

## *On the Path of the Beloved ﷺ*

### *Muhammad, the Messenger of Peace*

In the name of Allah (SWT), the All-Merciful, the Ever-Merciful. All prayers and blessings of Allah (SWT) be upon our master, the most noble Prophet (SAW) ﷺ.

Only five or six days and Ramadan will be over Insha' Allah (SWT). It's like I'm saying to all those who weren't dutiful that they still have the chance till the very last day of Ramadan. You might be accepted as a dutiful worshiper on the very last day and the chance is always there so don't despair and think that Allah (SWT) won't accept you.

The whole of today's lecture is hinged on just one axis. The Hodaybia treaty. As you can see we tackle a different side of the Prophet (SAW) in every lecture. Last time we tackled the social aspect set by the Prophet (SAW) in Madinah, the one before it we tackled one of the Prophet (SAW)'s battles, and so forth. The Prophet (SAW)'s Seerah is really rich and diverse. You will find aspects about management, social reform, spiritual issues and many other aspects. In this lecture we will discuss the relation between the Prophet (SAW) (as a leader) and his people. We will delve into the Prophet (SAW)'s role as a leader. So our lecture today will communicate a very clear political dimension, not because I chose it to be that way, but because this is the context of our lecture.

This lecture will manifest a totally different meaning for "Politics", different from the beating round the bush that it means to some people. You will find in this lecture that politics is depicted as a great dimension and I'm sure that many of you will like politics the way it will be shown in this lecture, as strong and as clear as you will see it.

As we go through this lecture let us not forget the original issue behind choosing the Prophet (SAW)'s Seerah to be the topic of our program. I'm afraid that as we go we might forget this original subject which is that Islam is a message to reform and improve the whole world. So don't get too involved with the details of the battles and other stories and forget that we're presenting these details because we originally want to improve and reform the earth we're living in. This is the real message of the Prophet (SAW). So don't forget it as we go by. I just wanted to remind you with all this before we start our lecture today.

Now back to our Seerah.

Right now we have reached the year 6 after Hijra. The situation at that time was as follows. Quraysh had gotten really exhausted by the wars after having failed to penetrate the Madinah during the battle of the Al-Khandaq. As for the hypocrites, they were not much different from Quraysh, a total failure. They had tried to unite with Quraysh but they failed. They had tried to use the media to break up the

society (by spreading false rumours as we saw in the last lecture), but they still failed. So the Madinah at that time was totally independent, strong and secure. The Muslims could've led an easy life, performing their rituals and living with the Prophet (SAW) after all the dangers have been quelled. Yet, they didn't do that! They didn't forget the target: To convey the message to the whole world. Some people become simply content by the fact that they have become religious in Ramadan and they stop at that. But this way, they are not being on the path of the beloved. If you want to be on the path of the beloved, don't forget that you're required to live your whole life for the mission of conveying the message. This **IS** the path of the beloved.

At that time, the Prophet (SAW) knew that they were safe from the danger of Quraysh but he also knew that the rest of the tribes were still loyal to Quraysh. He knew that the tribes wouldn't take a step with him except after the approval of Quraysh who was the leader of all the Arabs. Quraysh controlled the Hajj and the trade. It was true they were not able to fight the Prophet (SAW) anymore and it was true that the Muslims became a matching power at that time but it was also true that the other tribes wouldn't dare join hands with the Prophet (SAW). Remember the Prophet (SAW)'s words, "Don't interfere between me and the people"? Even after the 6<sup>th</sup> year of Hijrah the Prophet (SAW) was still unable to do that! It was ok for him to stay in Madinah without any attempts to spread the message, but should he want to spread his message he still had to go through a final step with Quraysh. So what would this step be?

He had either one of two choices: a new war with the exhausted Quraysh whose consequences were so obvious, or a peaceful settlement so that Quraysh would leave him alone. If you had the choice, what would you choose? Don't answer quickly. Imagine that you have been expelled from your own house, your children were killed and you were forced to leave all your properties. You were wronged and you want revenge!! So what did the Prophet (SAW) choose? Before that, the Prophet (SAW) had no other choice but war because Quraysh gave him no other options. This time he had an option. For the first time the Prophet (SAW) had a second option. So now you know that Islam is not about war. NEVER. The Prophet (SAW) could've easily taken his revenge but he chose the peaceful settlement. He chose PEACE once he had it as an option.

