-Fath, 48: 1

The first positive result of the treaty was the rapid spread of Islam. During this period of peace new opportunities arose for the teaching of its principles.

As a result Muslim was able to come together with idolater and recite Qur'an and speak openly about Islam. Those Muslims who had previously hidden their Islam were now able to openly declare their faith.¹³ Representatives of Islam were able to travel to various regions in safety and took every opportunity to teach the people they encountered about Islam. The number of Muslims increased greatly in this period. In a period of two years from Hdaybiyyah to the conquest of Mecca, the number of Muslims was greater than it had been in the nineteen years of Islam up until Hdaybiyyah.



13 See Ibn Qayyim III, 309-310

THE SEVENTH YEAR OF THE HIJRAH

Inviting Emperors to Islam

The Prophet Muhammad (saw) was a messenger sent to all of mankind and so after the treaty of Hudaibiyyah, he began to invite people from all countries to Islam, be they near or far. The divine command was to this effect:

"Say: 'Mankind! I am the Messenger of Allah to you all, of Him to whom the kingdom of the heavens and earth belongs...'" (al-A'raf, 7: 158)

"O Messenger! Transmit what has been sent down to you from your Lord. If you do not do it you will not have transmitted His Message. Allah will protect you from people..." (al-Maida, 5: 67)

"We only sent you for the whole of mankind, bringing good news and giving warning. But most of mankind do not know it." (Saba, 34: 28)

Allah's Messenger began to invite leaders of States to Islam via written letters. The most famous of these are about six or eight letters.

When the Prophet made known his wish to send these letters, his Companions said:

"O Messenger of Allah. The leaders will not read a letter unless it is sealed." The Prophet then had a ring of silver made with the words *Allah- Rasul- Muhammad* engraved upon it. He used this ring to stamp his seal upon the letters.¹⁴

Dihiyah al-Kalbi, one of the Companions, took one of these letters to Heraclius, the Emperor of Byzantine. Heraclius was in Syria, after returning from victory over the Persians, when the letter reached him. He was not offended by the letter, rather he was interested in it. And he was so curious about this way of propagation that he commanded that some people who knew the Prophet well be sent to him in order to obtain more information. At that time Abu Sufyan, one of the staunchest enemies of the Prophet, was leading a caravan to Syria with some Meccan merchants. They had recently made their treaty of peace with the Prophet. He encountered Heraclius' men along the way and they took him to their emperor. Heraclius and his men were at Ilya, that is, at the Bayt al-Maqdis. He had some leading men of the Byzantines with him, and he invited them into his presence and asked that an interpreter be brought. In accordance with the command of Heraclius, the interpreter asked:

"Who is the closest of you in lineage to this man who calls himself a prophet?"

Abu Sufyan replied:

"I am the closest one to him."

¹⁴ See Bukhari, Ilm, 7; Muslim, Libas, 57,58; Ibn Sa'd, I, 258

Heraclius then asked:

“Bring him and his friends to me. But let his friends be with him when I am talking to him.”

Then he turned to the interpreter and said: “Tell them that I am going to ask this man some questions about Muhammad. If he tells me a lie, let them say “He is lying.”

Later Abu Sufyan was to say: “By Allah if I wasn’t ashamed that my friends would forever call me a liar, I would have lied about him.” Abu Sufyan then relates the rest of the conversation:

The first question that Heraclius asked me was:

“What is his lineage like?”

I replied:

“He is of a great lineage.”

“Has there ever been anyone from your lineage who has made the claim that he now makes (that he is a prophet)?”

“No, no one” I replied.

“Has there ever been an emperor from your ancestors?”

“No” I replied.

“Are those who follow him from the leading men of your people or from the lower classes?”

“From the lower classes,” I replied.

“Are the number of people who follow him increasing or decreasing?”

“They are on the increase.”

“Is there any person who, having entered his religion, later disliked it and turned away from it?”

“No.”

“Did you ever accuse him of lying before he made this claim?”

“No.”

“Has he even broken his word?”

“No. He keeps his word. However we are now in a treaty of peace with him. We do not know what he will do in this period.”

I could find no other words to disparage him!

“Have you ever fought him in battle?”

“Yes”

“How did these battles end?”

“Sometimes he defeated us, and sometimes we defeated him.”

“So what does he command you to do?”

“He commands us to worship Allah only and to not associate any partners with Him. He tells us to abandon the idol worship of our forefathers. He commands us to pray, to pay alms, to be upright, to visit our relatives, to be decent and dignified.”

Heraclius then said to the interpreter:

“Tell him this: I asked you about his lineage, and you told me that he is from a very honourable lineage. Prophets are known to come from great lineages.”

I asked you if anyone else from your ancestors has ever made this claim and you said no. If there had been another who had made such a claim I would have said that he is imitating him.

I asked you if there was ever an emperor amongst his forefathers. You replied that there was not. If you had have replied that there was, I would have said that he is trying to regain his father's kingdom.

I asked you if he had ever been known to lie before he made his claim. and you replied no. I know that those who do not lie to people would never lie about Allah.

I asked you if those who follow him are from the upper or lower classes and you replied that they are from the lower classes. The first people to follow the Prophets are always from the lower classes.

I asked you if his followers were increasing or decreasing and you replied that they are increasing. One of the features of a true religion is that its followers are always on the increase.

I asked you if anyone ever turned back after following his religion and you replied no. The expansion that results from faith takes its roots in the heart.

I asked if he ever broke his promise and you replied no. This is how the Prophets are, they do not go back on their word.

I asked if you have ever fought against him and you replied that you did and that sometimes he was victorious and sometimes you. Prophets are subject to trials and their end affair is always good.

I asked him what he commands you to and you replied that he commands you to worship Allah and to not associate any partners with Him, that he forbids you from worshipping idols, that he commands you to pray, to pay alms, to uprightness and to be dignified and honourable.

If all of what you say is true, then that man will soon rule over this very land that I now step on. We knew that such a prophet would emerge soon but I did not think that he would appear amongst you. If I knew that I would be able to enter his presence I would undergo all manner of difficulty to see him. If I were with him, I would wash his feet.”

Heraclius then asked for the letter that was sent to him and to the leader of Busra via Dihya. He read the letter. It said:

“From Muhammad, the slave and Messenger of Allah to Heraclius, the Emperor of Rome...

Peace be upon those who are guided. I invite you to Islam. Enter Islam so that you can find peace and Allah can reward you twice fold. If you do not accept then the sin of those peasants who follow you will be upon your head. ‘Say, ‘People of the Book! come to a proposition which is the same for us and you – that we should worship none but Allah and not associate any partners with Him and not take one another as lords besides Allah.’ If they turn away, say, ‘Bear witness that we are Muslims.” (Al-i Imran, 3: 64)

Abu Sufyan later said:

“After Heraclius said what he had to say and finished reading the letter, a clamour broke out and voices were raised. They then took us outside. I said to my friends: “The son of Abu Kabshah¹⁵ has become great indeed. Look even the King of Bani Asfar (Heraclius) fears him... Ever since then I never lost my faith that he would be successful very soon and eventually Allah favoured me also with Islam...”

Heraclius invited his officials into his presence and they gathered together in one of his palaces. He addressed them as follows:

“O men of Rome! What do you say about your eternal salvation and the permanence of this kingdom of yours?”

He then invited them to enter Islam. Suddenly in fear, they all tried to flee like wild donkeys. But they saw that all the doors were closed. When Heraclius realised that these officials would not enter Islam, he called them back and changed the truth of what he had previously said:

“I was testing you in order to determine your determination and perseverance in Christianity. And I am pleased with this state that I have seen in you.” Upon that the officials prostrated to him and were pleased with him (Bukhari, Bad’u al-Wahy 1, 5-6, Iman 37, Shahadah 28, Jihad 102; Muslim Jihad 74; Ahmad I, 262)

Heraclius personally witnessed the bounty of Islam which came to his doorstep and perceived its truth but when worldly benefit loomed large he missed this great opportunity, losing this eternal bounty and happiness.

It was Abdullah ibn Huzafa (ra) who took the letter that was written to the Chosroes of Iran. However Chosroes did not behave as Heraclius had done. He became irate when he saw the name of Muhammad (saw) written before his own and he tore the letter up, insulting the envoy who brought it.

Abdullah (ra) addressed Chosroes and his men as follows:

“O men of Persia! Your days of ruling over a small portion of this land without prophet or book are numbered and you are now living a dream. The lands that you do not rule over are far greater.

15 A man by the name of Abu Kabshah, from the tribe of Huzaa, had previously gone against his tribe in their worshipping of idols. The idolaters likened the Prophet to Abu Kabshah and called him by that name. It is also said that Abu Kabshah was one of titles of the Messenger’s grandfather on his mother’s or father’s side, or the epithet of his foster father.

O Chosroes! Many emperors before you have come who have desired this world and the hereafter and have ruled over the land. Those of them who desired the hereafter were also given this world, while those who only desired this world also lost their share in the hereafter. You belittle this religion that we invite you to, but by Allah when that thing that you belittle reigns supreme you will greatly fear it and you will not be able to protect yourself.”

In response Chosroes stated that his lands and his kingdom belonged to him and that he did not fear defeat nor any one challenging him. (Suhayli, VI, 589-590) After that he ordered his men to send Abdullah ibn Huzafa outside.

As soon as he left the Chosroes’ presence Abdullah set out for Medina. He said to himself:

“By Allah I do not care whether either of two paths (life or death) befall me. I have transmitted the letter of the Messenger of Allah and carried out my duty.” (Ahmad, I, 305; Ibn Sa’d, I, 260, IV, 189; Ibn Kathir, al-Bidaya, IV, 263-6; Hamidullâh, al-Wasaiq, p. 140)

This blessed Companion did not fear taking this letter to the Chosroes, and standing before the executioners who were awaiting the command from the emperor to execute him. He transmitted the message of Islam to Chosroes and his men. When Allah’s Messenger heard of how Chosroes had torn up his letter and rejected his invitation to Islam, he prayed as follows:

“O Allah. Tear apart his kingdom.” (Bukhari, Ilm, 7; Ibn Asir, Usd al-Ghaba, III, 212)

This miracle of the Prophet was realised in the period of the *Khulafa ar-Rashidin* (The Rightly Guided Caliphs) and all of the lands of Chosroes were brought under the dominion of the Muslims.

Chosroes sent a letter to Bazan, the governor of Yemen, to have the Prophet brought to him. Bazan’s envoys went to the Prophet and giving him a letter they informed him of the situation. When the Prophet read the letter he smiled. He invited the envoys to Islam. They said to him:

“If you will not come with us, write a letter in response to the governor’s letter.”

Allah’s Messenger spoke to them, having received revelation from Allah:

“Allah the Most High afflicted Chosroes with his son Shirawayh who murdered his father in so and so month, on such and such a night and at such and such a time.”

The envoys were shocked and asked:

“Shall we inform our governor of what we have just heard from you by writing it down?”

The Prophet replied:

“Yes. Inform him of what you have just heard from me. And also tell him: “My religion and my rule will reach Chosroes’ kingdom and lands and even further to the most distant lands that his horses and camels can step on. And also tell him: If you become Muslim, I will give you the lands over which you rule. I will make you ruler over the Abna, the Persians living in Yemen.”

When Bazan heard of his words he said:

“By Allah, his words are not the words of an emperor. I believe that this man is as he claims, a prophet. Let us await the outcome of what he has said about the Chosroes. If what he says is true then he is definitely a prophet sent by Allah. If what he says does not come true, then we will think about what to do.”

He turned to his envoys and asked them:

“How did you find him” They replied expressing their admiration:

“We have never seen a ruler more majestic and more humble than he. Nor have we ever seen a man who is in fear of nothing, and who has no bodyguards and who walks amongst his people. His Companions do not raise his voices in front of him, but speak softly...”

When a letter arrived informing them that Shirawayh had murdered his father they saw that the event took place at exactly the time that the Prophet said it would. Bazan said about the Prophet:

“This man is a prophet sent to the people by Allah” and he became Muslim. The Abna, the Persians living in Yemen also became Muslim. (Ibn Sa’d I, 260; Abu Nuaym, Dalail, II, 349-350; Diyarbakri, II, 35-37)

The Negus of Abyssinia was the emperor who responded most favourably to the letter of invitation sent by the Prophet and welcomed to his envoys who brought it. The letter which reached the Negus via Amr ibn Umayya (ra) contained an invitation to Islam and also some information about Mary and the Prophet Isa. The Negus was already familiar with Islam due to the Muslims who had previously migrated to Abyssinia and he always had a positive attitude towards it. He declared the proclamation of faith in front of Ja’far, the eldest son of Abu Talib, who was also present and became Muslim. In compliance with the request of the Prophet, he boarded those emigrants who were there onto two boats and sent them (to Medina). He also sent a letter to the Prophet informing him of his faith. The letter read as follows:

“To Muhammad, the Messenger of Allah, from the Negus.

O Messenger of Allah! Peace be upon you and may the mercy and blessings of Allah be upon you also. Allah, aside from who there is no other god, has favoured me with Islam. O Messenger of Allah. The letter in which you mentioned the Prophet Isa reached me. I swear by the Lord of the heavens and the earth that Isa himself never said anything more about himself than what you said about him.

What he preached is exactly as you say. We have learned the principles of Islam which you have been commanded to teach us. We have hosted your Companions who migrated to our lands along with the son of your uncle (Ja’far Tayyar). I bear witness that you are the Messenger of Allah. You are true in your word. You are the truth and you have been confirmed (by Allah). O Messenger of Allah. I have made my pledge to you, via your cousin who you sent as your representative. In his presence have I submitted to the Lord of the worlds. I am sending you my son Arha. If you would like me to come to you o Messenger of Allah, I will come without hesitation. I bear witness that all that you speak is the truth. O Messenger of Allah peace be upon you...” (Ibn Sa’d, I, 259; Ibn Qayyim, III, 689; Hamidullah, al-Wasaiq, p 100, 104-105)

Another day the Messenger of Allah said to his Companions:

“O people. Who will take this letter to the Muqawqis,¹⁶ awaiting his reward from Allah?”

Hatib ibn Abi Baltaa (ra) immediately stood up and entering the presence of the Messenger he said:

“O Messenger of Allah. I will take it.

The Prophet (saw) responded:

“O Hatib. May Allah bless you in this duty of yours.”

Hatib (ra) took the letter to the Muqawqis of Alexandria. It read as follows:

“In the name of Allah, the Most Merciful the Most Compassionate.

From Muhammad, the Messenger of Allah to the great Muqawqis of the Coptics. Peace be upon those who follow guidance and who follow the straight path.

I invite you to Islam. Become Muslim and find peace so that Allah can increase you in your reward. If you do not accept this invitation of mine, then the sins of the Coptics will be upon your head.

"Say, 'People of the Book! Come to a proposition which is the same for us and you – that we should worship none but Allah and not associate any partners with Him and not take one another as lords besides Allah.' If they turn away, say, 'Bear witness that we are Muslims.'" (Al-i Imran, 3: 64)

When the Muqawqis read the letter he called Hatib to him and also gathered together his men of religion.

Hatib narrates the remainder of the story:

The Muqawqis said to me:

“I am going to speak to you and ask you about some things I wish to understand.”

I replied:

“Of course, let us speak”

The muqawqis asked me:

“Is not your master a prophet?” I replied: “Yes, he is the Messenger of Allah.”

“If he is a true prophet then why did he not curse his people who drove him out from his homeland and forced him to take refuge with another people?”

I replied:

“You bear witness that Isa, the son of Maryam, is a prophet is that not so? Since he was a true prophet, then should he not have asked Allah to destroy his people who wanted to capture

¹⁶ Byzantine emperors were called Caeser and Roman Caesar, Persian emperors were called Chosroes, emperors of Abyssinia were called Negus, emperors of Egypt were called Pharoah, the emperors of Alexandria were called Muqawqis, emperors from the Yemen and Shihr were called Tubba, and emperors from India were called Batlimus. These are not names but rather general titles for the rulers of these lands (Ibn Kathir, al-Bidaya, XI, 228).

him and crucify him, instead of raising him up to the heavens?" The muqawqis could find no reply. He was silent for a while and then said:

"Repeat what you just said." I repeated what I said and the muqawqis was silent once more. Then he said:

"You spoke well. You are a wise man and you speak with reason. And you come from a man who possesses wisdom."

I then said to the muqawqis:

"Here in these lands a man before you here claimed to be the highest god. Allah the Most High punished him in this world and in the next. Take heed from those who went before and do not be a lesson for those after you.¹⁷

The Muqawqis said:

"We have a religion and we will not abandon it until we see something better."

I responded:

"Islam is better than the religion that you are bound to. We invite you to Islam, which is the religion that Allah the Most High chose for mankind. Muhammad (saw) invites not only you, but all of mankind to this religion. Those who acted the harshest and coarse to him were the Quraysh. The Jews had the most enmity for him. The Christians were those who were the closest to him. Just as the Prophet Musa predicted the coming of the Prophet Isa, so too did Isa predict the coming of Muhammad (saw). Our invitation to you to the Qur'an is like your invitation to the Gospels of those who are dedicated to the Torah. Every human being should follow the Prophet that comes in their own time. You are living in the time of the Prophet Muhammad (saw). Therefore we invite you to Islam and this does not distant you from the religion of Isa. On the contrary we offer that you act in accordance with his message."

The Muqawqis answered:

"I have studied this prophet's religion. I have seen that he does not command people to withdraw themselves from this world nor does he forbid beautiful and desired things. He is neither a magician who has gone astray nor a liar who claims to receive news from the unseen. On the contrary he carries the signs of prophethood and having received news of the unseen. Despite this I would still like time to reflect."

He later wrote a letter to the Prophet which read as follows:

"In the Name of Allah the Most Merciful the Most Compassionate. To Muhammad ibn Abdullah from the Muqawqis..."

Peace be upon you. I have read your letter. I have understood what you have stated and what you invite me to. I knew that a prophet was to come but I believed that he would appear in Syria. I have hosted your envoy. I am sending you two of my maidservants, who have high standing amongst the Coptics and some clothes. I also offer you a mule to ride as a gift. Peace be upon you."

17 A poet expresses this well: "The one who does not learn his lesson from the past, will become a lesson for those to come"

The Muqawqis did nothing more than this nor did he become Muslim. And he said to me: “Beware! Do not let the Coptics hear a single word from your mouth.” (Ibn Kathir, al-Bidaya, IV, 266-267; Ibn Sa’d, I, 260-261; Ibn Hajar, al-Isaba, III, 530-531)

The Muqawqis welcomed the invitation of the Messenger of Allah but he still did not accept it. He merely sent various gifts, a mule and two maidservants (Mariyah and Shirin) back with Hatib.

On the way back Hatib told these two sisters about Islam and encouraged them to become Muslim. They accepted his offer.¹⁸

They were able to perceive this eternal truth even before they reached Medina. When Hatib (ra) related the words of the Muqawqis to the Messenger of Allah, he said:

“Unruly man. He did not have the heart to part with his kingdom. However this kingdom will not remain with him.” (Ibn Sa’d, I, 260-261; Diyarbakri, II, 38)

Allah’s Messenger later married Shirin to Hassan ibn Thabit (ra) and he took Mariyah as his own wife. She later gave birth to his son Ibrahim. This marriage of the Prophet that took part through divine will also had many political advantages. This situation left a very positive effect on the Egyptians and in the following years of fighting between the Muslims and the Byzantines, the Egyptians parted from the Byzantines paving the way for victory for the Muslim army.

The Messenger of Allah (saw) displayed a beautiful example of behaviour towards one’s relatives when he said to his Companions:

“You will conquer Egypt where they use the carat as a unit of measurement. I advise you to behave well towards the people of that land so obey my will. We have a tie of marriage and blood relations with them.” (Muslim, Fadail al-Sahaba, 226-227)

As is known the lineage of the Prophet Muhammad goes back to the Prophet Ismail. Ismail’s mother, Hagar, was an Egyptian and so the Prophet considered the Egyptians from his own lineage. The ties of marriage come from his marriage to Mariyah.¹⁹

The Messenger of Allah (saw) advised his envoys of many important issues when he sent them to various lands. For instance, he wrote a letter to various people in Himyar. When he sent Iyash (ra) with the letter he told him:

“When you arrive in that land do not enter by night but wait for the morning. Then perform your ablution in the best way and perform two rakats of prayer. Pray to Allah that



18 Ibn Sa’d, VIII, 212

19 Ibn Hisham, I, 4

He give you success and that those you will be addressing meet you with favour. Then prepare yourself well and take my letter in your right hand and hand it to them in their right hand. If you do this they will accept you...”

Iyash (ra) narrates:

“I did as the Messenger commanded and they accepted Islam. Later events came to be as the Messenger had informed us.” (Ibn Sa’d, I, 282-283)

These invitations were the first steps of Islam radiating out from Medina to embrace the entire world. Islam came to life in Arabia and day by day it spread throughout the land. Thus the solid and sound foundation of great victories to come was laid down by the Prophet himself.

The Jews Put a Spell on the Prophet

The leading men of the Jews suggested the following to Labid ibn A’sam, a Jew who had declared that he was Muslim but was in fact a hypocrite and a very skilled magician.

“You are our most skilled of magicians. Muhammad has bewitched our men and our women. We have been unable to do anything against him. You have seen what he has done to us, how contrary he has acted to our religion, our men he has killed or exiled. We appoint you to put a spell on him and punish him.” They then gave him 3 gold pieces in payment.

After Labid put his spell on the Prophet, the Prophet fell ill. His illness lasted for days. He was unable to eat or drink. He became very faint and weak.

Allah the Most High then showed him who cast this spell, how it was done and where it was hidden. Allah’s Messenger then sent Ali (ra) and Ammar (ra) to the well of Zarwan. The water in the well had turned the colour of henna. Ali and Ammar lifted the rock that that acted as a step to the well and found the spell.

According to narrations, Gabriel then revealed the chapters Falaq and Nas. As they recited each verse one of the knots came undone. After the final knot was undone, the Prophet recovered fully. He began to eat and drink once more. After this event, the Prophet had the well of Zarwan closed off. He neither looked at the face of Labid nor did he mention his evil act. He did not punish Labid (who had made an attempt on his life) nor any of the other members of the Bani Zurayq.²⁰

One day the Prophet said:

“Beware of seven destroying things:

His Companions asked:

“O Messenger of Allah. What are they?” He replied:

“To associate partners with Allah, to cast a spell (perform magic), to kill a creature (whom Allah has made it forbidden to kill) unjustly, to consume usury, to consume an

20 See Ibn Sa’d, II, 197; Bukhari, Tibb, 47, 49; Adab, 56; Muslim, Salam 43; Nasai, Tahrim, 20; Ahmad, IV, 367, VI, 57; Ayni, XXI, 282)

orphan's wealth, to flee the battlefield, and to accuse chaste and decent women of adultery." (Bukhari, Wasaya, 23; Muslim, Iman, 145)

The Last Blow against the Treacherous and Seditious Jews: The Conquest of Khaybar (Rabi al-Awwal 7/ June – July 628)

The hypocrites believed that the Muslims signed the pact of Hudaibiyyah out of their weakness and they began to act treacherously towards them. The Jews of Khaybar joined them and a short time later, and with the instigation of the other Jewish tribes who had been exiled there, a nest of sedition and subversion soon appeared. The Jews promised the tribe of Ghatafan half of one year's harvest if they acted together with them in their treachery. When the Ghatafan tribe joined them they all moved into action to realise their evil plan. They planned on sending an army to Medina.²¹

Seeing this stance of the Jews, the Messenger of Allah (saw) sent Abdullah ibn Rawaha (ra) to Medina to accord some peace. But when they rejected his proposal, he announced to his Companions that they were to set out to fight the battle of Khaybar, saying:

"Let only those who wish to fight come with us..." (Ibn Sa'd, II, 92, 106)

Battle had become unavoidable. Also Medina was between Khaybar and Mecca so whenever there was a battle with the idolaters, the Jews of Khaybar would always be a threat from behind.

Hearing this command of the Prophet, the Companions were willing to participate in the battle. However the Prophet would not accept those who had not been present at Hudaibiyyah. The treason of those hypocrites who had entered the battle with the desire for booty, had been very taxing on the army of believers. Now these same individuals wished to participate and take their share of the spectacular treasures of the wealthy Jews. However their request to participate was rejected. The will of Allah was to this effect:

"Say: 'You may not follow us..." (al-Fath, 48: 15)

The preparation of the Muslims for war at Khaybar made the Jews of Medina who had a pact with the Prophet, extremely apprehensive and moved them into action. They realised that he would be victorious over the Jews of Khaybar just as he had defeated the Jews of Qaynuqa, Nadir and Qurayzah. At that point there was left not one Jew who did not demand payment of any debt, large or small, that the believers owed them.

When Allah's Messenger set out for battle, he prayed and supplicated to Allah as always:

"O Allah, Lord of the seven heavens and what is beneath them, and of the seven earths and what is inside them, of the Satans and what they misguide, of the winds and what they scatter. We ask you for the good of this land, its people and what is in it. And we seek refuge in you from the evil of this land, its people and what is in it."²² (Ibn Hisham, III, 379; Waqidi, II, 642)

21 See Waqidi, II, 530-531, 566, 640; Ibn Sa'd, II, 92

22 When the Messenger of Allah was about to enter a settled land, he would make this prayer as soon as he saw it (Hakim, I, 614).

As they set out the Muslims began to pronounce the *takbir* in loud voices: “Allahu Akbar! Allahu Akbar! La ilaha illallahu wallahu akbar!” Upon this the Messenger of Allah said to them:

“Be gentle on your souls! You are not addressing One who is deaf and nor is He absent. You are addressing Allah, the One who sees and hears (wherever you are) and who is with you always. The Being to whom you pray is closer to you than the neck of your mount.”