So the original message of Islam is peace unless we are forced into war. The Prophet (SAW) wanted nothing but to convey his message to the people, and peace was the means he chose to convey this message. See how obvious it is?

Quraysh was very stubborn and peace was not among their options. The leaders at that time in Quraysh were very stubborn and thirsty for revenge: Ikrima Ibn-Abu-Jahl, Safwan Ibn-Umayyah and Suhail Ibn-Amr. With this amount of stubbornness and spite the Prophet (SAW) needed a plan to enforce the cause of peace. The Prophet (SAW) could've easily resorted to war when peace was not such an easy option, yet he didn't. He was very patient.

At that time Allah (SWT) sent a sign to the Prophet (SAW) in one of his visions. In the vision the Prophet (SAW) saw that he was entering the sacred mosque (Al-Masjid Al-Haram) for Umrah. His companions were with him and their heads were clean shaven and some had their hair cut short. They were in peace and not afraid. The Prophet (SAW) interpreted the vision as meaning that peace will be initiated through Umrah. But how? By going for Umrah! Yes, an initiative.

Is this possible?? How come they would go to Makkah for Umrah after all these wars? How come they would go to the enemy in their lair and unarmed? They wouldn't even let them in?

Let's analyze it now to be able to see what the companions didn't see at that time. With the Umrah the Prophet (SAW) would be politically placing Quraysh at a disadvantage. Imagine Quraysh seeing the Muslims, after years of war, at their doorstep, dressed for Umrah! Keep in mind that Quraysh, because of its religious leadership in the area, was not to prevent anyone from going into Makkah for performing religious rituals. Quraysh would have either one of three options:

1. Prevent them from entering. But this was impossible because it would jeopardize their religious leadership in the area and it would put them at the risk of another war with the Prophet (SAW). In both these cases the way would be open for the Prophet (SAW) to convey his message.
2. Let them in. In that case the way also would be open for the Prophet (SAW) to convey his message since everyone will see the proof that Muhammad is now welcome to enter Makkah.
3. Prevent them from entering but seek a peaceful settlement. In that case everyone will realize that Quraysh and the Prophet (SAW) were in agreement and hence the Prophet (SAW) would be free to convey his message.

So in ALL cases, the Prophet (SAW) was destined to win and to be left to convey his message. May the prayers and peace of Allah (SWT) be upon our beloved Prophet (SAW).

This was the Prophet (SAW)'s politics. He was the best politician in the whole world. He wanted to convey his message in the most clean way ever... through the Umrah. If the Prophet (SAW) came in any other way Quraysh would've easily spread the tale that the Prophet (SAW) came for war. But the Prophet (SAW) didn't leave that open:

First thing: He went during the sacred months (when no wars were permitted).

Second thing: He invited all those wanted to go for Umrah from all the different tribes, even the non-Muslims! Why? Because he wanted the cause not just to be limited on the Muslims but to include all the Arabs from different faiths. He believed in co-existence and was very capable to doing it or he would've never taken non-Muslims with him all that way.

To all the Muslims who say that they can't and won't deal with non-Muslims, let me pass to you this message: What you're doing is not the policy of our beloved

Prophet (SAW) . The Prophet (SAW) took the non-Muslims with him all the way because he wanted the cause to concern all the Arabs, not just the Muslims. So if Quraysh dared to prevent them from entering, it wouldn't be just preventing the Muslims but all the Arabs.

Our Prophet (SAW) is really a man to be admired by believers, cultured people, intellectuals, social reformers, politicians and negotiators.

Third thing: He took the ritual sacrifice (sheep to be slaughtered) with him. This act had a very deep political dimension. First, it would express to everyone the Prophet (SAW)'s good intentions. Second, it would place Quraysh under the threat of exposing them to all the Arabs if the Prophet (SAW) was forced to slaughter all the ritual sacrifice because they prevented him from entering Makkah to perform Umrah. See how brilliant and clean!

Can you imagine the morale of the companions at that time? Their spirits must've been soaring high. They were 1400 of the companions, all ready to go for Umrah, all anxious to see the houses they were forced to leave, all anxious to see their homeland after 6 years of being forced out of it. Believe me, none of you will be able to know this feeling except if you were forced to leave your country then return to it.

Once Quraysh knew that the Prophet (SAW) and his companions were coming they all swore that the Prophet (SAW) would never be allowed in. They sent out a battalion of 200 horsemen under the leadership of Khaled Ibnul-Waleed, knowing very well that the Prophet (SAW) and his men came almost unarmed (but for the minimal arms used for personal protection). They sent the battalion to meet the Muslims midway, to prevent them even from reaching Makkah, or else it would be told that they prevented them from entering.

The Prophet (SAW)'s intelligence team brought the news of the battalion to the Prophet (SAW) . They told him that Quraysh were dressed for war and that they swore their solemn oath not to let the Prophet (SAW) enter Makkah under any condition till every one of them is dead. So the Prophet (SAW) asked his people to counsel him. Not an lecture has gone by since the start of Ramadan where we haven't seen the Prophet (SAW) asking his people to counsel him!! See how close they were together!!

Abu-Bakr said, "O Allah (SWT)'s Apostle! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him<sup>1</sup>." Yet the Prophet (SAW) wanted no war. So he asked his companions to show him to a route which he can take to avoid Khaled and his cavalry. One of the companions then offered to lead them through an alternative route but it was a very rough and bumpy one. So the

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<sup>1</sup> Part of an authentic Hadith. Narrated Al-Miswar Ibn Makhrama and Marwan Ibn Al-Hakam. Sahih Bukhari, book 59 "Military expeditions led by the Prophet (SAW) ", number 495.

Prophet (SAW) took the difficult route and Khaled was kept waiting for the Prophet (SAW) in the other route.

The Muslims marched till they reached the spot called Al-Hodaybia on the outskirts of Makkah, and this was when Khaled was notified about their destination. Khaled was then forced to retreat with the army to warn Quraysh, after having known that his plan to stop the Muslims from reaching Makkah has failed.

Now Quraysh was cornered. They were faced with the difficult option of either preventing the Muslims and having their religious leadership in the area jeopardized or letting them in and having everyone know that the Muslims can now enter Makkah without any problems, or conceding to a peaceful settlement. For all those options the Muslims would be at an advantage.

Quraysh quickly gathered all the leaders of the Arabs; Budail Ibn-Warqa' (leader of Khuza'a), Al-Hulaif Ibn-Alqama (leader of the Abyssinians), Urwa Ibn-Masoud (leader of Al-Taif). Then, they all gathered in Dar An-Nadwa with the leaders of Quraysh. But Abu-Sufyan was missing! He was missing because his role became somehow marginal after their last defeat. This meant that the only leaders for Quraysh were the reckless Ikrima, Suhail and Safwan. Ikrima and Safwan especially were heedless and they lacked the wisdom of the old people.

Let us hear this narration.

Narrated Al-Miswar bin Makhrama and Marwan: "The Prophet (SAW) went on advancing till he reached the Thaniyya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraysh). The she-camel of the Prophet (SAW) sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, 'Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!' The Prophet (SAW) said, 'Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant (of Abraha)<sup>2</sup>."

As if the message that was being passed was: If you get inside now, there will be a clash. This is indeed another sign, just like the vision.

So the Prophet of Allah (SWT) asked the people not to proceed any further. Now think of the companions. First they were told that they'll go for Umrah, then they were told that there's a possibility of fighting, then the Prophet (SAW) asked them neither to fight, nor to proceed any further. How would you react to all that? The companions, however, were flexible and obeyed the Prophet (SAW) without any argument. See how close and unified they were!

Then the Prophet (SAW) said these historical words, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraysh infidels) ask me anything which will respect

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<sup>2</sup> Authentic Hadith, Sahih Bukhari. Volume 3, book 50 "Conditions", number 891.

the ordinances of Allah (SWT), I will grant it to them<sup>3</sup>.” The Prophet (SAW) was after peace with all his might, but this was the first time for him to say it clearly.