(Bukhari, Daawat, 50, 67; Muslim, Dhikr, 44)

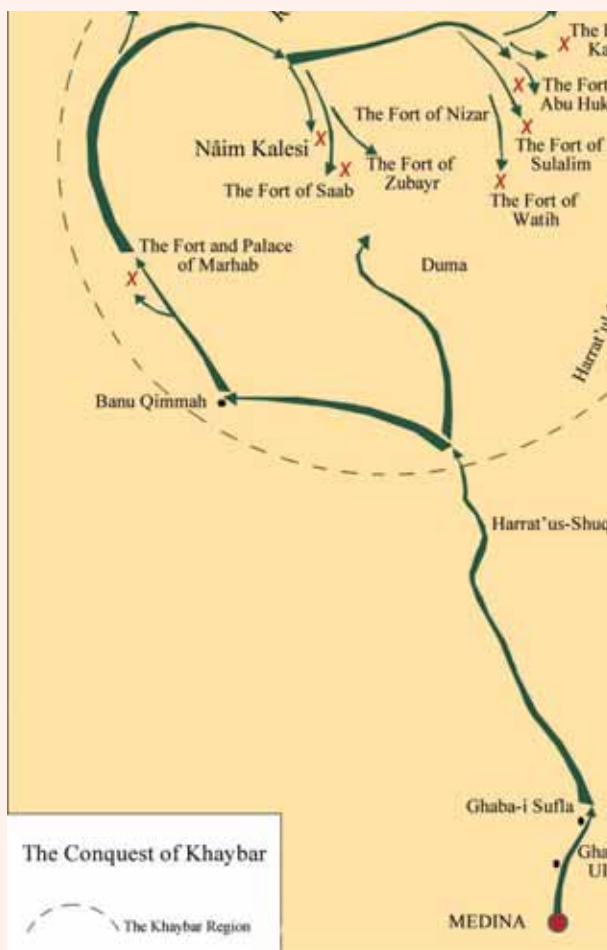
The Prophet and his army arrived in Khaybar at night and waited as he would never attack his enemy by night but would wait for the morning. When it was morning the Jews came out of their houses with their pickaxes, their shovels and their baskets and when they saw the Messenger of Allah (saw) they ran to their fortresses, shouting:

“Muhammad, by Allah it is Muhammad and his army.”

The Prophet then said:

“Allahu akbar, Allahu akbar! Khaybar is destroyed and gone. Whenever we enter enemy lands to attack them, those unbelievers who have been warned are doomed.” (Bukhari,

Maghazi, 38; Ibn Hisham III, 380)



The Messenger of Allah (saw) set up his headquarters at a place called Raji, which was between Ghatafan and Khaybar. He thus prevented the two allies from helping each other. When the tribe of Ghatafan, who were about to head out in response to the request for help from the Khaybar Jews, saw that they had been blocked they retreated in fear. In this way the Jews of Khaybar were forced to fight on their own, and retreated to their fortress to continue the battle from there.

The siege lasted for days. The provisions of the Muslims were almost depleted. The conditions of the battle had become extremely difficult. The Muslims faced great hardship and some were wounded while some were martyred. Allah’s Messenger, on the other hand, did not refrain from inviting people to Islam and to Allah at every opportunity.

He never belittled anyone or considered them insignificant when it came to inviting to Islam. An example of this can be seen at the Conquest of Khaybar when the Prophet

explained Islam at length to a Jewish shepherd who was herding his sheep. The Jewish shepherd became Muslim.²³ The event took place as follows:

Yasar, who earned his livelihood as a shepherd for the leading men of the Jews, left the fort to herd his sheep one morning. He then encountered the Prophet who began to converse with him and as a result Yasar accepted Islam. Allah's Messenger renamed him *Aslam*. Aslam wished to join the Muslims at once and he asked the Prophet what he should do with the sheep.

Allah's Messenger replied:

“Turn them back and shoo them that way. Have no doubt that they will all return to their owners.” Aslam took a handful of pebbles and threw them at the sheep saying:

“Return to your owners. By Allah I will never be with you again.” The sheep went back together and entered the fortress as if they were being led. Aslam then joined the Muslims in their fight.²⁴

As soon as he became Muslim, Aslam participated in the battle and was martyred a little while later. He was brought to the Prophet who turned to look at him with his Companions but then suddenly turned his face away. When he was asked the reason for this he said:

“Right now, two of his wives (houris) from Paradise are with him.” (Ibn Hisham, III, 398; Ibn Hajar, al-Isaba, I, 38-39)

At one point when the Muslims were having a very difficult time, and they were exhausted and weary the Messenger of Allah said to them:

“I will give my banner to such a man whom Allah will allow us to conquer Khaybar through him. This man loves Allah and His Messenger and Allah and His Messenger love him.”

The fighters spent the night talking about and wondering who the banner would be given to. When it was morning all the Companions who hoped that the banner would be given to them ran to the Prophet. Umar (ra) narrates:

“I never desired the command as much as I did that day. I tried to make the Messenger of Allah notice me in the hope that he would call me.”

The Messenger of Allah (saw) called Ali to give him the banner. Because his eyes were sore, some Companions held him by the arms and took him to the Prophet. His eyes were so ill that he could not even see where he stepped. When the Prophet saw him in this state, he blew into his sore eye with his blessed breath. By the will of Allah, Ali, the Lion of Allah, recovered. The Prophet then put his armour on him, gave him the banner and then said:

“O Ali go forth! Do not look around you until Allah brings you conquest.”

Ali immediately set out, then stopped and without looking around he asked:

“O Messenger of Allah! What shall I fight them for?”

²³ Ibn Hisham, III, 398

²⁴ Ibn Hisham, III, 397-398; Ibn Hajar, al-Isaba, I, 38-39

The Prophet replied:

“Fight with them until they bear witness that there is no god but Allah and that Muhammad is His Messenger. The moment they do this (and as long as they do not transgress the prohibitions of the religion) they will have saved their lives and their property (from you). And the Real settler of accounts is Allah. Approach them slowly and calmly. First of all invite them to Islam. Even if only one of them accepts your invitation this will be better for you than being given loads of red camels.” (Bukhari, Ashabu an-Nabi, 9; Muslim, Fadail al-Sahaba, 32-34).

That day the most famous of Jewish warriors (fighters) were killed. Khaybar was conquered. Khaybar had six fortresses. Two of them surrendered without even fighting. Thus the words of Allah’s Messenger came true. In this battle 93 Jews died whilst there were 15 martyrs from the believers. The booty that was obtained from Khaybar was distributed amongst those who were present at Hudaibiyyah, whether they were at Khaybar or not. This is because Allah had promised those at Hudaibiyyah the booty of Khaybar in the 20th verse of the chapter al-Fath.²⁵

The Return of the Emigrants from Abyssinia

Around the time of the conquest of Khaybar, a group of sixteen Muslims returned from Abyssinia under the leadership of Ja’far. When they learned that the Messenger of Allah had gone to Khaybar they continued on their way and reached him there. When Allah’s Messenger saw Ja’far he said:

“How similar you are to me in creation and character.”

Then he kissed him on the forehead and said:

“I do not know whether to be happier at Ja’far’s return, or at the conquest of Khaybar.”

(Ibn Hisham, III, 414)

Ja’far (ra) was so pleased with this compliment that he began to dance around on one foot like an innocent little child. (Ahmad, I, 108; Ibn Sa’d, IV, 35)

The Jews Try to Poison the Prophet

Despite the humane treatment they received from the Muslims the Jews did not give up their treachery. They made a secret plan to murder the Messenger of Allah (saw). By betraying the Prophet, who had forgiven them and not exiled them like with the other Jewish tribes, they broke their pact with him once more.

In order to realise their treacherous plan they had Zaynab, the daughter of Harith, invite the Prophet to a meal with his Companions. She roasted a lamb and placed poison all over it. When she learned that the Prophet favoured the shoulder blade, she placed more poison there. As soon as the Messenger of Allah placed a portion in his mouth he spat it out and told his Companions:

²⁵ Waqidi, II, 684

“This meat has informed me that it is poisoned. Do not eat it.” However Bishr ibn Bara, one of the Companions, had already eaten a portion. Nobody else had begun to eat. Before too long the Prophet caught the woman who had poisoned the meat and asked her:

“Did you poison this meat?”

Zaynab replied:

“Who told you that I poisoned it?”

He replied:

“That shoulder blade in front of me told me.”

Zaynab confessed:

“Yes I poisoned it.” Then she continued:

“You killed my father, my uncle, and my husband. You have left nothing undone to my people. I said to myself: “If he really is a prophet then Allah will inform him of the poison and he will not be harmed. But if he is a liar then the poison will kill him and we will be freed from him.”

The Prophet said to her:

“Allah has not given you power to do such a thing.”

As the woman was confessing her crime she was also coming under the influence of the miracle that she had just witnessed. She regretted what she had done and became Muslim. She asked the Prophet to forgive her and he did. However a short while later Bishr (ra) passed away due to the effect of the poison. His relatives asked for recompense. This daughter of Harith was made to drink the very same poison.

In order to be saved from the effects of the poison the Prophet had blood taken from between his two shoulders (Bukhari, Jizya 7; Muslim, Salam, 45). It has been said that when the Prophet (saw) passed away three years later after a sickness it was due to this poison (Hakim III, 242).



THE EIGHT YEAR OF THE HIJRAH

The Death of Zaynab, the Prophet's Daughter

When Zaynab was being brought from Mecca her camel was bawked by Habbar ibn Aswad and Nafi ibn Abdi Qays and she fell and hit herself on a rock. This gave her an injury from which she never recovered and she passed away in the eighth year of the hijrah. Umm Ayman, Umm Atiyya from the Ansar, Sawdah and Umm Salama washed her and prepared her for burial.

The Prophet approached them as they were about to wash her and said:

“Begin washing her from her right side and start with the limbs of ablution. Wash her an odd number of times with water and sidr,²⁶ either three, five, or seven times or more if you think it is necessary. During the last wash place camphor²⁷ in the water. And when you have finished let me know.”

They combed Zaynab's hair and divided it into three curls. Two of them were from the sides of her head and the other was from the front. When they had finished washing her Allah's Messenger took off the waistcloth he had on and gave it to them saying:

“Use this as an inner shirt for Zaynab.”²⁸ (Bukhari, Janaiz, 9,13,17, Muslim Janaiz 36)

After the Prophet performed the funeral prayer over Zaynab he placed her down, sadly and sorrowfully, into her grave. After he paused a while he lightened up and rose out of the grave saying:

“I was thinking about how weak Zaynab was so I prayed to Allah to lighten her distress and thirst in the grave. Allah the Most High accepted my prayer and lightened her punishment in the grave.” (Ibn Asir, Usd al-Ghabah, VII, 131)

The Epic Written by a Handful of Companions: The Battle of Mu'tah (Jumada al-Awwal 8/ August-September 629)

26 *Sidr* is a type of cherry tree that grows in Arabia, whose shade is dense, and which is subtle and light. The tree commonly known as the Trabzon Date tree is of this species. Corpses are washed with the leaves of this *sidr* tree (Asim Efendi, Kamus, II, 385).

27 Camphor is a substance obtained from the camphor tree which is used in medicine. It is white and almost transparent, easily broken up and has a nice fragrance.

28 The tradition of the Prophet was that the shroud of a man should be of three pieces: an outer garment covering the entire body, a shirt and a wrap. For the woman the shroud was made up of five pieces: an outer garment, a head scarf, a wrap, a shirt and a piece of cloth to wrap around the woman's breasts and stomach.

The envoys of Allah's Messenger who took his letters to various rulers of the world in order to invite them to Islam were insulted by the Kings where they went. Believing that no harm will come to the envoy they returned safely to Medina. However this was not the case for Harith ibn Umayr, who was sent to the ruler of Busra. When Harith arrived in Mu'tah, he was intercepted by Shurahbil ibn Amr, the amir of Gassani, and asked where he was going. When Harith told him that he was an envoy of the Messenger of Allah, this oppressive and crule Shurahbil violated the immunity that an envoy has the right to, and savagely martyred him.²⁹

The Messenger of Allah was greatly saddened by the way Harith was martyred. Since this attack was an open attack against Islam he immediately prepared an army of three thousand men. Remaining silent and not responding would have harmed the honour of the Islamic State of Medina and led to worse results.

The Prophet appointed Zaid, his freed slave, as the commander of the army and then gave these instructions:

"If Zaid is killed, then let Ja'far take command. If Ja'far is martyred also, then let Abdullah ibn Rawaha take command. And if he is also martyred, then let the Muslims choose their own commander."

A Jew who heard these words interpreted these instructions as an announcement of death and so he said to Zaid:

"Make your will. If Muhammad is a prophet then you will not be returning to his side. I know that when the Prophets of the sons of Israel give the names of men in battle, those men do not return alive..."

Zaid did not pay any attention to him. In fact he was quite content (Ibn Kathir, al-Bidaya, IV, 238).

Abdullah ibn Rawaha made his last preparations and went to the Prophet to farewell him, saying:

"O Messenger of Allah. Give me some advice that I can memorise" The Prophet told him:

"Tomorrow you will arrive in a land in which prostration to Allah is very rare. Increase your prostration and your prayers there."

"O Messenger of Allah. Give me some more advice."

"Remember Allah always. Because remembrance of Allah will help you reach your goal." (Waqidi, II, 758)

The Prophet accompanied his army until the site of Saniyyat al Wada where he farewelled them with prayers. He told them to go to the place where Harith was killed and to invite the people there to Islam. If they refused the invitation, then they should ask for Allah's help in fighting them.³⁰ When Shurahbil heard of the mobilisation of the Islamic army he prepared an army of one hundred thousand men with the support of the Byzantines. The Muslim army only became aware of the strength of the enemy army when they entered Syria. They were not

29 Waqidi, II, 755; Ibn Qayyim, III, 381

30 Ibn Sa'd, II, 128

expecting such a situation so they consulted with each other. The majority wanted to inform the Prophet of the events and then act according to his instructions. The two sides were extremely unbalanced and never before seen in history. They were on the verge of informing the Messenger of Allah (saw) when Abdullah ibn Rawaha said:

“Is not the thing that we are reluctant about now, the very thing that we set out to achieve? Do we fight our enemy based on the greatness of our number or our superior strength? No, indeed. We fight by the strength of this religion that Allah bestowed on us. What are we waiting for? Two outcomes await us, both of which are good: either martyrdom or victory as warriors of our faith”

They then decided to stay and fight and continued on their way rapidly. Zayb ibn Arkam (ra) narrates:

“I was an orphan raised under the nurture and care of Abdullah ibn Rawaha. When we set out for Mu’tah I was behind him on his camel. As we travelled through the night I heard him recite the following lines:

“O my camel. If you carry me and my load four more stops after the well in the sand, I will not take you out on any more expeditions. You will be free and without a master. In any case I will not be returning to my family. I hope to be martyred. The Muslims have come and have left me here in the land of Syria in which I hope to stay forever. I no longer care for the date palms whose dates have appeared, whether they are watered by the rain or thirsty for water.”

When I heard this poem I began to cry. Abdullah (ra) touched me with his whip and said:

“O naughty one! What harm is there if Allah bestows martyrdom on me and you return on this animal in comfort amongst your belongings? In this way I will be freed from the worries, problems and sorrows of this world.”

He got down and performed two cycles of prayer after which he supplicated at length and then said:

“By the will of Allah I will be martyred in this battle” (Ibn Hisham, III, 431-432; Waqidi, II, 759).

And so it was that in the village of Mu’tah, a small army of Muslims under the command of Zaid fought against the enemy ranks without blinking. Those who had devoted their hearts to tawhid were now ready to give their lives in the way of Allah. At one heated point in the battle the apple of the Prophet’s eye and one of the first eight Muslims in Mecca, Zaid, was martyred by the enemy arrows.

In accordance with the command of the Prophet Ja’far took command of the army. He bravely entered the enemy ranks and lost his two arms from the arrows that struck him. With his cut off arms he tried to wrap the banner of the Messenger around his chest so it would not fall to the ground. He was martyred a short time later. Ja’far (ra) was filled with love for Allah and His Messenger and he sacrificed his life in this path gaining the pleasure of Allah.

It was now the turn of Abdullah ibn Rawaha. He too grabbed the banner with enthusiasm and dived towards the enemy ranks. He made the following last request to those around him in order that his nafs not be preoccupied:

“Bear witness that I leave all of my property and wealth in Medina to the state treasury.”

He then fought bravely until he was martyred. Khalid ibn Walid (ra), who had only recently become Muslim and who was participating in battle with the Muslims for the first time, took the banner and continued the fight. With the few Companions under his command they showed great resistance toward the enemy ranks which were like herds of grasshoppers.

Meanwhile the Messenger of Allah (saw) was on the pulpit in his mosque and was relating the events of the battle to his Companions as they occurred. The site of the battlefield was before his very eyes. He related the martyring of his Companions in great pain and sorrow:

“Zaid ibn Harith has the banner in his hand. Satan immediately approached him and tried to show him how attractive was the world and how ugly and unpleasing were death. Zaid however said:

“This is the time to reinforce the faith in the hearts of the believers and you are trying to entice me to this world.” He then advanced forward and entered the battle and eventually was martyred. Ask Allah to forgive and pardon him.”

He then continued: **“He is now in Paradise and dashing about there. Now Ja’far has taken the banner. Satan immediately approached him and tried to show him the pleasing nature of this life and this world and the ugliness and unpleasantness of death. Ja’far however said to him:**

“Now is the time to strengthen the faith in the hearts of the believers.” And he advanced forward. He attacked the enemy, fought them and was eventually martyred. I bear witness that he is a martyr.”³¹

He then said:

“Ask Allah to forgive your brother. He has entered Paradise as a martyr. He is now in Paradise flying about as he desires with two wings made of rubies.”

Allah’s Messenger (saw) continued:

“After Ja’far, Abdullah ibn Rawaha has taken the banner” and then he paused.

The Ansar turned pale and wan. They began to think that Abdullah ibn Rawaha had done something unpleasing to Allah and His Messenger. At that point Abdullah (ra) had taken the banner and was heading for the enemy on his horse and at the same struggling with his *nafs*.

“O my *nafs*! I swore that I would make you bow down to me. Either you bow down of your own will or I will force you. I see that you are not very fond of Paradise. What are you but a drop of water inside a human body? O my soul! If you are not killed now, do you think you will never die? If you do as those two did and prefer martyrdom you will have done the right thing. But if you delay you will be extremely unfortunate.”

At that point Abdullah (ra) got down from his horse, with his injured finger and placing his injured finger under his foot he recited a poem with the following meaning:

31 Ibn Umar narrates: “We looked for Ja’far and found him amongst the martyrs. We were able to count over ninety arrows and lance wounds on the front of his body. None of these were on his back” (Bukhari, Maghazi, 44). When Ja’far was martyred he was only 33 years old (Ibn Hisham, III, 434). This means that when he migrated to Abyssinia and spoke before the Negus with wisdom, knowledge and courage, he was a youth of only 17.

“Are you not a mere bleeding finger? And you have met with this fate in the way of Allah.”

He then quickly grabbed the dangling finger and ripped it off his hand. After that he continued to fight. On the one hand he was fighting the lesser jihad against the enemy whilst continuing the greater jihad against his own nafs.

“O my soul. If your fear is that you will be separated from your wife, then know that I have divorced her completely. If you fear being deprived of your slaves then know that I have freed them. If you are afraid of being deprived of your gardens and fields then know that I have donated them all to Allah and His Messenger.”

The Prophet continued to relate the events of the battle:

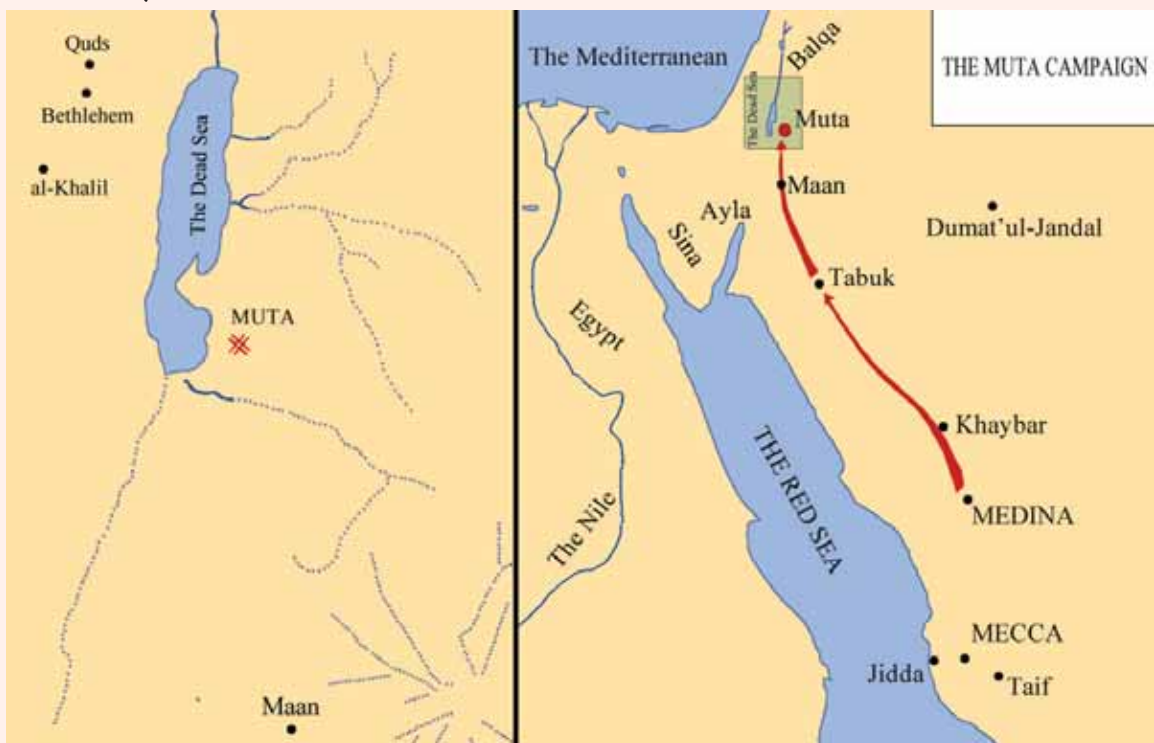
“Abdullah ibn Rawaha (ra) gathered his courage and taking the banner in his hand, he fought the enemy until he was martyred. He has now entered Paradise (but only after some doubts). Pray to Allah to forgive and pardon him.”

The fact that Abdullah (ra) entered Paradise after doubting weighed down heavily on the Ansar and they said:

“O Messenger of Allah. What were his doubts?”

The Prophet replied:

“He hesitated to fight against the enemy while in a wounded state. Then he censured his nafs and became a martyr. He entered Paradise. They were shown to me in Paradise sitting on thrones of gold. I saw that Abdullah’s thrown was lower than the others and it was a little awry. When I asked the reason I was told:



“When Abdullah had been going to fight he had some reservations and then he fought.”

When they heard that Abdullah was accepted as a martyr and in Paradise the Ansar were relieved and pleased. As the Prophet narrated all of these events, the sorrow in his heart increased and tears began to flow from his blessed eyes. Then he said:

“Now a sword from the swords of Allah has taken the banner in his hand. As a result the fighters were given victory by Allah.” (Bukhari, Maghazi, 44; Ahmad, V, 299; III, 113; Ibn Hisham, III, 433-436; Waqidi, II, 762; Ibn Sa’d, III, 46, 530; Ibn Asir, Usd al-Ghabah, III, 237).

Then he raised his hands to the heavens and with teary eyes he prayed:

“O Allah. Khalid is a sword from one of Your swords. Bestow victory upon him.”
(Ahmad, V, 299)

The Commanding Genius of Khalid ibn Walid

Khalid ibn Walid commanded his troops perfectly until each side retired to their ranks at night. At night time he completely changed the order of the battle. He placed the fighters who had been fighting on the left, on the right and vice versa, and he changed the positions of the fighters at the back with those at the front. The next day the enemy were surprised with this change in strategy. When they saw new faces in front of them, they thought that reinforcements had come and they became hesitant. Taking advantage of this hesitation of theirs Khalid (ra) led an intense attack against them. The enemy forces were not expecting such an assault and they were unable to resist this flood of faith. They began to show signs of exhaustion and as a precaution they were forced to retreat.

That day as he fought, nine swords were broken in the hands of Khalid (ra) and taking this opportunity he also withdrew his army without letting the enemy realise. This political manoeuvre was the second move that reinforced his military genius. In this way the two armies retreated without having defeated the other. Khalid (ra) brought his army back to Medina without having suffered great loss. In the battle that lasted for seven days, there were fourteen martyrs. The number of enemies who were killed was numerous. The Muslim army also brought back with them some booty. (Waqidi, II, 764, 768; Ibn Sa’d, III, 407)

The Prophet called out to the Muslims:

“Gather together and meet your brothers.” Even though it was a very hot day, all of the Muslims came out to meet the warriors. Allah’s Messenger mounted his animal and went out to meet them. When their children also came out the Prophet said:

“Mount your children on your animals. Bring me Ja’far’s son.” He then took Abdullah and put him on his camel. In this way they went out to meet the army. (Ahmad, V, 299; Ibn Kathir, al-Bidaya, IV, 244)

In this battle a very small army was able to be a threat to an army of a great number of men. That day, the truth that Allah mentions in the Qur’an was experienced:

“...How many a small force has triumphed over a much greater one by Allah’s permission! Allah is with the steadfast.” (al-Baqara, 2: 249)

The Battle of Mu'tah was the first battle of the Muslims against the People of the Book, the Christians. An army of three thousand believers was able to defeat a force of one hundred thousand or two hundred thousand deviators from the truth.

Asma bint Umays (ra), the wife of Ja'far (ra) narrates:

"When Ja'far and his friends were martyred the Messenger of Allah came to us. That day I had finished making 40 pieces of leather. After I had kneaded some bread, I washed the children's faces and combed their hair. Allah's Messenger said to me:

"O Asma. Where are Ja'far's children?" He hugged, kissed, and smelled them with tears rolling down his cheeks.

I said to him:

"O Messenger of Allah. May my mother and father be sacrificed for you. Why are you crying? Why are you treating my children like they are orphans? Or have you received some painful news about Ja'far and his friends?"

He replied:

"Yes, they were martyred today."

I began to wail:

"O my Ja'far"

The Prophet rose and went to his daughter Fatima and told her:

"Prepare some food for the family of Ja'far. They are busy with grief at what has befallen them."

Food was taken to the family of Ja'far for three days. The Prophet did not go to their house for three days and left them to themselves. He then went to their house and said:

"Stop weeping for my brother. From now on it is my responsibility to take care of my brother's children."

Abdullah, the son of Ja'far, said:

"Allah's Messenger brought us to his house, and treating us like little chicks, he said:

"Bring me a barber." The barber came and shaved our heads. The Messenger of Allah then raised his hands to the heavens and prayed:

"O Allah. Help the family of Ja'far. Bless the hand of Abdullah in trade." He repeated this prayer three times.

Then our mother came and I told her what he said. She was very pleased. The Prophet said to my mother:

"Have no worries about the livelihood and care of these children. I am their caretaker in both this world and the next." (Ahmad, I, 204-205; Abu Dawud, Tarajjul, 13/4192; Ibn Hisham, III, 436; Waqidi, II, 766; Ibn Sa'd, IV, 37)

The Truth Has Come and the Falsehood has been Destroyed: The Conquest of Mecca (19 Ramadan 8 / 10 January 630).

According to the pact of Hudaibiyyah, the period of peace between the Medinan Muslims and the Meccan idolaters was to last for ten years. However the idolaters were becoming increasingly uncomfortable with the spread of Islam throughout Arabia and they slowly began to violate the articles of peace and show their disrespect once more. Seventeen or eighteen months after the pact of Hudaibiyyah had been made they incited the tribe of Bani Bakir, who were their allies, and had them attack the tribe of Huzaa who were Muslim. Some of them also participated in this lowly attack.³²

The tribe of Huzaa were bound to the Messenger of Allah and they were attacked while they were performing their prayer. In this savage attack, some of them were martyred as they were in prostration (sajdah), some bowing down (ruku'), and some standing (qiyam). In fact, even when they sought refuge in the Haram, the Quraysh and the Bani Bakir violated the sanctity of the Haram and continued to murder them in that sacred place. The Messenger of Allah (saw) was immediately informed of this.³³

When the Prophet listened to this terrible news from Amr ibn Salim, tears began to roll down his cheeks. He was filled with sorrow. Trying to console Amr ibn Salim he said to him:

“O Amr Allah helped you.” (Ibn Hisham, IV, 12; Waqidi, II, 784-785)

Despite everything that had happened, the Messenger of Allah sent an envoy to Mecca, taking into account the pact that they had with the idolaters. They had severely violated the pact and were required to either pay blood money for the men they killed, or renounce their protection of the tribe of Bani Bakir. If they failed to accept these two conditions, then they would be forced to invalidate their pact.

The savage idolaters accepted the last suggestion, that is, they officially broke their pact.³⁴ But what they did not realise was that this was an invitation to the Muslims to conquer Mecca.

They later came to their senses but it was too late and the pact had been broken on both sides. In order to amend the situation, Abu Sufyan, the leader of Mecca, set out for Medina, helpless and powerless and with a thousand regrets. Allah's Messenger was informed of this through revelation, and he immediately informed his Companions that Abu Sufyan had left Mecca for Medina in order to renew their pact.³⁵ In Medina, the atmosphere was sorrowful and grieving due to the savage murder and when Abu Sufyan arrived, nobody looked at him. Even Umm Habiba, who was one of the wives of the Prophet, but also the daughter of Abu Sufyan himself, did not look at him. When he sat down in her house, she removed the cushion from under him. Abu Sufyan was shocked:

“My daughter, is it that you do not find the cushion worthy of me or me not worthy of the cushion?”

32 Ibn Hisham, IV, 4; Bayhaqi, Dalail, V, 6

33 Ibn Hisham, IV, 11; Waqidi, II, 783

34 Waqidi, II, 787

35 Ibn Hisham, IV, 12

Umm Habiba replied:

“This cushion belongs to the Messenger of Allah. Since you are a dirty idolater, you are not worthy to sit on it.”

Abu Sufyan froze at this reply:

“My daughter you have changed since we were separated.”

Umm Habiba responded:

“No, it is only that Allah has honoured me with Islam.” (Ibn Hisham, IV, 12-13)

Abu Sufyan was forced to return to Mecca when all of the Companions treated him in a similar manner. When he told the Meccans as they surrounded him that peace with the Muslims was no longer possible, he was unable to hide his shock:

“I am coming from a people whose hearts have become one. By Allah I spoke with all of them from whom I expected to benefit, young and old, man and woman, but I did not achieve anything.” (Abdurrazzak, V, 375)

Meanwhile the Prophet was commanding the Muslims to prepare for battle. He called the surrounding tribes to Medina while he told the distant tribes to wait where they were and join the army along the way. He was acting with the utmost secrecy. He sent a force of men to Syria so that the enemy did not suspect the feverish activity that had begun in Medina and he kept everywhere under tight guard. With the help of Allah he was insistent in his desire to carry out the conquest with no shedding of blood. In order to achieve this he took certain strategic precautions:

First of all although he ordered his army to prepare for battle, he kept the location of the battle secret.³⁶ Even his closest friend and confidante, Abu Bakr (ra), did not know that they were going to go to Mecca and he asked his daughter and the wife of the Prophet, Aisha (ra) where the expedition was headed. She replied:

“I do not know. He may want to go to the Bani Sulaym or the Thaqif or maybe to Khawazin” (Ibn Hisham, IV, 14).

In order to realise the conquest peacefully and in order that the Meccan’s make no preparations for war, Allah’s Messenger had the roads guarded and he did not allow any opportunity for any news or any spies to send information to Mecca. He prayed as follows:

“O Allah. Keep the spies and informers of Quraysh inactive until we enter their land without warning. Make them unable to see or hear. Bind the eyes of the Quraysh so that they see us in front of them all of a sudden.” (Ibn Hisham, IV, 14)

When the Prophet left Medina he stopped by various ally tribes who were in an opposite direction in order to confuse the Quraysh. He moved about in a circular direction in order to keep his intentions unclear. When he reached the surrounds of Mecca he had each soldier light a fire. This was to affect the psychology of the Meccans and make them think that a great army was waiting for them.³⁷ With the same purpose in mind, when he reached the miqat of Dhu al-

³⁶ Ibn Sa’d, II, 134

³⁷ Hamidullah, I, 264-265

Khulayfa he did not don the garments of ihram and maintained the secrecy of the whereabouts of the expedition.³⁸

The Messenger of Allah (saw) did not use his power and military might to kill people and conquer their lands but rather to open up their hearts to Allah and bring them the genuine happiness to be found in guidance. He was a prophet of mercy sent to guide all the worlds.

Allah the Most High mentions the position of the Muslims in war and peace as follows:

"...those who, if We establish them firmly on the earth, will establish salat and pay zakat, and command what is right and forbid what is wrong. The end result of all affairs is with Allah" (al-Hajj, 22: 41).

Whilst all of the Companions maintained the secrecy of this mission, Hatib ibn Abi Baltaa (ra) a warrior from Badr sent a letter via a woman to Mecca informing them of the situation. The Prophet was informed of this via revelation and he told Ali (ra), Zubayr (ra) and Miqdad (ra) of the whereabouts of the woman, whom he then told to go and catch the woman. They caught her where the Prophet said that she would be and took the letter from her and brought it back to the Prophet. The letter read as follows:

"O Quraysh! Allah's Messenger is approaching you with a force so mighty that they will attack you like a flood at night. I swear by Allah that even if the Messenger of Allah were to attack you on his own Allah will cause him to defeat you and bring about His promise. Now do what you have to do" (Ibn Kathir, al-Bidaya, IV, 278).

These words were not in fact contrary to the truth nor were they words of betrayal. However a truth that was to have remained secret was leaked to the enemy. This is why the Prophet immediately called Hatib to him and asked him:

"O Hatib. Why did you do this?"

Hatib, who was one of the warriors from Badr, said with great regret:

"O Messenger of Allah. Those emigrants with you have relatives who will protect their families and their wealth in Mecca. However I have no one. In sending them this letter I hoped to gain favour with them in order to protect my family and my children. Otherwise I am not an informer for them. Nor did I do this in order to turn back from my religion. Having become Muslim I can never again accept unbelief. I swear by Allah that my faith in Him and His Messenger is eternal. In no way have I changed my religion..."

The ocean of mercy that was the Messenger of Allah then said:

"Hatib has justly defended himself." He then forgave him.

Umar (ra) wanted to cut off Hatib's head but the Prophet reminded him of Allah's pardon of the sins and mistakes of those who had participated at the Battle of Badr:

"But he fought at Badr. Maybe Allah the Most High knew of the states of the people of Badr which is why he said: "Do what you will, I have forgiven you." (Bukhari, Maghazi, 9; Muslim, Fadail al-Sahaba, 161)

38 Nabi Bozkurt, DIA, "Mecca" md. XXVIII, 557

He then announced the following verse that was revealed at that moment to all of the Companions and to Hatib in particular. This verse made mention of how they were not to befriend the enemies of Allah:

"O you who believe! Do not take My enemies and your enemies for friends, offering them love and affection, while they have disbelieved in the truth that has come to you and driven the Messenger and yourselves away (from your homes) only because you believe in God, your Lord (Who has created you and sustains you). If you (now) have set forth (from your homes) to strive in My way and to seek My approval and good pleasure, (then do not take them for friends). You reveal to them your secret in secrecy out of your love and friendship, but I am better aware (than yourselves) of what you do in secret as well as of what you disclose. Whoever does so among you has surely strayed from the right way.

Should they gain the upper hand over you, they will be to you as enemies (not friends), and stretch forth their hands and tongues against you with malice, and they long for you to disbelieve. Your relatives will be of no benefit to you, nor even your children, on the Day of Resurrection. God will distinguish and part you from each other (according to how you believed and acted in the world). God sees well all that you do." (al-Mumtahina, 60: 1-3).

This verse prohibited the befriending of the Muslims with the unbelievers using one's children, wealth and property as reasons. The son of the Prophet Nuh, Kenan, was destroyed on account of his unbelief. And in the same way, the wife of the Prophet Lut was also considered amongst the sinners and was thus subject to divine punishment. Thus the fact that they were related to prophets was of no value.

On the tenth day of Ramadan in the eighth year after the hijrah, Allah's Messenger (saw) left Medina with a magnificent army of ten thousand men.³⁹ When they reached the location of Juhfa they met Abbas, the Prophet's uncle. Abbas had previously become Muslim but remained in Mecca keeping his faith a secret. From there he had kept the Prophet aware of the actions of the Quraysh. Another reason for why he chose to stay in Mecca was to carry out the duty of watering the pilgrims. Eventually he decided that it was time to migrate and he set out with his wife and children.⁴⁰ Allah's Messenger was extremely pleased and he said to him:

"As I am the last of the Prophets you are the last of the Emigrants..." (Ali al-Muttaqi, XI, 699)

This amazing journey to the conquest of Mecca presented to the following wondrous scene which remains a lesson for all of mankind. This was a result of seeing creation through the 'eyes' of the Creator. The army of the Messenger of Allah (saw) flowed like a river to Mecca. Having recently become Muslim, tribes from all four corners of Arabia joined the Muslim army in droves. It was like a scene from the Day of Judgement. As the Messenger of Allah set out with this magnificent army, from his location of Arc to Talub, he saw a dog lying over her puppies and suckling them. He immediately called his Companion, Juayl ibn Suraqa and

39 Bukhari, Maghazi, 47

40 Ibn Hisham, IV, 18

placed him as a guard over the dog and her puppies. He warned him to protect the dog and her puppies from the rush of the army in their enthusiasm for conquest.⁴¹

What an awesome scene! Has human history ever witnessed such a display of mercy?

Even at such a crucial point in history, such as the conquest of Mecca, the Messenger of Allah (saw) was able to occupy himself with such a minor detail and felt responsible for a dog and her puppies. Another lesson we can learn from this event is that a person in a position of leadership must consider themselves responsible for all matters and issues no matter how minor they may appear. They must be ever on the alert and cautious.

Meanwhile the Meccans were unaware of all of these events. The army of Islam had arrived at the Valley of Marru al-Zahran, which was a distance of one stop to their land. Each troop in the army lit a fire as commanded by the Messenger of Allah. When the idolaters saw this imposing scene they were filled with terror. They virtually lost their minds.

Abu Sufyan took Hakim ibn Hizam and Budayl with him and they left Mecca in order to survey their surroundings. When they saw the thousands of fires lit by the Muslims they were in shock. They tried to guess which tribe and clan they belonged to. However it did not even occur to them that they could be the Prophet and his Companions. Because Mecca was surrounded before too long Abu Sufyan and those with him were captured and brought to the Prophet.⁴²

Umar (ra) was pacing around the Prophet expecting him to give the command to kill Abu Sufyan, whilst Abbas, his uncle, requested that he forgive him. With his unparalleled political genius and his brilliant war strategy he addressed his uncle as follows:

“Take Abu Sufyan and take him to where the army is at the pass into Mecca. Let him watch the glory of the Islamic army.”

This was to prevent Abu Sufyan, the leader of the Quraysh from making a futile attempt to resist the Muslims. If the idolaters did not resist there would be no shedding of blood.

Abbas (ra) took Abu Sufyan to the pass indicated by the Prophet. At that point the Muslim army had mobilised and the troops were passing by. The cries of ‘Allahu Akbar’ that flowed from the hearts filled with faith rose up to the heavens. Abu Sufyan was dazzled by this scene.

He was unable to hide his terror and awe as the troops passed by and he said:

“O Abbas. How great has the kingdom of your nephew become...”

Abbas (ra) objected:

“No, indeed, this is not kingdom, this is prophethood...”

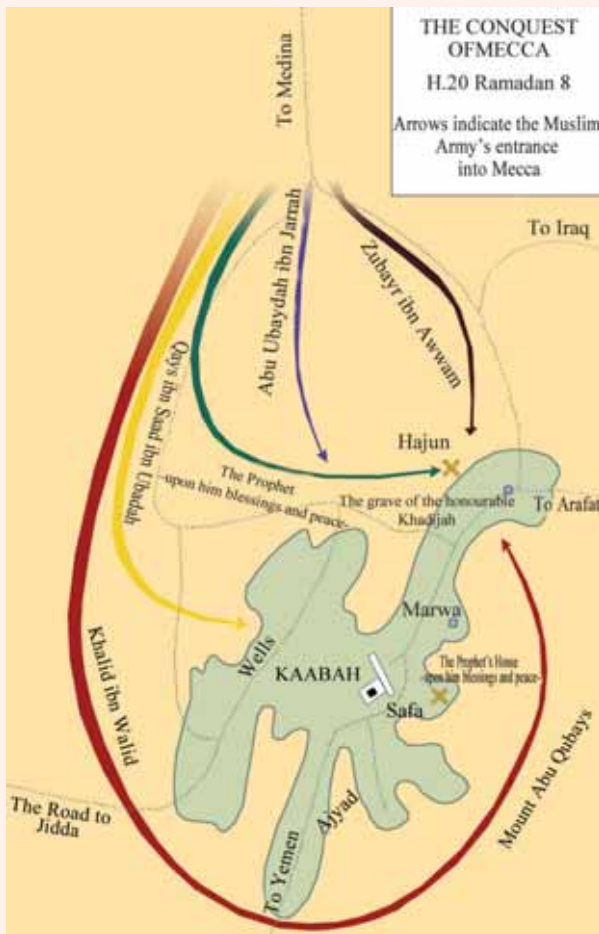
Abu Sufyan agreed:

“Yes, yes!” (Bukhari, Maghazi, 48; Haythami, VI, 164; Ibn Sa’d, II, 135; Ibn Asir, al-Kamil, II, 242)

They then left there and went back to the Prophet who asked him: “O Abu Sufyan. Has the time still not come for you to say “La ilaha illallah?”

41 Waqidi, II, 804

42 Bukhari, Maghazi, 48



After thinking for a short while, Abu Sufyan pronounced the declaration of unity of Allah. However he did not pronounce the affirmation of the messenger. The Prophet asked him once more:

“Has the time not come for you to announce that I am the Messenger of Allah?”

Abu Sufyan asked for some time before he answered this question. However Abbas (ra) cautioned him and he made the declaration of faith (*kalima-i shahadah*) in its entirety. In order to compliment him and allow his heart to warm up to Islam the Prophet announced the places in Mecca where its people would be safe and one of these was the house of Abu Sufyan:

“Whoever enters the Masjid al-Haram is safe. Whoever does not leave his house is safe. And whoever seeks refuge in the house of Abu Sufyan is safe.” (Abu Dawud, Kharaj, 24-25; Haythami, VI, 164-166; Ibn Hisham, IV, 22)

Abu Sufyan was then free to go and when he returned to Mecca Allah’s Messenger was making his last address to the Companions:

“Do not draw your swords against anyone unless in the case of an attack.” (Ibn Hisham, IV, 28)

Then he gave the command to his troops, who had divided into four branches, to move. In this way Mecca was encompassed on all four sides by the cries of *takbir*.

It was eight years previously that the Prophet had sadly left Mecca. They were three people with two camels but now here he was returning to this blessed land by the grace of Allah with a grand and glorious army. The man that had been unjustly exiled from his land was now the victorious conqueror of that very land. However in no way did he become arrogant but he entered Mecca on his camel with his head bowed down as if in prostration. That is, he entered Mecca in a state of gratitude to Allah who bestowed this favour upon him. He had bowed down in humility to Allah to such an extent that the ends of his beard were practically touching the saddle of his camel. While in this state he continued to utter:

“O Allah. Life is only the life of the Hereafter.” (Waqidi, II, 824; Bukhari, Riqaq, 1)

The Companions who had taken on his character were in a similar state.

The Muslim army did not meet with any resistance to mention. On account of the tactic applied to Abu Sufyan the efforts to prevent the Meccans from resisting the Muslims paid off; not one person was brave enough to resist the awesome Muslim army. There was only one small clash at the site where Khalid ibn Walid entered Mecca but it was soon quashed.

Allah's Messenger (saw) turned towards the Ka'bah with his Companions whilst reciting the chapter al-Fath. After making tawaf of the Ka'bah while still mounted on his camel he recited the verse:

"...Truth has come and falsehood has vanished..." (al-Isra, 17: 81), while striking the idols in the Ka'bah with his staff, knocking them all down. (Bukhari, Maghazi, 48; Muslim, Jihad, 87; Waqidi, II, 831-832)

The *Eid* of Forgiveness

At that point the Quraysh had filled the Ka'bah, waiting for their judgement to be delivered. Allah's Messenger (saw) gave the following sermon which was addressed not just to those inside, but to all of mankind:

"There is no god but Allah. There is only Him. He has no helper nor partner. Allah has brought about His promise, has helped His slave and driven away all of our enemies. All of the old customs, aside from the service of the Ka'bah and the watering of the pilgrims such as blood and wealth fueds have now become invalidated.

O People of Quraysh!

Allah has forbidden being filled with arrogance on account of one's forefathers and lineage. All human beings come from Adam and Adam was created from dust."

The Prophet then recited the following verse:

"Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is the one with the most taqwa. Allah is All-Knowing, All-Aware." (al-Hujurat, 49:13); (Ibn Majah, Diyat, 5; Ahmad, II, 11; Tirmidhi, Tafsir, 49).

It was with this spiritual conquest, intertwined in an atmosphere of forgiveness, peace and security that Mecca al-Mukarramah was finally able to open up its arms to its true owners, its beloveds. This was the realisation of the good news given at Hudaibiyyah. The longing for Mecca which had been filled with pain, persecution and hardships, was now fulfilled. Years of sadness and sorrow turned into happiness. And as a sign of great gratitude for all of this, the Messenger of Allah (saw) displayed the greatest act of forgiveness ever witnessed in the history of mankind.

He turned to the people of Mecca and asked them:

"O people of Quraysh! What do you think I will do with you now?"

The Quraysh replied:

"We hope for goodness and kindness from you and we say that 'you will only do good by us'. You are a noble and righteous brother and the son of a noble and righteous brother..."

Upon hearing this, the Prophet said:

"I say to you today as the Prophet Joseph said to his brothers:

"No blame at all will fall on you. Today you have forgiveness from Allah. He is the Most Merciful of the merciful." (Yusuf, 12: 92) Now you are free to go."

The result of all of this was that even people who had taken the lives and wealth of many Muslims before the conquest of Mecca were now forgiven and were able to become Muslim themselves. Allah the Most High had made the Quraysh fall into the hands of the Messenger and subjugated them to him. However the Messenger of Allah forgave them and set them free. This is why the Meccans were called '*tulaqa*' which had the meaning of 'those set free.'⁴³

The greatest desire of the Messenger of Allah (saw) was that every human being on earth become Muslim. After the conquest of Mecca he was at the peak of power and might. Yet he was able to issue a general amnesty to all of those who had in their day persecuted him and tortured him when he could have taken revenge against them. This was a beautiful example of being able to look upon creation through the eyes of the Creator.

For years Mecca had been witness to nothing but insults, oppression and hostility but now it was experiencing an indescribable manifestation of love and mercy during a celebration of forgiveness. However there was one Meccan, by the name of Fadala, who tried to overshadow this goodness and he approached the Prophet with the aim of murdering him. Perceiving his intention and without showing any sign of apprehension or anger Allah's Messenger (saw) opened up his wings of mercy and kindness and asked him:

"Are you Fadala?" Fadala replied:

"Yes."

The Prophet of mercy then said:

"O Fadala! Turn away from that thing which you have planned in your mind and seek forgiveness." He then placed his blessed hands upon Fadala's chest.

At that instant the thought of murdering the Messenger of Allah disappeared from the mind of Fadala and his heart softened and was filled with the light of faith. All of a sudden he found himself considering the Prophet of Allah as the most beloved to him of all of creation. (Ibn Hisham, IV, 37; Ibn Kathir, al-Seerah, III, 583)

Abu Sufyan ibn Harb was sitting in the Masjid al-Haram lost in thought. He saw the Prophet walking with the Muslims walking behind him and he said to himself:

"I wonder should I gather some men against Muhammad and begin to fight him once more?" At that point the Messenger of Allah (saw) went to him, sat before him, hit him between his shoulder blades and said:

"Then Allah will debase you and humiliate you." Abu Sufyan looked up and when he saw the Messenger of Allah in front of him he said:

43 See Ibn Hisham, IV, 32; Waqidi, II, 835; Ibn Sa'd, II, 142-143.

“Until now I was not completely convinced that you were a prophet. Now I am going to repent for the thoughts which I just thought now and ask Him for forgiveness” (Ibn Kathir, al-Biday-aa, IV, 296).

Even Hind, the wife of Abu Sufyan who once bit into the liver of Hamza, the Prophet’s uncle, after he was martyred at Uhud was forgiven after the conquest of Mecca when she accepted the faith.

Allah’s Messenger (saw) forgave her out of respect for the *kalima-i tawhid* (Waqidi, II, 850).

Ikrima, the son of Abu Jahl, one of the staunch enemies of Islam, and Habbar ibn Aswad, who shot an arrow at Zaynab, the Prophet’s daughter, causing her to fall off her camel, also benefitted from the deep ocean of mercy and forgiveness of the Prophet of Allah.

The Prophet Muhammad was a walking Qu’ran. He displayed the character of the Qur’an in the most beautiful way. He was able to forgive from the heart, all crimes committed against him, without any hesitation. However when there was a crime committed against the general population he would not stop until the victim was reinstated their right and nobody could calm him down until this occurred.

And so it was that despite this display of unparalleled and comprehensive forgiveness there were still some treacherous and unreformable idolaters whom he ordered be killed for the benefit of the community.⁴⁴

No booty was taken from Mecca.⁴⁵ The Prophet took a loan and borrowed some armour from the wealthy men of Mecca in order to pay for the essential needs of the Islamic army which came to quite a large amount. He later paid back this loan completely with the booty obtained from the Khawazin and said:

“The recompense for a loan is to thank the loaner and pay the loan back.” (Waqidi, II, 863; Abu Dawud, Buyu’, 88/3562; Muwatta, Nikah, 44)

The Pledge of the Meccans

After performing the noon prayer, the Messenger of Allah (saw) climbed the hill of Safa and accepted the pledge of the Meccans. First, the men made a pledge to become Muslim and fight and then the women made their pledge.⁴⁶ Allah the Most High said to the Prophet regarding the pledge of the women:

"O Prophet! When women who have faith come to you pledging allegiance to you on the grounds that they will not associate anything with Allah or steal or fornicate or kill their children or give a false ascription of paternity – making up lies about their bodies – or disobey you in respect of anything right, then accept their pledge and ask forgiveness for them. Allah is Ever-Forgiving, Most Merciful" (al-Mumtahina, 60: 12)

⁴⁴ Abu Dawud, Jihad, 117/2683; Nasai, Tahrir al-Dam, 14

⁴⁵ Abu Dawud, Kharaj, 24-25/3023

⁴⁶ Ahmad, III, 415; Bukhari, Maghazi, 53

The pledge of the women with the Prophet was carried out by having them dip their hands in a cup of water that he had dipped his hand in and in no way did he ever shake their hands.

The following scene that was displayed on the day that Mecca was conquered shows the broad horizons of the hearts of the Companions:

Whilst the Messenger of Allah (saw) was sitting in the Masjid al-Haram, Abu Bakr brought his father Abu Quhafa to him. When Allah's Messenger saw him he said:

“O Abu Bakr. Why did you tire your aged father by making him come all the way here? I would have gone to him.”

Abu Bakr (ra) replied:

“O Messenger of Allah. It was more fitting that he come to you than that you go to him.”

The Messenger of Allah had Abu Quhafa sit before him and he placed his hand over his heart and said:

“Abu Quhafa. Become Muslim and find peace.” He did in fact become Muslim and sincerely declared the declaration of faith (Ibn Sa'd, V, 451).

When Abu Quhafa (ra) extended his hand to make his pledge with the Messenger of Allah (saw), Abu Bakr (ra) could not contain himself and he began to cry. When the Prophet asked him why he was crying he replied, with the tears falling down his cheeks:

“O Messenger of Allah. If only this hand that now reached out to you to make his pledge with you could have been the hand of your uncle Abu Talib and not that of my father's, so that Allah the Most High could have pleased you instead of me. How happy you would have been for you loved him greatly” (Haythami, VI, 174). How many times has history ever witnessed such a display of admiration, respect and love?

A Unique Example of Loyalty

After the conquest of Mecca, the Prophet stayed there for a period of fifteen days. Meanwhile some of the Ansar were becoming worried about whether or not he would return to Medina. Allah the Most High had bestowed upon him conquest of the blessed and sacred land in which he was born and raised. Whilst he was praying on the hill of Safa, the Prophet sensed this unease of the Ansar and after he finished praying he went to them and asked them:

“What were you talking about just now?”

When they told him about their apprehension, he replied to them, in a display of great loyalty and:

“O Ansar! I seek refuge in Allah from ever doing such a thing. I migrated to your land. My life and my death will be with you.”

The disquiet of the Ansar was then completely removed. (Muslim, Jihad, 84, 86; Ahmad, II, 538)

The Battle of Hunayn

After the conquest of Mecca, Allah's Messenger (saw) did not just destroy the idols of the Ka'bah, but he sent groups of warriors to destroy those lifeless stones of *shirk* in various neighbouring regions. That is, he began a cleansing of all partners associated with Allah. However the tribe of Hawazin, who lived in Hunayn, and the Bani Thaqif of Taif, were unable to tolerate the destruction of their idols. They decided to attack the Muslims. They prepared a great army and took with them all of their valuables ready for a fight to the death. (Ibn Hisham, IV, 65; Ibn Sa'd, II, 150)

When he became aware of this the Messenger of Allah (saw) made the first move and attacked them with his own army which was reinforced by two thousand men from Mecca. Abu Sufyan, the man who for years had fought the Muslims, for the sake of *shirk* and suffered them much hardships, was now also present in this army. Now here he was fighting for the victory of the Muslims. In fact, approximately eighty Meccan idolaters also joined the army. (Ibn Hisham, IV, 68; Waqidi, III, 890)

The Muslim army was perfect in all respects. They began to march towards Hunayn in all their dazzling glory. Nobody had ever seen such a well equipped and endowed army in Arabia.