It is also narrated in the same hadith, “The Prophet (SAW) changed his way till he dismounted at the farthest end of Al-Hodaybia at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah (SWT)’s Apostle; of thirst. The Prophet (SAW) took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah (SWT), the water started and continued sprouting out till all the people quenched their thirst and were satisfied<sup>4</sup>.” This was indeed another miracle. But why a miracle at this particular instant after all that time? The Prophet (SAW) was a brilliant politician but he was also a Prophet (SAW) and Allah (SWT) made miracles happen at his hand to remind us constantly of his Prophet (SAW)ic side.

By Allah (SWT), every time I finish the lecture and I go there to stand in the Prophet (SAW)’s mosque, I feel so small and so insignificant standing there. I really envy the people of Madinah for being that close to the Prophet (SAW) .

Quraysh was on the verge of sending a messenger to the Prophet (SAW), but they were too late because the Prophet (SAW) was quicker and he sent them one of his messengers, namely Kharash Ibn-Umaya. He asked him to mount his camel and go to tell them that the Muslims came for Umrah, that they have their hadi (ritual sacrifice) with them, that they are seeking no war, and that they will leave once they finish the Umrah. The Prophet (SAW) didn’t ask Kharash to propose a treaty because he knew that Quraysh were not ready yet to accept such an option. This our Prophet (SAW) , the negotiator. He didn’t want to waste the initiative of proposing the treaty at a time he was sure Quraysh weren’t ready for it.

The leader of Khuza’a was the first one they sent to negotiate with the Prophet (SAW). The Prophet (SAW) knew him to be a wise man. Let us now continue our narration and see what the Prophet (SAW) said to Budail. He said, “We have not come to fight anyone, but to perform the Umrah. No doubt, the war has weakened Quraysh and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the Arab infidels other than Quraysh), and if I have victory over those infidels, Quraysh will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah (SWT) in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah (SWT) will definitely make His Cause victorious<sup>5</sup>.”

Continuing with the narration, “Budail said, ‘I will inform them of what you have said.’ So, he set off till he reached Quraysh and said, ‘We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if

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<sup>3</sup> Refer to the previous footnote.

<sup>4</sup> Refer to footnote 3.

<sup>5</sup> Refer to footnote 3.

you should like.’ Some of the unwise people among Quraysh shouted that they were not in need of this information, but the wiser among them said, ‘Relate what you heard him saying.’ Budail said, ‘I heard him saying so-and-so,’ relating what the Prophet (SAW) had told him<sup>6</sup>.” He told them that the Prophet (SAW) was calling for peace, and so they should let him enter Makkah. Then, he took his people and left. So the Prophet (SAW) succeeded in dissolving their alliance. The Prophet (SAW)’s request to enter Makkah in Umrah cornered them into one of three choices: allow him, prevent him or resort to peace.

The next person Quraysh sent to negotiate was Mikraz Ibn-Hafs. The Prophet (SAW) knew him to be a treacherous man. It is important that you know the kind of person you will be negotiating with. The Prophet (SAW) told him the same thing.

Next, they sent the third person, Al-Hulaif Ibn-Alqama, the leader of the Abyssinians. The Prophet (SAW) knew that he was a man who values religious rituals, so he ordered the Muslims to let loose the hadi (the animals they brought for sacrifice), and raise their voices in talbeya (saying, O Allah (SWT) we came to answer your call). This was not an act, since they really wanted to do Umrah, it was just a matter of taking the right action at the right time. The man turned away and went back where he came from! See the Prophet (SAW)’s negotiation skills! We want our youth to learn from him. The man went back to Quraysh and told them, “How could you allow the lowest of the Arabs to enter Makkah, and yet prevent the son of Abdul-Muttalib? If you prevent him, it will be the end of Quraysh.” Then, he took his people and left. See how the Prophet (SAW) used a peaceful means? He could have fought them and won. Instead, he chose to lead them to peace. When I talk about peaceful coexistence with the others, I stress not foregoing any of our rights. The view should be balanced.