For an instant this situation caused some pride to well up in the hearts of the Companions and they began to think:

"Such an army can never be defeated because of low numbers." This caused them to belittle their enemy and consider victory to be guaranteed. And it was this small instant of pride and overconfidence that subjected them to a divine test:

The leading forces of the Islamic army marched through the narrow pass that entered Hunayn in a confident manner when they were suddenly ambushed in the early hours of the morning. A great panic ensued. They froze in the rain of arrows that shot down upon them. Doubt and apprehension caused disorder and turmoil in the Islamic army. This spread to the troops who followed them from behind and the ranks of Muslims began to dispel and retreat. The tribes of Hawazin and Thaqif began to follow them.

In that terrifying turmoil, the only person who did not leave his position, and who continued to march forward against the enemy upon his mount, was the Messenger of Allah (saw). That day, the Messenger of Allah (saw) was a model of unparalleled courage and bravery. In fact, his uncle Abbas (ra) and Abu Sufyan ibn Harith (ra) held the reins of his mount fearing that his life was in danger and they tried to prevent him from going further. (Muslim, Jihad, 76)

On the other hand the disarray of the Muslims continued. Many of them fell into despair saying:

"Today the magic has disappeared." Others said:

"We will never be able to overcome this now"

Some rumours could also be heard spreading amongst the Meccans:

"The Prophet has been killed. The Arabs will return to their old religion."

Whereas the Prophet was alive and holding out against the enemy. He called out to his Companions, in a demonstration of his dependence upon and submission to Allah:

“O Ansar! O Muhajirun! O slaves of Allah. Come here. I am Allah’s slave and His prophet...”

He then indicated to his uncle Abbas (ra) who had a strong voice to continue calling out to the Muslim army:

Abbas (ra) then called out to them:

“O those who made their pledge at Aqaba. O those who gave their promise under the tree of Ridwan. Run! The Messenger of Allah is here...”

The Companions who heard this call began to cry out: *Labbayk! Labbayk!* (At your service) and ran to the Messenger of Allah (saw). Thus like butterflies who had scattered with the wind, they now began to rush once more to the light. The hearts of the believers overcame their fears and once more reached a state of calm and quiet. By the grace of Allah they were gradually able to collect their ranks. After that the Messenger of Allah (saw) raised his hands to the heavens and prayed:

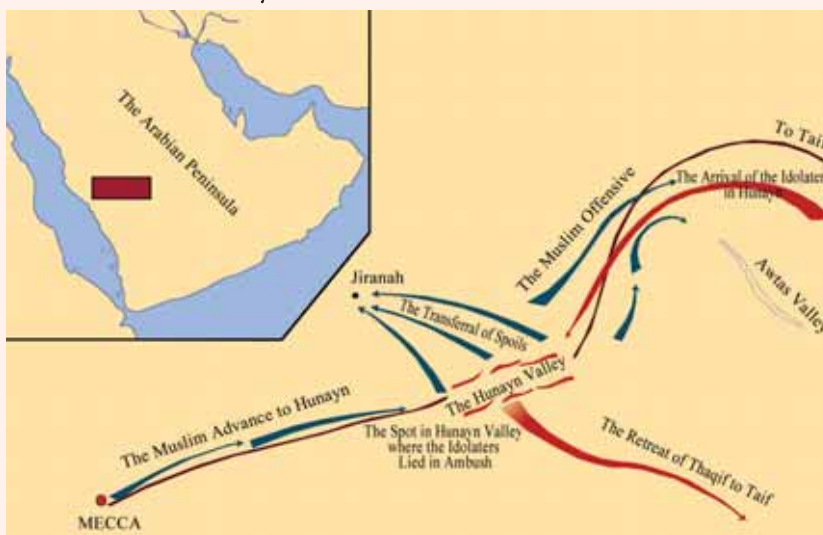
“O Allah! Bestow upon us Your promise of victory to me.”

Just as he had done at the Battle of Badr, he then picked up a handful of earth with his blessed hand and throwing it towards the enemy ranks he said to his Companions:

“Now come, let’s march ahead.” (Muslim, Jihad, 76-81; Ahmad, III, 157, V, 286; Ibn Hisham, IV, 72; Waqidi, III, 897-899)

The army of Muslims now attacked the idolaters with a new strength. They were able to defeat the enemy in a very short period of time with their intense assault and manoeuvring. There were only four martyrs but seventy of the idolaters were killed. The enemy met with such a defeat that everything they had brought with them onto the battlefield was left for the Muslims. There was no limit to the booty that was left behind.⁴⁷

Undoubtedly this was a great favour and bestowal from Allah upon the believers. At the start of the battle they were in a state of defeat but as a result of the bravery, courage and com-



posure, and genuine supplication and entreaty of the Messenger of Allah, they met with victory. Allah mentions this truth in the Qur'an:

"Allah has helped you on many occasions, including the Day of Hunayn when your great numbers delighted you but did not help you in any way, and the earth seemed narrow to

47 Ibn Hisham, IV, 79

you for all its great breadth, and you turned your backs. Then Allah sent down His serenity on His Messenger and on the believers, and sent down troops you could not see, and punished those who were unbelieving. That is how the unbelievers are repaid" (al-Tawba, 9: 25-26)

On the day there were men who fought as idolaters on the battlefield but later became Muslim and they were to admit later in amazement that they had encountered many individuals assaulting them on the battlefield whom they had never seen before.⁴⁸

A group of the defeated Hawazin army went to Taif, some to Nakhla and some to Awtas to set up their military camp there.⁴⁹ Having won the battle of Hunayn the Messenger of Allah (saw) commanded his army to follow the enemy. He had the war captives and the booty transferred to Jirana. Then he sent a force under the command of Abu Amir, the uncle of Abu Musa al-Ash'ari, to finish off the battle. He himself went with his troops to Taif.

The Siege of Taif (Shawwal 8 / February 630)

Taif, which is like a land of paradise in the region of the Hijaz had a fortress which was set up on a hill and which was well built and well protected. Thus its siege proved to be very difficult. The siege of Taif was in no way revenge for the oppression against the Messenger of Allah in previous times but was rather a continuation of the battle of Hunayn. The young commanders from Hunayn, including Malik ibn Awf, all sought refuge in the fortress of Taif. They were preparing for a new battle of defense with the Bani Thaqif.

Many diverse war strategies and new war materials were utilised in the siege. But because Taif was a very solid fortress it was able to resist the attacks made against it. It was also not possible to force the enemy out of the fortress. In fact when Khalid ibn Walid demanded that they send some young fighters to come and fight with him, they received the following reply:

"There is no one here who can meet your challenge" and they did not send even one man.

Upon this the Messenger of Allah (saw) said:

"It looks like the enemy have hidden away like a fox hides in his cave. If we leave them be, they will cause us no harm." He thus indicated that if they lifted the siege there would be no harm coming from them. He was a prophet of mercy and not of injustice. In this act of his, the Prophet was hoping that some of the people of Taif would be guided just as in the conquest of Mecca. Before too long they lifted the siege.

His Companions wanted the Prophet to curse the Bani Thaqif who had caused great damage to the Muslims. However the Prophet of mercy prayed for their guidance and then left:

"O my Lord. Guide the Bani Thaqif and send them to us..." As a result of the blessings of this prayer the Bani Thaqif came to the Prophet a short while later in order to embrace Islam. (Ibn Hisham, IV, 134; Tirmidhi, Manaqib, 73)

Allah's Messenger (saw) greatly desired the guidance of a people who had abused him and left him bleeding from the stones that they had thrown at him before the hijrah. When they

⁴⁸ Ahmad, V, 286; Haythami, VI, 182-183; Ibn Hisham, IV, 79

⁴⁹ Ibn Hisham, IV, 84

came to him a year later in order to become Muslim he was extremely pleased and offered them food and drink and spent days together with them.

The importance of this siege was that many slaves escaped the ranks of the enemy and fled to the Messenger of Allah who had promised them their freedom if they became Muslim.⁵⁰

The Distribution of the Booty

After lifting the siege of Taif the Messenger of Allah and his army went to Jirana where the war captives and booty had been taken. Meanwhile Abu Musa al-Ash'ari had also been victorious in the battle at Awtas and he had come to Jirana also. The Islamic army had defeated the enemy and now it was time to distribute the booty. The booty consisted of twenty four thousand camels, forty thousand cattle, 512 kg of silver and 6000 war captives.⁵¹

Before beginning to distribute the booty the Messenger of Allah (saw) addressed his Companions as follows:

“Whoever has booty with them, however small, let him take it out and place it here. Know that to be deceitful about booty will bring fire and shame on the Day of Judgement.”

(Muwatta, Jihad, 22; Ahmad, V, 316).

While the Messenger of Allah (saw) was distributing the booty the men crowded around him causing him discomfort. When this discomfort had become too great to bear, he told them a story from the life of a previous prophet:

“Allah the Most High sent one of His slaves to a group of people. His people then beat him about his head and wounded him. That slave was wiping the blood from his forehead and praying at the same time:

“O my Lord. Forgive my people. They do not know what they do.” (Ahmad, I, 456; Muslim, Jihad, 105)

The Prophet then delayed the handing out of the booty for a short period. Those people who could not understand the wisdom in this and whose submission was weak began to complain. The wisdom in the gradual distribution of the booty was only able to be understood on the 10th day after arriving at Jirana. A committee from the defeated tribe of Hawazin came to the Prophet and told him that they had become Muslim. They requested that they be given back their captives and their property. The Prophet replied:

“I delayed the distribution of the booty until this day. But you were very late in coming. Now choose either your war captives or your property...”

The Hawazin then chose their war captives. Allah's Messenger said to them:

“I can give you back the war captives that fell to me and to the Bani Abdulmuttalib. As for the others come to me tomorrow after the noon prayer.”

⁵⁰ Bukhari, Maghazi, 56

⁵¹ Ibn Sa'd, II, 152

The next day the Messenger of Allah (saw) explained the matter to his Companions. He told them that he had returned his own captives as follows:

“Whoever would like to hand back his war captives without ransom, willingly and to please their brother, let him do so. Whoever does not wish to give them back without a price, we will pay them from the first booty that Allah bestows upon us.”

The Messenger of Allah (saw) consulted with his Companions because the war captives were their rightful property.

However when he told them that he had released his own war captives and requested that they do the same, all of the Companions released their war captives willingly saying:

“We too have given our war captives to the Messenger of Allah.” (Bukhari, Maghazi, 54; Ibn Hisham, IV, 134-135)

And so it was because of the unparalleled character of Islam that the Prophet inspired in his community that in a matter of minutes, six thousand war captives were set free with no demand for any worldly recompense.

When they witnessed this the entire community of Hawazin accepted Islam. In fact when their leader, Malik ibn Awf, who was in Taif at the time, learned of this he was shocked and also accepted Islam after the slightest invitation by the Prophet. The Prophet gave him one hundred camels and reinstated him as leader of his tribe.⁵²

Allah’s Messenger (saw) distributed the booty in the best and fairest way. It was divided into five portions, four of which were given to the fighters, the other donated to the *bayt al-mal*, that is, the treasury. The distribution of the *bayt al-mal* was under the direction of the Messenger of Allah (saw) and before he began to distribute it, he took a strand of fur from his camel and said to his Companions:

“I have no concern for even a tiny piece of fur from this booty, let alone an entire camel...Why are you so impatient? Even if this booty was as great as the stones and trees in this valley I would still give it all away. If I set aside a fifth for myself, it is in order to give it out to the poor and needy...” (Muwatta, Jihad, 22; Ahmad, V, 316)

The Messenger of Allah (saw) set aside a large share from the fifth that was his right to certain people for ‘*muallafa al-qulub*’, that is in order to warm up their hearts to Islam. Safwan ibn Umayyah, one of the leading men of Quraysh, was at the side of the Messenger of Allah at the battles of Hunayn and Taif, even though he had not become Muslim. Whilst the Messenger of Allah (saw) was walking amongst the booty that had been gathered at Jirana, Safwan was by his side and was looking in admiration at the valley filled with camels, sheep and shepherds.

The Prophet was observing him from out of the corner of his eye. He addressed him as follows:

“Abu Wahb. Did you like what you see?”

Safwan replied: “Yes indeed.”

52 Ibn Hisham, IV, 137-138

The Messenger of Allah continued: **“Then let that valley and all that is in it be yours.”** Safwan was unable to contain himself.

He said:

“The heart of no person other than a prophet could be so generous” and he pronounced the declaration of faith and became Muslim (Waqidi, II, 854-855).

Later Safwan returned to the Quraysh and said to them:

“O my people. Become Muslim. By Allah Muhammad is giving out such wealth that he does not fear poverty or having nothing left.” (Muslim, Fadail, 57-58)

At that point Sa’d ibn Abi Waqqas (ra) said: “O Messenger of Allah. You have given hundreds of camels to Uyayna and Akra, men of great wealth and standing, whilst you have neglected Juayl ibn Suraqa, a poor man with nothing.”

The Prophet replied: “I swear by Allah who holds my existence in His hand of power that if this earth was to overflow with men like Uyayna and Akra, Juayl would still be better than all of them. However I am trying to warm these men to Islam while I leave Juayl to the Islam that he is devoted to and to the reward that awaits him in the Hereafter.” (Ibn Hisham, IV, 143; Ibn Sa’d, IV, 246)

Because giving much of the booty to *muallafa al-qulub* was misunderstood by many of the Companions, a disquiet and unease arose amongst them. A man by the name of Dhu’l Huwaysira, from the Bani Tamim, became overeager and had the temerity to say to the Prophet: “O Messenger of Allah. Be fair.” The Prophet was saddened by this and he chided the objector as follows:

“Is that so? If I do not show justice, then who will?” (Muslim, Zakat, 148) Before too long the following verses were revealed:

“Among them there are some who find fault with you concerning the zakat. If they are given some of it, they are pleased but if they are not given any, they are angry. If only they had been pleased with what Allah and His Messenger had given them and had said, ‘Allah is enough for us. Allah will give us of His bounty as will His Messenger. It is to Allah that we make our plea’” (al-Tawba, 9: 58-59).

A great number of those who complained were from the Ansar. However the Messenger of Allah had only given out this generous amount of booty from the portion assigned as ‘fay’, that is one fifth of the booty which was his right. He did not distribute this from the entire portion of booty. However this was enough for some of the youths from the Ansar.⁵³ In order to counter these types of objections, the Messenger of Allah (saw) gathered together the entire Ansar before the matter got out of hand. There were no other people in this meeting other than the Ansar and in order for them to understand the crux of the matter, the Messenger of Allah (saw) reminded them of all of the bounties that Allah has bestowed upon them:

“O Ansar. I have heard the thoughts that you have thought about me (but now tell me) were you not misguided idolaters before Allah the Most High guided you through me?”

53 Kamil Miraz, Tajrid Tarjamasi, X, 341

Were you not poor when Allah made all of you wealthy after I came to you? When animosity and hatred ate away at you did Allah the Most High not bring your hearts together with love after I came to you?"

To all of these questions the Ansar replied: "All of our gratitude and all bounty is for Allah and His Messenger." The Prophet continued:

"O Ansar. If you were to say to me: "You came to us when your people denied you and we affirmed you. When your people abandoned you we helped you. When your people drove you out of your land we embraced you. You had no wealth and we made you a partner in ours," then I would affirm you and say: "Yes indeed, you speak the truth.

O Ansar are the words that you speak on account of my giving some worldly wealth to certain people, just words? Are you distressed because I deprived you of some trivial worldly wealth that I gave to certain people to warm their hearts to Islam, thinking that I could trust in your strength and your maturity. Is this what has constricted your souls?

O Ansar. Whilst everyone goes home with their wealth would you not like to return with your Prophet?"

As the Messenger of Allah was speaking, the tears began to flow from the eyes of the Ansar. They were now weeping and saying: "O Messenger of Allah. We want to return with you." The Prophet also began to cry with them. When he saw their submission he praised them and consoled them as follows:

"O Ansar. If there was not the honour and virtue of the taking part in the hijrah I would want to be one of the Ansar...O Ansar. If everybody went one way I would go the way of the Ansar..." After this sad meeting the Ansar could be heard to say: "Allah's Messenger is enough for us." Thus a wound that had opened up on account of a misunderstanding was now bandaged by the blessed words of the Prophet. (Bukhari, Maghazi, 56; Muslim, Zakat, 135; Haythami, X, 31) There are many lessons to be learnt from this act of Allah's Messenger (saw). One of them is that human beings are ever grateful to those who do good to them and who help them. If the person to whom good is done is an enemy, then their animosity will disappear. If that person was not an enemy or felt no love previously, then that person will come closer. If the person already bore some love then their love will increase.

The Punishment for Killing a Muslim

Before the Messenger of Allah had left Medina for the expeditions to Hunayn and Taif he sent Abu Qatada with a small force to Najd in order to confuse the enemy. When these troops arrived at a place called Izam they encountered a man by the name of Amir ibn Adbat. Amir greeted the Muslims and pronounced the declaration of faith, becoming Muslim. However Muhallim ibn Jassama, who had arrived with Abu Qatada, claimed that Amir did not truly become a Muslim, on account of a personal feud they had previously and he killed him and seized his belongings as booty. When Abu Qatada and his troops returned from Najd the Prophet had just performed the noon prayer in the valley of Hunayn and he was sitting under a tree with his Companions around him. He was informed of this murder by the following verse from the Holy Qur'an:

"You who have faith! When you go out to fight in the Way of Allah verify things carefully. Do not say, 'You are not a believer', to someone who greets you as a Muslim, simply out of desire for the goods of this world. With Allah there is booty in abundance. That is the way you were before but Allah has been kind to you. So verify things carefully. Allah is aware of what you do" (al-Nisa, 4: 94).

At that point the relatives of Amir came to complain about Muhallim. After a long debate in the presence of the Prophet, and in accordance with the request of the relatives of Amir, he decided that Muhallim ibn Amir should pay blood money for the murder. They said: "Let Muhallim come and Allah's Messenger ask forgiveness for him." When Muhallim arrived the Messenger of Allah asked him: **"Did you kill Amir even after he declared that he had become Muslim?"** Muhallim replied: **"O Messenger of Allah. Ask for forgiveness for me."**

These words of Muhallim meant that he admitted that he had carried out his crime knowingly. Consequently the crime for murdering an innocent Muslim was not something that could be forgiven that easily. If the slightest tolerance was shown in such a case then these types of crimes would not be able to be prevented in the future. This is why the Prophet rejected the request to ask for forgiveness for Muhallim on account of the gravity of his crime. In fact he said: "May Allah not forgive you."⁵⁴ Muhallim left the side of the Prophet in great sadness and withdrew to his house. He died a week later out of sorrow. By acting in this way, the Messenger of Allah demonstrated the injustice of killing a Muslim who had declared "La ilaha illa Allah" and for worldly benefit. He thus strongly prevented others from committing such acts.

This hadith informs us that we should accept every person who makes the declaration of faith as Muslim. It is forbidden to have ill thoughts about a person in this way if he has not openly declared his unbelief



⁵⁴ The Companion who narrated this hadith said: "We used to say that the Messenger of Allah asked for forgiveness for him, but acted in such a way in order to emphasise the enormity of his crime and to prevent others from committing the same crime" (Ahmad, V, 112; Ibn Hisham, IV, 304)

QUESTIONS PART SIX

A. SHORT ANSWER QUESTIONS

1. Before the Treaty of Hdaybiyyah which situation of the Muslims affected the idolaters the most?
2. Why did the idolaters become apprehensive when they learned of the Muslims' Pledge of Ridwan?
3. Whilst the Prophet was accepting the oaths of the Companions at Hdaybiyyah, he held one of his own hands with the other and said about Uthman, who was absent: "This is the pledge of Uthman." What can we conclude from this?
4. After the Treaty of Hdaybiyyah, Abu Jandal tried to seek refuge with the Muslims but was handed back to the idolaters. Which article of the treaty covered this act?
5. After returning from Hdaybiyyah the Prophet told his Companions: "Come now, sacrifice your animals and shave your heads..." but none of his Companions rose to comply. What could be the reasons for this?
6. State three of the positive results that came about soon after the truce at Hdaybiyyah.
7. What were the obstacles that prevented certain people whom the Messenger of Allah had sent a letter to inviting them to Islam, from accepting his invitation?
8. What were the causes that led to Haybar being conquered?
9. Why did the Prophet not allow just anyone to participate in the battle at Haybar?
10. What did the Messenger of Allah advise Abdullah ibn Rawaha who went to see him before setting out for the expedition to Mut'ah?
11. What lessons can we learn from the struggle of Abdullah ibn Rawaha with his nafs at the Battle of Mut'ah?
12. What social principles can we deduce from the treatment of the Prophet Muhammad to the family and children of Ja'far (ra) who was martyred at the Battle of Mu'tah?
13. What were the causes that led Mecca to be conquered by the Muslims?
14. What lessons for our lives can we learn from the manner in which the Prophet Muhammad entered Mecca after its conquest, his head bowed down almost in prostration upon his camel, in a state of complete gratitude to Allah?

15. What were the issues on which the Prophet asked the Meccan women to make their pledge?
16. What were the reasons that led Abu Bakr to weep when his father became Muslim?
17. What were the causes that led to the Battle of Hunayn?
18. Which actions of certain youth from the Ansar caused the Messenger of Allah to weep out of sadness?
19. One time, the Prophet Muhammad, who was sent as a mercy to all of the worlds, and who was an ocean of profound forgiveness, said to a man “May Allah not forgive you?” To whom did he say this and why?

B. FILL IN THE GAPS

1. At the Battle of Mut’ah, Zaid (ra), then Ja’far (ra), then Abdullah ibn Rawaha (ra) were martyred in order. The Companion who then took command of the army was
2. The Companion about whom the Prophet said: “You are so similar to me in creation and character” was
3. The Companion whom the Prophet described as being the last of the Muhajirun was
4. A fifth of the booty that was for the Messenger of Allah to distribute was called
5. The siege at Haybar was directed against the
6. The Battle of was the first battle fought against the Christians.
7. The conquest of Mecca took place in the after the hijrah.
8. The Battle of Hunayn was fought against and in which the were victorious.
9. The person responsible for the death of Zaynab, the daughter of the Prophet, but who was later subject to the deep forgiveness and mercy of the Messenger of Allah after the conquest of Mecca was

C. MULTIPLE CHOICE QUESTIONS

1. **Which of the following was not one of the indications of good will and peace made by the Prophet towards the idolaters before the treaty of Hdaybiyyah took place?**
 - A. He did not enter Mecca immediately but set up his tent outside of the Haram
 - B. After having taken a group of idolaters who came to attack them captive he then released them
 - C. He welcomed the envoys sent by Mecca with understanding and good will.
 - D. He did not allow half of the believers to bring arms with them

2. **At first glance the Peace Treaty of Hdaybiyyah seemed to be defeat and domination but before too long it became clear that it was a clear victory and conquest. Which of the following events does not illustrate this truth?**
 - A. Many Arab tribes made treaties with the Muslims
 - B. The atmosphere of peace was a means for the Meccan idolaters to be guided to Islam
 - C. Many of the Meccans were hiding themselves even though they were Muslim
 - D. The Muslims were able to make tawaf of the Ka'bah a year later.

3. When Allah's Messenger sent Iyash (ra) to the Himyer with a letter inviting them to Islam he advised him of the following: "When you arrive do not enter by night but wait for the morning. Then take your ablution in the best way and perform two rakats of prayer. Pray to Allah that He brings you success and that they welcome you well. Then prepare yourself and take this letter in your right hand and hand it to their right hand..."

Which of the following is not a lesson we can learn from this advice?

 - A. Patience and submission to Allah is a requirement in inviting people to goodness and spreading the teachings of Islam.
 - B. In times of distress and hardship, a person should perform two rakats of the Salat al-hajah (The Prayer of Need) and ask Allah for help.
 - C. It is a courtesy as a guest to wait for the host's appropriate time before entering or visiting.
 - D. We should embark on all deeds of goodness and righteousness with our right hand.

4. Which of the following is not one of the methods used by the Messenger of Allah when inviting rulers of other lands to Islam?
- A. He prayed for the destruction of the empire of those rulers who were not Muslim.
 - B. He invited rulers to come together under the principles of the beliefs of Islam
 - C. He reminded the rulers that they were responsible for the religion of their people
 - D. He told them that he would not interfere in their empire as long as they become Muslim.
5. Which of the following is not one of the 'Seven destructive things' that the Prophet warned us against?
- A. Consuming usury
 - B. Making forbidden what has been permitted
 - C. Accusing honourable women of adultery
 - D. Performing magic and casting spells
6. At the conquest of Haybar, the Messenger of Allah said: "Tomorrow I am going to give the banner to such a man, by whose hand Allah will bring about the conquest of Haybar. This man loves Allah and His Messenger and Allah and His Messenger love him. **Which Companion was this?**
- A. Ali (ra)
 - B. Umar (ra)
 - C. Khalid ibn Walid (ra)
 - D. Ubaydah ibn Jarrah (ra)
7. Which of the following was not one of the causes of the Battle of Mut'ah?
- A. Zaynab (ra) was murdered by the enemy
 - B. Shurahbil, the commander of the Ghassanis, declared war upon the Muslims
 - C. Shurahbil martyred Harith (ra), the envoy of the Messenger of Allah.
 - D. The people of Taif challenged the Muslims and rebelled against them.

8. Which of the following is not one of the stances displayed by the Muslims at Mut'ah, when they learned that the Byzantine army facing them consisted of two hundred thousand men?
- A. At first they became very apprehensive at the number of the enemies which was 70 times greater.
 - B. They continued in their way hoping for help and victory from Allah.
 - C. They informed the Messenger of Allah of their situation and acted according to the command that came from him.
 - D. They put their reliance upon Allah, knowing that being martyred or becoming a war veteran were divine favours.
9. Which of the following is not one of the lessons that we can learn from the fact that Abdullah ibn Rawaha entered Paradise after first having some doubts?
- A. Struggling with one's nafs is a difficult task requiring great patience which no human being is capable of.
 - B. This shows the difficulty of gaining Paradise
 - C. It is necessary to have purified one's nafs well so that one can be freed from the evil whisperings of Satan at the point of death.
 - D. The difficult obstacles in the road to Paradise can only be overcome by purifying one's nafs.
10. Which of the following is not true in regards to the Battle of Mut'ah?
- A. It was the first battle fought against the Christians in the history of Islam
 - B. The number of Christians killed was the same as the number of Muslims martyred.
 - C. This was the first time they had encountered such a great number of enemy forces
 - D. With their unshakeable belief the believers were successful.
11. Which of the following is not one of the precautions taken by the Prophet to avoid the shedding of blood in the conquest of Mecca?
- A. He asked not from ten but from each one of his soldiers to light fires for the night.
 - B. He made a sudden and powerful attack without giving the Meccans an opportunity to realise.
 - C. He went to Mecca with a very powerful and crowded army in order to cripple the resistance of the Meccans.
 - D. He guaranteed that he would not harm the lives or wealth of those who asked to be saved.