Finally, they sent Urwa Ibn-Masoud, the leader of Al-Taif, with full permission to negotiate and make a deal. He was a very smart man, and a good negotiator. He was the one who expelled the Prophet (SAW) from Al-Taif. As the narration goes, “he went to the Prophet (SAW) and started talking to him. The Prophet (SAW) told him almost the same as he had told Budail. Then Urwa said, ‘O Muhammad! Won’t you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah (SWT), I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone.’ Hearing that, Abu Bakr abused him and said, ‘Do you say we would run and leave the Prophet (SAW) alone?’ Urwa said, ‘Who is that man?’ They said, ‘He is Abu Bakr.’ Urwa said to Abu Bakr, ‘By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you.’ Urwa kept on talking to the Prophet (SAW) and seizing the Prophet (SAW)’s beard as he was talking while Al-Mughira Ibn-Shu’ba, Urwa’s cousin, was standing near the head of the Prophet (SAW), holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of the Prophet (SAW), Al-

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<sup>6</sup> Refer to footnote 3.

Mughira would hit his hand with the handle of the sword and say (to Urwa), 'Remove your hand from the beard of Allah (SWT)'s Apostle.' Urwa raised his head and asked, 'Who is that?' The people said, 'He is Al-Mughira Ibn-Shu'ba<sup>7</sup>.'" Thus, the Prophet (SAW) showed Urwa that he had among his companions a man whom Urwa owes, and Urwa's cousin, and not the 'lowest of people.' How smart of the Prophet (SAW)! Can our youth learn from this, and go get training in management and planning, having in mind the intention of following the footsteps of our beloved.

"Urwa then started looking at the Companions of the Prophet (SAW). By Allah (SWT), whenever Allah (SWT)'s Apostle spat, the spittle would fall in the hand of one of them (i.e. the Prophet (SAW)'s companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect<sup>8</sup>." We have mentioned earlier that the Prophet (SAW) always used to ask his people to counsel him; there was always interaction between him and the people. These days do our leaders have this interaction with their peoples? This puts the leaders in hard positions when they negotiate with others, because they are not supported by the people. If we want to advance, we have to have this interaction, love and trust.

"Urwa returned to his people and said, 'O people! By Allah (SWT), I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah (SWT), if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet (SAW)'s companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect.' Urwa added, 'No doubt, he has presented to you a good reasonable offer, so please accept it<sup>9</sup>.'"

Quraysh then decided to send Khaled Ibnul-Waleed to move forward with his army. They wanted to provoke the Muslims into starting the war. So they sent forty people to penetrate the camp of the Muslims to capture a few people in order to start a fight. The Muslims were not silly; they captured all of the forty intruders and tied them up. Then, they returned them to Quraysh tied up. Didn't I tell you that the Prophet (SAW) wanted peace?! This was a strong indication. He could have killed them, or imprisoned them. But he was focused on the big goal: "Don't interfere between me and the people." He didn't get sidetracked. Can you do the same, and live your life, focusing a clear goal, without getting sidetracked?

The Prophet (SAW) asked them to take a path that will pass by the Abyssinians on their way to return the captured people to Quraysh. This was a clear demonstration of strength by the Prophet (SAW) . Previously, we admired the Prophet (SAW) as a

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<sup>7</sup> Refer to footnote 3.

<sup>8</sup> Refer to footnote 3.

<sup>9</sup> Refer to footnote 3.

social activist, and as a religious preacher, now we admire him as a politician and a negotiator.

Next, the Prophet (SAW) initiated another action, as he was always proactive. He decided to send Omar Ibnul-Khattab to Quraysh, who were then ready to make a deal with the Muslims. But Omar thought that he was not the right person for that mission. He was known in Quraysh to be a harsh person. In addition, his family was not as powerful as Othman's family, Banu-Abd-Shams, who were the strongest and the richest family in Quraysh. Thus, he recommended Othman. He wanted the mission to be successful and didn't care if the hypocrites said that he was a coward. This reflects his strong personality. The Prophet (SAW) agreed with his opinion, and sent Othman to convey the same message and to propose a peace treaty.

Othman was welcomed in Makkah. As he walked through Makkah, he kept his eyes on the Ka'ba. He missed it. Quraysh noticed that, and they told him he could go to perform tawaf (circumambulation of the Ka'ba). However, Othman said, "I can't perform tawaf before the Prophet (SAW) does." Do you see the relationship between the leader and his people?! It also looked like a bribery attempt.

The Prophet (SAW) had asked Othman to pass by the weak Muslims in Makkah, and convey the Prophet (SAW)'s greetings to them. Why didn't he ask them to help him? He didn't ask them to do an uprising to help him from the inside of Makkah. He respected their citizenship and loyalty to the city they were living in. Muslims in the West should have loyalty to the societies they are living in, as well as be proud of their religion.

Quraysh took Othman as a hostage, and passed on a rumor that he was killed, in order to provoke the Prophet (SAW) into starting war. Up till now the Prophet (SAW) was seeking peace, but now there was treachery, and they killed his messenger. See how balanced his view was?! So he asked his people to pledge him to die. All of the 1400 people came forward and made the pledge. See the flexibility of those companions, and how easily they switched from Umrah, to a peace treaty, to a pledge to die? See their trust in their leaders? Our societies are not as flexible as that. I hope we can learn from the Prophet (SAW)'s life, and teach these lessons to our kids at school.

In the Qur'an, this event comes an ayah that can be translated as **"Indeed Allah (SWT) has already been satisfied with the believers as they were swearing allegiance to you beneath the tree. So He knew what was in their hearts, then He sent down serenity upon them, and requited them with a near conquest" (48:18).** When the Muslims put their hands on the Prophet (SAW)'s, he put his other hand over their hands and said, "this is for Othman" (i.e. as if Othman is pledging as well). Afterwards, Othman returned to them, so they went back to the peace initiative. When Quraysh learned that they pledged to fight to death, they were scared, even though the Muslims didn't have weapons, and decided to resort to peace. This shows that the Prophet (SAW) was capable of fighting if he wanted to. Quraysh sent Suhail Ibn-Amr to accomplish the negotiation. The Prophet (SAW)

finally reached the aim that he wanted all along. During all these events he was proactive, and Quraysh had to react to his actions. Can our countries one day do the same? We hope so.

As the narration goes, “When Suhail Ibn-Amr came, the Prophet (SAW) said, ‘Now the matter has become easy.’ Suhail said to the Prophet (SAW), ‘Please conclude a peace treaty with us<sup>10</sup>.’” He apologized for delaying Othman, and for the forty people who sneaked into the camp. He wanted to close the deal. The Prophet (SAW) asked him about what he wants. He replied, “We only want one thing: do not enter Makkah this year, you can do what you want later.” See how short-sighted they were? They only thought about their image. They didn’t want him to come and enter Makkah without their permission. On the other hand, the Prophet (SAW)’s aim was, “Don’t interfere between me and the people.” The Prophet (SAW)’s initiative to perform Umrah led them to have this request and nothing more. The Prophet (SAW) agreed to his request. The companions were shocked. Can you be so focused on your goal? Can you write it down? Can you have great goals such as being successful in your field in order to help our nation? Do you know your exact role in life?

“So, the Prophet (SAW) called the clerk and said to him, ‘Write: By the Name of Allah (SWT), the All-Merciful, the Ever-Merciful.’ Suhail said, ‘As for “Beneficent”, by Allah (SWT), I do not know what it means. So write: By Your Name O Allah (SWT), as you used to write previously.’ The Muslims said, ‘By Allah (SWT), we will not write except: By the Name of Allah (SWT), the All-Merciful, the Ever-Merciful.’ The Prophet (SAW) said, ‘Write: By Your Name O Allah (SWT).’ Then he dictated, ‘This is the peace treaty which Muhammad, Allah (SWT)’s Apostle has concluded.’ Suhail said, ‘By Allah (SWT), if we knew that you are Allah (SWT)’s Apostle we would not prevent you from visiting the Kaba, and would not fight with you. So, write: “Muhammad Ibn-Abdullah.”’ The Prophet (SAW) said, ‘By Allah (SWT)! I am Apostle of Allah (SWT) even if you people do not believe me. Write: Muhammad Ibn-Abdullah.’ The Prophet (SAW) said to Suhail, ‘On the condition that you allow us to visit the House (i.e. Ka’ba) so that we may perform tawaf around it.’ Suhail said, ‘By Allah (SWT), we will not (allow you this year) so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year.’ So, the Prophet (SAW) got that written. Then Suhail said, ‘We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.’ The Muslims said, ‘Glorified be Allah (SWT)! How will such a person be returned to the pagans after he has become a Muslim?<sup>11</sup>’” The Prophet (SAW) asked him, “What will you give us in return?” He said, “a truce between us for ten years.” That was exactly what the Prophet (SAW) was aiming for. For the first time, he could talk to other Arab tribes freely. It was the first time for them to acknowledge the Muslims as a new entity centered in Madinah. The Prophet (SAW) added another point to the treaty: if any tribe wants to ally with Quraysh or with Muhammad, they should be free to do so. Thus, the Arab tribes were allowed to make alliances with the Prophet