12. Which of the following was not a positive result that came about after the conquest of Mecca?

- A. After the conquest Mecca became the centre of the State of Islam
- B. In Arabia there was nothing left now to hinder the spread of Islam
- C. The spread of Islam grew rapidly and encompassed all of Arabia.
- D. The Ka'bah was cleansed of its idols and became a place of worship for the Muslims.

13. After Mecca was conquered the Prophet said to the Meccans: "I too say to you as Yusuf said to his brothers... "No blame at all will fall on you. Today you have forgiveness from Allah. He is the Most Merciful of the merciful" (Yusuf, 12: 92).

Now you are free to go." Which of the following is not one of the effects that these words had on the Meccans?

- A. The Meccans continued freely in their misguidance and their oppression.
- B. They were pleased to be saved from the Muslims taking revenge
- C. They were filled with shame at being the side who was defeated and forgiven.
- D. Their consciences were awakened due to this deep forgiveness and mercy and they became Muslim.

14. Which of the following is not one of the conclusions we can make from the Battle of Hunayn?

- A. The unparalleled bravery and courage of the Messenger of Allah became apparent.
- B. The Muslims paid the price for their momentary feeling of pride.
- C. Those whose faith was weak and the mischief of the hypocrites became clear.
- D. People harvested the fruits of being obedient to Allah's Messenger and of loyalty.

15. Which of the following was not one of the pleasing and important results from the siege of Taif?

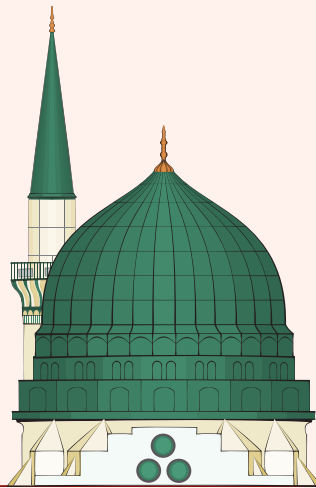
- A. Some of the slaves from the enemy ranks became Muslim and earned their freedom
- B. The people of Hunayn and Taif were defeated having lost many men.
- C. The enemy became afraid and tried to defend themselves from their fortress.
- D. The Prophet forgave the people of Taif who at one time had stoned him.

16. Which of the following is not one of the principles of the Prophet when handing out the booty taken from Jirana?
- A. He gave much booty to those who could potentially become Muslim.
 - B. He tried to please everyone by giving everyone what they wanted
 - C. He tried meticulously to act with justice in the distribution of booty
 - D. He did not allocate any booty for himself nor for his family.
17. Which of the following options shows the events in their correct order?
- A. Bay'a al-Ridwan -- The Qadah umrah – The Battle of Mut'ah - The conquest of Haybar.
 - B. The conquest of Haybar - Bay'a al-Ridwan - The Qadah umrah - The Battle of Mut'ah.
 - C. Bay'a al-Ridwan - The Qadah umrah – The Battle of Mut'ah - The conquest of Haybar.
 - D. The conquest of Haybar - Bay'a al-Ridwan - The Battle of Mut'ah - The Qadah umrah.

لا إله إلا الله محمد رسول الله



PART SEVEN



THE NINTH YEAR OF THE HIJRAH

THE NINTH YEAR OF THE HIJRAH

A Great Trial: The Expedition to Tabuk (Rajab 9 / October-November 630)

Tabuk is the name of a city that lies exactly in the middle of Medina and Syria. The expedition to Tabuk was the last battle that Allah's Messenger (saw) took part in. This battle was considered a continuation of the Battle of Mu'tah. The Byzantine emperor failed in achieving victory at Mu'tah. He wanted to prevent the Muslims from gaining in strength and taking over the whole of Arabia. He decided to use the Christian Arabs in order to achieve his aim. The Ghassans whom he believed were fit for this task were already prepared. At this stage a trade caravan that had arrived in Medina informed them that the Byzantines were preparing to attack the Muslims very soon.

The Messenger of Allah then declared a general mobilisation. Previously all preparations for battle had taken place in secret. However this situation was different. These were the hottest days of summer. The enemy was very powerful and the destination was far. Moreover the Muslims were in a state of financial difficulty on account of the shortage that hit Medina that year.¹

Seeing this as an opportunity the hypocrites returned to their old ways of instigating mischief and trying to ruin the spiritual states of the believers. Abdullah ibn Ubayy, the leading hypocrite began to say:

"Does Muhammad think that the state of Rome is child's play? I can now see with my very own eyes he and his Companions falling captive to the Romans."

Some of the hypocrites began to say:

"How can we go to battle in such heat?" The Holy Qur'an gave them their reply:

"Those who were left behind were glad to stay behind the Messenger of Allah. They did not want to do jihad with their wealth and themselves in the Way of Allah. They said, 'Do not

1 Ibn Sa'd, II, 165; Bukhari, Tafsir, 66/2

go out to fight in the heat.' Say: 'The Fire of Hell is much hotter, if they only understood.' (al-Tawba, 9: 81)

Some of the Bedouins also put forth their excuses and were given permission not to fight. The Holy Qur'an says:

"The desert arabs came with their excuses asking for permission to stay, and those who lied to Allah and His Messenger stayed behind. A painful punishment will afflict those among them who are rejecters of the faith." (al-Tawba, 9: 90)²

After that the Holy Qur'an set the criterion for distinguishing between the believers and the hypocrites:

"If it had been a case of easy gains and a short journey, they would have followed you, but the distance was too great for them. They will swear by Allah: 'Had we been able to, we would have gone out with you.' They are destroying their own selves. Allah knows that they are lying." (al-Tawba, 9: 42)

"Those who have faith in Allah and the Last Day do not ask you to excuse them from doing jihad with their wealth and themselves. Allah knows the people who have taqwa. Only those who do not have faith in Allah and the Last Day ask you to excuse them. Their hearts are full of doubt and in their doubt they waver to and fro." (al-Tawba, 9: 44-45)

The hypocrites had made no preparations for battle which proved that they had never intended to fight. Allah the Most High says about them:

"If they had really desired to go out, they would have made proper preparations for it..." (al-Tawba, 9: 46)

It was by the grace of Allah that it was made clear who were the hypocrites. Their failure to join the army was also a favour of Allah. Just as he had done at Uhud, in this battle too Abdullah ibn Ubayy turned back half way. Allah the Most High says in the Qur'an:

"If they had gone out among you, they would have added nothing to you but confusion. They would have scurried about amongst you seeking to cause conflict between you..." (al-Tawba, 9: 47)

The hypocrites were trying to cause confusion even before the battle began, and so during a battle their harm would be great indeed and they could have destroyed the calm of the Muslim army with their mischief, their lies, their insults and their cowardice.

On the one hand Allah the Most High was warning the hypocrites with a painful punishment and on the other He was cautioning some of the believers who had come under their influence and were beginning to become lax:

"You who have faith! What is the matter with you that when you are told, 'Go out and fight in the way of Allah,' you sink down heavily to the earth? Are you happier with this world than the hereafter? Yet the enjoyment of this world is very small compared to that of the Hereafter. If you do not go out to fight, He will punish you with a painful punishment

2 Waqidi, III, 993-996; Ibn Sa'd, II, 165

and substitute another people in your place. You will not harm Him in any way. Allah has power over all things." (al-Tawba, 9: 38-39)

"(O believers) Go out to fight, whatever your circumstances or desires, and do jihad with your wealth and yourselves in the Way of Allah. That is better for you if you only knew." (al-Tawba, 9: 41)

These cautions caused the believers to wake up and they regretted their feelings of laxity and gained new strength. They set out for battle with enthusiastic faith. Jihad becomes obligatory on every Muslim in the case of enemy forces attacking Islamic lands. Those who were exempt from jihad were listed in the Qur'an as follows:

"Nothing is held against the weak and sick nor against those who find nothing to spend, provided they are true to Allah and His Messenger – there is no way open against good-doers, Allah is Ever-Forgiving, Most Merciful." (al-Tawba, 9: 91).

And so preparations were underway for the battle of Tabuk. Allah's Messenger and His Companions were now filled with excitement of being able to sacrifice their lives in the way of Allah. However there were seven poor men from the Companions who were unable to find an animal to mount. In most cases two and even three soldiers were sharing one camel and they took their turns riding them. However there were very poor Companions who desired to join the Prophet but who could not even find one camel to share. They came to the Prophet and told him of their condition. When he told them that there were no camels for them to mount they returned weeping. The tears that they shed in the way of Allah and their wish was accepted and Allah said about them:

"... nor is anything held against those who, when they came to you for you to provide them with mounts and you said, 'I cannot find anything on which to mount you,' turned away with their eyes overflowing with tears, overcome by grief at having nothing to give." (al-Tawba, 9: 92)

The men who were addressed by this verse were Abdurrahman ibn Ka'b and Abdullah ibn Mughaffal. When they returned crying after speaking with the Messenger of Allah Ibn Yamin asked them:

"Why are you crying?"

They replied:

"We went to the Messenger of Allah so that he could organise a camel for us. But he could not find any. Now we have no animal with which to join the Messenger of Allah in battle."

Ibn Yamin then gave a camel to each of them and some dates as provision. Abbas (ra) also gave mounts to two others in a similar position as did Uthman (ra) who gave three people an animal to ride on.³

Later the Messenger of Allah (saw) was able to procure mounts for other similar people in need.⁴ Even though they were exempted from fighting they felt it weigh heavy upon them to be

3 Ibn Hisham, IV, 172; Waqidi, III, 994

4 Bukhari, Maghazi, 78

separated from the Messenger of Allah (saw) and their hearts were filled with love for Allah. As a result of this love and enthusiasm they were favoured with being able to participate in the expedition.

The Companions were in a state of enthusiasm in their attempts at purchasing Paradise by exchanging their lives and their wealth for the capital of the hereafter. They would be a model for all of the Muslims to come until the end of time.

The Companions were gathering around the Prophet to serve him like moths gather around light. They expressed their sacrifice in the way of Allah in their words: **“May my mother and father be sacrificed for you o Messenger of Allah.”**

In this way a mighty army of over thirty thousand men was prepared in such a short period of time.⁵

Mobilization of Charity

Before they set out for battle the Messenger of Allah (saw) first invited his Companions to donate whatever they had in order to meet the needs of the army. However at that time Medina was suffering great shortage. Despite this the Companions vied with each other in charity and sacrifice, leaving aside all worldly benefits in great determination and enthusiasm. Abu Bakr (ra) brought his entire wealth. The Prophet said about him:

“I have not benefitted from the wealth of anyone as much as I have benefitted from the wealth of Abu Bakr...” When he heard these words Abu Bakr began to cry and he said:

“Is not my life and my wealth for you only, o Messenger of Allah.” (Ibn Majah, Muqaddima, 11)
Allah’s Messenger asked him:

“What did you leave for your wife and your children o Abu Bakr?” Abu Bakr replied:

“(I have left) Allah and His Messenger...” (Tirmidhi, Manaqib, 16)

Umar (ra) had brought half of his wealth in the hope that he would surpass Abu Bakr in charity but he was yet again unable to outdo him.

Uthman (ra) donated 300 camels, fully equipped and ready to participate in the army and 1000 dinars. The Prophet complimented him as follows:

“After this act (of donation) of Uthman’s, nothing he does can bring harm to him.” (Tirmidhi, Manaqib, 18; Ahmad, V, 63).

In addition the family of Uthman donated all of their jewels to be used in the cause of Allah. All of the female Companions also brought their jewels and gems and placed them before the Messenger of Allah (saw).⁶ At one point a young girl of eleven tried to take off the earrings that were placed on her when she was younger but in her excitement she ripped her ears trying to take them off. She brought the bloodied earrings to the Prophet.

⁵ Waqidi, III, 1002; Ibn Sa’d II, 166

⁶ Waqidi, III, 992

Even those Companions who had no wealth and could find nothing to donate were in a state of excitement in donating whatever they had including their lives. One of these, Abu Aqil (ra) worked all night to earn two measures of dates. He gave one measure to his family and donated the other to the army. The Prophet said to him:

“May Allah multiply and bless what you have brought and what you have kept.” He then ordered that the dates be added to the other donated items. (Tabari, Tafsir, X, 251)

The hypocrites however began to chatter idly about such donations and accused Abu Aqil of ostentation. Uqba ibn Amr (ra) narrates:

“When the verse of charity⁷ was revealed we began to carry loads on our backs and donate our earnings. Then a man came and he donated a great amount. The hypocrites said: “He is showing off. Another man came and donated a measure of dates. The hypocrites said: “Allah does not need this man’s measure of dates.” Upon this, the following verse was revealed:

“As for the people who find fault with those believers who give charity spontaneously, and with those who can find nothing to give but their own effort, and deride them, Allah derides them. They will have a painful punishment” (al-Tawba, 9: 79) (Bukhari, Zakat 10; Muslim, Zakat 72).

Another of the poor Muslims, Ulba ibn Zaid (ra) woke during the night, performed the prayer and supplicated as follows:

“O Allah. You have commanded us to go and fight. However you did not bestow on me a camel for me to ride so that I can join the Messenger of Allah in jihad. You also did not give a camel to the Messenger of Allah so that he could give it to me. I have always given the charity which has been my duty to give, from my property, my life and my belongings. O Allah. I am now donating this small amount of belongings that you have given me”

When it was morning he went to the Messenger of Allah (saw) and said:

“O Messenger of Allah. I have nothing to donate for charity but I am donating this here belonging of mine. And I forgive whoever says an ugly word about me or mocks me on account of this act of mine.”

In response to these words filled with love, passion and generosity and also forgiveness and compassion, the Messenger of Allah said:

“May Allah accept your charity.” He did not say anything else. The next day he said to Ulba ibn Zaid:

“I accept your charity. I give you good news. I swear by Allah, who holds the life of Muhammad in His hand of power, that you have been recorded down in the log of those whose charity is accepted.” (Ibn Hajar, al-Isaba, II, 500; Ibn Kathir, al-Sira, IV, 9; Waqidi, III, 994)

Due to these efforts all of the believers were able to participate in the battle. In fact, Medina was left empty. However there was the possibility that the battle could be prolonged. In addition, there was also the possibility that the state of Medina could collapse if certain events took hold. Allah the Most High then revealed the following measure for participation in war:

7 The verse of charity is the 103th verse of the chapter al-Tawba, the most part of which is related to the battle of Tabuk.

"It is not necessary for the believers to go out all together. If a party from each group of them were to go out so they could increase their knowledge of the religion they would be able to notify their people when they returned to them so that hopefully they would take warning!" (al-Tawba, 9: 122)

In accordance with this divine command, Allah's Messenger (saw) left behind Ali (ra) and Muhammad ibn Maslama (ra) to procure the security of Medina.

Saat al-'Usrah: Time of Difficulty

Finally the army was able to set out in all its glory, despite the difficult conditions and hardship. The army was forced to show great patience and tolerance in the face of many hardships including:

1. Intense drought
2. The journey was very long and passed through desert
3. It was the time of harvest in Medina
4. Extreme heat

5. The great number of men and the might of the Byzantine army. This is why this battle was called *Gazwa al-'Usrah* (The Battle of Difficulty), the army was called *Jaysh al-'Usrah* (The army of hardship) and the days of the battle were called *'Saat al-'Usrah* (Time of difficulty and distress).

A short time after the army set off, Ali (ra) caught up with the Messenger of Allah (saw) to ask for permission to join the army on account of the mischief making of the hypocrites.

"O Messenger of Allah! The hypocrites are saying that you left me behind because you do not like me. Please let me join in the army."

Allah's Messenger (saw) replied: **"O Ali! They are lying. When I left you behind, I left you behind as my representative. Go back immediately. Keep an eye out for your own family, and for mine. Be the caretaker of my family. O Ali. Are you not pleased that I am leaving you behind as the Prophet Musa left behind Harun when he went to Mount Sinai? The only difference is that there is no prophet to come after me."** (Ibn Hisham, IV, 174; Bukhari, Maghazi, 78; Muslim, Fadail al-Sahaba, 31)

Extremely pleased with this compliment, Ali (ra) returned to his duty in great happiness.

When the army reached the site of Hija, where the people of Thamud had been destroyed, Allah's Messenger (saw) said to his Companions:

"This is a valley to flee from." (Waqidi, III, 1008)

Then he said:

"Enter this land weeping, the land of those who oppressed themselves. Otherwise what befell them could also befall you." He then covered his head and passed through that region quickly. Allah's Messenger (saw) had the water that was collected from that region poured out.

Even though he was extremely cautious about waste, he had the dough that was made with this water also thrown out (Bukhari, Anbiya, 17; Tafsir, 15/2; Muslim, Zuhd, 39).

This is because in lands where the divine punishment has manifest, the wrath of Allah *qahr* from the negative effects of the sin and vice that was perpetrated in those lands continue. As the Messenger of Allah (saw) said, it is necessary to pass through these lands quickly.

The expedition to Tabuk passed by under the difficult conditions of hunger, thirst, and extreme heat. The Islamic army set up their headquarters at Tabuk. However there was not the slightest sign of the enemy. This is because the Christian Arab tribes lost their determination and were hesitant to fight after recalling the heroism and courage of the Muslim army of three thousand men at Mut'ah. The Byzantines too had long abandoned their plan to invade Arabia. Because, at the time the Byzantine emperor was busy with the domestic affairs of his nation at Humus. Thus it became apparent that the news that Arabia was to be invaded had been exaggerated by the Ghassanid Christian Arabs.

Nevertheless Islam and the Muslims gained great honour with this expedition to Tabuk. The northern borders of Arabia were secured completely. The ruler of Eilat, the people of Jarba and Azruh, and the Jews of Makna all asked for 'aman'⁸ from the Messenger of Allah (saw) and sought the protection of the Muslims and paid them a tax. Khalid ibn Walid (ra) attacked Dumat al-Jandal with four hundred and twenty horsemen and captured the Christian ruler, Uqaydir ibn Abdulmalik and brought him to the Prophet. He also gave him 'aman' in return for a tax. (Ibn Hisham, IV, 180-182; Ibn Sa'd, I, 276-277; Ahmad, V, 425)

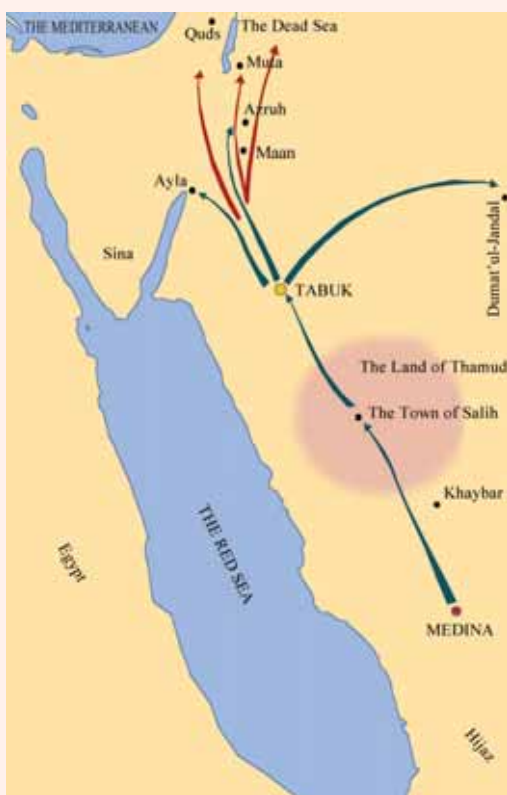
The Muslim army stayed in Tabuk for twenty days. The Messenger of Allah (saw) did not want to advance further. He did not want to take Islam to the people under the threat of the sword. They had given enough of a threat to the Byzantine empire and no enemy had dared appear before them. Also the plague had become endemic in Syria at that time. Because the plague was such a contagious and fatal disease the Prophet said:

“If you hear that a place is infected by the plague do not enter it. And if you are already there then do not leave.” (Bukhari, Tibb, 30)

He then consulted with his Companions and they decided to return to Medina. At that point Abu Haysama (ra) had caught up with the army. At first he had stayed behind due to the difficulty of the journey and had not joined the army. One day his family had prepared a table laden with food for him in his garden and they called him to come and eat. When Abu Haysama saw the table filled with food he thought of Allah's Messenger and his Companions and he cringed and said to himself:

“Is this a thing to be done while they are enduring all manner of difficulty in the way of Allah?” He was filled with regret and without so much as touching any of the food prepared for him he immediately set out for Tabuk and joined the army when he arrived. When he saw him the Messenger of Allah (saw) was pleased and said:

8 *Aman*: Fearlessness, safety trust. To let the enemy know in words, through signs or in writing that their lives and property are protected



“O Abu Haysama. You were almost destroyed...” He then prayed to Allah to forgive him. (Ibn Hisham, IV, 174; Waqidi, III, 998)

Allah the Most High does not place a burden on the shoulders of His slaves that is too great for them to bear. But He does hold them responsible for those tasks that they are able to bear. Abu Haysama joined the army later in an effort to pay for the strength and power that Allah had bestowed upon him. These events are pieces of living advice for us. They are means for us to measure how much we direct our efforts, both spiritual and physical, towards the cause of Allah and reflect on the responsibilities of being believers.

The Martyr of Tabuk

Only one Companion was martyred during the expedition to Tabuk. This Companion was Abdullah al-Muzani (ra) who was honoured with Islam having come from a pagan tribe. When his father died he left him nothing. His wealthy uncle took him in and

raised him and allowed him to become a man of property. When Allah’s Messenger (saw) wanted to migrate to Medina, Abdullah wished to become Muslim, but he was unable to because of his pagan uncle. When the Prophet conquered Mecca and then returned to Medina, Abdullah said to his uncle:

“O my uncle. I have waited for years for you to become Muslim but I still do not see you desire to see Muhammad. At least let me become Muslim.” His uncle responded:

“If you become a follower of Muhammad I will take back everything that I have given to you, including the clothes that are on your back.”

Abdullah said:

“By Allah I have become a follower of Muhammad. I have already stopped worshipping stones and idols. If you wish to take back everything then do so.”

His uncle did in fact take back everything he had given him including his clothes. With no clothes on, Abdullah went to his mother. His mother tore their remaining mat into two. Abdullah wrapped the top half of himself with one half and the bottom half with the other. He was determined to go to Medina and be reunited with the Messenger of Allah. In his eyes all obstacles had been removed from before him. He could no longer wait and fleeing his people who had begun to make things difficult for him, he set out at night in secret. After a long and difficult journey, during which his hands and feet were bloodied, and he was exhausted from hunger and thirst, he arrived in Medina in a wretched state. He was in a state of great excitement. For an instant he did not wish to appear before the Prophet in his crude

clothing. He took a rest in the Masjid al Nabi in great excitement and to the astonished looks of those who saw him. He slept in the mosque until dawn. The Prophet then performed the dawn prayer. As he glanced over the congregation he saw Abdullah. He embraced him with love and compassion, that prophet of mercy and the refuge of the lonely, the abandoned and the oppressed. When he learned that his name was Abduluzza he said:

“You are Abdullah Dhu al-Bijadayn (the possessor of two mats). Stay close to me and visit me often.” Abdullah stayed with the people of the bench and began to learn the Holy Qur’an. He memorised many of its chapters.

He was a Companion who was devoted to the Messenger of Allah with a passion. He raced with him from battle to battle and burned with the desire to give his life for the cause of his Lord. When they were about to set out for Tabuk he had insistently asked the Prophet to pray that he become a martyr.

The Messenger of Allah (saw) had prayed as follows:

“O Allah. Make his blood unlawful to the unbelievers.”

Abdullah (ra) objected: “O Messenger of Allah. That is not what I asked for.” The Prophet replied:

Allah’s Messenger (saw) replied:

“If you set out to fight for the cause of Allah and die of a sickness on the way, then you are a martyr. If your animal makes you fall and you break your neck, then you are still a martyr. Do not worry. Whichever of these happens to you then you are still a martyr.”

In truth he became a martyr in the way that the Messenger of Allah said. On the night that the army was preparing to return the Prophet, Abu Bakr (ra) and Umar (ra) could be seen carrying the corpse of Abdullah Dhu Bijadayn under the light of a flame. Allah’s Messenger (saw) said:

“Bring your brother closer to me.” They brought him close and he took the corpse in his arms and laid it down in the grave. He then stood up and prayed as follows:

“O my Lord. I am pleased with him. I always have been. Please be pleased with him also.”

Seeing this Abdullah ibn Mas’ud (ra) later said:

“While I was watching them I was filled with admiration and envy for Dhu al-Bijadayn. At that instant I wished with all my heart that I had been in that grave and been the subject of such a compliment from the Prophet” (Ibn Hisham, IV, 183; Waqidi, III, 1013-1014; Ibn Asir, Usd al-Ghaba, III, 227).

The Betrayal of the Hypocrites and the Masjid al-Dirar

On the way back from Tabuk a group of hypocrites planned to assassinate the Prophet while passing through a narrow pass at night. The Prophet was informed of this and he sent Huzayfa al-Yamani to where they were. When Huzayfa arrived he shouted out to them:

“Enemies of Allah. Retreat.” All of them then dispersed (Ahmad, V, 453).

However a second trap of the hypocrites was awaiting the Messenger of Allah. After Islam became settled in the land, a Christian Arab of Khazraj by the name of Abu Amir Fasik, sought refuge in Byzantine and from there he continually tried to incite the hypocrites. As a contact point for their malice they had a mosque built close to the masjid of Quba, which was the famous ‘Masjid al-Dirar.’

In order to carry out their assassination of the Prophet they invited him to their mosque before the expedition to Tabuk but he told them:

“After I return from Tabuk, *inshaAllah*.” They then began to await the return of the Muslim army.

While they were only a small distance from Medina, Gabriel came to the Messenger of Allah (saw) and told him the true nature of this masjid which was in fact a nest of instigation and malice. Thus it was that this trap laid against the Messenger of Allah and all of the Muslims, and which planned to use masjid against masjid and religion against religion, did not reach its aim.

Allah the Most High openly declared the truth of the situation:

"As for those who have set up a mosque, causing harm and out of unbelief, to create division between the believers, and in readiness for those who previously made war on Allah and His Messenger, they will swear, 'We only desired the best.' But Allah bears witness that they are truly liars. Do not ever stand in it. A mosque founded on taqwa from the first day has a greater right for you to stand in it. In it there are men who love to purify themselves. Allah loves those who purify themselves." (al-Tawba, 9: 107-108)

Allah's Messenger (saw) then acted in accordance with the command of Allah and when he reached Medina he had the Dirar Masjid burned down. (Ibn Hisham, IV, 185)

From the Lesser Jihad to the Greater Jihad

Tabuk, the last expedition in which Allah's Messenger took part, was filled with hardships and difficulties. The Muslim army had travelled for a thousand kilometres and then returned. When they arrived in Medina they were unrecognizable. Their skin was tight over their bones and their hair and beard were dishevelled. It was in this state that the Messenger of Allah (saw) made his famous statement:

“Now we are returning from the lesser jihad to the greater jihad.”

In amazement and shock his Companions asked him:

“O Messenger of Allah. Look at our state. Can there be a greater jihad than this?”

“Now we are returning to the greater jihad (against the nafs).” (See Bayhaqi, al-Zuhd al-Kabir p 198/374; Suyuti, II, 73/6107)

The jihad against the *nafs* is education of the heart and spiritual training. The aim is to elevate one's character and to become mature in one's personality and reach a state of being a 'perfected human being'. The path to this is via a mind that has perceived the divine truths, a

heart filled with faith and adorned with good character, a state and behaviour that have become beautified by the spirituality of the Qur'an and the sunnah.

When the Messenger of Allah returned to Medina all of the people went out to meet him and his army in great excitement. Children too filled the streets in order to meet the Prophet at the site of Thaniyat al-Wada.⁹

Three Companions Whose Repentance was Accepted Late

There were three groups of men who had remained in Medina, not having joined the army who went to Tabuk:

1. Those who were excused: About these the Prophet is reported to have said: **"There is such a group of men in Medina that they are with us (in spirit) wherever we go and whichever valley we pass through. But their excuse has left them behind."** (Bukhari, Maghazi, 81; Muslim, Imara, 159)

2. The hypocrites: These men did not join the army for many reasons including the fact that they did not believe the Prophet would return from Tabuk. However when they saw him return with great victory and success they ran to him and apologised with their great lies. There were about eighty of these hypocrites about whom Allah the Most High says in the Qur'an:

"They will make excuses to you when you return to them. Say: 'Do not make excuses, we will not believe you. Allah has already informed us about you. Allah will see your actions, as will His Messenger. Then you will be returned to the Knower of the Unseen and the Visible, and He will inform you regarding what you did.' They will swear to you by Allah when you return to them, so that you leave them alone. Leave them alone, then! They are an abomination. Their shelter will be Hell as repayment for what they did" (al-Tawba, 9: 94-95)

The hypocrites were thus separated and not considered a part of the Muslim community. From then on they were forbidden from taking part in any battle waged in the name of Islam.

3. Those who did not have any excuse: These can also be divided into two groups. The first one were those who had no excuse whatsoever and did not join the army even though they were not hypocrites. However they realised their mistake before the Messenger of Allah returned from Tabuk and they were filled with regret. As a punishment for their act they bound themselves to the pillars of the mosque and swore that unless the Prophet untied them they would remain bound where they were. When the Prophet returned and learned of their state he said:

"And I swear that I will not untie them until I receive a divine command about what to do about them." The following verse was then revealed:

"But others have acknowledged their wrong actions and mixed a right action with another which is wrong. It may well be that Allah will turn towards them (if they repent). Allah is Ever-Forgiving, Most Merciful." (al-Tawba, 9: 102) After this verse was revealed the Prophet untied the Companions.

9 Bukhari, Jihad, 196

The second group were those who did not have any excuse and nor were they hypocrites. However they did not show any regret before the Prophet returned and did not bound themselves like the other Companions. These men were the poet Ka'b bin Malik, Murara ibn Rabi, and Hilal ibn Umayya. They did not however lie, like the hypocrites, in order to avoid going to the battle. They openly declared to the Prophet that they would not join the army. However they were later filled with regret and asked the Messenger of Allah to forgive them.

However the Prophet, who was very meticulous about obeying the divine command, did not forgive them. In fact he did not even respond to their greetings while he waited for revelation to come. The other Companions followed him and treated them as the Prophet did. These three Companions had participated in all of the previous battles. Only Ka'b had not participated in the battle of Badr. Now the Prophet was refusing to accept their greetings and turning his face away from them and this became too much to bear for them. The world became a constricted place. Even their wives were like strangers to them.

There was nothing left for them to do and they wept day and night.

They melted like candles. They had made a mistake but they were not without sincerity, uprightness, loyalty, devotion, regret and repentance. Fifty days passed in this way. Eventually as a reward for their honesty and their sincere repentance the following verse was revealed about them:

"...and also towards the three who were left behind, so that when the earth became narrow for them, for all its great breadth, and their own selves became constricted for them and they realised that there was no refuge from Allah except in Him, He turned to them so that they might turn to Him. Allah is the Ever-Returning, the Most Merciful. You who have faith! Have taqwa of Allah and be with the truly sincere." (al-Tawba, 9: 118-119)

Even though these three Companions had joined the Messenger of Allah in all of the other battles but failed to join this one they were subjected to such a heavy punishment. This event is an important lesson for those who, even though they have no excuse, do not carry out their responsibility of *'amr bi'l ma'ruf wa nahy an al-munkar'*, that is of commanding to good and preventing from evil, and who do not participate in the struggle for the cause of Allah.

If Companions who had participated in the battle of Badr but then made this mistake later, had to pay dearly for their mistake, then we should think 'what of us?' Our efforts should be directed to be in the company of the righteous in accordance with the command of Allah the Most High. The affair of those who put forth their excuses and behave with negligence in the effort and struggle to ensure the ascendancy of Islam is very sad.

We should understand from all of this that a Muslim should never incline towards his own comfort, pleasures and entertainment. He or she must struggle against all hardships and difficulties that he or she encounters and advance in the cause of Allah.

There is no Good in a Religion With No Acts of Worship

When Allah's Messenger (saw) returned from to Medina, after completing the planned conquests, the leader of Taif, Urwah ibn Mas'ud, followed him completely out of breath, having recently become Muslim. He then returned to Taif to invite his people to Islam.

Earlier the Prophet had gone to Taif to invite its people to Islam. But this cruel tribe had stoned him and insulted him. They now violently objected to Urwah in the same way, martyring him after shooting him with a rain of arrows.¹⁰

The Prophet then commanded the leader of Hawazin, Malik (ra), who had also recently become Muslim to put pressure on the people of Taif. He then went and attacked them until they sought refuge in their fortress and were unable to leave it. Eventually they were exhausted and sent some of their leaders to Medina.¹¹

The Messenger of Allah (saw) hosted the leaders of the tribe of Thaqif in his mosque, in order to allow their hearts to warm to Islam.¹² The guests observed the Muslims reciting from the Holy Qur'an during their tahajjud prayer and standing in ranks whilst performing their prayer five times a day.¹³

The Thaqif told the Prophet that they would accept the faith only if they were exempt from performing the prayer. The Messenger of Allah (saw) rejected this offer of theirs saying:

“There is no good in a religion in which one does not bow down (without prayer).”

(Abu Dawud, Kharaj, 25-26)

The men of Taif then requested that they be allowed to worship their idol Lat for three more years. When this was also rejected they said: “At least him stay with us for one more month.” This was also rejected. Eventually they were left with no other choice but to accept the faith. However they had not abandoned their belief in their idols. They approached the Messenger of Allah (saw) and requested that he not destroy Lat. He in turn did not insist that they destroy Lat with their own hands but sent Abu Sufyan and Mughira to carry out the task.¹⁴ How strange it was that when their idols were destroyed, the women of Taif left their houses and began to weep in mourning for them. However when they perceived the greatness of Islam they completely forgot even the names of their previous idols.

The representatives of Thaqif were educated about the obligations and rulings of Islam. The Prophet also commanded them to fast the remainder of Ramadan. Bilal al-Habashi took them meals for *sahur* and for *iftar*.¹⁵

Thus it was that the prayer for guidance that the Prophet had made for the people of Taif, who had persecuted and insulted him, had now been accepted.

Events That Took Place After Returning from Tabuk

Allah's Messenger's Egyptian wife Mariyah had given birth to a son called Ibrahim. However after the return from Tabuk, when he was only eighteen months old he suddenly fell

¹⁰ Ibn Hisham, IV, 194; Hakim, III, 713/6579

¹¹ Ibn Hisham, IV, 138, 195

¹² Ahmad, IV, 218

¹³ Waqidi, III, 965

¹⁴ Ibn Hisham, IV, 197; Waqidi, III, 967-968

¹⁵ Waqidi, III, 968

ill and passed away a little while later. Allah's Messenger (saw) was deeply saddened. The tears of mercy flowed silently from his blessed eyes and he said:

“The eye weeps and the heart grieves but we do not say anything that will not please our Lord. I swear by Allah, o Ibrahim, that we are truly saddened by your parting from us.”

(Bukhari, Janaiz, 44; Ibn Sa'd, I, 138)

In the month of Rajab, the Negus of Abyssinia also passed away. Allah's Messenger (saw) was immediately informed of this event which took place in a country divided by water and at a distance of days on land. He said to his Companions:

“Perform the funeral prayer over your brother who has passed away in a distant land.” His Companions asked him:

“O Messenger of Allah. Who is it?” He replied:

“The Negus, Ashama. Today the righteous slave of Allah, Ashama, passed away. Ask Allah to forgive him.” He then led the funeral prayer over him in absence. (Muslim, Janaiz, 62-68; Ahmad, III, 319; IV, 7)

They later learned that the Negus had in fact passed away at the exact time that the Prophet had said.

In the month of Shaban, Umm Kulthum, the blessed daughter of the Prophet and the wife of Uthman (ra) also passed away.¹⁶

The Year of the Envoys

Mecca had been conquered, the battle of Hunayn had been won, and the people of Taif had become Muslim one year after the siege. The long and difficult journey to Tabuk had also resulted in victory. There was now no obstacle to Islam in the Arabian Peninsula.

In this way all of the tribes of Arabia were given the opportunity to correctly learn about the magnificence and sublimity of Islam and they sent envoys to the Messenger of Allah (saw) to demonstrate their devotion to the religion. These envoys, who came from the Yemen, Hadramout, Bahrain, Amman, Syria, and Iran either came because they wanted to learn about Islam or to inform the Prophet that they had already become Muslim.

They asked Allah's Messenger (saw) to send them teachers who could teach them about Islam. A fine example of the envoys who learned about Islam from the Prophet himself and then returned to their people to teach them, were the Bani Tujib. They were a group of thirteen people who came to the Prophet and brought with them their property for zakat. This act of theirs greatly pleased the Prophet and he greeted them:

“Welcome.” He told Bilal al-Habashi to host them in the best way. The Bani Tujib said:

“O Messenger of Allah. We have brought Allah's share of our wealth to you.”

Allah's Messenger (saw) then said:

“Take it back and give it out to your poor.” The envoys said:

¹⁶ Ibn Sa'd, VIII, 38

“O Messenger of Allah. We have brought to you what is left over after we have donated to our poor.”

Abu Bakr (ra) said:

“O Messenger of Allah. Truly there is no group of envoys from those in Arabia like this group from the Tujib” The Messenger of Allah said:

“Guidance is in the Hands of Allah. Allah opens up the hearts of those He so desires for faith to enter.”

The group of envoys from Tujib asked the Prophet certain questions about the Qur'an and the sunnah. The answers to their questions were written down and given to them. Due to their sincere efforts Allah's Messenger paid even more attention to them. The group stayed for a few more days and then asked to return. They were asked:

“What is your hurry?”

“We wish to return to our people and tell them about what we saw and learned from the Messenger of Allah.” They farewelled the Prophet. The Prophet sent them Bilal al-Habashi and told him to give them more gifts than what was given to the other envoys. (Ibn Sa'd, I, 323; Ibn Qayyim, III, 650-651)

Day by day Islam eventually spread throughout all of Arabia. People came in droves to enter Islam. Each day Medina overflowed with new guests. Allah's Messenger (saw) received each guest in the best way. He was extremely hospitable to them, offering them food and drink and conversing with them in accordance with their own states and traditions. He asked them about the lands where they had come from and listened to their requests and answered their questions. In this way the light, peace and joy of Islam was being engraved upon their hearts.¹⁷

The suffering from times gone by now laid way to a blessed grace. Allah the Most High mentions being grateful for this grace as follows:

"When Allah's help and victory have arrived and you have seen people entering Allah's deen in droves, then glorify your Lord's praise and ask His forgiveness. He is the Ever-Returning." (al-Nasr, 110: 1-3)

This year in which many different envoys came to Medina and in which Islam spread rapidly throughout Arabia is called the 'year of the envoys'.

The Obligatory Act of Hajj

Up until the ninth year after the hijrah, the act of Hajj was performed according to the rites that the Prophet Ibrahim had established in accordance with the Hanifi way. However many false practices had become mixed up in this practice by the idolaters. That year the Messenger of Allah (saw) made Abu Bakr the leader of the hajj and sent him to Mecca with a group of three hundred Muslims to teach them the hajj according to Islam. He informed them that he would be performing the hajj the following year. He sent twenty camels, which had been designated for hajj with the pilgrims.

¹⁷ See Nasai, Umrah, 6

At the time that Abu Bakr set out with the pilgrims, the first verses of the chapter al-Tawba were revealed. The Ka'bah that had been previously cleansed of the idols was now being commanded to be cleansed of the idolaters. Until that time the idolaters were not prevented from worshipping inside the Ka'bah. However now the true nature of the Ka'bah was made clear and the practices of the idolaters who worshipped naked, clapping their hands and acting indecently were not in accordance with the principles of Islam. Their behaviour was causing confusion amongst the Muslims. These newly revealed verses now brought an end to the disrespect shown for the unity of belief that was part of the Ka'bah. Allah the Most High states:

"An announcement to those idolaters you have a general treaty with that Allah and His Messenger are free of them: '(O idolaters) You may travel about in the land for four months and know that you cannot thwart Allah and that Allah will humiliate the unbelievers.' A proclamation from Allah and His Messenger to mankind on the day of the greater pilgrimage: 'Allah is free of the idolaters, as is His Messenger. If you make tawba, it will be better for you. But if you turn your backs, know that you cannot thwart Allah.' Give the unbelievers the news of a painful punishment – except those among the idolaters you have treaties with, who have not then broken their treaties with you in any way, nor granted assistance to anyone against you. Honour their treaties until their time runs out. Allah loves those who have taqwa." (al-Tawba, 9: 1-4)

"You who have faith! The idolaters are unclean, so after this year they should not come near the Masjid al-Haram. If you fear impoverishment, Allah will enrich you from His bounty if He wills. Allah is All-Knowing, All-Wise" (al-Tawba, 9: 28).

Allah's Messenger (saw) sent Ali (ra) to go after Abu Bakr (ra) to Mecca to proclaim these verses to the people.

On the first day of the *eid* Ali stood up on the Jamra of Aqaba and gave a sermon in which he carried out the Prophet's task. After reciting certain verses from the chapter Tawba, he informed the people of four issues that the Messenger of Allah had prescribed:

1. (Let everyone know) that only the believers will enter Paradise.
2. The Ka'bah can never be circumambulated whilst naked and the innovations of the idolaters must come to an end
3. After this year no idolater will be permitted to approach the Baytullah.
4. The articles of the pact made with those idolaters who remained loyal to their pact is valid until the term of the pact expires.

After that year no idolater went for hajj and the Ka'bah was not circumambulated naked. The last of the idolaters finally realised the misfortune that arose out of their idolatry and they chose faith.

Just as the Ka'bah was cleansed of its idols now it was cleansed of idolaters and was made ready for the great pilgrimage that the Messenger of Allah would soon make¹⁸.

18 Ibn Hisham, IV, 201; Tirmidhi, Hajj, 44/871; Waqidi, III, 1077

THE TENTH YEAR OF THE HIJRAH

The First and Last Hajj of the Prophet (saw): The Farewell Pilgrimage

The first and last hajj that the Messenger of Allah performed after hajj was made compulsory was called the Farewell Pilgrimage. Since it was during this pilgrimage that the Messenger of Allah (saw) farewelled the Muslims,¹⁹ people called it as the Farewell Pilgrimage.

During this period in which Islam had become mighty in its rule, the Prophet invited all of the Muslims to perform their hajj.

All of those hearts which were filled with love for Allah and His Messenger accepted this invitation. The people came in droves from outside of Medina and great crowds of people could be seen as far as the eye could reach. The number of believers who rushed to make their pilgrimage with the Prophet was approximately one hundred and twenty thousand. The Muslims were one and their hearts united.

After providing some brief information about hajj and ihram, the Prophet set out with the believers. He took with him about one hundred camels which he would be sacrificing at the hajj. On the way he continually spoke to the Muslims about the obligations and the sunnah rites of the hajj and ihram. When they arrived at Dhu'l Hulaifa he performed two rakats of the ihram prayer at the Valley of Aqiq and supplicated as follows:

“O Allah. Make this an upright and acceptable hajj for me, void of ostentation and fame.” (Ibn Majah, Manasik, 4).

He donned the ihram garments and began to recite the talbiyah:

“Labbayk Allahumma labbayk. Labbayka la sharika laka labbayk. Inna al hamda wa ni’mata laka wa’l mulk. La sharika lak.” (Bukhari, Hajj, 26)

He then said:

“Whoever has the intention to perform hajj and umrah let him now state it.”

After the Messenger of Allah (saw) had entered ihram and began reciting the talbiyah, Gabriel came to him and said:

“O Muhammad. Command your Companions to raise their voices when they recite the talbiyah. This is a sign of the hajj” (Ibn Majah, Manasik, 16).

The heavens and the earth were echoing with the sounds of the talbiyah being recited with zeal and passion. Eventually they arrived in Mecca. When the Messenger saw the Baytullah he raised his hands and said:

¹⁹ Bukhari, Hajj, 132

“O Allah. Increase the honour, dignity, grace and majesty of this House. And increase the honour, grace and majesty of those who glorify it during the hajj and umrah and increase their magnification and their goodness.” (Ibn Sa’d, II, 173)

He took one corner of his cloak from under his right arm and placed it over his left shoulder and entered the Masjid al-Haram with his right shoulder bared. He went to the Black Stone and rubbed his hand over it his eyes filling with tears. He kissed it and then rubbed his hands over his face.

“O Allah. I begin having believed in You, and confirmed Your Book, and following in the path of the Prophets.” He then began to circumambulate the Ka’bah starting from the corner where the Black Stone was (Haythami, III, 240). On the first three rounds he shortened his steps, shook his shoulders and walked in a rapid and proud way.

Each time he passed between the Rukn Yamani (the corner of the Ka’bah that faces Yemen) and the Black Stone he would recite the following verse from the Qur’an:

“O Lord. Give us good in this world and good in the hereafter and save us from the punishment of the fire.” (al-Baqara, 2: 201) When he had completed this part of the tawaf he kissed the Black Stone, touched it then wiped his face with his hands. He then passed with some difficulty between the people and reached the Maqam Ibrahim (the station of Ibrahim) where he performed two rakats of prayer.

The Messenger of Allah then exited the Ka’bah through the Door of Bani Mahzum and went to the hill of Safa. When he got there he recited the verse:

“Safa and Marwa are among the Landmarks of Allah...” (al-Baqara, 2: 158)

He then said:

“I am beginning at the first place mentioned by Allah in the verse.” He then turned towards Safa to begin his sa’y there. When he saw the Ka’bah he looked at it and pronounced the *kalima-i al-tawhid* and stated the takbir. Then he said:

“There is no god but Allah. He has no partner nor equal. The Dominion is His. All praise is due to Him. He gives life and He gives death. He is powerful over all things. There is no god but Allah. Allah has brought about His promise; He has helped His slave and destroyed the enemies that gathered against him.” (Ibn Majah, Manasik, 84)

He then descended from Safa and walked towards the hill of Marwa. When he reached the middle he quickened his step and when he passed he went back to his normal walking pace. During this time he prayed as follows:

“O Lord. Forgive me and have mercy on me. You are the Most Precious and the Most Gracious.” (Haythami, III, 248).

When the Messenger of Allah arrived at the hill of Marwa he repeated what he had done at the hill of Safa. He then walked between Safa and Marwa a total of seven times to complete the ritual of sa’y.

Allah’s Messenger stayed in Mecca for four days. After making tawaf of the Baytullah on the fifth day he mounted his camel and went to Mina where he performed the noon (*dhuhr*),

afternoon (*‘asr*), evening (*maghrib*), night (*‘isha*) and dawn (*fajr*) prayers. He stayed there until the sun rose and then headed for Arafah on the morning of the 9th of Dhu al-Hijjah. He continued to the recitation of the *talbiyah* on the journey from Mina to Arafah.

After performing all of the rites of the hajj in order to demonstrate them to his community he sat on his camel at Arafah, at the site where the Namira masjid is found today and gave his famous farewell sermon:

“O mankind! Listen well to my words. I do not know if I will be together with you after this year. O people. Just as you regard these days and this month as sacred, and this city of Mecca as sacred, so too your lives, your property and your dignity are all sacred. Every violation against them is forbidden. O my Companions. Tomorrow you will meet your Lord and be taken to account for all of your actions and states in this world. Beware of returning to your previous deviations and slaying each other. Know that I will be going before you and waiting for you at the Fountain of Kawthar in Paradise. I will be pleased with your great numbers in contrast to the other communities. Beware of committing sins and disappointing me. My Companions. Whoever has a trust with him let him return it to its rightful owner. All forms of usury have been lifted. The first usury I am cancelling is that of my uncle Abbas, the son of Abdulmuttalib. One should pay back what one has borrowed. Do not oppress nor let others oppress you. By the command of Allah usury is now forbidden. All forms of this ugly custom left over from the days of ignorance are now overturned. My Companions. The blood fueds that were left over from the days of ignorance have also been annulled. The first blood fued that I am annulling is that of the grandson of my grandfather Abdulmuttalib, Rabia. O people. This day Satan has permanently lost his power to influence and rule over this land. However you will follow Satan in matters which you belittle, matters besides those that I have just annulled. And this will please him.

Beware of these in order to protect your religion. O people.

Give your women their rights. Treat them with kindness and love. I advise you to fear Allah when you deal with them. You have taken your women as trusts from Allah. Their dignity and their modesty has been made lawful to you in response to your promise to Allah. You have rights over your women and they have rights over you. Your rights over your women are that they do not bring harm to your family honour. And the rights of your women over you are that you lawfully secure for them all manner of food and clothes.

It is not lawful for a woman to give from her husband’s wealth to another without asking his permission first.

When it comes to your slaves; feed them with what you eat yourselves; clothe them in what you clothe yourselves in. If they make an unforgiveable mistake then let them go. But never harm or hurt them in any way. Because they too are Allah’s slaves.

O believers. Listen attentively to my words and understand them well.

A Muslim is the brother of another Muslim, that is, all Muslims are brothers. It is not lawful for you to take anything from your brother that he has not given you permission for. Do not violate others rights. And do not bow down to injustice. And do not violate the people’s rights.

O my Companions! Do not oppress yourselves. Your nafs have rights over yourselves. O people. Everyone is responsible for their own acts. No child can be punished for the sins of their parents. And no father should be punished for the sins of his child. O people. Your Lord is one. Your father is also one; you are all children of Adam. And Adam was created from the earth.

The dearest of you to Allah is the one who has the most taqwa (the most God-conscious amongst you).

Know that an Arab has no superiority over a non-Arab nor does a non-Arab have any superiority over an Arab; nor does a white man have any superiority over a black man, nor a black man any superiority over a white man, except by their taqwa in the sight of Allah. O believers. I leave you two things – one is the Book of Allah and the other is my sunnah.

O people. Worship Allah. Pray five times a day. Fast in the month of Ramadan and pay your zakat. Obey your leaders. Only if you do these things, will you enter the Paradise of your Lord.

O people. I do not know, maybe after this year I will not meet with you again. Let those who hear my words now tell those who are not present. It may be that the one who is informed later will better understand and apply my advice better than the one who is here now and has heard me.”

At this point the Messenger of Allah (saw) paused to ask over one hundred thousand of his Companions the following question:

“O people. You will be asked about me tomorrow. What will you say?”

All of the Companions answered:

“We bear witness that you have performed your task of being Allah’s Messenger; you have carried out your duty; you have given us advice and counselled us.”

The Prophet then asked for confirmation from his Companions three times:

“O my Companions. Have I conveyed the message? Have I conveyed the message? Have I conveyed the message?”

He then raised his hands to the heavens and said:

“O my Lord, bear witness. O my Lord, bear witness. O my Lord, bear witness.” (See Muslim, Hajj, 147; Abu Dawud, Manasik, 56; Ibn Majah, Manasik, 76, 84; Ahmad, V, 30; Ibn Hisham, IV, 275-276; Hamidullah, al-Wasaiq, p. 360)

In one respect the Farewell Sermon is like a regulation of man’s affairs and in the other it is like a declaration of the rights of the human being. Before the philosopher La Fayette, who was one of the men who created the ideas that led to the French Revolution, published his famous ‘Declaration of the Rights of Man’, he analysed all law systems and when he read about the principles of justice and humanity in the Farewell Sermon of the Prophet Muhammad, he said:

“O glorious Muhammad! You have reached such a peak in justice that nobody up until today has been able to reach nor will they ever be able to reach after you.”²⁰

When the Prophet had finished his sermon, Bilal al-Habashi read out the call to prayer. The Prophet then combined the noon and afternoon prayers (*jam' al-salatain*) and prayed the obligatory rakats of the noon prayer. He then recited the second call to prayer and performed the obligatory rakats of the afternoon prayer. He then mounted his camel Quswa and went to the site of *waqf* at the foot of the Mount of Mercy (Jabal al-Rahmah). He turned his camel to the direction of the qibla and stopped there until the sun went down.

During this time the Messenger of Allah kept one hand on the reins of his animal while he raised the other to the heavens and prayed in an expression of his servanthood and the state of his heart.

Part of this prayer was as follows:

“O Allah. Praise be to you in the manner in which You have taught us and greater than all that we can say. O Allah. My prayer, my worship, my life and my death are all for You. My return is to You. O Allah. Put light in my eyes, and light in my ears, and light in my heart.

O Allah. Expand for me my breast. Make easy my task. Take me to the straight path. Forgive my past and my future. O Allah, who raises in ranks, sends down blessings, and who created the heavens and the earth.