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<sup>10</sup> Refer to footnote 3.

<sup>11</sup> Refer to footnote 3.

(SAW). After this treaty Amr Ibnul-As immigrated from Makkah. He said this is the end of Quraysh. He was far-sighted.

“While they were in this state, Abu-Jandal, the son of Suhail Ibn-Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, ‘O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu-Jandal to me.’ The Prophet (SAW) said, ‘The peace treaty has not been written yet.’ Suhail said, ‘I will never allow you to keep him.’ The Prophet (SAW) said, ‘Yes, do.’ He said, ‘I won’t do.’ Abu-Jandal said, ‘O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don’t you see how much I have suffered?’ Abu-Jandal had been tortured severely for the Cause of Allah (SWT). Omar Ibnul-Khattab said, ‘I went to the Prophet (SAW) and said, “Aren’t you truly the Apostle of Allah (SWT)?” The Prophet (SAW) said, “Yes, indeed.” I said, “Isn’t our Cause just and the cause of the enemy unjust?” He said, “Yes.” I said, “Then why should we be humble in our religion?” He said, “I am Allah (SWT)’s Apostle and I do not disobey Him, and He will make me victorious.” I said, “Didn’t you tell us that we would go to the Ka’ba and perform tawaf around it?” He said, “Yes, but did I tell you that we would visit the Ka’ba this year?” I said, “No.” He said, “So you will visit it and perform tawaf around it.”” Omar further said, ‘I went to Abu-Bakr and said, “O Abu-Bakr! Isn’t he truly Allah (SWT)’s Prophet (SAW)?” He replied, “Yes.” I said, “Then why should we be humble in our religion?” He said, “Indeed, he is Allah (SWT)’s Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah (SWT), he is on the right.” I said, “Was he not telling us that we would go to the Kaba and perform tawaf around it?’ He said, ‘Yes, but did he tell you that you would go to the Ka’ba this year?’ I said, “No.” He said, “You will go to Ka’ba and perform tawaf around it.”” Omar said, ‘I performed many good deeds as expiation for the improper questions I asked them<sup>12</sup>.’”

The Prophet (SAW) asked Abu-Jandal to be patient, in hopes that Allah (SWT) would save him and the other weak Muslims. Omar approached Abu-Jandal and tried to convince him to kill his father. When Abu-Jandal asked Omar why he wouldn’t do it, Omar replied that he didn’t want to disobey the Prophet (SAW). Abu-Jandal said that he also did not want to disobey the Prophet (SAW). See their love to the Prophet (SAW). So Abu-Jandal returned to Quraysh.

Then, Surat Al-Fath (the conquest) was revealed. Its beginning can be translated as, **“Surely We have given you an evident conquest, (Literally: conquered for you; or: opened for you)” (48:1)**. The Qur’an called the peace treaty a conquest. Battles were not referred to in the Qur’an as an evident conquest! Omar was surprised that this treaty was called a conquest.

“When the writing of the peace treaty was concluded, Allah (SWT)’s Apostle said to his companions, ‘Get up and slaughter your sacrifices and get your head shaved.’ By Allah (SWT) none of them got up, and the Prophet (SAW) repeated his order thrice.

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<sup>12</sup> Refer to footnote 3.