Speech in many different languages is beaming and rising to You and asking from You.

My request is this: That You remember me when the people of the world forget me in this realm of examination. O Allah. You hear my words, you see where I am, and you know everything about me, both what is secret and what is open. None of my affairs are hidden from You. I am helpless and needy and I ask You for help and salvation. I am afraid and I admit my faults. However a helpless person would ask from You, that is how I ask. However a lowly sinner pleads with You, that is how I plead. I am in Your elevated presence, with my head hanging low, my tears flowing for You and sacrificing my entire existence for You. However a slave of Yours wipes his face in the dust and prays to You, then that is how I now pray to You.

O my Lord. Do not deprive me of having my prayers answered. Be kind (Rauf) and merciful (Rahim) to me, o the Best and Most Gracious of those who are asked.” (Ibn Kathir, al-Bidaya, V, 166-168; Haythami, III, 252; Ibn Qayyum, II, 237)

Today I have Perfected for You Your Religion

While Allah's Messenger (saw) was in this state at the point of *waqf*, the following verse was revealed:

“...Today the unbelievers have despaired of overcoming your religion. So do not be afraid of them but be afraid of Me. Today I have perfected your religion for you and com-

²⁰ See Kamil Miras, *Tecrid Sarih Tercemesi*, IX, 289

pleted My blessing upon you and I am pleased with Islam as a religion for you..." (al-Maida, 5: 3) (Tirmidhi, Tafsir, 5)

As soon as Abu Bakr (ra) heard this verse, he understood everything due to his great foresight. He sensed the meaning of 'completed My blessings upon you' and realised the event that was to come behind the words 'I have perfected your religion for you.'

This verse was an indication to those of discernment that the Messenger of Allah (saw) was about to leave this world. Allah the Most High was soon to invite His Beloved Prophet to the eternal realm. Abu Bakr's eyes filled with tears and he began to silently weep without letting any one know of the pain of separation that had entered his heart.²¹

After the sun went down, the Prophet set out for Muzdalifa with Usama ibn Zaid (ra) sitting on the back of his camel. There they combined the evening and night prayers. Allah's Messenger stayed at Muzdalifa until the dawn broke. He did not leave Muzdalifa until the morning light began to become apparent. During this time he continued reciting the *talbiyah* and supplicating.

It was at Muzdalifa that the Messenger of Allah (saw) gathered the stones that he threw at Mina. He left Muzdalifa before the sun rose. He indicated with his hand how the pilgrims were to throw their stones in their stoning of Satan.

They then arrived at Aqaba. They sacrificed their animals and performed the rite of stoning the devil. The Messenger of Allah (saw) took each little pebble between his thumb and his forefinger and threw them one by one. However due to the large crowd, the people around him began falling against each other and in their attempt to throw their stones they threw them at each other. The Prophet then said:

"O people. Do not kill yourselves. When you are to throw, choose the small pebbles and throw them from between your fingers." (Ahmad, VI, 379).

Qudama ibn Abdullah later described the Messenger of Allah while he was carrying out his stoning:

"I saw the Messenger of Allah throwing his stones whilst he was on his camel. He was not pushing or shoving, nor hitting nor saying 'Move, move!'" (Ibn Majah, Manasik, 66)

That day, the Prophet sacrificed a camel for each year he had lived, that is a total of 63 camels. After making the first cut himself, he handed the knife to Ali (ra) who finished the slaughtering of the animals. A total of one hundred camels were slaughtered. Allah's Messenger (saw) commanded that a portion from each camel be taken and placed in a large pot to be cooked.

After eating a portion himself, he told Ali to give the rest of the meat, and the hide to the poor.

The Prophet then shaved his head and said:

"Women should not shave their heads, only let them trim their hair." (Darimi, Manasik, 63).

²¹ Elmalili, III, 1569

On the first day of the Sacrificial Festival (Eid al-Adha), before noon, the Prophet went to the Baytullah on his camel, to perform the obligatory *tawaf al-ziyarah* (circumambulation). He then performed the noon prayer and then went to the well of Zamzam. That day he returned to Mina in the evening. He spent the days of Tashriq at Mina. During the nights, he did not neglect to visit the Baytullah.

On the first and second days of *tashriq* when the sun began to set, the Prophet walked to the site of stoning, passing by the Mina masjid. He also carried out the stoning of the last day of *tashriq* and then set out for the region of Muhassab in the afternoon. When the Muslims began to disperse from Muhassab, he said:

“Let no person leave here until the last place he visits is the Baytullah.” (Darimi, Manasik, 85) He announced that they would be going to perform tawaf of the Baytullah before the dawn prayer on the fourteenth day of Dhu al-Hijjah. They went to the Baytullah and performed the Farewell Tawaf.

The Messenger of Allah showed the greatest of respect to the Haram al-Sharif. When he wished to eat or to relieve himself, he went outside to a distant place. He would not stay long in order to avoid a state of exhaustion and to avoid becoming lax in one's respect. After performing the Farewell Tawaf, the Messenger of Allah and the Muslims returned to Medina (Bukhari, Hajj, 21, 70, 128; Muslim, Hajj, 147; Ibn Majah, Manasik, 84)



THE ELEVENTH YEAR OF THE HIJRAH

Reunion and the Final Farewell: The Elevated Journey to the Rafiq al-'Ala.

After his farewell hajj, Muhammad, the last of the Prophets, the mercy to all the worlds (*Rahmaten li'l alemin*), the Master of Humanity (*Sayyid al Kawnayn*), and the Imam of the two Harams (*Imam al-Haramayn*), became feverishly ill. This illness was to separate him from his community and reunite him with what he desired most throughout his entire life, his *Rafiq al-Ala* (The Greatest Companion). The Prophet was anyway preparing for this last journey ever since he learned of his nearing death after the revelation of the chapter Nasr. He was farewelling the dead and the living in a veiled way. A day before he fell ill he went to the Jannat al-Baqi cemetery in Medina and prayed for the dead there:

“O Allah. Do not deprive those who lie here of Your forgiveness.” (Ahmad, III, 489)

After returning from the cemetery he ascended the pulpit and spoke to his Companions as a way of farewell:

“I will be the first among you to reach the Fountain of Kawthar and I will meet you there. Our meeting place will be at this Fountain. I can see it now. I will bear witness for you. Just now the treasures of the land and its keys have been given to me. I swear by Allah that I do not fear that you will return to idolatry after me. However I fear that you will become greedy for the world, and envy each other and kill each other for it. And so I fear that you will be destroyed just like those who were destroyed before you.” (Bukhari, Janaiz, 73; Muslim, Fadail, 31)

The Prophet then descended the pulpit, weak and drained and he withdrew to his blessed home. As the days passed by his sickness became worse. When it became very severe he asked for permission from his other wives to stay in Aisha's room (Bukhari, Tibb, 22; Ahmad, VI, 34, 38; Balazuri, I, 545).

In essence, his was a rare life of purity and cleanliness, in which sickness did not visit him. However 23 years of a lofty but weighty duty of prophethood which was above the strength of a normal human being, had finally exhausted him and the harmful acts of various enemies had weakened his blessed body. The poisoning at Haybar had greatly affected him.

On the other hand, this illness was to take him to a great station and an elevated degree. When his illness became very intense he said to his wife, Aisha:

“O Aisha. I could always taste the bitterness of the poisoned meat that I tasted at Khaybar. Now I feel one of the veins of my heart breaking.” (Bukhari, Maghazi, 83)

This illness of the Prophet resulting from the poison, was the means for his death as a martyr. Thus Allah the Most High who had honoured him with prophethood was now honouring him with martyrdom. (Ibn Hisham, III, 390; Waqidi, II, 678-679; Haythami, VI, 153)

The fever of the Messenger of Allah (saw) was very high. Abu Said al-Khudri who came to visit him, said:

“O Messenger of Allah. Your fever is very high.” He continues his narration as follows:

“I placed my hand on him and I could feel the heat from under the cover.” I said again:

“O Messenger of Allah. You have a very high fever.”

He replied:

“This is how we (the Prophets) are. Tribulations come to us in waves, and in response our reward is given accordingly.”

I asked him:

“O Messenger of Allah. Who amongst mankind are the ones who are subject to the greatest tribulations?” He replied:

“The Prophets.”

“And then who?”

“The righteous.” (Ibn Majah, Fitan, 23)

During his last days the illness of the Prophet became so intense that it prevented him from entering the company of the people. He appointed Abu Bakr (ra) to take his place in leading the congregation in prayer. At one point he felt a little better and he was able to go to the masjid. He counselled his Companions and said:

“Allah the Most High has given His servant the choice between this world and all of its blessings and the blessings that are to be found with Him. That servant has chosen that which is with Allah...”

In these words the sensitive Abu Bakr (ra) sensed words of farewell from the Prophet and he was filled with sorrow. The tears began to flow down his cheeks and he wept saying:

“May my mother and father be sacrificed for you o Messenger of Allah. We would give our everything, our fathers, our mothers, our lives, our wealth and our children for you...” (Ahmad, III, 91).

There was no one else in the congregation who perceived the depth of feeling and subtlety of the Prophet's words. And was it not Abu Bakr (ra) who was described in the verse as being ‘the second of the two’ at the mount of Thawr.

When the Companions saw this dearest of friends weeping, they said to each other in amazement:

“Are you not amazed at this old man who cried when the Messenger of Allah (saw) mentioned the righteous man who wished to be reunited with his Lord?” (Bukhari, Salat, 80).

When the illness of the Messenger of Allah (saw) became very serious, the other Companions also began to sense the coming separation and they began to shed tears. The assemblies of the

Muhajirun and the Ansar were in mourning. Those who were surrounding the Prophet said to him:

“O Messenger of Allah. Could you pray to Allah to cure you?” However, the Messenger of Allah, who would always pray to Allah for health, this time remained silent and did not pray.”

Aisha (ra) narrates:

“Whenever the Messenger of Allah (saw) fell ill, he would recite the chapters Falaq and Nas, blow over his hands and then wipe them over his entire body. When his illness became severe I recited these chapters, blew over my hands and then began to rub my hands over his blessed body. I also read the following prayer that Gabriel had read over the Messenger of Allah (saw) in a previous illness:

“O Lord of mankind. Take away this illness. Cure is only in Your hands. No one other than You can heal. Give us such a cure that no trace of illness is left.”

However the Messenger of Allah turned his blessed head to me and said:

“Take your hand off of me. These prayers of yours will have no benefit for me. I am now merely waiting for my time...” (Ahmad, VI, 260-261; Ibn Sa’d, II, 210).

Aisha (ra) continues:

“The Messenger of Allah (saw) had us call his daughter Fatima who possessed such a delicate soul. He sat her down next to him and whispered something in her ear. Fatima began to cry. He then whispered something else in her ear. This time she smiled. I had never seen a smile be so close to crying, or happiness so close to sorrow as I did that day. When I asked Fatima the reason for her crying and then her happiness she replied:

“He told me that he was going to die as a result of this illness and I began to weep. Then he told me that I would be the first amongst his family to join him. And I was pleased” (Bukhari, Maghazi, 83).

During his illness, at times when it was not so severe, the Messenger of Allah (saw) was able to lead the congregation in prayer. During one of these times, he said to his Companions, who were filled with sorrow:

“O people.

I hear that you fear that your prophet will pass away. Has there ever been a prophet before me who stayed with his people forever? So how can I stay with you forever? Know this – that I am going to be reunited with my Lord. And you too will be reunited with your Lord. All events occur by the permission of Allah.

Know well that I am going to go before you and I will be waiting for you there. Be careful; tomorrow our meeting place in the hereafter is the Fountain of Kawthar. Let those who wish to meet me there guard their hands and their tongues from sin. O people. When a community of people are good and upright, then their leaders will be good and upright. When a people are corrupt then their leaders will be corrupt.

I swear by Allah, who holds my existence in His hand of power, that I am at the Fountain right now and I am looking at it from where I am now...”

The Messenger of Allah (saw) then turned to Abu Bakr (ra) who was weeping uncontrollably and said to him: **“O Abu Bakr. Do not cry...”** and then he continued:

“O people.

There is no person who was more selfless and generous to me with his life, his wealth, and his friendship than Abu Bakr. If I had taken a confidante besides my Lord, I would have taken Abu Bakr to be my confidante. Close the doors that open on to the masjid. But leave the door of Abu Bakr open. I see a light over his door.” (Bukhari, Salat, 80; Ibn Sa’d, II, 227)

“My Companions. I am a mere man. I may have infringed on some of your rights. Whoever’s body I have hurt, here is my body. Let him come and hurt me too and take back his right.

Whoever’s back I have struck, here is my back, let him come and strike it. Whoever’s property I have taken something from by mistake, here is my wealth let him come and take it. O Allah. I am a mere mortal. Whoever amongst the Muslims that I have spoken a harsh word to, hit or cursed, please make this a means for their purification, reward and mercy.” (Ahmad, III, 400)

The Messenger of Allah (saw) thus made amends with his brothers. After these words he retired to his room exhausted and did not come out again for prayer. Only one time when he felt himself a little better he performed the prayer behind Abu Bakr.

Eventually on a Monday morning, the 12th day of the month of Rabi al-awwal, he felt a lightness. But he did not feel strong enough to join the congregation. He then lifted the curtain over his door and watched for the last time, his beloved Companions perform their prayer behind Abu Bakr. He smiled as he watched them in their ranks, praying in congregation. On the one hand he was suffering from a severe illness but on the other he was experiencing the joy of having carried out his duty of leaving behind a community of righteous people (Bukhari, Maghazi, 83); Adhan, 46,94; Muslim, Salat, 98; Nasai, Janaiz 7).

Aisha (ra) described this event:

“The Messenger of Allah (saw) was watching his Companions praying and smiling with joy. I had never seen the Messenger of Allah so happy.” (Ibn Hisham, IV, 331)

That morning, Allah’s Messenger gave the command for the army that he had previously prepared but was unable to join due to his illness. He appointed the young Usama ibn Zaid (ra) as the commander of the army and said:

“Set out at dawn by the blessings of Allah.” (Waqidi, III, 1120)

That day, the Messenger of Allah (saw) told Aisha (ra) to give out the six or seven dinars that he had with him to the poor. A little while later he asked what she had done with them. When he learned that Aisha had forgotten to give them away due to being preoccupied with his illness he asked for the dinars and holding them in his palm he said:

“It is not fitting for Muhammad, the Prophet of Allah, to go back to his Lord, without having given these away to the poor...”

He then gave instructions that all of the money be given to five poor households from the Ansar. When he was told that the money had been distributed he said:

“Now I am at ease...” He then dozed off lightly. (Ahmad, VI, 104; Ibn Sa’d, II, 237-238)

The charity of the Prophet never stopped...

That day Allah’s Messenger called out to his *ahl al-bayt*:

“O people. The fever has increased. Be careful.

Tribulations are coming like the darkest nights. However I have made lawful what the Book of Allah made lawful and forbidden what it has forbidden

O Fatima, daughter of the Muhammed, the Messenger of Allah. O Safiyyah! Perform deeds that are righteous in the sight of Allah (Do not trust in me, if you do not have any good deeds). I cannot save you from the punishment of Allah (if you do not worship Him and be a slave to Him).” (Ibn Sa’d, II, 256; Bukhari, Manaqib, 13-14; Muslim, Iman, 348-353)

On that day he also said:

“Salat, salat. Continue in your salat. Be careful. Look after those who you are responsible for well. Fear Allah when it comes to them (Feed them, and do not neglect to clothe them. Speak kind words to them)” (Abu Dawud, Adab, 123-124/5156; Ibn Majah, Wasaya, 1).

The Messenger of Allah then cleaned his teeth with a siwak stick.

Aisha (ra) narrates:

“I never saw the Messenger of Allah clean his teeth so well with the siwak before.” (Bukhari, Maghazi, 83; Ibn Sa’d, II, 261)

The Prophet Muhammad would have next to him a small canteen of water from which he would dip his hands into from time to time and wipe his face saying:

“La ilaha illallah. The agony of death is real.”²² (Bukhari, Maghazi, 83)

That day the Messenger of Allah (saw) pleaded with Allah as follows:

“O Allah. Embrace me in Your Mercy. Reunite with the Greatest Companion. Bestow Your Mercy on me. Reunite me with the Greatest Companion.” (Bukhari, Maghazi, 83; Ahmad, VI, 126).

That day he consoled his daughter Fatima as follows:

“O my daughter. Do not weep. When I pass away say: “Inna lillahi wa inna ilayhi raji’uun” (We belong to Allah and to Him we will return)” (Ibn Sa’d, II, 312)

That day the angel Gabriel came to the Messenger of Allah (saw) and said to him:

“Peace be upon you o Messenger of Allah. This will be my last visit to you.” (Ibn Sa’d, II, 259).

With this last coming of Gabriel, the truth of the words of the Prophet became apparent:

22 In Arabic *sakarāt al-mawt* which is a term used to describe the unconscious state of a person who is about to die. The word is also used to mean agony, sorrow, heedlessness or faint caused by a pain (Translator’s note)

“The soul of no prophet will be taken without him having seen his position in Paradise. Then he is left with the choice of going there.” (Bukhari, Maghazi 83,84; Ahmad VI, 89)

That day the angel of death, Azrail, came and asked for permission to enter. After receiving permission he stood before the Prophet and said:

“O Messenger of Allah. Allah the Most High has sent me to you. He has commanded me to obey your every word. If you so desire I will take your spirit. If you do not I will not do so.”

Gabriel, who was standing nearby, said:

“O Messenger of Allah. Allah the Most High longs for you.”

That day Allah’s Messenger said to the angel of death:

“O Azrail. That which is with Allah is better and permanent. O Angel of Death. Come, do what you have been commanded and take my soul.” (Ibn Sa’d, II, 259; Haythami, IX, 34-35; Balazuri, I 565)

He then dipped his blessed hand in the water once more and wiped his face. He then uttered the declaration of faith, whilst passing through the gate of reunion, having lived a life of longing to be with Allah. As he gave up his blessed spirit he was uttering the following:

“O Allah. O Greatest Companion. O Greatest Companion.”

His blessed hand that had been in the water finally fell down by his side (Bukhari, Maghazi, 83).

The verse that had been revealed years before now became manifest:

“(O My Messenger) You will die and they too will die.” (al-Zumar, 39: 30)

O Allah! Send peace and blessings upon Muhammad and upon his family and Companions.

And so it was that after a long and severe illness that lasted for three days, the blessed Prophet passed away and was reunited with His Greatest Friend on Monday the 8th of June in the year 632. This corresponded to the 12th day of the month of Rabi al-awwal in the 11th year after the Hijrah.

The Prophet had a divine mark of prophethood on his back, between his two shoulder blades. Many of the Companions lived with a longing to be able to kiss it. When the Prophet passed away to the eternal realm, his Companions, who saw no change in his blessed face were unsure as to whether he had truly passed away. They were only convinced when they later saw that this mark of prophethood had disappeared.²³

When they were about to wash the body of the Messenger of Allah they tried to take his shirt off but they heard a voice saying: “Do not take the shirt off.” They then washed him with his shirt on.²⁴

The Messenger of Allah (saw) passed away on a Monday and was buried on Tuesday. His Companions prayed his funeral prayer individually with no imam leading them. Some of them

23 Ibn Sa’d, II, 272; Ibn Kathir, al-Bidaya, V, 231

24 Muwattta, Janaiz, 27; Ahmad, VI, 267

wanted him buried near the minber, whilst others thought he should be buried in the Baqi cemetery. At that point Abu Bakr (ra) came and said:

“I heard the Messenger of Allah say **that all prophets are buried where they die.**”

They then dug a grave in the room of Aisha (ra). The Messenger of Allah (saw) left no money, not even one dirham, neither did he leave any slaves. The only thing he possessed was his white mule, his sword, and the lands at Fadak and Haybar that he had endowed for travelers.²⁵

The Prophet Muhammad honoured this world with his presence on Monday, the 12th of the month of Rabi al-awwal and he was given the duty of prophethood on a Monday, the 12th day of the month of Rabi al-Awwal. The religion had been completed, he had confirmation from his Companions that he had carried out his duty of spreading the message and he had presented their witnessing to Almighty Allah. He was then called to the eternal realm. Now he is at the last gathering place of mankind awaiting his community. And there he is on the Sirat Bridge awaiting his community. And yet again he is at the Fountain of Kawthar waiting for his community.

After the Prophet passed away, his Companions were engulfed in deep grief. After that day Bilal al-Habashi, the Companion whom the Prophet had assigned the duty of calling the *adhan*, was no longer able to read out the call to prayer. Each time he would begin but failing to see the Messenger of Allah on the pulpit, he would choke, his voice dry up and he would be unable to read the call to prayer. Eventually he left Medina, and went to Syria in order to cool the fire that was burning him up inside.

One day he saw the Messenger of Allah (saw) in his dream say to him:

“What is this separation o Bilal! Has the time not come for you to visit me?”

Bilal woke up greatly affected and immediately set out for Medina.

When he arrived in Medina, at the Blessed Grave of the Prophet he wept in his presence and whilst he was in this state Hasan and Husayn came. When Bilal saw them he embraced them and began kissing them.

When they were insistent, saying:

“O Bilal. We long for to hear you recite the *adhan*,” he began to recite the call to prayer. Medina was shaken and when they heard the words: “I bear witness that Muhammad is the Messenger of Allah,” every man and woman ran out to the Masjid an Nabi thinking that the Messenger of Allah had come back to life. There was no other day after the death of the Prophet in which the people of Medina wept so much. (Ibn Asir, *Usd al-Ghaba*, I, 244-245; Dhahabi, *Siyer*, I, 357-358)

The following lines of Aziz Mahmud Hudayi beautifully express the pain of being deprived of the Prophet Muhammad and the inconstancy of this world.

25 Bukhari, *Maghazi*, 83

*Who could expect loyalty from you?
Are you not the illusory world?
Are you not the world that took
Muhammad Mustafa away?*

The Grief that Encompassed the Universe

When the Prophet Muhammad passed away the Muslims were weeping in the mosque. Umar (ra) was furious and kept saying:

“Do not let me hear any of you say that Muhammad is dead. Otherwise I will cut off your heads. The Messenger of Allah has only fainted just like Musa fainted.”

When Abu Bakr (ra) heard the painful news he immediately mounted his horse and went to Medina. He uncovered the face of the Prophet and then weeping, he kissed his forehead and said:

“I swear by Allah that the Messenger of Allah has passed away. *Inna lillahi wa inna ilayhi raji'uun*. To Allah we belong and we are His slaves. And to Him we will return. May my mother and father be sacrificed for you. You have passed the decreed passage of death. O my prophet.”

When he raised his head he said:

“O my truest friend” and he kissed him on the forehead once more.

“O my dearest one” and he kissed him once more on the forehead and said:

“You were beautiful in life and you are beautiful in death. How beautiful are both your life and your death.”

He then covered the face of the Prophet and went outside. Umar (ra) was continuing to deny the Prophet's death. Abu Bakr (ra) said to him:

“Sit down o Umar.”

Umar (ra) did not sit down. Abu Bakr repeated his words two or three times and then began to speak:

“Allah the Most High had informed us of the Prophet's death whilst he was still with us. And He has informed you of your own death (when it comes). The Messenger of Allah has passed away. And none of you will live forever. Whoever of you worships Muhammad, let him know that Muhammad is dead. But whoever of you worships Allah, then know that He is al-Hayy, the Ever Living One. Allah the Most High told us:

"Muhammad is only a Messenger and he has been preceded by other Messengers. If he were to die or be killed, would you turn on your heels? Those who turn on their heels do not harm Allah in any way. Allah will recompense the thankful." (Al-i Imran, 3: 144)

When the people heard this verse they were convinced that the Prophet was in fact dead. They were in such a state of confusion that when Abu Bakr (ra) recited this verse it was as if they had never heard it before.

Umar (ra) later narrated that:

“I swear by Allah that it was as if I had never heard that verse before. When I heard Abu Bakr recite it I was filled with dread. My feet were unable to support me. My knees weakened and I fell to the ground” (Ibn Sa’d, II, 266-272; Bukhari, Maghazi, 83; Haythami, IX, 32; Abdurrazzak, V, 436).

After Abu Bakr finished speaking Umar (ra) rose and went to kiss the forehead of the Prophet. His heart was burning with longing. As he spoke the words: “May my mother and father be sacrificed for you o Messenger of Allah,” his eyes filled with tears and he began to weep uncontrollably.

Umm Salama (ra) narrates:

“On the night that the Messenger of Allah passed away, we were sitting around him, weeping. We were unable to sleep that night. It was consolation for us that he was near us, even though he had passed away. When we heard the sounds of the digging of the grave in the morning we began to weep again. The people in the mosque were weeping. When Bilal recited the *adhan* and said: “I bear witness that Muhammad is the Messenger of Allah,” Medina was shaken with a sudden cry. The sobs of Bilal as he uttered the word ‘Rasulullah’ filled us with even greater sorrow. When the people tried to enter to see the Messenger of Allah, those inside closed the door.

What an intense calamity that was. From that time on whenever we would encounter any tribulation we would remember the death of the Messenger of Allah (saw) and it would lose its importance.” (Ibn Kathir, al-Bidaya, V, 256)

The death of the Messenger of Allah was truly harsh on the Companions for it was him that they loved more than anybody or anything else in the world. They were unable to adjust to his absence and lived their lives in expectation and hope of being able to see him once more and of being reunited with him.

Uthman (ra) narrates:

“After the Prophet passed away, I was one of those of his Companions who were most grieved. One day whilst I was sitting in the shade, Umar (ra) passed by me and greeted me. Due to my grief I did not even realise that he had passed nor that he had greeted me.

Umar (ra) then went to Abu Bakr (ra) and said:

“I saw Uthman and greeted him but he did not return my greeting. How can this be?”

He then returned with Abu Bakr who said to me:

“Your brother Umar greeted you but he said that you did not return his greeting. Why?”

I said:

“I did no such thing.” Umar immediately objected:

“By Allah, you did.” I said to him:

“By Allah I was not even aware that you passed nor that you greeted me.” After that Abu Bakr (ra) said:

“Uthman has spoken the truth.” (Ahmad, I, 6)

The blessed Companions would demonstrate their love for and devotion to the Messenger of Allah (saw) by sending praises and blessings upon him. But this was not the only way they remembered him. By following his way, by following his sunnah and discussing his hadiths they were always remembering him. And so for all Muslims today, loving the Prophet more than anyone and anything in the world, preferring his commands and prohibitions over their own desires, and following his words and actions is a religious obligation.



EPILOGUE

With every moment of his life, the Prophet Muhammad (saw) displayed an unparalleled beauty and perfection. All of his actions and behaviour, from the most private to the most public were filled with beauty. Thus every human being can find the best and most perfect act that they can take as their model from his honourable life and his praised sunnah.