When none of them got up, he left them and went to Umm-Salamah and told her of the people's attitudes towards him. Umm-Salamah said, 'O the Prophet (SAW) of Allah (SWT)! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head.' So, the Prophet (SAW) went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet (SAW) got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other<sup>13</sup>." The Prophet (SAW) listened to the advice of his wife. See how the Prophet (SAW) listened to the advice of a woman? How can someone then say that we should consult with women and then do the opposite of what they say? Umm-Salamah saved the Muslims from the burden of disobeying the Prophet (SAW).

The companions realized the far sight of the Prophet (SAW) shortly afterwards, when many of the Arab tribes converted to Islam. The number of people who converted to Islam in the two years following the treaty was more than the number of people who had converted since the start of the message. Omar later said that he realized later how this treaty was a victory for the Muslims. He also said that he used to pray, fast, free slaves, and give charity in order to make up for the words he said to the Prophet (SAW) that day. The same surah praised the Companions, as their anger that day was only because they cared about Islam.

The last thing we are going to talk about today is the story of Abu-Basir. As the narration goes, "When the Prophet (SAW) returned to Madinah, Abu-Basir, a new Muslim convert from Quraysh, came to him. The Infidels sent in his pursuit two men who said (to the Prophet (SAW)), 'Abide by the promise you gave us.' So, the Prophet (SAW) handed him over to them. They took him out (of the city) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu-Basir said to one of them, 'By Allah (SWT), O so-and-so, I see you have a fine sword.' The other drew it out (of the scabbard) and said, 'By Allah (SWT), it is very fine and I have tried it many times.' Abu Bair said, 'Let me have a look at it.' When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah (SWT)'s Apostle saw him he said, 'This man appears to have been frightened.' When he reached the Prophet (SAW) he said, 'My companion has been murdered and I would have been murdered too.' Abu-Basir came and said, 'O Allah (SWT)'s Apostle, by Allah (SWT), Allah (SWT) has made you fulfill your obligations by your returning me to them (i.e. the Infidels), but Allah (SWT) has saved me from them.' The Prophet (SAW) said, 'Woe to his mother! What excellent war kindler he would be, should he only have supporters.' When Abu-Basir heard that he understood that the Prophet (SAW) would return him to them again, so he set off till he reached the seashore. Abu-Jandal Ibn-Suhail got himself released from them (i.e. infidels) and joined Abu-Basir. So, whenever a man from Quraysh embraced Islam he would follow Abu-Basir

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<sup>13</sup> Refer to footnote 3.

till they formed a strong group. By Allah (SWT), whenever they heard about a caravan of Quraysh heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraysh sent a message to the Prophet (SAW) requesting him for the Sake of Allah (SWT) and Kith and kin to send for (i.e. Abu-Basir and his companions) promising that whoever (amongst them) came to the Prophet (SAW) would be secure. So the Prophet (SAW) sent for them (i.e. Abu-Basir's companions)<sup>14</sup>." An important point to note here is that Abu-Basir didn't commit any reckless act in Madinah so that he would not nullify the treaty. It is important to keep our treaties and not to do such irresponsible acts. See how far-sighted the Prophet (SAW) was. The Prophet (SAW) sent a letter to Abu-Basir asking him and his people to come to Madinah. Abu-Basir was on his death bed. The letter was buried with him.

In today's lecture, we learned the importance of setting a goal, and not to get distracted by unimportant things. We need a leader like the Prophet (SAW) who interacts with his people. In the next lecture we are going to talk about a nice battle, that of Mo'ta. It has lots of lessons to be learned and beautiful meanings to discover.

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Lecture Notes Provided By: Imam Ghulam Moyhuddin

Seerah: Ibn Ishaq, Ibn Hisam, Ibn Kathir and Diya al-Nabi were used in the compilation of these lecture notes as well as various books of Hadith.

The selective topics and format is from Amr Khaled's Arabic lecture on Seerah of the Prophet ﷺ with renditions from the "dar al tarjma" convoy.

<http://www.youtube.com/watch?v=3oDLD8B-has>

I have included modifications for the sake of readability and clarity.

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<sup>14</sup> Refer to footnote 3.