He was a preacher, a Statesman, a commander, a judge, a teacher, a merchant, a father, a friend and an orphan. Thus he presented a model of behaviour to all of mankind, be it physical or spiritual. Every word and every act of the Messenger of Allah has been meticulously identified in our sources which fill thousands of volumes of books.

Mankind is in need of a living example for them to follow, an '*uswat al-hasana* (the Best of Exemplar)'. One of the wisdoms in the sending of the Prophets is so that the human being can take them as their model.

This modelling reached its peak with the Messenger of Allah (saw). Allah the Most High says in the Holy Qur'an:

"You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much." (al-Ahzab, 33: 21)

It is for this reason that Allah the Most High put him in a starting position of being at the lowest level of society in terms of weakness - he was an orphan. He then made him pass through various stages until he reached the highest position in terms of power and authority, that is prophethood and State ruler. Consequently any person who finds themselves in any of these stages can find the most perfect attitude and stance to take and follow his way in accordance with their own capacity and means.

This can be realised to the degree of one's love for him and one's desire to imitate him.

If you are a wealthy person, then think of the humility and generosity of the Prophet who ruled over all of Arabia and to whom other leaders were dedicated to with love.

If you are from the weaker classes, then think about what the Prophet experienced under the rule of the oppressive idolaters in Mecca.

If you are victorious, then take heed from the courage and submission to Allah of the Prophet who defeated his enemies at Badr and Hunayn.

If, Allah forbid, you meet with defeat and become filled with despair, then remember the Prophet who walked with courage and bravery amongst His Companions who were wounded and martyred on the battlefield of Uhud.

If you are a teacher, then reflect on the Prophet who radiated prosperity and taught the divine commands to the people of the Bench in his masjid.

If you are a student, then envision the Prophet sitting before Gabriel as he brought him revelation.

If you wish to ensure justice and defend and spread it, and you have no helper in this cause of yours, then look at the life of the Prophet who tried to guide the oppressors of Mecca and teach them justice, even though he was deprived of all help.

If you are lonely, then remember that blessed and dearest one of innocence and that radiant orphan of Abdullah and Amina.

If you are a young man, pay attention to the pure and clean life of the future prophet who earned his livelihood in Mecca as a shepherd.

If you are a young person who wishes to start a peaceful family, then take the family life of the Prophet as your example. Let your preference be *taqwa* so that you can reach happiness in both worlds.

If you are a father, then learn of the delicacies and subtleties of the actions of the father of Fatima al-Zahra and the grandfather of Hasan and Husayin.

Whatever you are and whoever you may be, take the Prophet Muhammad as your most perfect eternal guide and the best example, morning and night so that his sunnah can amend your errors, can bring order to your disordered affairs, and you can be freed from the handicaps of your life and find true happiness with Him as your light and your guide.

In that case try to accompany the days of your life with people of *dhikr*, the loyal and righteous lovers of that prophet so that you do not become one of the ignorant and heedless.

He was such a prophet that Allah the Most High did not address him as 'O Muhammad' as He addressed the other prophet's by their names, but rather He addressed him as 'O Prophet', 'O Messenger.'

Allah also commanded all of the believers to abide by this subtle politeness:

"Do not make the Messenger's summoning of you the same as your summoning of one another..." (al-Nur, 24: 63)

This verse informs us that it is not respectful to address the Messenger of Allah only by his name.

Consequently Allah's Messenger has been mentioned and remembered using many different attributes such as Prophet (*Nabi*), Messenger (*Rasul*), Messenger of Allah (*Rasulullah*), Beloved of Allah (*Habibullah*), Pride of the Universe (*Fahr alem*), Noble Messenger (*Rasul-i Akram*) and so on.

Moreover Allah the Most High decreed in the Holy Qur'an:

"Allah and His angels call down blessings on the Prophet. You who have iman! call down blessings on him and ask for complete peace and safety for him." (al-Ahzab, 33: 56)

In accordance with this divine decree, we should send peace and blessings on the Prophet whenever we hear his blessed name mentioned.

The Prophet was not merely a teacher who taught the words of the Qur'an but he was a living example of it. In a narration by Jabir (ra), the Prophet is reported to have said:

“Allah (may His Majesty be exalted) sent me to perfect good character.” (Muwatta, Husnu al-Khulk, 8)

All of the works on Islam that have been published for 1400 hundred years, have been to explain and expound on one book, that is the Holy Qur'an and one man, the Prophet Muhammad (saw).

Out of all of the Prophets, it was only on the life of Messenger of Allah that Allah swore by in the Holy Qur'an: **‘By your life’** (al-Hijr, 15: 72).

It is not through one's intelligence but rather through love and devotion that one can truly perceive and truly understand the Prophet Muhammad, in all his aspects.

It is possible to obtain one's share of the *'uswat al-hasana'* of the Prophet Muhammad only by distancing oneself from one's carnal desires and the pleasures of this world, and delving into the secrets of worship, servanthood and knowledge of Allah.

What foreigners have to say about the Prophet Muhammad (saw)

In 1979 the American scholar, Michael Hart, carried out a study of the one hundred most influential people. He recorded the names, capacities, struggles, achievements, and successes of all of the great men of this world and entered their data into a computer program.

After a study that lasted for months, his computer selected the greatest human being to have ever lived in accordance with the facts recorded. The result was Muhammad, the Messenger of Allah (saw).

After that study, in 1979, the French journal, Le Point, selected Muhammad (saw) as the “Man of the Year.” In the newspaper dated the 29th of December, 1979, the following was written:

“The influence of Muhammad, despite having lived between the years 571 and 632, is still snowballing. Millions of people are walking the path that he walked” (Zafer magazine, 97/3-8).

If a person is selected to be the “Man of the Year’ by Western and non-Muslim researchers, hundreds of years after his death, then the importance of his cause is patently clear.

This is the most obvious proof that that great man was a manifestation of the mercy of Allah and the greatest gift to mankind.

The following are some of the confessions of certain Western personalities who were in awe of the character of the Prophet Muhammad:

Thomas Carlyle:

“No emperor with a crown on his head ever gained as much respect and honour as did Muhammad who mended his own cardigan with his own hands.”

Main Britannica Encyclopedia:

“No other prophet nor reformist man of religion ever achieved the success that Muhammad achieved.”

B.Smith:

“Muhammad is undoubtedly and unanimously the greatest reformer of all times.”

Arthur Gilman:

“We observe his elevated nature in the conquest of Mecca. The past persecutions and oppression carried out against him could very well have made him seek revenge. However Muhammad prevented his army from shedding any blood whatsoever. He showed great compassion and he thanked Allah.”

La Fayette:

“O glorious Arab! However much you are appreciated it will never be enough. You founded justice itself.”

The elevated character and personality that we have tried to explain here with the limitations of language are merely drops from our perception of him. To reach Allah is possible through His Book and through the glorious sunnah of the Prophet Muhammad. That is, one can get closer to Allah through elevating one's character and behaviour and with sincere heartfulness.

And this is only possible by loving what the Prophet loved and by distancing oneself from what he disliked.

We have no other choice but to enwrap ourselves in the spirituality of the Pride of the Universe (saw).

May Allah allow us to adopt our share of the model personality and character of the Messenger of Allah, our guide to eternal happiness, and crown our lives and our hereafter with reflections of his beauty.

May He bestow upon our hearts pearls of prosperity from his profound spirituality. May our hearts be eternal receptacles of love for Allah and His Messenger. May Allah make us recipients of his Great Intercession!

Amin...



QUESTIONS PART SEVEN

A. SHORT ANSWER QUESTIONS

1. What lessons can we learn from the charity campaign of the Companions on their way to Tabuk which was one of the most difficult periods in their lives?
2. Which Companion, who was martyred at Tabuk, was prayed over by the Messenger of Allah as follows: "O my Lord. I am pleased with him and I always have been. Please be pleased with him too"?
3. What was the reason for the mobilisation to Tabuk being announced as a general mobilisation as opposed to the other battles?
4. What was the reason for the construction of the "Masjid al-Dirar"?
5. What lessons can we learn from the situation of those Companions who did not participate in the expedition to Tabuk and had no excuse?
6. What does the 'Year of the Envoys' mean?
7. When and why were the idolaters forbidden from making tawaf of the Ka'bah?
8. The Prophet Muhammad said: "I leave you two things. If you hold on to them securely you will not deviate from your path." What are these two things?
9. When the following verse was revealed: "Today I have perfected your deen for you and completed My blessing upon you and I am pleased with Islam as a deen for you" (Maida, 5:3) what thoughts passed through the mind of Abu Bakr?
10. What are the reasons and the wisdom behind the Prophets and the righteous people, that is, those people who are the closest to Allah, being subject to the greatest trials and tribulations?
11. What was the reason for the Messenger of Allah choosing not to pray for Allah to cure him when he was close to his death?
12. What were the two secrets that Allah's Messenger shared with his daughter Fatima, close to his death?
13. What did the Messenger of Allah caution and advise his daughter Fatima and his wives of during his last days?

14. What conclusion can we come to from the fact that the Messenger of Allah sent his army who were preparing for battle on their way even though he was severely ill?
15. Describe the last visit of the angel Gabriel to the Prophet Muhammad (saw)?
16. What were the last words of the Messenger of Allah before he passed away and what meaning can be gained from this?
17. What did the Messenger of Allah leave behind in terms of worldly goods?
18. Where is the Messenger of Allah buried?
19. After the Messenger of Allah passed away, Abu Bakr (ra) silenced Umar (ra) and spoke to the people. What effect did this have on the Companions?
20. Which verse did Abu Bakr (ra) recite to the shocked and confused Companions when the Messenger of Allah passed away?

B. FILL IN THE GAPS

1. The last expedition that the Prophet Muhammad took part was in the hijri year and was the expedition
2. Due to the difficulties and hardships of the expedition to Tabuk, the army was given the title
3. During the expedition to Tabuk the Prophet Muhammad left and behind in Medina as his representatives.
4. The man from a distant land about whom the Messenger of Allah said: "Perform the funeral prayer over your brother who has passed away in a distant land" was
5. The name of the first hajj of the Prophet after the hajj was made obligatory was
6. There were believers present at the Farewell Hajj?
7. The death of the Messenger of Allah was on the 8th of June in the year 632. This corresponds to the year in the *hijri* calendar?
8. The Messenger of Allah once said: "Allah the Most High has given one of His servants the choice between this world and all of its bounties and the bounties that are with Him. That servant has chosen that which is with Allah." The Companion who wept when he heard these words as he understood them to be words of farewell was ?
9. is a sunnah of the Prophet Muhammad, related to cleanliness of the teeth and mouth, that he left behind for us and applied even before he was soon to be reunited with his Greatest Friend?
10. The Prophet Muhammad said: Allah (May His Majesty be Exalted) sent me to perfect good

C. MULTIPLE CHOICE QUESTIONS

1. **Which of the following was not a factor that made the expedition to Tabuk very difficult?**
 - A. The extreme heat and drought
 - B. Famine and economic shortage
 - C. The enemy had previously been defeated
 - D. The hypocrites were creating propaganda against the battle
2. **Which of the following groups of people did the Messenger of Allah hold responsible for taking part in the expedition to Tabuk?**
 - A. Those who were responsible for gaining religious knowledge and for guiding the people
 - B. Those people who were too old and ill to participate in battle
 - C. Those who were too poor to prepare for battle and who could find no animal to mount
 - D. Those who had recently returned from another battle
3. **After the Prophet Muhammad returned from the difficult expedition to Tabuk he said to his Companions: "Now we are returning from the lesser jihad to the greater jihad." Which of the following can not be one of the meanings of this greater jihad?**
 - A. The maturing and perfecting of the human being
 - B. Spiritual training of the heart and the nafs
 - C. Intense fighting with even greater and more difficult armies
 - D. Attaining knowledge of Allah and maturing in one's character
4. **Which of the following were not a group who did not take part in the expedition to Tabuk?**
 - A. Those who did not take part having put forth no excuse or reason
 - B. The troops who were given the duty of protecting Medina from enemy attack
 - C. Those whose hearts were with those at the battle but who did not have the opportunity to join them
 - D. Those who did not take part since they believed that the Muslims would definitely be defeated

5. Which of the following was not one of the offers brought by the committee from the Bani Tha'qif of Taif which was rejected by the Messenger of Allah?
 - A. We will believe only if we are held not responsible for fasting
 - B. We will enter Islam but we will continue to worship our idols for three more years
 - C. We will become Muslim now but let our idols stay where they are for one month
 - D. We will become Muslim but we will not be made responsible for performing the prayer

6. Which of the following is not a feature of the 'year of the envoys'?
 - A. The rapid spread of Islam throughout the Arabian Peninsula
 - B. A period of ease and grace after a time of difficulty and distress
 - C. The pledge of devotion to the Prophet Muhammad of the neighbouring tribes and lands
 - D. The murder of certain envoys sent by the Messenger of Allah

7. Under instructions by Allah's Messenger, Ali (ra) made the announcement to the idolaters that they were not to make tawaf of the Ka'bah. Which of the following was not a feature of this declaration?
 - A. Those who did not believe (that is the idolaters) would not enter Paradise.
 - B. The old innovations of making tawaf of the Ka'bah would be abolished
 - C. The pact with the previous idolaters who had remained loyal to their promise would continue
 - D. The idolaters were not allowed within the borders of Mecca

8. Which of the following list which contains the acts of worship performed by the Messenger of Allah during the Farewell Hajj, is in correct order?
 - A. Prayer of Ihram – Wearing of Ihram – Talbiyah – Tawaf – Sa'y – Waqf at Arafah – Farewell Sermon
 - B. Talbiyah – Sa'y – Farewell Sermon – Wearing of Ihram – Waqf at Arafah – Tawaf
 - C. Farewell Sermon – Tawaf – Talbiyah – Prayer of Ihram – Wearing of Ihram – Sa'y – Waqf at Arafah
 - D. Prayer of Ihram – Farewell Sermon – Talbiyah – Wearing of Ihram – Sa'y – Waqf at Arafah – Tawaf

9. In the Prophet's farewell sermon he said: "I do not know if I will be able to meet you here next year. Let those who hear my advice here now inform those who were not here. It maybe that the one who was not present here to hear my words may understand them and apply them better than those who are here." **Which group of people would not fall into the category of 'those who were not here'?**
- Those ill and old Companions who were unable to participate in the Farewell Hajj
 - Those women and children who were not at the Farewell Hajj
 - The community from the end of time, that is us, who were not present there
 - The hypocrites who put forth all manner of excuses to not perform the hajj.
10. **Which of the following is not a fine point that we can discern from the Farewell Hajj of the Prophet Muhammad?**
- To be in a continual state of prayer and supplication to Almighty Allah.
 - To refrain from hurting or harming others in one's worship, even in a great crowd of people.
 - To be meticulous and sensitive in one's glorification and respect shown towards the Ka'bah.
 - To refrain from staying too long between two prayers at the Haram al-Sharif in order to avoid losing one's sense of presence and peace.
11. The following are some words of the Prophet as he was farewelling his Companions: "I will be the first among you to reach the Fountain of Kawthar and I will meet you there. Our meeting place will be this Fountain. I can see it now. I will bear witness for you. The treasures and their keys have been given to me right now. By Allah, I do not fear that you return to idolatry after I have gone. However I fear that you will be carried away with worldly ambitions, and you will envy each other and kill each other.
- And so I fear that you will be destroyed like those before you were destroyed"** (Bukhari, Janaiz, 73; Muslim, Fadail, 31). **Which of the following is not a conclusion to be drawn from this speech?**
- On the condition that the believers enter Paradise they will be able to be together with the Messenger of Allah at the Fountain of Kawthar.
 - On the Day of Judgement, Allah's Messenger will bear witness for his community in the presence of Allah, for their innocence from sin and weakness of will.
 - The real fear of the Messenger of Allah was that his people would stray from their religion and from faith and thus lose both this world and their hereafter.
 - Allah's Messenger's greatest fear was that his community would be greedy for worldly wealth and envy each other and be hostile to each other.

12. Which of the following was **not** a factor in the wearing down of the blessed body of the Messenger of Allah and his eventually becoming ill?

- A. His eating from the poisoned meat that was offered to him at Haybar
- B. His enemies oppressed him and abused him causing him to live a life of hardship.
- C. His noble and weighty duty of prophethood which lasted for 23 years and which was above what a normal human being would be able to bear.
- D. The difficult and tiring journey to the hajj in which thousands of Companions accompanied him.

13. In which of the following have the events been placed in the correct order?

- A. Expedition to Tabuk - The envoys arrival in Medina - The prohibition against the idolaters to visit the Ka'bah - The Farewell Hajj
- B. Expedition to Tabuk - The Farewell Hajj - The envoys arrival in Medina - The prohibition against the idolaters to visit the Ka'bah
- C. The prohibition against the idolaters to visit the Ka'bah - The envoys arrival in Medina - Expedition to Tabuk - The Farewell Hajj
- D. The prohibition against the idolaters to visit the Ka'bah - Expedition to Tabuk - The Farewell Hajj - The envoys arrival in Medina

14. At one point during the illness of the Messenger of Allah when he felt slightly better he was able to lead the congregation in prayer. Some of his farewell speech that he gave to his Companions after this prayer was as follows: "Know well that I will go before you and I will be waiting for you. Take care; our meeting place in the hereafter will be the Fountain of Kawthar. Whoever wishes to meet me in the hereafter should refrain from sinning with his hands and his mouth. O people. Sin can be the cause for the removal of bounty. When a people is good their leader will be good. But when a people are bad then their leaders will be bad" **Which of the following is not a conclusion we can come to from this speech?**

- A. Allah's Messenger informed us that it will only be possible to meet him in the hereafter by protecting our hands and our mouths from sin.
- B. Allah's Messenger informed us that a reason for people being destroyed in the hereafter is oppressive rulers.
- C. Allah's Messenger asked us to be careful in selecting our leaders and to choose leaders who are just.
- D. Allah's Messenger wants us to fear committing sins and refrain from destroying our hereafter.

15. Allah's Messenger said: "O Allah! I am a mere mortal. If I have spoken a harsh word to any of the Muslims, or struck or cursed them, then let this be for them a means of purification and of reward and mercy." **Which conclusion can we not draw from these words?**

- A. Allah's Messenger warned us for the last time about a very sensitive issue, that being the issue of infringing upon another person's rights.
- B. He personally demonstrated what is required of us if we do not want to go to the hereafter having infringed upon another's rights
- C. He showed us what to when we are unable to ask for a person's forgiveness.
- D. He explained how he wanted to be free of the error of having been unjust to many people.

16. **Which of the following is not one of the scenes that made the Prophet very happy during his last days?**

- A. His Companions praying as one and in peace
- B. Leaving behind righteous people who would live Islam and make it live.
- C. Seeing the people of the Bench be freed of their financial problems
- D. Learning that his last few dinars were distributed to the poor

17. **Which of the following instances of wisdom can we not draw from the following lines of Aziz Mahmud Hudayi?**

Who could expect loyalty from you?

Are you not the illusory world?

Are you not the world that took away

Muhammad Mustafa?

- A. Trusting in the life of this world will only bring a person loss.
- B. The life of this world is a fleeting one in which sooner or later those who love it will be forced to part from it
- C. True love is that which will not come to an end when this world ends.
- D. A sign of faith is love for those who are worthy and abhorrence of those who so deserve it.

18. **After the death of the Messenger of Allah (saw) Abu Bakr (ra) silenced Umar (ra) and then gave a speech. What effect did this have on the Companions?**

- A. They were partially consoled.
- B. They calmed down and relaxed.
- C. They were able to perceive the truth and accept it.
- D. Their shock and fear increased even more.

19. Which of the following was not one of the ways in which the Companions demonstrated their love and devotion to the Messenger of Allah?

- A. They imitated him in everything
- B. They discussed and reflected upon his ahadith
- C. They constantly invoked peace and blessings upon him
- D. They debated whether their words were in harmony with the verses from the Qur'an

20. During his last days the Messenger of Allah addressed his family as follows: "O Fatima! O Safiyyah! Perform deeds that are acceptable in the sight of Allah (If you do not perform any righteous deeds, then you cannot rely upon me). I cannot protect you from the punishment of Allah (if you do not worship Him)"

Which of the following is the most fitting conclusion that we can draw from these words?

- A. He feared that the religious acts of his family would diminish after his death.
- B. He wished to fix the errors made in worship by his *ahl al bayt*
- C. He wished that his *ahl al-bayt* be an example to other people with their lives.
- D. He did not want his *ahl al- bayt* to ever become lax in their worship of Allah.

ANSWERS

ANSWERS TO PART FOUR

B. Fill In The Gaps

- | | |
|-------------------|---------------------------|
| 1. Brotherhood | 5. 2nd year |
| 2. Umar (ra) | 6. Badr |
| 3. 1000/ 313 | 7. the poor / celebration |
| 4. Sayyid; Sharif | |

C. Multiple Choice

1. C 2. B 3. D 4. D 5. A 6. C 7. D 8. D 9. C 10. B 11. C 12. C 13. A

ANSWERS TO PART FIVE

B. Fill In The Gaps

- | | |
|--------------------|---------------------|
| 1. Quzman | 5. Bi'r-i Mauna |
| 2. Usayram | 6. Fourth |
| 3. Amr ibn Umayyah | 7. Fifth |
| 4. Bani Qurayzah | 8. Idolaters /Fifth |

C. Multiple Choice

1. B 2. C 3. B 4. D 5. D 6. A 7. D 8. D 9. D 10. A 11. B 12. C 13. D 14. D 15. D 16. D

ANSWERS TO PART SIX

B. Fill In The Gaps

- | | |
|---------------------|----------------------|
| 1. Khalid ibn Walid | 6. Mu'tah |
| 2. Ja'far (ra) | 7. the eighth |
| 3. Abbas (ra) | 8. Idolaters/Muslims |
| 4. Humus | 9. Habbar ibn Aswad |
| 5. The Jews | |

C. Multiple Choice

1.D 2.C 3.C 4.A 5.B 6.A 7.C 8.C 9.A 10.B 11.B 12.A 13.A 14.C 15.A 16.D 17.A

ANSWERS TO PART SEVEN

B. Fill In The Gaps

- | | |
|----------------------------------|--------------------------|
| 1. Ninth / Tabuk | 6. 120 thousand |
| 2. Jaysha al-USrah | 7. 12th Rabi al-Awwal 11 |
| 3. Ali / Muhammad ibn Maslama | 8. Abu Bakr |
| 4. Ashama the Negus of Abyssinia | 9. Using the siwak stick |
| 5. Farewell Hajj | 10. Abu Bakr |

C. Multiple Choice

1.C 2.D 3.C 4.B 5.A 6.D 7.D 8.A 9.D 10.D
11.B 12.D 13.A 14.B 15.D 16.C 17.D 18.D 19.D 20.D

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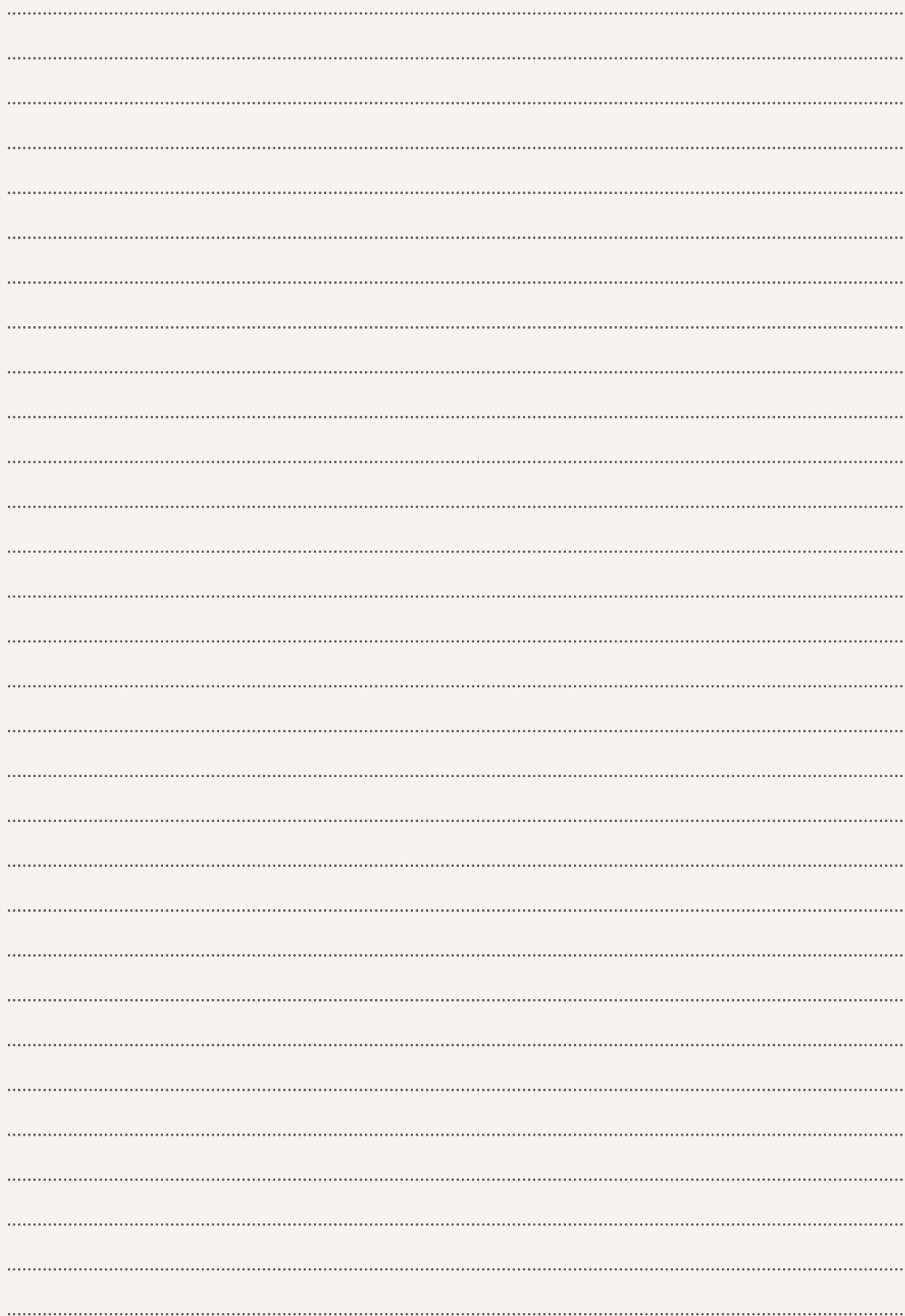
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